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The gift of the Reverend Author, Horatio Wood of Lowell (Eras of 1827) as published.
THE

FIRST REPORT

OF THE

Ministry

MINISTER, AT LARGE IN LOWELL,

TO THE

MISSIONARY SOCIETY

CONNECTED WITH THE SOUTH PARISH.

LOWELL: JOEL TAYLOR, PRINTER.
JULY: 1845.
REPORT.

Two quarterly oral reports have been given by me in the vestry of your church. In accordance with a call now made, I submit my first written report, at the date of eight months from the commencement of my service. The month of July has been designated, I understand, as the period at which the annual reports, intended for the public eye, will hereafter be expected. The present report will go back to the first of November, 1844.

Your Secretary, in the Second Report of the doings of your Society, has recently laid before the public, the object and results of the Ministry at Large. Still it would seem to be my province, to present a full idea of the course of my operations in this new field; while I enter into detail, unfold the principles of this great work; and indulge in such reflections as the past and present call forth.

I must first, however, express my gratitude to God, that my feet have been directed to this labor of the vineyard, in the eye of God, according to the gospel of Christ, second to no other in dignity and importance; abounding with the deepest satisfactions, and
affording the highest opportunities of spiritual improvement. I would add, that I believe that in Christian faith and hope you have established this institution; that your aim was, sincerely and singly, charity in application to the sufferings of the body and the wants of the spirit, where, otherwise, aid and religion might not reach. Let us be unitedly grateful that God has leagued our hearts in love to our suffering neighbor. May our appropriate duties be performed with fidelity and perseverance, while we continually seek light and opportunity to do good.

Entering upon my duties at the commencement of the cold season, my first attention was given to the poorest of the poor. I inquired and sought for them where they were most likely to be met with. I found some cases of extreme poverty, which shrunk from observation and the asking of charity; where there was sickness, and death stood at the door, but no physician had entered; where, at the same time, in severe cold weather, only a few shavings had furnished an occasional fire; where the sun never shone in, and old garments, pinned up all over the room, shut out the light of the sky, to exclude the piercing wind; where the heart was sunk in the bosom, and speedy dissolution and starvation seemed the inevitable lot. Again, where the children went to no school for want of more than summer clothing, and their bare feet were obliged to tread the cold snow; where an aged mother, the long day, rested her head in despondency on her knees, and an insane daughter looked wildly on the scene, and deepened the sadness with her groans; there was no fire; not a human being entered with sympathy; instead of the bread of the world, there were only stones:
there was only one ray of hope in the heart,—God was faithful to His children,—that was trust in the Divine mercy and love: and it was not in vain.

I met with a number of families during the winter, who had no wood and no means to provide for the next day's wants, who were possessed of insufficient covering for the bed, and the bodies of females and children were not more than half-protected from the chilling cold; many families, in which the young received no education, because they were unprovided with suitable garments, and they and their parents were cut off from our churches, because the family purse would not more than supply the necessaries of life:—and this, in a Christian land of abundance.

I was called to many houses, where sickness made it impossible for the inmates to live, except in great distress and danger, without a helping hand.

Many came to my house in the winter season for assistance. I made it an invariable rule, to visit the applicant at home; to obtain, from him and others, a knowledge of his real wants, and the sources of supply at command; to ascertain the character of the individual, and the cause of poverty: then, to see that the needed aid came from a suitable quarter, in the way best calculated to promote both the immediate and ultimate good, temporal and spiritual, of the receiver.

Whenever I gave aid, I sought to do it, if possible, through employment; to give other assistance sparingly, and as a temporary relief, lest there should be formed a dependence on charity. I have directed my attention to the causes of poverty, and endeavored to remove them, where practicable. In some cases, by a season-
able removal of them I have prevented the occurrence of pauperism. Where vicious habits and laziness, persisted in, were producing continual pinching want, I have, by restraining the hand of charity, endeavored, not to thwart the design of Providence, but to make sensible of it and enforce it,—that stern necessity and suffering should arouse to reformation. At the same time I have endeavored not to forget, that God tempers judgment with mercy; and while punishment was working its ends, I have sought constantly, and especially at certain seasons, to work in with harmony and effect, the principle of overcoming evil with good. It has been my desire to keep a tender heart in my bosom, but to aid only, also to aid freely, where my soundest judgment, with an eye to my brother's highest and ultimate good, would warrant.

In every part of the city, without regard to sect, charity has been distributed; suffering man has been the object of compassion and attention. Generally, however, where the needy stood connected with a religious society, and were considered as having claims upon their sympathy and bounty, they have not been provided for by me, who am to minister especially to the neglected and friendless; but the attention of their friends has been called to their wants.

In the twelve hundred visits I have made to the poor, and in the three hundred which the poor have made for aid and advice at my house, and at the chapel, from eight to nine in the morning, where I am always to be found, I have kept the rules and principles here brought to view in mind. I have striven not to swerve from what seemed to be right and best.
In my visits, I have found those, who were dragging out an unhappy and almost useless existence, deprived of the use of some of their bodily powers. They have been directed to the charitable institutions in Boston and elsewhere for relief, and means furnished them, through private liberality and the ready generosity of the city. The blind have received their sight, the deaf hear, the lame walk, and the comfortless insane, lifted from a cellar, sits in a palace, clothed, and with the best advantages of gaining a right mind. It must afford a high gratification to many to think, that but for their thought and money, brethren of the same flesh and spiritual organization would have been denied the enjoyment of the highest gifts of life.

Visiting the sick, I have met with those who could poorly afford to pay for the services of a physician, and some, who knowing their utter inability to pay, have endured much unnecessary suffering, have allowed their diseases to become fixed, and have even met death, through neglect to send for medical aid; while quackery has been forward to practice its impositions, and not a few have been ground by its exactions, and tortured by its ignorance and gross assumptions. A knowledge of the Lowell Dispensary has been diffused, which offers medicine and two good physicians, without cost. It has proved of great service to the poor. Dr. A. H. Brown and Dr. Grey have discharged their office of love the last year with great kindness and fidelity. Dr. Curtis and Dr. ——— are the present physicians.

There is among the poor a lack of health, cleanliness, comfort and self-respect, and even an absence of knowledge, morality and religion, attributable to the want of
suitable clothing, and in sufficient variety for times and seasons. High rents must be paid, and the mouths of laborers, and, frequently, of many children, must be fed, absorbing often, particularly when the means of support are cut off by occasional sickness, all the proceeds of work. Without decent attire and changes of raiment, what is most to be lamented, the school-house and church will be neglected. To meet this want, a room in our chapel has been made a deposit for second-hand clothing; garments have been sought at your doors by an excellent helper of our cause, donations in cloth and clothing have been made to us, and the distribution of three hundred garments in eight months has been a branch of our operations, not the least extensive, or least useful, while it has involved the least expense, and has been attended with little abuse.

In this department, we have now valuable assistance from the ladies, who, lately, promptly answered a call for such services as they alone can give, and have organized themselves into a Sewing Circle. It consists of about one hundred members, and meets every Wednesday afternoon, at the chapel. It has taken under its wings a considerable number of the girls attending upon the chapel, and poor children from the streets. They compose a Sewing School, which promises to be of great utility to them, and some little aid immediately to us.

While helping the poor, I have observed one manifestation of human nature, which is highly honorable and instructive. I have known one very poor woman to yield the service of washing to another who was poorer. I have known a man, whom I was aiding, to
aid at the same time a stranger, without his left hand. knowing what his right hand did. I have known a poor man, rescued from the depths of woe, to seek out a lost brother, find him, take him to his own house, pour oil and balm into his heart, and take care of him. If "go and do thou likewise" is written against these acts, then in what powerful tones, should these words fall upon the ears of those who thrive in means and abound in privileges!

There has been placed in my hands to meet the demands of charity, the sum of one hundred and thirty-seven dollars. One-third of this sum has been received through occasional donations from individuals of different religious societies. Thanks are due to those friends of humanity who have enabled me to give relief to many worthy sufferers, and to some, who, though not accounted worthy, are our brethren, to be pitied. I have expended one hundred and thirty-four dollars. The principal expenditures have been for necessary supplies, groceries, wood, shoes and cloth. A minute account of them has been taken, and it has been examined by the Committee on the Poor's Purse. The general mildness of the winter made the demand upon charity lighter, than must be usual. But less money would have been needed by me, had, what is better, more employment for the unoccupied, been at my command. I have found a difficulty in procuring employment, because a frequent cause of the want of it is bad habits and unfaithfulness. But many have been rescued from sin and delivered from the power of temptation by occupation. And there are individuals with a limited acquaintance, strangers, diffident, incapable of seeking
work, very desirous of it, who will labor well, but who can find little or nothing to do, unless a friend step forward and direct them to places, where employment may be obtained. I invite those friendly to the poor, to grant me what facilities they can, to enable me to be useful in this important capacity. In the distribution of alms, I have generally gone on the principle of helping too little rather than too much; a principle, which I am applying daily to more cases, as my experience and reflections are deepening my sense of its soundness and wisdom.

Early in the winter, I had many calls at my door from common beggars. And this benevolent city has been thronged with them. Many have been found to be gross impostors, who could tell a straight and piteous tale, and whose practiced sensibilities could easily drop the tear of apparent misery. Their ragged appearance, their papers of recommendation, their earnest pleading, their flattery, and their pious ejaculations and implorations of blessing, formed into a perfect art by foreigners, have deceived many. Our system of close observation and inquiry, of seeking far and near the history of the mendicant, of visiting them at their abodes and learning thoroughly their real wants, the reasons of them, and their own attempts to meet their wants, has led to the exposure of numbers. A counter tale of awful lying, hypocrisy, sinfulness, and gratitude only for the means of indulgence in idleness and sin, I have often been compelled to declare. And, I have taken pains to spread it from house to house for the benefit of the cause of virtue and charity. I cannot think that an enlightened public will continue to practice the old
European folly of giving in the streets and without knowledge, when it is found to be, in most cases, a bounty upon vagrancy, dependence upon others, deceit, laziness, theft, intemperance, and dissoluteness—to make the very evil it should be the object of charity to cure.

If in nine cases out of ten more evil than good is done by such charity, which is the uniform testimony of those who have inquired carefully into the subject, ought we not to resolve, not to be wearied by importunity and to be overcome by flattery, but to deny our feelings for the good of others? I believe, that it would be a better rule, never to give without a thorough knowledge to whom we give. If we cannot obtain exact information of individuals, and visit them at home, the cases may be submitted to those who have it in their power. In this way the deserving poor among beggars will be provided for, while there will be a constant check upon imposture, which, successful, is not only an injury to the beggar, but, discovered, is an injury to the whole class of the honest poor, an injury to the giver in blunting his sensibilities, and an injury to the skeptical and cold-hearted in closing their bosoms entirely, and forever, against all appeals of woe.

More: it will be discovered that the most worthy poor and the greatest sufferers are to be found at home, keeping at home, pining in secret, and waiting to be sought out. It is to me happy intelligence that the number of beggars is fast diminishing in the city, and that the philanthropic are beginning to regulate their tender-heartedness by thought. I would add, that an impostor, exposed and thrown upon his own exertions,
has been known to get a good living for his family, before, entirely dependent upon charity; and another has given himself to daily toil, provided for his family, thrown off his bad habits, earned a good suit of clothes and shown himself at church, where he had not attended for years.

Much thought and close observation we need to bear about with us in our private walks of benevolence, in intimate union with a Christian faith and spirit,—which of themselves, though essential, are not sufficient; or, rather, Christianity, to do its errand through us, must act through the power of, and in harmony with, the highest faculties, as well as the purest and warmest affections, thoroughly exercised.

There are the improvident poor, whose characters are often far above the average in the community, who need to be straitened that they may learn prudence and foresight; and the aid of a little kind instruction from us, will do vastly more good than charity.

I have met with a class of poor, who have come here because they have heard that the people of this city, are so good in helping the poor; with an idea, that a little exertion will secure them a comfortable living. And, it is a fact, that many have been aided very bountifully, who keep themselves poor to receive bounty. Giving all the credit due to the feelings of humanity and liberality, is it not a question, whether we are not drawing into our midst many, who might live better elsewhere by their own efforts, happier in the exercise of their own energies, and more moral, away from the temptations of a large population, which the unemployed can scarcely resist? Are we not unconsciously swell-
ing the tide of corruption? Unnecessarily, bringing a burden upon the community?

To dispense and promote judicious charity, so important in its temporal and moral bearings, has been a great aim of my ministry; but a greater work has been, to lift out of sin, the cause of most poverty; and to warn of the consequences of the beginnings of iniquity, leading almost certainly to ultimate poverty and ruin.

At the head of the sources of poverty and wretchedness, stands Intemperance. It is sad, beyond expression, to enter the humble abodes of the city, and view the misery that flows from this one source. All over the city, but, particularly, in the vicinity where it is sold, does intoxicating drink send its blight of want unto starvation, and of suffering unto death. No language can convey the scenes I have witnessed. You must see yourselves the tears, and hear the groans and sighs and complaints, and look upon the agony and desperation of the abuser and the abused, to have any idea of the reality. I give you only one imperfect picture of a not unfrequent occurrence. A large family is before you. As far as there is support, the mother and children pick up a scanty subsistence, and board the father. He works enough to find himself in rum, which nerves him to destroy the peace of his family, to vex it, to smite with the fist of wickedness, and deal forth and excite vulgarity and profanity. The children tremble and flee; the mother, a shadow, with a broken heart, bitterly remonstrates, and invites death. The unprincipled cupidity of man has transformed his brother into a devil, and his home into a hell—home, where all might be, in the words of a sorrowing mother, “as happy as doves,” and angels might delight to visit.
In view of all I have seen, tracing out the immediate and remote effects, I am persuaded that there cannot be too much interest in the cause of temperance, too much wisdom brought to bear upon it; the statesman cannot be too anxious on this point. He who would do most for the poor will give his money, his example, and his energy to it. The evil of intemperance, always great, is rapidly extending, and spreading far and wide poverty and ruin. When opportunity shall offer for fit action, it seems to me, that the highest intelligence and talent of this city cannot be concentrated on a subject more worthy, more deeply concerning the prosperity of the city, and the happiness, security and virtue of coming generations.

My personal efforts in this cause have been strong and unwearied, amid strong counteracting forces. Here has been the hardest work, and the most toil in vain. Those whom I would reform, I have been obliged to visit every day or two, and sometimes two or three times a day, to encourage, to strengthen to fight, to struggle and to try again and again, to watch and to pray. With some I have had almost no success. With others, good success. I should be unwilling to pronounce confidently as yet with regard to the reformation of any. But many families have been relieved from suffering and poverty for a season, who otherwise must have had continual assistance. And some are now entirely provided for by the husband restored to the use of his hands.

The second source of poverty and wretchedness is Licentiousness. This vice exists to an alarming extent, and is on the increase. It is most difficult of cure. I
have often stept forward, to arrest, if possible, the career of the young and unhardened, to lead them to reflection, to lift the voice of warning, and save from foul disease, misery and early death. I have endeavored to put many in danger on their guard. Could the transformation from purity to all that is vulgar and loathsome, from reverence to profanity, from tenderness to hardness of heart, be witnessed; then, the bitter self-reproaches and awful death scenes, I am sure that the thoughtless would most anxiously guard themselves against the arts of the seducer. I have spoken of this vice as almost hopeless. So it must be, as long as society are guilty of the sin of casting its victims aside as worthless, condemning them outright and totally, and extending to them no eye of pity or hand of kindness; as long, too, as no suitable refuge from temptation and school of reformation shall open its doors to restore to virtue.

While I have endeavored, in my walks, to arrest the progress and beginnings of sin, in furtherance of my aim, and to prevent evil, I have visited the Alms-house, and Jail, and House of Correction; I have distributed Bibles; and I have conversed with parents about their children, and led not a few to send them to school, to watch their truancy, and give attention to their moral training.

I would not omit to speak in terms of respect of the worthy poor whom I have met with, and invite toward them your respect and love. I have found among them the best specimens of humanity and excellence. Such gratitude, such humility and trust, such patience and resignation, such kind and true affections, such unbend-
ing integrity and constant glowing piety, I have never seen. They have won my highest esteem. And some of the strongest attachments to character, which I have formed in the city, have been toward the poorest and least known.

I pass from my privateministrations, the whole business of six days, to my public service on the Sabbath. Hamilton Chapel, on Middlesex Street, has afforded a suitable and very convenient place for worship. The twenty or thirty, who first assembled, have grown into an audience of more than a hundred. If there was the same regularity in attendance at the chapel, as in other places of worship, the average audience would be much greater than it is. There are many circumstances, peculiar to our congregation, that prevent constant attendance. And a few attend here, because they can only occasionally any where, and the hiring of a seat in a place of worship, which they can barely afford, has been long abandoned by them.

The Chapel is of great benefit to many for whom it was especially designed. When the nature of its design shall be clearly discerned and fully comprehended, many more will undoubtedly accept the offers of salvation through its medium. To meet misunderstanding, incident to all new undertakings, I would state, through this report, the object of the Ministry at Large as defined by Dr. Tuckerman, the founder of this institution, and the mode of its operation, as it passed under his eye in the year 1838, when it was considered as fully established.

"It is the first object of our ministry, to which no other is ever to be preferred, as far as shall be possible
to extend its offices to the poor and the poorest, to the
low and the lowest; to the most friendless, the most
uncared for, the most miserable. Beyond these how-
ever we would extend our cares, interests and services
to each one, as far as we may, of all those whom we
shall find to be in no regular connexion with any relig-
ious society, and to whom the services of our ministry
may be acceptable. Yet never in any step of our way,
would we lose sight of the principle, that their claims
are the strongest whose necessities are the most pressing.”

“From the poor, and beyond these, from all whom
we shall find unconnected with the churches around
us, and who shall be disposed to unite with us in our
worship, and to co-operate with us for our objects, we
would gather congregations, and form religious societies
for all the interests and objects of the Christian church.”

“We number in our church those who neither ask
nor receive alms. We wish this to be distinctly under-
stood, because it has been thought by some that our min-
istry is confined only to the literally poor. Wherever
we hear the voice of moral or religious want, among
those unconnected with religious societies around us,
we feel it to be God’s will that we listen to it; and if
aught that we have to offer will relieve it, that we freely
give, what we have freely received. This voice is dis-
tinctly heard from the hearts of many, but little above
the condition of dependence upon alms. Many are
living and struggling on the very verge of this depend-
ence; and need nothing so much to save them from
falling into it, as that connexion with a Christian friend,
above them in condition, yet fully sympathizing with
their condition, whose intelligence and virtue they re-
spect, and to whom they can speak with the confidence
of friendship. Great are the numbers, which, mainly
from the want of such a friend, are falling into discour-
agement, then into intemperance, then into dependence,
and then into the abjectness of pauperism.”
"The number of this class is large. It consists, too, of many in the prime and vigor of life. It consists of those who live by their daily labor. Some are journeymen. Others have no mechanical employment, but hire themselves out by the job, or otherwise, for various work. Sometimes they have a little money in advance. At other times they can barely live upon their earnings, and sometimes are obliged to live upon anticipated wages. To such as these we proffer all the services of Christian friendship, and the proffer is most gladly accepted. We are their ministers; recognized by them as such; and we gather them into our congregations of worshippers. They will not go into the free seats of our churches. Do you say, let them then remain as they are? I can only say, God forgive you."

"Others, — a few, not poor, but far also from being rich, heads of families, and very solicitous for the moral and religious order of their families, are brought into connexion with us by their sympathy with the general objects of our ministry. They want sympathy. They want to be objects of personal interest. They are gratified by the interest we have in them, and the respect we show to them. They prefer this connexion, because they feel in it greater freedom than they think they would feel in any other connexion; because they have strong common interests with us, and because in truth we are of no party."

I thus state more fully, than may seem to many important, the object of this particular ministry, as connected with the chapel. I would add briefly, that the object is, to seek out and bring under gospel light and privileges all lost to other churches, hoping to gain some, while we may draw in incidentally a few others, the demands of whose souls may be better met on different principles, and who are desirous of helping forward a good work.
Here is a free church; where all have free seats, and property puts no limit on the choice of them. Here is not a sectarian church. This is now obvious enough. And I am happy in mentioning the fact, that the members of no less than seven different denominations mingle in our worship. A number of our worshippers, previous to the establishment of our chapel, had not attended for years. And some large families are now for the first time gathered together under the ministrations of the gospel, and are becoming good branches of the vine.

"The Church of Christ," which has been formed in connection with our congregation, is steadily increasing in numbers and piety. It embraces members of four different sects.

The Sunday School of the chapel, commenced in October, with four scholars, now numbers one hundred. One hundred and sixty different children have shared the benefit of the instructions of fifteen devoted teachers, who deserve the thanks of the community for their ready aid and spirit of self-sacrifice. The scholars have been deeply interested in their school, and some have formed a very strong attachment to it. The improvement of the scholars since they first came into the school, many of them from the streets and neglected homes, in appearance, manners, and behavior, has been very great. Instead of dirt is cleanliness and beauty; restlessness has given way to attentive stillness; thoughtlessness and dullness, to brightness and seriousness. Theft and profanity have been converted into strict honesty and reverence. Instructors in the common school, parents, and neighbors, speak to me frequently
of remarkable alterations. The change to many seems like the work of magic. There is a mighty charm and power in Christian truth brought to bear with directness and efficiency upon hearts, where it is most needed.

The young are our hope. If we cannot profit much those advanced in life and fixed in their habits, we can do much good in giving the direction to the pliant twig. This persuasion has led us to bestow much thought and exertion upon the best method of engaging the interest of children, and of influencing them.

We have had a good number of boys in our school. But there is an unusual number, in this city, abroad in our streets, profaning the Sabbath, many unconnected with our day schools, subject to no parental discipline and no government, bent upon mischief and the committal of petty offences, schooling themselves in iniquity, acquiring a knowledge of and imitating the immoral practices of reckless elders; boys from ten to sixteen, whom it is to be feared nothing but the law can now reach, and that, not in a suitable way, except by taking the boys under control in an institution where they must remain under influence, and time and means can be commanded to mould them according to the will of the Heavenly Father. Every good citizen must hope, that what is now in progress to this end will not fall short of its accomplishment. For, all will allow, that it is easier to stop the current of youthful depravity, than to arrest the course of the iron will and the strong full passion of matured wickedness. It is wiser to prevent poverty and crime, than to attempt to remove these evils from society. It is wisdom to look forward to the results of present tendencies. It is the
highest wisdom to adopt the noblest means to promote the highest end.

The children are now enjoying excellent opportunities to learn to sing, under the instruction of a lady, who very kindly offered her services to those who would otherwise be denied the privilege; and nobly, in the spirit of gratitude for a like benefit conferred on her in her early days.

In this great and important ministerial labor, in which I have been gladly engaged, I would not forget to acknowledge my obligations to all those gentlemen and ladies, of different denominations, who have aided me with money and needed help. Those who have freely furnished the chapel with music on the Sabbath, at much personal inconvenience, and with unwearied pains, are gratefully borne in mind. Valuable and efficient aid I have at all times received from the Board of Managers, and their prompt and faithful Secretary. It is a great happiness to me that those who have invited me to carry out this plan of charity and reform, stand at all times with their loins girt about, and ready with heart and hand, to help me wherein I need. I regard it as a proof of the sincerity of their benevolence.

Reviewing the eight months past, good has been done to the erring, to those without a House of God which they could consider a home; to the poor the gospel has been preached, comfort has been administered, sympathy extended; heads bowed down, lifted up; the hungry fed, the naked clothed, the sick and in prison visited. We have done it unto Christ. The work of humanity and of the Savior has been done. The work of God done on the earth.
Jesus said, "He that would be greatest among you, let him be your servant." What higher usefulness can we aspire to, than that of being instrumental in administering to the severest suffering, and in attempting to rescue and save from the deepest iniquity and greatest ruin.

I pray God, that we may not forget that all men are our brethren. In time to come may we unitedly do as we would wish others to do unto us, as a wise and intelligent charity, a thorough investigation, and careful reflection, with a prudent foresight; as the spirit of our Master, a broad and practical faith, and that hope, an anchor to the soul sure and steadfast, shall dictate.

Respectfully submitted.

HORATIO WOOD.

LOWELL, July 13, 1845.
THE SECOND REPORT

OF THE

Minister at Large in Lowell,

TO THE

MISSIONARY SOCIETY

CONNECTED WITH THE SOUTH PARISH.

LOWELL:
PENHALLOW & HART, PRINTERS.
JULY, 1846.
REPORT.

Under the good providence of God, with your aid and his blessing, I have brought the Ministry at Large in this city, to the close of the second year of its existence. You invited me here to coöperate with you in the establishment of 'a permanent institution of charity and religion.' I have endeavored to conduct it strictly on the broad principles on which you based it. As it has developed itself, and manifested its utility among our erring and suffering brethren another year, I trust that it has found a larger place in your hearts, and a firmer footing in the interest of the community.

During the last year my field of action has been enlarged, new opportunities of doing good have been afforded, and I have had occasion for all the time, talent, intelligence and tact, I could command. Desirous of being found faithful, and of profiting by observation and experience, I have reason to reproach myself, if I have not given you a wiser and better service. I have been favored with many substantial expressions of interest and confidence, of the continuance of which I hope not to prove unworthy.

In my Quarterly Reports, speaking of the poverty, misery and wants of the needy portion of the com-
munity, and of my efforts to remedy existing evils, I have entered into much detail. In this Report, I can only present a general summary of my views and doings.

During the past year many applications have been made to me for assistance. Many more cases of need and woe have presented themselves to my attention, in my visits among the poor, of which I have made more than two thousand. I have not met with so many cases of severe destitution, as in the previous year; which is attributable, in no small measure, and sometimes entirely, to an early knowledge of want, and a seasonable ministration of charity. The shortness and mildness of the winter, and the unusual call for all kinds of labor through the whole twelve months past, has prevented much suffering, and brought much comfort to many. But the infirmities, to say nothing now of the temptations of human lot, make it true that 'the poor ye have with you always.' Sickness, prevailing to an uncommon extent for three or four months, has made large demands for the offices of Christian charity, and you will be happy to be assured that, in all known cases, they have been promptly and fully met. Good physicians have been obtained, necessities and comforts provided, nurses furnished, sympathy and cheer given, profitable reflection induced, and the soul lifted up to God for heavenly succor and improvement. For the means to cover the expenses of the sick room, I have been obliged more than once, to trust altogether to a good Providence, and the hearts of the generous. I have not failed to meet the reward of my trust. There is no way that
the rich can be more serviceable to the poor, than in
the supply of their various and highest wants in the
hour of sickness.

In all cases of poverty coming before me, the same
method of careful investigation into the claims for aid,
the same general plan of helping sparingly rather than
liberally, of giving something else than money, and
employment, where practicable, rather than alms, has
been continued. In addition, I have sought as much
as possible, and as soon as possible, to throw individ-
uals on their energies, to get them to depend on
themselves, never to be satisfied with dependence on
others, and to seek by their own industry, economy,
temperance and good conduct, the conveniences and
happiness of life. I am happy to say that some of
those who received the most aid from me a year
since, have learned to provide for themselves, and
many are striving and looking forward to the day
when they shall not only be independent, but help
others. The effect of your ministry is not to make
poverty, but to diminish it. It is not to invite the
poor to this city for easy subsistence. That is the
result of the course usually pursued, directed by feel-
ings and impulses uncontrolled by reflection, and dis-
regarding the christian injunction, which has a high
meaning in this application — 'Prove all things.'

The establishment of this ministry, one of whose
purposes is to investigate poverty, and either to aid
the deserving, or to direct to the appropriate sources
of help, has greatly diminished street beggary — a
most degrading practice, and assumed, in nine cases
out of ten, by unworthy persons or imposters. It is
greatly to be regretted that any of our citizens give encouragement to a practice so strongly reprobated in all our cities, by the most intelligent and experienced in alms-giving. One such instance of imposition, as has been lately discovered here, ought to do much toward opening the eyes of those who suffer themselves to be influenced by words and appearances. A woman, ignorant, but skilled in deceit, with a ready command of the fountain of tears, with a humble mien and a peculiar tact of adapting herself to various human nature, successfully drew a veil over the vision of almost every one, excited universal compassion, and obtained an abundance of clothes and money, even from those who make it a rule 'Never to give.' A slight circumstance led to her detection, and lo! beggary was a trade. Hundreds of dollars had been collected by her in other places, and, it is credibly reported, even thousands — while she bore the reputation abroad of being a worthless woman. Such a strong instance of a common fact, occurring among us, ought not to drive us to an opposite extreme, much less to chill our sensibilities, but to teach us, having heart in hand, to extend it only where we can give understandingly, and with a reasonable prospect of doing good, and not evil. Undoubtedly much money was saved to the city by the exposure of this woman. And, if all the money saved by the diminution of beggary, or all that might be by its utter abrogation, were turned into the channels of true charity, many a tried and virtuous heart would leap for joy. Further still, the more sure we are of doing good, the more freely should we give. We ought especially to
be on our guard against foreign beggars, more particularly those from Canada and Italy.

In my walks among the obscure habitations of the city, I have found many 'new comers' with large families, from foreign places and from the outskirts of New England towns and villages, allured here by flattering hopes, and with the thought of obtaining a livelihood through the children, placed in the mills—possessed of only a little money, and little or no furniture—coming, too, in the very beginning of winter—and seeking the cheapest rents, which are in places most abounding with temptations. It is easy to make the most of them understand their mistake. And it is easy for us to understand, that in this way we receive many a burden, and that it is accompanied with great moral danger to these families and the city. I have thought that especial care must be taken not to encourage this mode of influx. At the same time, here these poor people are, and will remain. Humanity requires something to be done. It will not do to leave them entirely to themselves, uncared for and neglected. Some, with a little seasonable aid and counsel, will soon reach a comfortable livelihood, and make good members of society. Others must be saved from perishing with cold and hunger, guarded, as much as possible, from discouragement and degrading habits, and directed to church; and the children clothed and placed in school. Then they must be left to work pretty much their own way as to temporal matters; for, self-dependance and self-exertion, amid straits, are the best resources amid poverty, and the surest safeguards against sin. Necessity
is the mother of our most efficient men and women. Beside, the difficulties these individuals have to encounter, deter others from rushing blindly into their situation, while this mode of extrication from difficulty is valuable as example to others.

In my visits, I have found many out of employment, but not so many as in the previous year. I have been able to direct numbers to good places, as numerous applications have been made to me for help. Employment has proved the best charity. An employment office, on a good system, convenient to the employer, the inquirer after work, and the minister,—one trustworthy, asking only a moderate fee, and that falling, when suitable, where it could best be borne,—such an one, appended to this institution as a part of it, would be of vast value to it and to the community. There are persons always idle, because they know not where they are wanted; and work is undone, through ignorance of hands to do it.

Wherever I have visited, I have been received, with scarcely an exception, very kindly, as a friend, who had a single errand—to do good. Much gratitude has been expressed, and an impression made in favor of that religion, which is a religion of such free mercy,—seeking out objects of compassion, binding up wounds, pouring in oil and wine, leaving the pence and coming again. So have I found the human heart. And I have respected it. I have delighted to give it kindness, sympathy and hope, to beget its love, and let into it the light and spirit of heaven. And as I narrate it, I know your own hearts must be deeply gratified that you sent me.
Even where no striking, positive results, have appeared, good has been done; the virtuous poor have been saved from falling into despair and degradation, and the vicious poor prevented from sinking into farther corruption. The frequent presence merely, of a friend and a servant of humanity, freely sent among the suffering and fallen, is not without its savor unto life, while it narrows the breach between the rich and the poor, and inclines them to feel, as if they were of one blood, and had one Father.

Charity has opened the door for me to enter in and influence my brethren in want and woe. Strong and direct exertions of the whole man have been often called for. What has made them the most necessary? What is the cause of the greatest amount of poverty, and its severest forms? What is the source of the sharpest misery and the widest corruption? It is the intoxicating cup. On this subject I have said so much, I hardly know what to say more. I sometimes think that I will be silent and wait God's time for a change, when the spirit of philanthropy, having brooded sufficiently long over 'darkness, visible,' and wretchedness, crying to heaven, shall arise in its might and smite and rebuke with all authority, and revolutionize chaos. I am struck dumb with amazement at the apathy of my fellow men on this topic. It is enough to break the heart to think of the wounds and death caused by Rum,—to listen to the sighs and groans on the field of battle,—to bring to mind the present and future state of worse than widows and fatherless,—to picture the moral desolation of the scene, and imagine what might have been,
but for this,—to think that it is in the heart of man to sacrifice principle and love in ministering to such a destructive appetite in his brother, and all for gain,—to think that it is not in the heart of the community to protect itself against such a terrible physical and moral scourge. Insensible to this, our charity is a lie. The evil goes on, still increasing.* Its dread consequences are more manifest every day. I pray God that soon the sinner may 'come to himself.' I mean, the public, and this city; the drinking man; and above all, the vender—'thou art the man'—and say, 'Father, I have sinned against Heaven, and in thy sight.'

There is one great wickedness, secret, and not reached by the civil law, of which I cannot speak as I would, which leaves a fouler blot on body and soul than any other transgression, which is, too, making fearful progress and havoc. I mean Licentiousness, which is goaded on to its folly and misery by stimulating drinks. Dr. Tuckerman, in his book, entitled—'The Ministry at Large,' gives it as a safe assertion, 'that the principal of the immediate causes of three-fourths of the profligacy, as well as other vices of cities, is the free use of intoxicating liquors.

* Our Poor Farm bears testimony to this; showing an increase of from about fifty, the usual number in the summer time, to about ninety, at present. There is no doubt of the chief cause, for the increase is principally, I am informed, in the wives and children of intemperate men, who have failed to provide for those dependant on them, or who have run off and entirely deserted them. Of this base infraction of the most solemn and the dearest ties, whose preservation is of such vast moment to the moral well being of the community, I have known frequent instances in this city, the past year. Here is food for reflection.
It is from intoxicating drinks that evil passions and propensities receive their strongest excitement and impulse. No one who has any extensive acquaintance with the poor will dispute this position. This consideration should give earnestness to our feelings and petitions.

Of course, it cannot be expected that a report be made by me of any great fruits of labor in this branch of service, as matters now stand, when one cannot go to his work or walk a short distance in the evening, without passing some twelve or twenty places where rum is sold. Scarcely a man recovered, stands reformed, while ten rise up to fill his vacancy. Some families are profited and made happier for a season. Many are prevented from falling into that utter ruin that threatens them, by frequent word and watchfulness, and much oversight and care of the younger members of the household.

My other labors in the streets have been to collect as many of the vagrant children as possible, into the schools, to circulate the Bible, and to visit occasionally the Alms House, the Jail, and the House of Correction, that a word of friendly interest and advice may reach those shut out from the sympathies of the world.

My daily labor, my chief work, it must be borne in mind, is different from that of the other clergymen of the city. Theirs is to address the people from the pulpit; mine, the neglected and friendless, at home. They are ministers of churches; I am a minister at large. My study is the most urgent wants of human nature, and the best method of meeting them: my
mode of doing good, 'going about.' Therefore, the principal results of my labor must be scattered over my private walks, and cannot be manifest to the public eye. But I would not, on this account, be less faithful to you and Him, the origin of my mission.

Although what I have described is my chief work, yet I have other duties of solemn importance, and necessary to complete a round of usefulness,—at the Hamilton Chapel,—of which I proceed to speak in order. Regular public worship has been held on the Sabbath, to which those not connected with any church, have been invited to attend. The attendance has not been uniform; sometimes few, then many present. But generally, what would be pronounced a good audience. Irregularity we must expect, considering the domestic condition and habits of a portion of the hearers to whom we would extend a friendly hand. The number has increased, since the last year, of those considered settled, steady worshippers. We look for a gradual growth in numbers and quality of the true elements of a religious assembly. I am convinced that a more numerous body of those whom we want especially to accommodate and benefit, would come to the public service, if they were encouraged by the constant presence of more not strictly poor, and virtuous in character, if some, injudiciously and wrongfully, did not inculcate the idea, that it is intended only for the poor and erring. Such a body of worshippers, exclusively, no Ministry at large aims to collect, and should not, if it could. A congregation exclusively of rich or exclusively of poor would be alike offensive to the Maker of us all.
So of a congregation of sinners and saints. Together, should we freely bow before one Father and Judge.—It should be considered as respectable to enter our door of worship, as that of any temple in the city. God views it thus. And more so if one comes with the motive to mingle and elevate, to sympathise and help the cause of Christ. ‘Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me’—I would say at the same time, in passing, that the building in which we assemble, in external aspect and interior accommodation is not suited to accomplish our design, and is not in harmony with our views and measures.

The Church of Christ connected with the congregation, contains thirty members of five different denominations. The sect is not named or thought of among us. We are one in Christ.

In the Sunday School, during the past year, religious instruction has been given to one hundred and fifty six different scholars. The present number of children in the school is rising of one hundred. The number of teachers is fourteen, characterized by constancy and success in interesting and profiting those under their care. The children are not all strictly poor. This is as it should be. But most are the very ones we seek to reach and guide. We aim to give them practical teaching, to gain their affections, to engage them in improvement, and to give them the best possible advantages. We are sure that we have done much good to many. There has been elevation in manners and morals. Sentiments of reverence and piety have taken root. We have much hope
from these children. The city has reason to rejoice in this good that we are doing. Beginning with the young is beginning in the right place to reform society. Therefore we shall labor earnestly to this point. And we invite laborers, with true and persevering hearts, to come and help us. Always, to give in this cause is more blessed than to receive. We testify that we receive more than we give of spiritual life. Our religion comes back to us quickened from youthful veins through which it has passed, and gives freshness and impulse to our own onward desires, while memories of sweet charities to immortal souls make the sun of the new heavens and new earth shine more brightly.

To enliven the social affections, to instruct the children through nature and the senses, and deepen their interest in the teachers and one another, last summer we made an excursion into the woods, which was attended with the happiest effects on the whole circle. With a similar view, adding a direct address to the religious sentiment, and to afford an opportunity for the practice of charity to the parents and others in the city, the most needy, on the last Christmas, a public service for the children was held in the Chapel, and addresses made; after the service a repast was partaken of, to which contributions had been invited, and a rich scene was presented; and after the repast, bountiful supplies of substantial food were distributed to thirty families, at the most pinching time of winter.

Connected with the Sunday School are two libraries of religious and miscellaneous reading, together containing three hundred and sixty volumes. They have been much read. This statement will be grati-
fying to those who gave us subscriptions to the amount of twenty dollars, and to the ladies of the South Parish Sewing Circle, who gave us twenty dollars more.

An effort for the improvement of the girls has been made through a sewing school, established last summer, to meet on Wednesday afternoons. It numbered through the season thirty scholars. A singing school was united with it the last season. But not kept this summer, the interest in attendance is diminished. A plan so useful and successful every where else, cannot, however, fail of ultimate success here. Its advantages are too obvious to be described. All our exertions for the young must be acknowledged to be in the right direction, centering in the exact spot where they are the most necessary. They will do something to diminish the sum of poverty and crime, and to lessen the amount of future increase.

In this connection, I cannot but plead for more attention on the part of the public to the truant, the unemployed, the neglected and exposed children of our streets—many of whom are the children of in-temperate parents. There should be much solicitude felt for them as immortal beings, whom some influences should reach and train, and as candidates for citizenship, one day to be received into the bosom of the body politic, to bring strength and joy, or trouble and danger to the physical and moral life. Besides, I cannot but urge, from a necessity I daily observe, the importance of more full and strict attention, in our common schools, to the commonest morals; to disrespect, profaneness, petty theft, impurity and sensual indulgence, to say no more; as the laws
of the Commonwealth require. I mean such attention as should make itself perceptible in the streets, as evident as is the instruction of the head in the business of life. There is a mighty power at command. Nearly all our youth are brought within its reach. And can any man give a valid reason, why it is not, here and everywhere, through the vast mass of the young, exerted in strictest discipline? We, natives, need it all,—and we need it to counteract foreign leaven. Cities need it. How might society be changed!

For the benefit of young persons who have entered into business without good advantages of common learning, and with small means, and of adults who might be disposed to make up the deficiency of early years, an evening school was established last winter, and held two evenings a week, for five months, ending with March. It was under the superintendence of myself and Mrs. Wood, aided by eight teachers, who gave valuable assistance. One promising young man, who instructed a class of adults with fidelity and success, is gone to another world. We mourn. He is receiving the reward of his benevolence. Will not other young men fill his vacancy, and tread in his steps? More than two hundred males and females entered the school. The largest number of scholars recorded at any one time, was one hundred and forty. One evening when seventy were present, I found, by inquiry of all, that only one had ever attended an evening school before. It is probable, then, that but for this free school, few of these individuals would have had this opportunity of improvement. Most of
them were laborers and operatives. Irregularity of attendance was a fault of the school. Those who attended regularly, in general, made good progress. It was pleasing to witness a class of adults between the ages of thirty and fifty, striving to learn to read. They were successful in their effort. This experiment of an evening school is not considered as fully tried, but the success of the past year makes it desirable that the school be reöpened in November. The intellectual and moral bearings of such a school should be fully considered.

Another branch of our operations at the chapel, the distribution of clothes to the needy for the common school, the sunday school, and the church, remains unnoticed. I will only refer to it. Liberal presents have enabled us to be liberal, to scatter much comfort over the city, and give many admission to privileges. Five hundred garments have been given away the last year. To do this judiciously, so that no abuse will come of it, is no trifling work. When it is considered that for the convenience of this work, we have only a small closet, and for the convenience of the evening school, only the chapel with its slips, and this is to answer for all the purposes we have on foot, at different times—the chapel is to be a church, a school room, a storehouse for clothing, a workshop, and an office—it must be acknowledged by every one that we have not the accommodations we ought to have. I think that it will not be asked, that we extend or carry on these operations, without more room.

To meet the demands of charity the past year, I have received one hundred and eighty-one dollars. This sum has come mainly from the following sources.
From the South Parish, thirty-two dollars. From individuals not connected with the South Parish, forty-four dollars. From a charitable concert, eighty-three dollars. From chapel worshippers, eight dollars. From a young Ladies' Fair, held in the Vestry of St. Anne's Church, ten dollars. From individual at a distance, eight dollars. This is exclusive of money given for special charities, amounting to one hundred dollars more. I have expended for necessaries for the poor, and in part for the evening school, one hundred and ninety-one dollars. The accounts of the year closed with June thirtieth. I cannot complain that my poor's purse has not been well filled this year; in consequence I have been enabled to do much good. The friends of this enterprise, who have contributed these means, have my hearty thanks. I assure them that it has been my aim to have all the money go where it should, and accomplish as much as possible.

I have had other resources. The Howard Benevolent Society has placed at my disposal, as their agent, their funds, subject to their rules and advice. When, during the past year, I had occasion to bring certain cases before the city, seeming to call for its action, the late Mayor was always ready to extend all just aid, and facilitate all plans for the elevation of the condition and morals of the community.

The Lowell Dispensary has continued to be of great assistance to me among the sick poor. It is equal to any other branch of my means of usefulness. It is an institution deserving of generous support. Dr. J. Curtis still gives valuable service. Dr. J. Spalding, and Dr. D. Clark have been added as physicians, affording to the suffering good medical knowledge and skill.
To the Organist of the chapel, who, amid many changes of musical aid, has, from the beginning, remained steadfast to his free post, and been always ready to aid in other ways, I think we owe no small indebtedness. I acknowledge with particular pleasure, the very kind assistance given to us, in presents of numerous garments, by a circle of benevolent young ladies. I trust that they will grow into true sisters of charity. I would thank all who have rendered me any help in my work, even to the giving of a cup of cold water only—the poor widow who hath cast in her mite, and the little child, who hath emptied all her little treasury into mine; 'of such is the kingdom of heaven.'

It has been gratifying to receive congratulations from abroad upon the establishment and success of this undertaking, with substantial proofs of interest. It ought to increase our interest at home. This institution of a Ministry at Large, greeted heartily at its first appearance, is losing none of its favor in the public estimation, in our country, or in England. Its branches are multiplying. In New England, Portsmouth has this year started one; Portland is about doing the same; and another town in this county is moving with the same purpose.

But it is time that I draw to a conclusion. Every one can see that my duties must be various, and my field large. The whole city is my walk. So various my occupations, if all departments of business are not fully attended to and with equal ability, I trust that all due allowance will be made for human imperfection and limitation. I will say that I have endeavored to be devoted, and to conduct the ministry on such
principles as shall beget confidence, and stand investigation,—with reference to its permanent continuance and an ultimate glory. I thank God that my heart, in this cause, has been stout, my courage good, and my faith firm. My hands and feet are ready for action. I wish for perseverance. I pray for health, wisdom, and an elevated benevolence. Difficulty I would overcome. Does trial ensue?—I would remember that the principle and character of institutions, associations, and individuals, are of worth only in proportion as they have been tried.

Is not the work we have begun a good work?—good, as we have testimony from the past, and as the present bears witness?—good for the future generations of the city? Can we not see them rise up and call us blessed? Is it not a good work? Let heart answer to heart, and all in one answer me—Is it not? Ask Christ. Behold him, standing before the disciples of his forerunner, and saying—‘go and tell those things ye see and hear.”

I say for you and me, let us be humble that we have done no more in this work. Let us inquire of ourselves how much we have sacrificed in this cause. Let us impress that the more good it does, the more good we are bound to do for it, cheerfully, until we esteem it a privilege, and then we may trust that we shall not be behind our obligations.

Respectfully submitted.

HORATIO WOOD.

Lowell, July 12, 1846.
THE

THIRD REPORT

OF THE

MINISTER AT LARGE IN LOWELL

TO THE

LOWELL MISSIONARY SOCIETY,

JULY, 1847.

BOSTON:
PRINTED BY JOHN WILSON AND SON,
23, SCHOOL STREET.
1856.
The Third Report of the Ministry at Large in Lowell was not printed in 1847. The Directors of the Ministry declined publishing it, on account of the statements and pleading relative to sabbath labor by the Corporations. It is printed in 1856, with the ready assent of the entire Board of Directors of the present year, with direct reference to furnishing the entire set of Reports to many who wish to bind and preserve them. It is printed as delivered.

The remarks on this subject (see pages 23, 24, 25) were called forth by an unusual amount of out-door work performed by the employees of the corporations on the sabbath, for some time previous to, and at the time of, the reading of the Report. The passing to and fro of teams, the noise of the drill, the cry of voices, the blowing of rocks all day, even during the hours of worship, — was a serious disturbance of the stillness belonging to the day, drew unoccupied crowds, and had a very deleterious effect on boys and young men. The corporations, at the time, felt themselves justified, by the difficulty of performing the work in the canals, and of laying the foundations of buildings when water was in the canals, during the six days that the mills were in operation. To draw off the water and stop the mills, it was argued, would throw hundreds unoccupied into haunts of dissipation, and be productive of more evil in extent and amount than was caused by the labor on the sabbath. Most of our best citizens thought otherwise, and thought that the sacredness of the sabbath should be preserved inviolate; that the reverential sentiment and feeling of the public heart should be respected, and not outraged; and that the destruction of these could not fail
to produce most unfavorable effects on all the great interests of the city, the highest interests of individuals, and the temporal interest of the corporations themselves,—if not immediately, ultimately.

As thought many, so especially did the clergy think, and declared their opinions. At a full meeting of the ministers of the city subsequently held, after a general expression of mind upon this subject, a petition was prepared, signed by all, and forwarded to the Treasurers of the Corporations,—the head-powers,—respectfully representing that sabbath labor was very detrimental to the interests of Christianity in the community, and earnestly asking that it might be stayed. Whether with a deference to this representation, or from a concurrence of other causes, or from these united, there has not been ground since for much complaint, and all excitement on the subject in Lowell has passed away. The sentiment is, however, alive in many bosoms, which, it appears from the Diary and Correspondence of the late Amos A. Lawrence, had a living strength in his. "To the agent of a manufactory in which he was largely interested," he writes in 1845: "We must make a good thing out of this establishment, unless you ruin us by working on Sundays. Nothing but works of necessity should be done in holy time; and I am a firm believer in the doctrine that a blessing will more surely follow those exertions which are made with reference to our religious obligations, than upon those made without such reference. The more you can impress your people with a sense of religious obligation, the better they will serve you."

H. W.

April, 1866.
The Ministry at Large in Lowell has reached the third year of its existence with increased proofs of its usefulness, amid circumstances more favorable to the accomplishment of its various high objects, and settled, we trust, on a firmer basis of faith and hope. A year since, its foundations of temporal support were shaken. It was thought by some, that this noble fabric of charity must fall. The circle of those who started and sustained it was not deemed sufficient to meet its large expenses. The interest of all who had at heart the good of the city was concerned in its continuance. The owners of the mills paid a large portion of the taxes of the city; and they had always been ready to aid in the supply of its moral and religious wants. An appeal made to the corporations, and signed by all the agents and Ex-Mayor Huntington, as soon as it was laid before the Board of Treasurers, was promptly responded to, and notice given, with a strong expression of interest in the moral welfare of
Lowell, that a certain assessment on the capital stock of the factories was voted, and would immediately and annually be paid to uphold this mission, on condition that an equal sum should be contributed by the citizens. This act, though no more than a duty, was so cordially and handsomely performed, that it deserves a record, and the thanks of the friends of humanity. Its effect was most important on the great interests at stake. The clouds of fear which had gathered over this infant establishment were at once dispersed, and a bright day dawned upon it. With a new impulse, its guardians proceeded to provide for its present need and future growth. Pecuniary engagements were met; and the Hamilton Chapel was engaged for a term of years, and fitted up with the addition of an office, a school, a clothing-room, and a furniture-room, which the nature and success of our operations made indispensable. We could go on our career of philanthropy with confidence and rejoicing. We cannot be too thankful to an overruling Providence for our present condition and prospects.

The work of the ministry has been steadily performed by me the last year, with only a slight interruption from lameness. I dare not hope that my work has been done with perfect satisfaction to the community; for I am imperfect; and, in the situation in which I am placed, there is more than enough for one to do, even with the greatest devotion to duty, and a well-ordered system,—more than one can accomplish without the occasional omission of a duty, or a hasty performance of it.
In presenting my third annual report, the nature and principles of this mission of love may be omitted, as they have been stated and unfolded in previous reports; and I see no occasion, after experience reflected upon, to alter what has been written. It will be expected of me, that I give to you and the public some idea of the operations of the ministry during the past year,—its plans of philanthropy, and the success attending them; the receipts and expenditures of the Poor's Purse, and some account of my visits among the poor and degraded; with such further knowledge and suggestions as to the causes and remedies of existing and prospective suffering, bodily and spiritual, as my position may authorize and my limits allow.

The Chapel has become the head-quarters of our operations. The Sunday services have been regularly performed by me, with only one exchange, since the commencement of my labors in this sphere. The chief reasons are, first, that my presence on the sabbath seems to be almost always required; and my particular knowledge of the wants of those who may attend my ministrations would seem to prepare me more suitably to serve them. Secondly, I have no desire for occasional exchanges, until time has elapsed to establish and prove an unsectarian character for our chapel; so that no Christian brother, of any name, may have need of apprehension, that, in standing in my pulpit, or in admitting me to his, he is giving sanction to any creed or party, but only to a pure and excellent charity. In this connection, I may observe
that appeals to sectarian prejudice and jealousy, or to
common pride, to deter any person not gathered into
any fold, disposed to come to this chapel, from attend-
ance upon a place expressly designed for, and which
furnishes peculiar advantages to, those in low circum-
stances,—generally uncared for and neglected,— are
entirely unworthy of the discipleship of Him whose
life, death, and epitaph were, "doing good" to the
poor wanderer and greatest sinner, and who recog-
nized no lines but those of humility, mercy, and right-
eousness.

The general attendance at the Chapel has increased
the last year; and, since the renovation of the build-
ing, there is a marked increase in the self-respect and
decorum of the worshippers. We are dependent
more upon the outward than we are aware, to prepare
the way for that which is addressed to the inner man.
A family is often reached and elevated by simply
inducing a regard for neatness. A child is more
easily trained to good behavior, where every thing
about it is in order, and cared for. I believe that the
more air of cleanliness, comfort, order, and simple
beauty is thrown over the Chapel and its grounds, the
more of the poor will enter its walls, and the easier
our high purposes will be carried out.

As I have remarked in a previous report, irregu-
larity of attendance upon our sanctuary is character-
istic of the congregation, and must continue to be.
Comparisons cannot be drawn between a society of
this nature and other societies composed of persons
independent in their circumstances, and whose habits
of life are regular. An occasional visitor will find, at one time, few present; at another, the Chapel nearly filled. There is less difference in the number in attendance than there was a year since.

Again: the aspect of our Society does not show what is effected by this ministration, in drawing men, women, and children under the influence of the gospel; for many, who have not seen the inside of a church for years, are induced to enter our walls, who, after a while, either by the influence of jealous proselytes or of their own preference, for a variety of reasons, take their places as steady supporters or worshippers in other churches. It may be proper for me to add, that, in accordance with our plan, I have, on ascertaining the preference of any for a particular church, advised them, and been often successful in persuading them, to break up their habit of non-attendance, and form the habit of attendance upon that church. That we have been gathering our brethren into other churches, we will rejoice; for everywhere they hear Christ preached. Our object is accomplished. What is sometimes said, that “we will not help any unless they go to our church,” is, of course, either an art of the unworthy beggar or a slander; as few, in comparison with the number assisted by me, ever see the inside of our Chapel. I often know better the wants of those who attend it; and, if any are found without any tie or preference for a particular place of worship, I seek to have them under my spiritual care, that I may, if possible, exert a continual moral influence over them adapted
to their case, and which is more likely to reach the heart, as it is the voice of him speaking whose hand has ministered to the body.

The Sunday school of the Chapel continues to afford the most gratifying evidence of the good that we are doing. Many children are the subjects of our instruction, who would otherwise grow up, not only without having broken to them the bread of life, but some instructed only in the worst lessons of depravity. We take them into our arms, and feed them as the lambs of Christ. The rudest spirits, their own masters, brought in wild from the streets, we expect to tame only by time and patience, and subdue to a knowledge of propriety and right only by "line upon line, precept upon precept; here a little, and there a little." We shall accomplish all that we may desire in but few cases. We shall, however,—for we see that we do,—plant in many a bosom ideas of truth and duty, to which, as we water, God is giving, and will give, the increase. To specify particular instances of improvement might be interesting, and give vividness to statement; but I refrain, out of regard to the effect upon the young, and because it is not the striking proofs upon which I wish the public mind to fix itself, but the general results, and the unseen and ultimate, which, faith and reason tell, will flow from devoted and persevering efforts, with a spirit of dependence upon Heaven.

More than two hundred children have received the benefit of our school the past year. The largest number belonging to our school, at one time, was in
the winter season, which enables us to bring within our doors many, in the summer season, disposed to go at large. In mid-winter, our number was one hundred and sixty. Nearly two-thirds were boys,—an unusual and happy fact. Many of our children are small, which, in the infancy of our establishment, we do not regret. Experience teaches, that, the earlier the young are brought under our control, the more power have we over the future man and woman.

The Sunday-school scholars have the privilege, not only of a library of religious reading, carefully selected from the unsectarian books of different denominations, but of a miscellaneous library of the best works for youth; which last, the past winter, has been constantly visited, and its volumes eagerly sought. The habit of reading has been suddenly formed with many who never had any taste for books; and the books have been nearly as much read by parents, or to the parents by the children,—a circle being formed at night around the fire, to listen to the simple, pleasing, and instructive tale, instead of to the vulgar story and the harsh notes of unsubdued and conflicting passions. With the words, "The Chapel books are good books," the family retire to a peaceful and happy rest. I know of one very violent old man, who, every night, was tamed down to the temper of a shorn lamb by this harp played upon by his young David.

The girls have also the benefit of a weekly sewing-school, which has been lately revived with a good attendance. This must be considered an important branch of usefulness, especially to a large class of our
pupils. It supplies a defect in our common schools. We do not limit its benefit to our own school. The children have the opportunity, too, of learning to sing. The same benevolent lady, who gave gratuitous instruction two years since, has, with the same generous kindness, opened another school for the profit and pleasure of our boys and girls, and such others as I may see fit to invite in. This opens a door of improvement and happiness shut against many.

These advantages which our Chapel, with an attempt to equalize the blessings of the day, offers to poor children, must produce the effect of elevating some of the families with which they are connected, and of securing to them a respectable standing in life, which, otherwise, they would never occupy. I might add also, that the respectable appearance which many now make in clean and tidy garments, rendering the outward appearance as beautiful as that of the sons and daughters of the rich, is owing to our plan of a clothing-room, which is kept supplied with every variety of dresses suited to all ages.

The clothing-room might receive a more extended notice. It is a depot for new and second-hand clothing, the gifts of the charitable. From it the persons of children and adults, the sick-room, and beds of indigent families, are supplied. From this source, about six hundred garments are annually given away, beside many articles loaned, some to be paid for at a future day. This is a saving to the poor of at least six hundred dollars, and probably double that sum. It is a form of charity little abused. Aided in this
way, many families need no other aid, their income being sufficient for other necessary expenses. Some endeavor to prevent worthy families, in straitened circumstances, from availing themselves of this charity by appeals to their pride; but such appeals ought to bring the crimson of shame to their own cheeks instead. There are those who view the offer of this assistance rightly,—that it is a kindness to be simply received as such. To every contributor to our useful stores, thanks are due, but particularly to the Ladies' Charitable Society in the neighborhood of Pawtucket Falls, formed for this express purpose, which made up and sent to us, in the cold season, about one hundred new garments. The interest and heartiness with which the act was done gave it grace.

In the basement story of the Chapel, we have kept stored a quantity of second-hand stoves and furniture, to be loaned for a season to the needy, and especially to new-comers, until they could provide for themselves. In this same story, on the last Christmas, the friends of the Chapel spread a second feast of charity; to which, after a religious service, the children and their parents were invited. It was a beautiful occasion; and much food was left, purposely, to drop into the lap of the needy.

Last winter a lyceum was started at the Chapel. This had a triple object in view,—the diffusion of knowledge at a cheap rate, the adaptation of the subject and language to such an audience as was principally desired, and the collection of money for the charitable purposes of the Chapel. It was ex-
tremely gratifying to find many gentlemen perfectly willing, and even desirous, from the best feeling and principle, to aid in this experiment. Samuel L. Dana, M.D., Rev. Amos Blanchard, Rev. H. A. Miles, Rev. A. A. Miner, Rev. U. C. Burnap, Rev. Willard Child, Dr. A. H. Brown, Dr. I. Curtis, Mr. W. S. Schouler, of this city; Rev. C. F. Barnard and Rev. T. B. Fox, of the Warren-street Chapel, Boston; and Rev. S. G. Bulfinch, of Nashville,—made out, with one from myself, a course of fifteen lectures, which were well attended. The course was started late in the season; but the lectures, as a whole, were so well adapted and interesting, and the project met with so much favor, the experiment will be repeated.

Before leaving this division of my report, which relates to the Chapel, I would touch two more subjects. A lower room of the building has been opened for an office. Those who apply for charity, and those who wish to see me on business, are received here at specified hours, instead of at my house, as formerly, at all hours; insuring to me no time of rest, without which the springs of life will soon wear out. The office is open, as announced, three times a day,—from eight to nine, twelve to twelve and a half, four to five.

A portion of the basement-story of the Chapel has lately been rented for the purpose of an Infants' Home; an experiment not started by nor connected with our institution, and for the maintenance of which we are in no way responsible. But it has a kindred object: we could afford it more conveniences,
at a cheaper rate, than could be found elsewhere; and we have submitted ourselves to some inconvenience to give what encouragement we could to its operations. The plan is not, I am sorry to say, rightly understood or fully appreciated. It is simply to open a room where mothers in straitened circumstances may leave their children, from one to four years of age, to be taken care of and instructed as they may bear, instead of locking them up in a room, or neglecting them, while they themselves seek support; or thinking that their hands "are tied at home," and they have no resort but to beg. The mother now may earn her living with an easy and glad mind. She may even pay something for this care taken of her offspring, and have great occasion to bless her benefactors. This plan recommends itself as dictated by the kindest feeling; as a wise and intelligent charity; as calculated to raise up those that are bowed down, to diminish beggary, to aid through employment furnished, to improve the condition of neglected children, and help the cause of education in our primary schools. Something of the kind proposed has always seemed to me to be needed. An institution so excellent in itself, so well adapted to the wants of the poor, can need only a good system, good management, faith, and persevering efficiency, to bring upon it the hearty favor of the public, and the blessing of Heaven.

Although the Chapel is the head-quarters of the operations of the ministry, its chief labors are known to be about the streets and lanes of the city, where poverty and crime are to be found neglected, and
temporal and spiritual relief will be accepted. The same rules and views, specified in previous reports, continue to govern me in all applications for aid, and cases of want searched out. Instances of almost entire desertion by the world, and of extreme suffering, are discovered; but they have diminished in number each year of service, as destitution sought out is seasonably known and relieved. Then certain, who will suffer rather than ask public alms, feel that they have a friend to whom they can come privately, and obtain temporary aid if they are worthy; and there are those who, as soon as they hear that a brother or a sister is in need, report it for investigation. A sketch of some pictures of poverty might be given that would seem incredible, and move your deepest sympathies; but, if presented at all, the ends of a wise charity would be better gained by a detail to the private ear than by public proclamation. There is less dependence, too, placed by us on feeling, and more on understanding and principle. Much aid has been extended to some families, while, in every part of the city, gifts of kind love have replenished the empty board of the domestic circle, as truly as if Heaven had sent an angel to minister to necessities in the hour of hard struggle and despondency.

The year just past has been one of such general prosperity; the able and willing laborer has so readily found employment, and his reward has been so sure; the man temporarily straitened has found his credit extend so much farther than usual,—there has been less frequent and less urgent call for assistance.
And there has not been so much sickness, with the exception of the ship-fever, as in the previous year. Still, from various causes, the poor we have always with us; and, in the midst of prosperity, the very high prices of the common articles of food has obliged me, particularly this spring, when the routine of labor has been disturbed by disease or accident, to make considerable demands on the Poor's Purse.

Not so many of one class come to me for aid as formerly; because I know them, and they know me. I know them better than those who have not had the opportunity of a thorough observation or long acquaintance; they know me, that I will not help support them in indolence and vice. The unworthy avoid me, and are sometimes angry at being referred to me. Sometimes they accuse me to others of hard-heartedness; and sometimes they affirm that they have received help from me, to induce others to give. A resolute decision on my part, a persistence in it, and a repeated word as to the cause of their poverty and the remedy in their own power, has led a number to drop begging, hunt up work, and use their means for their support. There are scores of those who will lean upon others as far as they can, and do little or nothing for themselves; or who will work only irregularly, and spend their substance in pleasure and dissipation, because some friendly rich people or tender-hearted female, touched by the pathos of their tale of distress, and ignorant of their history and of the ways of poverty, will give them clothes and bread. There is more than one score in
this city sustained in this way, whom it would be only charity to throw entirely on their own exertions, or let them suffer, according to the ordination of Providence, until they learn wisdom by experience; pains being taken, at the same time, to convince of folly and the designs of love. It is gratifying to know that there has been here, of late, a considerable diminution of this begging and spirit of dependence; and, farther, that many cases of worthy poverty, which neglected would have resulted in despondency and ultimate ruin, have, by timely aid and encouragement, been converted into comfort and an independent and happy enjoyment of life. This proves that the apprehension of some, that this ministry would nurse and increase poverty, was groundless. The tendency is manifestly all the other way.

There is a class of poor to which I should refer. From the same dictate of affection that the Irish send for all their relatives to come to this land of their adoption, many of the operatives in the mills send to their homes in the country for the whole family to come to the city, with a glowing description of how much better they can do here. The family comes; the operative leaves the scrutiny and wholesome regulation of the boarding house "to board at home." The change from the country to the city induces sickness; the father does not find regular work for a long time, or with an appetite for intoxicating liquor, temptations increased, now becomes intemperate; the children, accustomed to roaming, are with difficulty kept in school, and learn in the streets impudence, theft, and every
thing that is bad. Debts are accumulating; wood is high, rents are high, the style of dress is high; the city church is different from the village church in its whole air and expense, and is not so inviting. The sabbath is soon broken. Dark clouds are gathering in the distance; trouble comes; it is a sad reality. The mother sighs, and wishes herself back to the country; the father will not go, and says that there is nothing to go with; the boys are ruined; the unsophisticated girls are entrapped into sin. The operative sees her mistake; the family are wretchedly poor; she is not willing to do more than pay her board, and finally leaves the care and support of the family to others. This is only one of a long list of similar cases. Many a family of the operative had better remain in the country, and the younger members only come here as they are wanted, to return to the country when their work is done.

Experience suggests several cautions with respect to alms-giving, which it becomes us all to heed: First, We must be sure that a tale of distress is true. Second, Ascertain whether the subjects of it are worthy of aid; if they are not worthy, whether the necessity of the case justifies aid to a certain extent, and in a certain way, that may benefit rather than injure. Third, Not help too abundantly, inclining the relieved to waste rather than frugality, and to the indulgence of deceitful expectations. Fourth, See from what different sources an individual is drawing, and whether there is not, in reality, an attempt to make gain out of suffering. One family, in real suffering, was detected, this last year, in obtaining help from the city, from a
charitable society, from the neighbors, from many known philanthropists, and from the stores, at the same time. Every one who visited the house of the family could see that bed-clothing and garments were wanting, while these were afterward found packed away in trunks by the dozens. Fifth, To be careful, in a majority of cases, not to continue aid after the necessity for it ceases, as this weakens the motive to exertion. Sixth, Omit no opportunity to show the poor how the slender means at their command may be used to go the farthest, and profit the most. What is enough for the comfortable subsistence of one family, is often a plea for begging and dependence with another having no more mouths to feed. To these rules it ought especially to be added, we should seek every opportunity to awaken in the bosom of the poor a trust in a good Providence, and a sense of accountability to him, and to cause to be seen and felt the intimate connection between virtue and common success in life. On this system, a benevolent person may not give so much as where a sudden gush of feeling is yielded to; but that given will accomplish vastly more good, and that which is withheld, no less.

Five thousand recorded visits have been made by me among the poor since I came to the city. More poverty and suffering are to be found than any one, who does not search it out, would suppose could possibly exist. It is impossible for one man to meet the wants of one-half who are crying for bread and spiritual food.

A great deal of poverty is owing to sin. It exists
after the cause is removed; but there is a great difficulty in removing the cause, when one is settled in habits of iniquity. The secret of doing great good to man, will, I believe, be found in prevention rather than in cure; in preventing the formation of bad, wasteful, and destructive habits; in removing temptation, and in the inculcation of religious principle, especially in the bosom of the child. This we make the foundation of our faith and deed; while, at the same time, we endeavor to do all in our power, with the aid of the Bible and the Holy Spirit, to convict, convert, and reform. But it cannot be disguised,—and it is the testimony of those who have had the charge of the prisons and reformatory institutions of our principal cities, expressed to me privately, upon inquiry,—that, notwithstanding tears, confessions, and professions; notwithstanding the greatest apparent sincerity, and the most flattering belief and hopes,—a strength to resist temptation, and a steadfast adherence to virtuous desire, though sometimes, are but seldom, attained by those far sunk in depravity. There is a check put upon iniquity, and there is a successful influence for a season; but a thorough, abiding reformation, or a restoration to former innocence and piety, is rare. This statement does not prove the efforts of mercy to be little worth; for in the balance of God, who weighs virtue and souls, any exhibition of good life is invaluable, and one soul is worth more than the whole world. It only shows, that, to gain the great end of individual salvation and of general purity more surely and fully, the public mind must direct its attention more strongly
to other points. While some are lifted out of degraded poverty, and a few are reformed by this ministry, its chief utility and glory lies in its preventive plans and influences.

The sin which is the parent of nearly all the poverty in this land, and of much of the iniquity, is intemperance. It still continues its dreadful havoc among us. The ship-fever, or any plague numbering as many subjects, could not begin to work the mischief that this does. The trouble and moral desolation following it are awfully appalling. It is a horrible plague. Ask the afflicted wife and deserted mother. It is corrupting in the extreme. See its effects on the children! It is a deadly evil. Many a husband, this last year, has fallen a victim to its mortal blows, dying in the terrible agony of the delirium tremens, with only devils about him to fill his last hour with torment. And I have attended the death-bed of the wife, who declared that a broken constitution and a broken heart was caused by the habits of him whom she loved as her life. To the living, the cup drank is a cup of woe with the drinker, and of suffering with all who depend on him for support and happiness. This I have often witnessed; and the most beautiful and promising children I have seen made miserable and ruined through bad example and neglect. What must our opinion and the judgment of God be of him who, knowing the consequences,—and he must know them,—sells his brother the intoxicating cup for gain? Would it be unjust for the law of the land to oblige those who sell to take the burden of all the
poverty caused by rum? I think not. And I think, if they should be called upon to act as missionaries, to go into the houses of their suffering victims, and distribute themselves the bread of life,—to be eye-witnesses of the ruin that comes from their shops,—if one tender spot was left in the heart, the sale could not go on. It goes on now, notwithstanding some prosecutions bringing it occasionally into check. The sale is the great outward temptation of the sin; and many young men are entering its door to keep up the supply of wretchedness.

The intoxicating cup is the fostering parent of the most destructive vices. Gambling, so ruinous, so fascinating, so full of deceit, so generally reprobated, has risen up, and stalked through our midst, during the two past years, with a boldness and retinue absolutely confounding. These two years have been the reign of rum. Where are the gambling-rooms, but in connection with the places where wines and other liquors are sold, or where they may easily be obtained? Is it not the cheering and blinding cup, passed round, that prepares one to be the more ready victim of the expert gamester?

Licensiousness, too, which of late has made rapid strides among us, is excited and emboldened to seductive arts by stimulating drinks. Many a young man has found that the wine-cup has overpowered his virtue. Think of this, ye who encourage him to drink of it! I am called to witness very sad wrecks of female innocence and beauty,—wrecks of health, and wrecks of all loveliness. Few that enter these gates of death.
ever return. While I am preparing this report, a young female of nineteen lies on the bed of last suffering, and sends for me. About three years since, she was the victim of seduction; and her seducer still lives. God forgive him! She gave herself up to the worst habits of life. At times, she was perfectly wretched. At one of these times, two years since, I saw her. I could scarcely dissuade her from taking her life. I counselled and prayed with her. After passing through many wearisome days and nights of excruciating pain, as the wages of her iniquity, she draws near her end. She asks my forgiveness for not having taken my words more kindly. She expresses herself as in the greatest agony of body, and that as nothing to the anguish of her mind. She feels as if her sin had been too great to be pardoned. She cries for mercy. She desires prayers. She asks me to lift up the solemn warning of her example to others. She dies, trusting she may have obtained mercy. She dies: the disease of the violated law of chastity has brought her, after what a wretched career! to what a miserable end! Sin is death. The sting of death is sin.

Licentiousness, gambling, and other iniquity, increase, and commit dreadful ravages, hand in hand with the stimulating draught. That which is the cause of most poverty, and the patron of the greatest evils, ought to be kept prominently before the public as such. What shall be done? There should be less insensibility and indifference, more Christian spirit and sentiment, more Christian principle and faith, on this subject; more Christian sympathy with fallen
and falling man, those whose virtue is threatened, and with all who have at heart the saving of brethren. We need less fear of a political revolution if we do our duty, less despondency, less sympathy with those whose gain or appetite fear the moral demand of self-sacrifice. We want a state of the public heart which will sustain whatever measures the highest legislative wisdom may enact for the diminution of temptation. Higher tastes must be cultivated; sources of pleasure, opened above those of appetite. Our youth must be better instructed in the morality that bears upon this sin, and expressly fortified against it. More dependence must be placed on internal strength than the removal of outward solicitation, though that is all-important, as the generations of men are now inwardly weak. Those who have the influence of wealth and fashion may resolve to show their independence and desire to do good by not encouraging or sanctioning the sale and use of that which is poisonous and ruinous. Let each one feel that he has something to do in this cause; let him seek to take the highest stand duty and religion require, and we shall find a way, at last, out of this labyrinth of trouble.

Next to intoxicating drink, in its importance as bearing upon the condition of the poor, is the subject of the sabbath. A good observance of this day, and attendance upon public worship, are of the utmost consequence to the preservation and restoration of character, the elevation of the laboring classes, and the religious training of our neglected and exposed youth. In proportion as the sabbath is not regarded,
an influence cannot be exerted over others for good. There is a disregard of self, and want of respect for others; an absence of principle, a supreme love of pleasure, a daring recklessness; and intemperance and licentiousness have the reins. I find that there is with many an entire disregard of the sabbath, a growing disregard in the minds of many more, who are departing from the strict customs of the country wherein they were educated. I find, that, among other causes, sabbath-labor on corporations tends greatly to increase this evil. I have known repeated instances, in families under my care, where the head of the family has performed work on the holy day in the direct face of the solemn rebuke of conscience, lest there should be a loss of the place whereby the means of life is obtained. My uniform word has been, “If it is against your conscience to work on that day, break not what you consider a command of God.” Often the conscience writhes under a profanation of the day, and, after a while, justifies an assent to it by throwing the blame on those who require the labor; or conscience becomes hardened, and man dares to do as he pleases, forsakes the church entirely, and his whole character is changed. A sabbath laborer cannot expect his family to attend church, while his own example makes the temporal of more consequence than the spiritual. He cannot require his children to attend with a word that will be long heeded or to much purpose. Then, there are many who do not labor on the sabbath, some operatives and some not, whose consciences are weak, and are easily
made weaker, particularly by influences from an influential body; others still, who are galled by the yoke of customs which are good for them, and pant for "liberty as an occasion to the flesh," who make a plea of the example of labor in certain places, as a sanction for whatever they have a mind to do. Beside, the still and holy air of the sabbath disturbed, the spell which awes many into an observance of the day is broken; and the calls of health, of rest, and of pleasure, press with an urgency that will be obeyed. In various ways, this labor on the sabbath has an effect on the laborer and on the young, in diminishing a regard for the day and attendance on worship, which amounts to an encouragement to evil, and an obstacle in the way of goodness. This I see; and I could not do justice to my own convictions of duty, did I not express, with an endeavor not to exaggerate, my knowledge of the fact. I cannot but express my utter astonishment that this labor is permitted to go on. If my voice could reach those who have the ordering of this labor, most earnestly would I entreat them, as one jealous of the ordinances of God, and wishing that they might not be hindered in accomplishing their high designs among my poor, weak brethren, to give the subject the serious and candid consideration it deserves. If it is a divine command that the sabbath should not be used for common labor, I believe that obedience to it can injure no human interest, but will advance all human good. God has given to human power capacity and ingenuity to crowd all lawful work into six days.
Another important topic, forced upon me as my mind goes the rounds of the city, is the state of the youth. I have time now to offer only a few brief remarks. Not a few of the young are in the way they should not go. A number of neglected and depraved boys have gone into the depths of wickedness, this past year, it is to be feared never to return, for the want of a place where they could be controlled, and subjected to good influences. Each one of them will be corruption, trouble, and expense to society. It is a common lament, that so many of our children, in exposed situations, fall so readily and early into city sin. What remedy is there for this? It seems to me, that to remove from our midst, to a House of Reformation, the worst boys,—nuisances to particular neighborhoods, leaders of mischief, and teachers of all wickedness,—a great improvement would be manifest. I think, that if our common schools, which are justly our boast, had one important deficiency supplied,—if the universally acknowledged truths of religion and the great principles of morals were every day inculcated, line upon line, precept upon precept, woven into the whole texture of instruction,—we should not find so much juvenile weakness and depravity, fewer broken-hearted mothers, and more glad fathers. Many thoughts suggest themselves; but I cannot dwell.

I have spoken, in previous reports, of the great usefulness of the Lowell Dispensary to the poor. Its usefulness has been somewhat lessened, the last year, by the insinuating and assumed airs of self-styled
doctors who have crowded in here, and who, under the modest profession of perfect knowledge and skill, manage to get the worthy physician set aside, practise deceit, make high charges, and exact every cent. There are physicians in this city who are a nuisance to society, and a curse to the poor. Dr. Curtis, Dr. Mann, and Dr. Dickey, are the present physicians of the Dispensary.

I have continued to act, by invitation, the past year, as agent of the Howard Benevolent Society, which aids only the poor of the highest character, and who shrink from public charity.

An addition has been made to my duties by the acceptance of the appointment, by the city, of myself as religious instructor of the Poor Farm for the coming year. I hold a religious service there every Sunday eve, minister to the sick who desire it, talk with the erring, and officiate at funerals where there is no preference for another clergyman.

In the accomplishment of this work of charity, at the Chapel and through the city, I have been very kindly aided with funds and sympathy from every quarter. The receipts for charitable purposes have been two hundred twenty-eight dollars seventy-six cents, beside one hundred forty-eight dollars from the Merrimack Female Charitable Society, which has been lately put into my hands by the Treasurer of that society, to be used for the benefit of the sick and suffering poor families connected with the mills. The chief sources of the receipts are as follows: From a contribution in the church of the South Con-
gregational Society, thirty-one dollars. From different individuals, fifty-seven dollars. From the Lyceum, fifteen dollars. From the Floral Sale of 1846, after deducting expenses, fifty-four dollars. From a Little Boys' Fair, one dollar fifty cents; from a Young Ladies' Fair, six dollars; from a second, fourteen dollars; from a third, fifty dollars; amounting to seventy-one dollars fifty cents,—the largest gift from any one class of sources, which it gives me the most sincere and lively pleasure to acknowledge. Included in this estimate are several orders upon the stores, which benevolent individuals have allowed me to give within a fixed sum. It does not include gifts of cloth, books, and other articles, and liberal allowances made all over the city, without any distinction of denomination, for almost every thing purchased by me directly for the poor or for the Chapel. These general manifestations of interest and benevolence are very creditable to the heart of the city. I feel grateful to the citizens, and to a smiling Providence. Of the money at our command, about one-third came through our own exertions at self-support, and the encouragement of a willing public, through the Lyceum and Floral Sale. The expenditures have amounted to two hundred forty-six dollars and twenty-two cents; leaving, on the 1st of July, a balance against the Poor's Purse of eighteen dollars. The expenditures of the Poor's Purse have been, almost entirely, for stoves, wood, shoes, sickness, and books for children.

I have now spread before you a view of the history,
operations, receipts, and expenditures of the Ministry at Large in this city another year, with such thoughts and suggestions as it has seemed to me important to express or to repeat. I should be happy to receive any thoughts or suggestions from others, that may lead to sounder opinions, or make me more useful. I have spoken, perhaps, with too much minuteness and fulness; but many are asking for particulars. If I have uttered myself with too much freedom or frankness, set it down, I pray you, to a too-earnest desire to be faithful to convictions of truth, and to do good.

Reviewing the work of the year, taking a lofty position, as by the side of Jesus on the Mount, and casting your eyes over this field of mission, with the spirit of the Master in the bosom, can you regret that you have started this mission of mercy and love, and that it has been so far sustained? According as it may be prosecuted on my part with fidelity, may you and the public continue to me sympathy, the means to do good, and ready smiles! May I not abuse my trust! May I have health and wisdom! And may you not be weary in well doing!

Respectfully submitted,

HORATIO WOOD.

LOWELL, July 11, 1847.

* * * This Report was read in the South Congregational Church, and repeated, by invitation, July 18, in St. Paul's Methodist Episcopal Church.
THE

FOURTH ANNUAL REPORT

OF THE

Minister at Large in Lowell,

TO THE

LOWELL MISSIONARY SOCIETY.

LOWELL:
B. H. PENHALLOW, PRINTER.
OCTOBER, 1848.
REPORT.

I present to you the Fourth Annual Report of the Ministry at Large, in Lowell. Three months more than a year have passed since the delivery of the last report. But the first report was given three months before it was entitled to the name of annual. Therefore, four years just complete their round with this month of October, since the actual commencement of the ministry. The present time, when the citizens are more at home, and the cold weather is approaching, is now judged more suitable than the month of July, for the presentation anew of the doings and claims of this wide charity; a suitable time for the ingathering and dispensing of the materials for benevolent thought,—for the kindling up anew of the fires of love in the bosom, which, as they burn, purify and bless self, while they bless others. 'It is more blessed to give than to receive.'

During the period now to come under contemplation, the course of the ministry has been onward. Its channel of action has been widened and deepened. It has more fulness of power, and bears on its bosom more abundant proofs of its usefulness.

The nature and principles of this mission have been developed, with much detail, in previous reports, and seem to demand, at this time, no addition or
repetition. The last report contained information relative to the peculiar character of the society connected with the Chapel, the design of the enlargement of the conveniences of the chapel, the object, mode of operation, and effect, of several plans for the comfort and improvement of those who resort there; also, remarks on the ways of beggars, on the disappointments and dangers threatening the arrival of families of operatives from the country, a statement of rules of charity, an appeal as to the wisdom of prevention before cure, a sketch of the workings and effects of the sins of intemperance and licentiousness, with a solemn warning from the lips of death, and suggestions as to the correction of these evils; an utterance of facts relative to an increased disregard of the Sabbath, among the laboring poor, of which the public labor on the canals and in the mills was a direct as well as indirect and fruitful cause; a consideration of the moral exposure of our youth, and the remedies to be applied; together with an exhibition of the receipts and expenditures of the Poor's Purse, the kind of aid furnished, and the sources of aid. I am unable to refer the public for knowledge to my last annual report, as I can to the preceding reports, for the last has not been printed.

The topics of the last annual report will not be touched in this, excepting so far as may be necessary to give some idea of the present condition of the mission, or unless some new fact, thought, or want, may call it up. A further repetition of what has been presented at length, again and again, cannot be expected for effect. And as the work progresses, a complete idea of the ministry cannot be looked for in any one report.
The usual service, as a preacher, has been statedly performed by me, at the Free Chapel. The congregation is, and probably always will be, marked by great variations. The attendance of the period under review has exhibited, on the whole, an increase of numbers, particularly of steady worshippers. There has been a considerable increase in the order, neatness, mental activity, spiritual desire, virtue and piety, of the hearers. There is a number connected with the ministry sufficiently large to fill the chapel, if all attended at once. Frequently the appearance of the congregation would not indicate this. A larger number might have been gathered under the wings of my ministration, had not the ministry so many objects, and were not all the poor of the city considered the subjects of the attention of the only city missionary. To perform the whole work required, with any degree of satisfaction, would employ all the time and talents of more than two individuals. In addition, much aid from others would be necessary. And our city does not yet furnish men who think they have leisure to put their hands to plans of philanthropy, or that they can be spared from other societies, struggling for life and growth. The calls of charity, the last year, have been unusually numerous, and attention to them has consumed much time that would otherwise have been devoted to the extension of a direct and constant influence over the wandering and erring. The frequent importunities for alms have also prevented me from bestowing upon the Sunday School the special exertions and minute watchfulness of previous years. Still, the number of scholars during the winter season, was large—one hundred and twenty—and would have been larger, but for a deficiency of
garments for children; and before the long summer
vacation, which has seemed to affect the poor chil-
dren of the city unfavorably, as to health, mind and
morals, before that recess our scholars numbered one
hundred and thirty. We had the offer of more
teachers than we needed in the winter, and had
intelligent and excellent help; but with the approach
of warm weather, many leaving the city, one after
another left us, until we were reduced to two teachers,
and a small number of scholars. It will take the
school some time to recover itself, and a restoration
to its previous prosperity cannot be expected, until
we have a supply of teachers equal to the demand,
who will make a sacrifice of church preferences, as
some have, and give their affections, as some have,
primarily to our work.

Two Bible Classes have been organised, in con-
nection with the Sunday School, which are attended
with great interest, and which promise happy results,
particularly the female, under the intelligent and de-
voted labors of Miss L. E. Penhallow, to whom we
are all under many obligations. Our church music,
depending principally upon volunteers, has been at a
low ebb for some time, but I am happy to state, that
an arrangement has been made, by which we are to
be furnished with good music, without any expense
to us. Among those who attend at the chapel, and
the poor generally, I have distributed over seven hun-
dred garments, this last year. The ladies of the Rev.
Mr. Livermore's Society, at Keene, hearing of our
want, and aided by other ladies of the town, sent
a generous contribution to our stock. Messrs. Pol-
lock, and Burbank & Chase, of this city, sent us
valuable presents of winter clothing.
Our Evening School, furnished with accommodations needed, was revived last November. It remained open five months. One hundred and eighty persons enrolled themselves as scholars, a number of whom did not continue through the winter. A few left, because they had some other desire stronger than that for knowledge. More, because they were physically and mentally unable to apply themselves to study, exhausted by the long labors of the day. The records of the school show the general attendance to have been between fifty and eighty. The females were under the immediate supervision of Miss L. E. Penhallow, the late head of the female department of the High School, assisted by thirteen teachers. The males were under my own superintendence, and I was aided by the distinguished talents of S. L. Dana, M. D., who generously took time from high and pressing pursuits, after the arduous toils of the day, to devote himself, with a sacrifice of all other engagements, to the work, which so many might consider tedious and thankless, of enlightening the ignorant. Three other gentlemen, also, rendered us valuable assistance, one of whom gave, beside, instruction to a class of twelve in Arithmetic, whole evenings, at his private room. In July, I was informed that all of this class had obtained situations in good stores. Of the one hundred and eighty who joined the school, one hundred were females. The number of scholars over fifteen years of age, was fifty-nine. Of these, twenty-three were adults, the oldest of whom had seen forty winters. All but twelve of the whole number of scholars were from the Mills. These twelve were carpenters, day-laborers, and domestics. Only three scholars attend-
ed a day school, and these were admitted at their importunate request, because they were so backward in learning. The Hamilton Mills furnished thirty-one scholars, the Appleton seventeen, the Middlesex fifty-eight, the Prescott, Boot, Lowell, Lawrence, Machine Shop, and Batting Mill, several each. We declined receiving those who sought instruction in the higher branches. Five French scholars took here their first lessons in English. Some advanced in years commenced reading and writing. Three, desirous of not losing what they had learned, and of adding to their gain, asked for private lessons, and continued to receive them for sometime after the school closed. Any one can judge of the utility and success of the school. It might appear to some, that those who work in the mills, should have the means to pay for their schooling elsewhere. If they have them, they are ashamed, brought up without the early advantages of the city, to attend school where there are many who know much more than themselves. A number, we are confident, have not the means, because their earnings must supply the wants of indigent families. And when we know so many who attend the disreputable midnight and morning ball, and so many who visit places abounding with temptation, we cannot, if we would, when any enter our school room, ask a question which would drive them thence. Observation of human nature, and experience, has convinced me, too, of the importance of some not poor, mingling in all our circles for instruction and worship,—to prevent an exclusive character of poverty.

Our Lyceum, on a plan, all will allow, so excellent in itself, and attended with much interest and
improvement by many, has not yet received an attendance worthy of the lectures, and the lecturers. The experiment, however, has not yet been tried under all the favorable circumstances we could desire. I am sure that there is no good reason why the City Hall should be filled to overflowing, to hear the Institute Lectures, and our Hall should not be crowded, to hear those of the high and interesting character we have taken pains to secure. Some think that we need only persevere, to have our plan grow into a tree, that will produce fruit worthy of perseverance. If perseverance is all that is wanted, I can easily give that, but an encouraging hand and heart, and an encouraging face, will be like rain from heaven, and its sunshine.

Our usual Christmas occasion, with its gathering of our own children, those of the Poor Farm, and of the Infant's Home, with its addresses, its feasts, its hundreds of presents to the young from the rich, its gifts of bounty, its distribution of food, its church interview and supper, has given us a new assurance of its exact adaptation to our wants,—of its genial and powerful influence to melt and mould according to the good will of the Heavenly Father. Our Floral Procession and Sale, about a year since, received with the marked approbation of the public, brought eighty dollars into our hands, a large portion of which went into the Poor's Purse. This year, the sales amounted to one hundred and twenty dollars, about one half of which was a surplus over expenses, for our benefit.

Among the good influences which have gone forth from the chapel, I ask leave to mention those proceeding from the Infant's Home. This institution
was not established by the ministry, nor under its guidance. It was started by ladies strongly interested in the objects of this mission, and sustained and directed by ladies of the first intelligence and philanthropy in the city. But I desire to say, that it has had the warm approbation of your missionary, and his earnest wishes for its success. The school was needed. The plan was excellent. It was successfully carried out, by a suitable and faithful teacher. At the close of the first year, it numbered fifty children, under the age of four years. These children were nearly all from families the most ignorant and dependent. By this arrangement, poor mothers could do more for the support of the family, and some could thereby refrain from calling on the city, or the more prospered, for charity, the older children would not be kept from school to take care of the younger, and the younger would learn habits of neatness, have the intellect awakened out of the stupidity of neglect, and the moral nature addressed and evolved, and thereby they would be better fitted for the primary school, and more surely have its objects fulfilled in themselves. This school has done much good, and those designed especially to be benefitted are just beginning to see the advantages it offers, when we are told that it must die, for want of means to carry it on; that is, the mother must leave her place in the mill, as one with several children has already, and another is about to do the same thing, other employments must be given up, the little ones must go back to miserable homes, the larger ones must frequently be disturbed in their attendance on school, a condition of extreme poverty must again be taken, the city must help, individuals must help, and one or more families
must go to the Poor Farm. The city, which has high interest in the prosperity of such an establishment, has been applied to for aid. The Government just came near granting it, but with a desire to do so, could not quite see its way clear to give the necessary vote. It is greatly to be regretted that a noble plan of charity and salvation, like this, its commencement a glory to the city, cannot be warmly encouraged and receive an efficient impulse from the city treasury. And, setting aside the highest considerations, it is likely to happen, that the families, with which these children are connected, will cost the city more in dollars and cents, within six months, than was last Monday night asked to be contributed to them in a much better way!

The Office at the Chapel, I find to be a great convenience to myself and others. In the winter season, I was frequently obliged to double my stay at the room. During the winter, and early spring, I had more than one thousand calls for charity, employment, and advice.

In addition to my efforts connected directly with the chapel, on the Sabbath, beside preaching, superintending my Sunday School, and instructing a Bible Class, at the wish of the city I have officiated as Chaplain at the Poor Farm, and on other days have visited the Protestants in the establishment who were sick, attended Protestant funerals, and interested myself in providing increased advantages to the school. This I have done for a moderate remuneration from the city, because these duties are connected with other duties within my sphere, and because the salary for my other services is small. The number of inmates at the Poor Farm, last winter, was about one hundred
and fifty, more than double that of the preceding winter. In July, about one hundred and twenty. At present, about ninety. This establishment, first designed for the native poor, is fast becoming an institution for the support of foreign paupers. It is very difficult to persuade our own poor, even when it is absolutely necessary, to enter the alms house, particularly since ideas of filth and ship fever have become attached to it. More, in consequence, fall upon the hands of private charity. This is better, where they become objects of general regard and interest, and the social and moral influences of society are brought into adaptation to their condition. It is a general rule of this ministry, to keep as many as possible from the Poor Farm, not so much with the object of saving expense to the city, which of course it does, as with an aim to preserve the spirit of self respect and self exertion. I have often thought, that the real poor of the city—we have no idea of the number—might be better cared for, imposition and laziness out-mastered, and expense saved, by the appointment of an agent, whose sole business it should be to attend to the applications for city help, investigate carefully their claims upon charity, and give such aid, direction, or advice, as their condition might require. The idea would be, that the agent should be appointed from year to year with an intention of permanency; that he should have an office and keep a record of all applications for help, and the exact disposition made of them; also the character of the individual, as far as can be ascertained, and the employment for which fitted. An employment office, for the prevention of pauperism, might be under his care, the many good results of which I have not time to set forth. It
might be an especial object to put an end to street beggary. I believe that such an agency is wanted, and might be so managed as to more than pay itself.

My visits among the poor of the city have not been quite so many as in the same months of previous years, for two reasons,—personal sickness during two months, and multiplied calls at the office. I have made eighteen hundred visits. Our native poor have received the greatest share of attention, because they are the primary objects of this charity, and they are more open to the influences of our system. Many of those aided by us the most, four years since, are now in comfortable circumstances, and these with many not very poor, first drawn out by us to worship, now rank as regular members of religious societies of different denominations, and some, with much pity for others, are exerting themselves in turn to do good. One or two have been known to become leaders in philanthropic movements. On the other hand, some abusing kindness, and not benefitted by gifts, unwilling to be persuaded to right dispositions and deeds, willing victims to the impulses of depravity, have sunk into ruin—into a condition from which one rarely recovers himself. Nearly all have been grateful for favors, in the hour of want and woe. And an hour does come, to some of our fellow citizens, of the bitterest distress and of the straitest need; God grant that none of us may ever know such an hour, when it seems as if our own existence, and that of those most dear, must stop where it is. There is no one who knows, no hand to help, no tongue to cheer, no counsellor to guide out of perplexity. There is a reluctance to ask aid, no claim on any one, the world seems cold, and not to think of or care for the unfor-
tunate. The spirits sink into nothingness. Or, in a
delirium of despair, the heart cries out, 'to whom
shall we go?' To such your ministry comes a heav-
enly deliverance, or is pointed out as a refuge, to
which every one is invited for what he needs, 'with-
out money and without price.' The poor often pro-
nounce it the greatest honor to the city, and you have
a right to abundant satisfaction. Some cases, prop-
erly belonging to the Overseers of the Poor, I have
taken entirely under my own care and expense, be-
cause the highest ends of charity would be better
promoted, by our various ministrations together ap-
plied. Some I have carried through a whole season
of sickness and destitution, and afterward received
from them, in whole or in part, remuneration. The
principle of repayment we hope to weave more and
more into our system. There have been a few in-
stances in which I have been compelled to render as-
stance, where individuals, with the means, had not
heart enough to put forth the hand, to do unto a rela-
tive, houseless, and ready to starve, as they would
wish an own kin to do unto them. For the honor
of him who created us, and of Christ who suffered
for us, may such instances be rarer than they have
been.

While our native poor have received the principal
share of my attention, the foreign poor have made
large demands upon our humanity, the past year.
We have had swarms of Irish poor come in upon us.
The railroad depot, the Mayor's office, the doors of
our houses, and the office of the ministry, have borne
testimony to the fact. They have come, because,
straitened, they could not live at home; because we
have convinced them that this is a land of plenty;
because here is freedom from oppression and grinding taxation, and because of exaggerated and false statements of a demand for their labor. They have come, because they have heard of the mills, and have thought that they could get employment for themselves and little ones, as soon as they arrived; because, too, they have been sent here from our seaports, where they fail to find employment, with the attempt, it may be, to shift the burden, but often with the assurance of honest ignorance, that their children will be wanted in the mills. Beside, many adults have been taken into the mills, and this encouragement, together with much of the money made, and strained statements of prosperity, goes across the Atlantic, to urge fathers, mothers, brothers, sisters and cousins, to come to Lowell. I devoted a little time, last winter, to seeking out new comers, and making inquiries into their past and present condition, the means by which they reached us, and the section of Ireland from which they came,—intending, if possible, to prosecute the examination through the city. I took notes, but the calls for charity became so urgent, that I was obliged to suspend my inquiries, before I had gone through one street, but that was the street the most thickly settled with foreigners. I have not since found a suitable occasion to renew and extend my inquiries. Therefore, I am unable to present to you, at the present time, the statistics with regard to immigration, that would be of value in forming a correct opinion on the subject. To judge rightly we must have carefully gathered facts, and take a wide view. I will only make a remark or two in this connection. I found that some congratulated themselves on coming to a more thrifty
and a kindlier land, and though without employment, they were full of hope for the future. Many wished themselves back again, for they had been deceived. A large number were entirely destitute of means to provide food and proper clothing. The charity of countrymen, of the city, or of the private purse, helped not a few just to maintain a struggle with want. While others, after frequent abstinence, were just ready to perish with hunger and cold.

In all applications for charity, or in all cases that came to my knowledge, either through my own search, or that of others, I made it a rule to relieve severe distresses, particularly in the winter, when there is far less employment to be found for this class of laborers, and when the severity of the weather prevents much travel to find the little. At other seasons, there has been a constant endeavor to scatter them away from Lowell, with advice, and even by compulsion, by withholding from them charity. This may seem hard, and is hard, until the feelings are regulated by thought. When there are already some two or three hundred more Irish laborers in Lowell than can possibly be employed, what humanity can there be in extending aid to induce them to remain? Is not an unemployed population a great burthen to society and self? Would not the interest and happiness of a family evidently be promoted by not resting the soles of the feet, until a place could be found, where the work of the hands would support the body? When we are overstocked with Irish population, I think we should candidly and kindly tell our brethren so, direct them elsewhere, and as far as practicable, make them understand the principle of our recommendation and decision. Far be from us the hatred
of the Irish, which some indulge on account of their ignorance and dirt. It would be difficult to show, that Christ did not entertain a deeper interest in man, the more sunk in degradation. When any one says, that not a cent of his money shall ever go to help one of these accounted the least of the brethren, will the golden rule of morality approve his utterance? In this connection, I wish to observe that there are many Irish children who attend no school. Would it not be wisdom in the city, when taking the school census, to institute an inquiry as to the number of the suitable age in no school, make arrangements for their instruction, and oblige all to attend? To receive the education of the streets, and of low influences, must make miserable citizens for a republic.

There are great questions relative to Irish immigration. Whether such a strong infusion of this foreign population, not mingling with us, forming a caste by themselves, can be the greatest ultimate benefit to ourselves or them? Whether England should not be made to feel, by a restriction, if possible, on the immigration of the poor and helpless, the burthen of the system which engenders her paupers; be obliged to sustain her own weight, and correct the fault of her government, 'do justice and love mercy,' instead of being enabled to find a relief from the evils of her oppression, by the removal to our shores of her degraded population, thus encouraged to continue her misery at home, and to cast off upon us for generations to come, tax and degradation? Will a temporary advantage of cheaper labor in the development of the resources of our country, an advantage to one political party in gain, or safety to another through
politic forbearance, outweigh the evils likely ultimately to result from an annual rush to our shores of some three hundred thousand, ages behind us in mental power and light? Can we have the bright assurance that they will become one with us, that we can infuse into them our own free and vigorous impulses, and carry them forward with us in working out a high and glorious destiny? Can we believe that this immigration would be as well for us, better for them, and better for those beyond the Atlantic, better for the generations to appear, better for the whole on the whole? Questions like these occur to reflecting minds, penetrating into the bearings of this subject. They will be answered in favor of a check upon Irish immigration, by all those who take counsel of their prejudices. Generous and hopeful philanthropists would receive all who come, and trust under Providence, that this would issue to their final good and ours. Some think that our shores are the door opened for them, not only to come in and find pasture, but education and freedom, which will in time raise and regenerate them. As Christians we should rejoice to take this view, if we can. If we can, then might we bid any host welcome. These and other questions of great importance, there is not time, if it were the place, to discuss. They concern the future condition of our city.

The chief cause of poverty in our country is personal iniquity, but at the same time, poverty leads to sin. There has been a large increase of vice in the city, the last year. The multiplication of dram shops, bowling alleys, and dances, many of which have proved midnight traps to innocence, are both cause
and proof. The public generally, acknowledge and lament, that dissipation has made rapid advance. Numerous sincere lovers of their kind are concerned to know what is the cause and remedy. They are persuaded that our young people particularly are exposed to great temptation. Can any thing be done? To assume a grave countenance, and declaim against alluring amusements, will have no effect, but with a few. Most youth will defend them at once, and be determined to adhere to them.

Many toil for money, have it, and they will have pleasure. With minds uncultivated, they seek for it in the outward. They will go where it is provided; if not at home, abroad; if not in the parlor, in the cellar; if not in the private mansion, in the public hall; if not constantly supplied, with moderation, it will be occasionally enjoyed immoderately and extravagantly; if there has not been a training to pure social intercourse, there will be a panting for the gratification of the sensual passions; if the affections have not been set on what is high, they will grovel in what is low, and snatch greedily at sentiments favoring the lower nature. They will receive pleasure from any hands that offer it, even if they swallow 'a bait with the pleasing ill.' He who furnishes pleasure is a better friend than a parent, brother, or sister, who is thought to throw a damper on free enjoyment. Pleasure youth will have. If it must come from the outward, why not make dancing, and other amusements innocent in themselves, more common at home, and regulate them? Or, why should not the wise and good associate to provide plenty of innocent public amusements, under the manage-
ment of suitable persons, while they aim at the same
time to form higher and purer tastes?

A second cause of the increase of dissipation is
to be found in an ignorance of the true value of
money, and of the wise uses to which it may be ap-
plied,—a great defect of education. Our children
are taught how to make it, but not how to use it,
while there are always enough who are seeking it,
without any reflection upon the way, or scruple as to
the means.

A third cause with us, certainly, is the influx
of families from the country, and of many young,
at the very time of life when they are an easy prey
to temptation,—unfitted to meet temptation. Some
come from well instructed and well ordered families.
Hundreds come here to a city 'like all our cities,
abounding with sin,' from the outskirts of our New
England villages, daughters and sons of large families,
barely supporting themselves at home. Or the fami-
lies themselves come, because poor, they have not the
local attachments of those in comfortable circum-
stances, and flatter themselves that they can better their
condition. Many of these have no principle with
regard to worship on the Sabbath, or any fixed char-
acter. Some are so fortunate as to prosper and es-
cape corruption, but not a few fall into the snares
of sin, and sink down more or less rapidly, into the
depths of a miserable existence. We are not aware
of the greatness of the number, because, as in battle,
their places are immediately filled by those who are
ready to rush on to wounds and death. While, in
the city, we do much by wise and expensive arrange-
ments, and the multiplication of advantages, to secure
virtue, and prevent moral desolation, we would say to ministers in the country,—'the country makes the city, teach more principle of every day morality and piety to your flocks, to guard them against dangers to which they are liable to be exposed, be missionaries among those not connected with any society, particularly those in the most remote sections of the town, not to gain proselytes to party, not to secure subscriptions to support, but to bring as many as possible, not so much into the fold of the visible church, as into the fold of Christ's commandments. Was it not these for whom Christ died? Those neglected and forsaken in the country, because they go and pay nowhere, are the ones, who, entering into the city, make the most trouble to society, and are the most poor and wretched.' We would say to parents in the interior,—'you cannot be too anxious to prepare your children to meet any moral danger, when in these days of locomotion, the most distant peril may be their lot.' In short, we would say to the country,—'Is there sighing, and broken hearts in the city, and wailing going up from the shores of the Penobscot, the vallies of New Hampshire, and the green mountain sides of Vermont, mothers weeping over the loss of the innocent and dear, and will not be comforted, then apply the remedy, as you may, in a great degree, and blame not so much the city, as yourselves?' While we say this to the country, let not us, so many of us intelligent, virtuous, reflecting and wise, renew a sense of the obligations we are under to snatch brands from the burning, to save, comfort, enlighten, and guide all the needy and tempted, within our precincts. We do much, but we can do more.
When we may, we must, or we are without excuse. Let us not say that 'we are no worse than other cities.' At our age, we ought not to be so bad. With the experience of older cities before us, we ought to apply earlier preventive and reformatory measures. Let us not turn away our minds from the contemplation of truth and duty by this blinding and palsyng saying. Let us not say, 'we cannot see what to do.' Let us study to do, and pray for a second sight. I must limit myself to a specification of these causes and remedies of poverty and wretchedness, not before referred to.

Let us not forget that temptation and sin are on the increase. Let us not fail to be alarmed at the progress of the parent of iniquity. I have, in every report, endeavored to set this strongly before you. And now I deliberately declare, that, in my opinion, the demon of intemperance, almost unmolested, has multiplied his victims, the last year, at a more rapid rate than in any previous year. Many have supposed that temperance was gaining in the community, because that no person was brought before the Police Court, on the fifth of July, on the charge of drunkenness, and it has been triumphantly adduced as a proof of the high morality of the city. Another fact should have been made known with this, to give the public a just idea of the real state of the evil at that time, that a large number who were drunk were confined in the Watch House the night before, and were dismissed the next morning, it being judged a better course then than to bring them to trial. The captain of the watch, and the watch records, confirm the statement I have made, with regard to the increase
of the sin. I will compare seven months of 1847 and 1848.

The number of cases of drunkenness noticed by the Watch, and recorded, during

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<th>Month</th>
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<td>February</td>
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<td><strong>Total</strong></td>
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An analysis of the cases of only one month has been made—the August past. Of the two hundred and thirty-four cases of that month, forty-four were offences repeated by the same individuals,—making one hundred and ninety different individuals observed drunk. Of these, one hundred and thirty-five are known to have families. What must be the condition and prospects of the partner of life, and the children? What streams of corruption must flow from the fountain head, widening and deepening even to the third and fourth generations. One hundred and seventy-five of the whole number of cases were Irish; French, two; English, five; fourteen were women; three were instances of husband and wife drunk together. There is no one but ought to stand appalled at the exhibition of such records, and yet they give a feeble idea of the extent of the iniquity. I know many who get intoxicated, whose names are not to be found in the record of a year. In all rum districts I am told that the number of intemperate men and women has very much increased. And it is not to be supposed that one in ten of those drunk come
under the care or sight of the watchmen. Multiply by ten the number two hundred, seen drunk in August. I leave you to your reflections.

I only wish to make one remark, that some may be, as in time past, disturbed by the publication of such facts, and the tenor of my observations, lest, going abroad, they may injure the good character of the city. A character to which we are not entitled, we ought not to wish to bear, either as individuals, or a body. It is true of the latter as of the former, that 'he that covereth his sins shall not prosper.' If there is any thing that we ought to be ashamed of, better bring it to the light that it may be reproved, and that we may arouse and exert ourselves, to endeavor to remove all existing cause of ignominy and evil. If we mean to be good men and true, open-hearted, manly and wise, as a city, corporation, or single men, on this and other subjects, we should let the truth appear and let it work its legitimate results. Else, we fight against God. Again, as to any unwise use that may be made of facts and opinions, to give the city a reputation it does not deserve, we must seek to have it understood, that as strong representations of poverty do not argue a poor city, so the exhibition of much startling sin does not prove a wicked city. We are a wealthy, and a virtuous city, thank God. There is a field for the use of our wealth, and the exercise of our virtue. So does Christ teach. Happy the corporation and the individual, the most generous contributor and hearty laborer.

One subject under the head of vice leading to poverty, and its remedies, should never be omitted,
but there is not time to speak of it at length, and I dwelt upon it with some fullness in the last report. I refer to the state and increase of juvenile depravity, together with a great check and cure in our power, namely, a House of Reformation. The establishment of this house, of such great consequence to us, can never be lost sight of, I think, without a great neglect of duty to the young, and coming generations. I cannot enlarge.

We have had no reason to complain, that the public have not sustained the ministry, during the year past, which has made unusual demands upon our charity. When we have had occasion to call for money, the call has been readily responded to. There have been received into the Poor's Purse, since the last report, about four hundred dollars. Of this sum, about sixty was the profit of the Floral Sale, eighty were raised by contribution in the South Congregational Society, and forty-five were obtained by subscription. Different individuals sent fifty. The spirited and persevering Young Ladies Home Benevolent Association, presented us, as their third gift, one hundred dollars. Worshippers at the Free Chapel, handed me thirteen dollars. And about fifty, given in charity, were afterwards returned with returning means. There have been expended about three hundred and eighty-five dollars,—leaving about fifteen in the Poor's Purse. While there is a deep satisfaction in aiding to do good, to which many are entitled, all of them have my hearty personal thanks for timely encouragement. We do not now need money, but the season of suffering is approaching, when it is hoped that you will remember Christ by remembering the poor.
As to name our wants has been to have them supplied, I would state that our greatest wants, at present are two, relating to children; clothes for their bodies, to enable them to come out to and to continue to attend the Sunday School,—it is believed that thirty more children would have been in attendance, the last winter, if we had had garments for them; and teachers for their souls, Sunday School teachers, who will give their presence always, one half day, to the chapel, and cheerfully engage in a laborious and disheartening, yes, I say it not for myself, but for others, a disheartening work. We have, according to the poetical imagining, flowers about our work, but nearly all, like roses, have thorns. For want of teachers, and such teachers who know too that their 'labor is not in vain in the Lord,' we have lost fifty children, and it is in vain to attempt to regain them, or to renew the classes, until we have the services of teachers at hand. Our school cannot be kept together without. Last winter, we had sixteen teachers. In August, two. Now, six. Does not the bare statement of facts make a strong appeal?

This is the close of the fourth year of the ministry. Its sphere has been constantly enlarging, its operations multiplying, prejudices against it lessening, and favor towards it increasing. As a proof of more good done, and of interest awakened, I would adduce two facts; that while, in the first year, two hundred garments were distributed, in the last, there were over seven hundred; one hundred dollars were the receipts and expenditures of the first year—four hundred of the last.

I close the report, asking of you, and the public, no more aid to the ministry, than the merits of its ob-
jects, and its conduct, may entitle it to,—than single-
ness of purpose, fidelity to its interests, a broad and
discriminating charity, and successful results, may
make it worthy. So far as worthy, through its min-
istrations, apply, I beseech you, the golden rule to the
'poor, always with you,'—'Do unto others as ye
would that others should do unto you.' And, may
the sunshine of God's favor rest upon it. Yea, 'the
work of our hands, God bless it.'
Lowell, Oct. 8, 1848. H. WOOD.
THE

FIFTH ANNUAL REPORT

OF THE

Minister at Large in Lowell,

TO THE

LOWELL MISSIONARY SOCIETY.

LOWELL:

B. H. PENHALLOW, PRINTER.

NOVEMBER, 1849.
REPORT.

Five years have passed since the commencement of this Ministry in this place—years of labor and care, but of love and success. We have in general had a clear sun over us, and a genial atmosphere around us. Twice clouds have gathered and threatened to uproot the tree of your planting, but faith and hope have rallied, and a good Providence has guarded. Because, might we not say, "it is the planting of the Lord, that he might be glorified!" And no plant that the Heavenly Father hath planted, is easily plucked out of his hand. It can only be, while he is true to us, when we are untrue to ourselves or Him.

In presenting the fifth annual report, I would remark, that while the report, as always, covers the ground of the semi-annual, the period of the year filled with the greatest action, this appears under circumstances which expose it peculiarly to the charge of repetition. By reason of sickness, induced by a severe cold, this year, the semi-annual report was given three months later than the usual time. Some statistics, and subjects usually reserved for these pages, were then brought forward when they were especially called for, and I do not feel at liberty to omit them in a written record of the doings of the
year. For the same reason, there has not been on my part the fulness of effort of previous years. But, thanks to a merciful Father, I am now girded with strength which enables me to discharge all the duties of my office.

I shall aim to furnish a view of the present condition of the field of labor, and select for deliberation topics of immediate interest, or of pressing importance.

The Chapel, though not a distinguishing feature of this Ministry, as of other Ministries, has always been the first object of inquiry. Is there a good attendance on the Sabbath? Does the number of hearers increase? I am ready to answer that the attendance for the year has been as good as in any previous year, sometimes less, but on the whole exceeding any former estimates. We are always subject to variation. Invariably the afternoon attendance is nearly double or more than double that of the forenoon, and exhibits a good audience to a stranger,—an audience still, attentive and devout, which is a striking contrast to our first attempts at worship, and is a triumph of the gospel over undisciplined natures. But this ministry should not be judged by the attendance upon public worship. Its aspect at worship is no index at all of the largeness of the work, and our success. We labor to mitigate human woe all over the city, by continual visiting, investigation, counsel and prayer, and by many plans, new and old, to upraise and protect fallen and exposed fellow beings,—not cared for by others,—a numerous host. Most of these never see the inside of our Chapel. It is our object only, while accomplishing
our great work, to bring under Christian influences of some kind, those erring and straying from the sanctuary. We never, as a matter of strict principle, endeavor to draw hearers from other churches. We are always glad when one attends anywhere. We do not want any to go to the Free Chapel for the money—for it is an article of our platform, that those disconnected with the churches, if they have no preference, shall be invited to our worship, "without money, and without price." We have no party object, no sect to increase or strengthen. Party has been expressly disavowed, and consistency aimed at. I do not know that, in five years, I have made a single convert to any party, except to Christianity, as opposed to no religion at all. I have been blamed for avoiding all appearance of party,—though done for charity's sake.

There is a large and increasing number in the city who cannot be said to attend any church. Some of these cannot attend. Some, attending a short time, not finding sympathy, and not feeling at home as in the country parish, are estranged from the house of God. Some, utter strangers to the whole population of the city, venture to act free from that restraint which came from a whole people who knew them in their native towns, and which, in the absence of principle, compelled them to the sanctuary every Sabbath. Some cherish too much pride to allow themselves to sit by the side of fashionable dress, and not appear as well. They shrink from observation, and stay at home. Some excuse themselves from worship with the plea, that the hard work and close confinement of six days are a sufficient reason for not meeting.
with their fellow beings to learn the "Father's business," and how to do his will. Indifference to spiritual interests has settled upon some, and the pleadings of the pulpit have become irksome. Others will not walk in the strict company of the pious, and prefer leisure, amusement, and vice. Infidelity cuts many loose from all obligations. And many, who live from hand to mouth, cannot afford to pay for seats in the sanctuary for self and family, and will not take the seats which make so obvious the distinction between rich and poor. Many, in circumstances next to poverty, can hardly meet the expenses of church attendance, in a way that ensures self respect and a neighbor's esteem. We find that among these absentees are numerous cases, with which time must be spent, but with little prospect of sure success, while society is as it is. Disappointment is often the result of our most earnest efforts. Still, some suffer themselves to be persuaded. Some acknowledge their obligations to the church to be paramount. Some are thankful for the invitation, and cling with joy to the gracious privileges afforded. I have been happy to be instrumental in my walks of inducing a considerable number to attend the meetings of their choice. And not a few, every year, have first been brought into connection with our Chapel, and shortly, have taken their seats in other churches, as constant hearers and supporters. This is, in one sense, our loss and others gain; but it is our gain, because we seek to gain to Christian influences those aloof from them, and Christian benevolence is satisfied.

Am I asked, whether a free chapel meets the great want of a vast number who seldom or never
enter a church? Of course it does not. It must be apparent that it does something toward supplying that want. It is a net which draws into all churches. Some of those too proud, or who have too much self respect, to sit in contrast in other churches, have less objection to seating themselves where there is no distinction of seats, and more uniformity of appearance. Equality of feeling, and sympathy, within our walls, is grateful. The very poor find a better home here than elsewhere,—preaching directed to their own wants, and more attention to all their necessities and desires. Here, in the best sense, they are first. Such a chapel is, then, an important agency in the work to be done. But it can no more meet the demand of existing need, than the Merrimack can supply the sea. More deep and abundant must be the influences to fill the present churches, and create a call for more, and fill them. Less necessary will be our agency in the proportion that other agencies are in operation. The rich and poor ought to meet together, but do not and will not, and the separation is daily becoming wider. Expensive churches,* and expensive arrangements to support them, on the present plan too of raising money, drive more and more every year from public worship. No number of free seats, free churches, or cheap churches, can bring back those lost or kept away. The remedy is much in the power of the churches, of the intelligent and wealthy. Less expense,—if expense is indulged out of love of art and what is considered grand, to be borne by the rich exclusively; less outward distinc-

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*A church is nearly completed in one of our cities, the price of a pew in which is said to be fixed at $3000.
tion,—if not less, less pride, which arms it with daggers; less distance of look and heart, more extended sympathy; more consideration of the circumstances and trials, and real value and worth of less fortunate brethren, more interest personally in their personal condition; no less carefully prepared discourses, but more practical and direct; less selfish exclusiveness of opinion, and more generous regard to individual right; less pleading for sect, and more to turn souls from the error of their ways to the truth and grace of righteousness.

The Bible Classes, in connection with our worship, have been continued. The male class was awhile under the instruction of the late Mr. B. F. Aiken, a fast friend and frequent helper of the ministry.—When his declining health obliged him to remit his labors, for the sake of sustaining the class, I conducted it awhile myself, until I became convinced that it was an addition to unusual Sabbath work which should not be borne by me. It is at present suspended for want of a teacher. Here is an opportunity for some benevolent mind to make itself very useful. The female class has increased in size. The members have enjoyed much the teachings of Miss L. E. Penhallow, and have been much profited by her instructions. The Adult Library used by these classes has been doubled through money obtained on the Fourth of July.

The young gathered into our congregation have received more especial care, as the conviction has fastened itself of the wisdom of this step. It was stated in the report, a year since, that we had need of teachers in the Sunday School; that, in conse-
quence, our scholars were reduced to fifty. Immediately several offered their services, some of our former teachers returned to us, from their summer journeys, and the school rose to one hundred and sixty children, the largest number in our fold at any one time. With the return of the warm weather, our school again sunk to seventy, some whole classes disappearing with the teachers. The school is now filling up faster than ever. I superintended the Sunday School from its commencement until last July, when I was favored with the aid of Dr. Augustus Mason. Our whole circle regrets the loss of his interesting and valuable services so soon, by his removal from the city. I greatly desire that some one may supply his place. Relief from the immediate care of the school is due to me, and the interests of the school may be much promoted by it. I have raised, and distributed flowers, to the children, during the Summer, every Sabbath; and also circulated among them tracts, papers, and cards, covered with moral and religious instruction,—attempting to unite the purely beautiful and useful in our message of love to their neglected and tempted homes. The children have been frequently addressed on temperance, and with the consent of parents have pledged themselves at the altar against the use of intoxicating drinks. In the Winter season I gave the children the advantages of a Singing School, which was paid for by renting one of the rooms of the Chapel, for a short season. They were also assembled in a sewing school, which was conducted in an interesting manner, and was well attended. This could not fail to be of great practical service to poor children. They were also
convened at the chapel, for religious exercises, on Christmas day, with some other children, amounting to two hundred, and then were invited to a social feast with their parents. I met the children, at an early hour, some evenings in the winter, and joined with them in social conversation and games, and listened to their songs—which exerted a beautiful effect upon the heart and manners. One evening was on Washington's birthday, when I took occasion to illustrate and enforce the traits of his character, for their adoption. I gave them one day merry joy in a sleigh ride, which though of small account to many, was of great to them, and I turned it to moral account, on the next Sabbath, contrasting the enjoyment of innocence with guilty and destructive pleasure. Beside religious books loaned to children on Sunday, on Wednesday afternoons I have personally given out to them books from a miscellaneous library, which have been much read. Both of these libraries have been increased from means obtained on the Fourth of July. I have thus entered into detail, that you may see exactly the number and kind of influences we bring to bear on the lambs of our little flock, most of whom would otherwise have been without a shepherd. To estimate rightly the value of our plans with the children, they must be thought of in adaptation to their circumstances. And it must be borne in mind, that the children going to their homes with improved tastes and manners, and bearing sheaves of truth, are the best missionaries to their parents. They give to their parents joy, and awaken higher desires in their own bosoms. The community owe thanks to the teachers of these youth. I thank
them, and reciprocate the love and confidence they have been pleased to express towards me, the last year.

The choir of the chapel has for the year past been under the able care and lead of Mr. Charles Abbot. An easy arrangement with him has saved us the expense for music to which we have heretofore been subjected. A different organ from the one we have had for five years, has of late become necessary, and a good one has been procured easily from the friends of our cause.

Under the term chapel, in addition to what has been detailed, may be included all the operations of charity in the building. The office stands first in importance. It is at stated hours each day a place of business, and here are received all the calls of the poor upon me. These have become so numerous as to absorb considerable time, formerly given to visiting. Since the first of January, I have kept a particular record of the persons calling, the nation, family, causes of poverty, sources of support, character as far as could be ascertained, and the disposal I have made of the cases. From January to October, though absent about two months, there were more than five hundred calls. One third were American, two thirds Irish, English, French, Italians, and colored,—principally Irish. Food, fuel, employment, or counsel which profited them, was given to one half. To many others, direction and religious comfort. Nearly all were common laborers. The causes of poverty and trouble were, in the order of their frequency, intemperance, want of employment, sickness, begging, loss of husbands, desertion of husbands, large fami-
lies, licentiousness. I have provided a store room at the office, from which food is given out as judged proper. One gentleman has sent to it a barrel of flour, which I hope is only the beginning of like favors from other sources.

The clothing room adjoining the office is on a plan extensive, convenient, cheap, and very useful. It is a peculiarity of this branch of the ministry at large. The room is a receptacle of new and second hand garments, the voluntary gifts of those who feel for the suffering and destitute. It is furnished with shelves, drawers, and cases, in which all articles of wear are arranged according to the sex, age, and season, into every division of want, and for all joy, sickness, and sorrow. More liberal supplies have come into us this season than ever, from every section of the city, and from members of all communions. We are under particular obligations to Mrs. Prentiss, of Keene, Messrs. Burbank & Chase, of this city, Mr. James W. Brown, and not least to the ladies of Pawtucket Falls, who provided us with about one hundred new garments for children,—always a welcome gift. Beside loaning many, we have given away over six hundred garments, in twelve months. Going beyond the dry fact, let us think how much comfort and help they have been to many straitened as to this world's goods. When the sufferers by the fire on East Merrimack Street, lost nearly all their clothes, we invited several of them to our quarters, and furnished them with every article of need. Shoes have been an article most frequently called for, and are most important to the poor. It is a considerable expense to us. Will not the young ladies, so kind
and enterprising in their help in times past, permit us to ask their aid in this branch of need?

The Evening School was kept four months, during the winter season. This year no effort to procure scholars, as formerly, was made. The number of scholars registered was one hundred and seventeen; seventy three females, forty four males. With the commencement of the severely cold weather of the last winter, the number of females diminished. Some, desirous of more learning, regretted that the long and late hours of labor rendered them unable to prosecute their studies as they wished. The males attended well, with scarcely any absences, to the close of the school. The advancement and deportment of the young men was exceedingly gratifying to the teachers, and spoke volumes in praise of this plan of instruction. The Middlesex, Hamilton, Appleton, and Lowell Mills, furnished the largest number. The remainder of the pupils came from other mills, or were mechanics and day laborers. The ages of the scholars averaged between sixteen and twenty. A few were over thirty years of age. One, fifty years of age, commenced with his letters, under Mr. Charles Elliot, the first winter of our school, and now reads his Bible. He laughed at the idea of learning to write, but is now becoming a good penman, proving an encouragement to those disposed to think that it is ever too late to learn. The female teachers were thirteen in number. Miss L. E. Penhallow superintended the female department. I superintended the male myself, without any absence, and was aided by Mr. Francis Leathe, Mr. Benjamin Walker, and Mr. Charles F. Hills.
Our School was started in 1844. We can see plainly that it has been productive of excellent results, as might be expected from its objects and character. But two of the kind were established before ours, in New England. Several have been since. Evening schools exist, and are multiplying in other parts of the country. They are attracting to themselves attention and favor. A few have been, for some time, and others are, now, drawing support from public funds and treasuries. From a late letter of Rev. Edwin M. Stone, Minister at large in Providence, to Hon. Henry Barnard, late School Commissioner of Rhode Island, I obtain some important facts, which known may be of benefit to us. "Louisville, Ky. has for fifteen years had an evening school, understood to be embraced in the general school system, taught by the teachers of the day public schools, who are allowed sixty dollars by the Common Council, in part pay. In Cincinnati there are five schools supported from the common school fund. The ages of the pupils range from nine to thirty-two years. In New York there are fifteen—eleven for males, four for females. They constitute a part of the common school system, and are supported from the public treasury. Most of them are attended by as many pupils as the school rooms will accommodate. Two evening schools have been opened in New Bedford—one for males, and another for females. They are organised on the same plan as the regular public schools, and the city, the last year, has appropriated six hundred dollars for their support. A portion of the teachers are paid, and the rest labor gratuitously. The interest and sympathy of the citizens in the movement, is very
great.” Might there not be an extension of the movement in this place, with like interest and sympathy? In other sections of the city, where the location would be most favorable for attendance, would not evening schools be welcome? Might not two or three be established as experiments? Would not the establishment of them come with propriety from the city? — at least such aid as would ensure their support? Would not evening schools be a valuable agent in the promotion of the mental and moral interests of the city?

The Lyceum, at the Chapel, was closed the last year, for want of encouragement. A similar plan of lectures, of the highest character, is now in progress at the City Hall. It remains to be seen whether long hours of labor, a consequent tendency to seek recreation and amusement rather than instruction, and indifference, will prevent a full house, or whether intelligence, active wisdom and philanthropy, will meet a generous spirit in distinguished men to diffuse knowledge and help charity.

The Infant School, not a branch of this ministry, but carried on in the basement room of the Chapel, by an association of benevolent ladies, and in behalf of which I plead, in the last report, as a good work of charity, has died the last year. It has not died without leaving a good mark behind it. I would not fail to give the city credit for an appropriation to its support. The school was not suspended for want of funds. There was not that general interest in its operations required for the life of the association. There was a conjunction of unfavorable circumstances against the growth of the school, and an unfortunate
necessity for a frequent change of teachers. Miss Persis Lovejoy's tact and fidelity would have secured a large school, had not her health been interrupted. There is need of such schools, which will become more apparent, and before a distant time call for a successful revival of this plan, for the benefit of poor families.

I have thus delineated the operations of charity in the chapel, the last year, with their results and changes. Not by any one part, but as a whole, our work there is to be judged of, and the utility of it settled. Let it receive approbation or censure, according to its merits or demerits.

Our work of charity is done in small part, in the chapel building,—no more confined there than the deeds and words of Jesus to Capernaum, while all Judea was the field of his mission. The whole city is my field. The last winter was one of unusual severity, and there was less than the usual demand for labor, which were causes of severe suffering in not a few habitations. Much of this came to my knowledge in my walks, and to many cases my attention was called by others. I was happy to have the means of relief, and extended it to many families. I am happy to state, also, that most were very grateful, some touchingly so, for the arrangements by which they were cared for. Some had no gratitude, and some were very exacting,—but they were suffering, and were helped. I would not myself be ungrateful to the Father on High, that he has bid us "be kind, as he is, to the unthankful." Where I did not directly assist, I procured assistance from public or private sources. In a few instances I searched out
relatives who were able, and made an appeal to them to discharge a natural obligation, with general success. There is too frequent an indisposition to call on friends for help in trouble, and too great a disposition to put off the support of near relatives on charitable societies and the public. I have been compelled to speak and act very plainly and decidedly, on this point, of late. What a shame for young men and women not to be willing to provide for a poor father and mother, and an indigent brother or sister! What a shame to close the heart against parents, let them be what they may, and turn them off, if no one else will care for them, to die in a poor house! I have sometimes positively refused to take the obligations of others. Again, there were those to whom I could not give charity without ministering to idleness, recklessness and vice. There have been persons on whom abundant kindness has been showered, who have drawn as much as possible from the benevolent, always wanting what can be obtained—making capital even out of real sickness and woe. Money has been hoarded, and trunks of clothes carried away and converted into cash, to be again replenished. What is received from one individual, is artfully concealed from another. Enough is bestowed upon one to bless a dozen, while a dozen are struggling in diffidence, and think it passing strange that so much goes where it does, and nothing to them. Often the cry of starvation is raised to excite commiseration and obtain the objects of desire, where the necessities of life are at home, or might be. We are often deceived on that very point where we are most
anxious our charities should not fail, and they ought not to fail.

I meet with two considerable difficulties in my work. One is with strangers, whom I cannot know until time shall show to myself and others what they are and will do. There are those among them with the worthiest purposes and truly delicate feelings, driven here by the storms of another continent, or the adverse currents of our own land. They want a kind word, an encouraging hand, and to have the warm and sunny side of the heart turned toward them. Fixed and comfortable ourselves, we do not feel enough for those compelled to wander, and who have not where to lay their head. Some I have helped generously, and been the means of establishing well in life, who rank among the truly respectable families of the city. Again, there are those who will succeed nowhere, through a blame worthy inefficiency, which society cannot correct, but will foster by a helping hand. Stern necessity, working its own way, is the only effectual remedy. There are those who have been impostors and beggars in other cities, who having exhausted the charities or patience of the merciful, come to inflict themselves upon us for a season, then to throw themselves as a burthen upon the shoulders of others, until they have gone over the world. Others still ask charity that they may indulge indolent and vicious habits. To discriminate and do justice must be the aim. That judgment must be fallible, which trusts to appearances, or rests entirely on a wide experience. My general rule has been, to be very cautious with regard to strangers.
Even then, often, after relieving their wants awhile, I have dropped them upon better acquaintance, compelled to withdraw from them sympathy and aid, because these extended did not further the results we have in view,—were not for their personal good, but a personal injury. With the greatest penetration, forethought, afterthought and economy, there will be, after weighing the subtlest and most remote influences, some waste of time, effort and money. There may be a great waste. I am anxious there should be as little as possible. If there be some waste, I know that without it we cannot do much good. I would remind myself and you, that in the spirit of God and the Redeemer, we, children and disciples, must labor, taught that infinite love, and the sacrifice of all held dearest, even life, are sometimes lost on fallen natures.

Another difficulty is with those sent to me from the doors of houses. It is impossible for me, with my experience and the views I am obliged to take, to give, in the disposal of cases, satisfaction to those who have not had the same experience, and have not taken pains to obtain the high and broad view of real charity,—I might add, to those who are conversant with no other forms of poverty. Now street beggars are not as a class the worthiest poor. Very many of them are either impostors or unnecessarily applicants for charity. This knowledge has been arrived at, and dearly bought by some of our most intelligent and Christian citizens; but I find it hard to produce a thorough and abiding conviction in many minds, who trust more their feelings, and the words and appearances of beggars, than any assurances I can
give them. This has led me to expose a few impostors, and often to make an exposure of minute facts, to prove the unworthiness of professed poverty. Even then, my statements have seemed incredible. But, rather than war with the convictions of others, I have preferred to let time work a change. It is impossible for me to give satisfaction to many who call upon me, for reasons given. And they often want me to do for them what they can do for themselves. They want employment, I show them where and how it may be obtained and retained. Having employment, they want additional means to live. I show them how they can save in rent, and economise in food, and become entirely their own supporters. Their habits are bad, I point out the true cause of their poverty, and the true remedy in their own power. Though not so satisfactory immediately to them, direction, light and counsel, inculcating self reliance, making clear the way of self support, and that there is in them a capability of comfort and advancement, are worth infinitely more to them than so much alms as is desired, and often given, which is a bounty upon dependance, and a prolongation of misery. I would remark in this connection, that street begging is fostered most by the corporation and other boarding houses, where food has been furnished to any who chose to call. The eyes of some are opening to the evil. Every year, in the city generally, right views on this subject are extending. Street begging itself has changed its character. It has fallen in respectability, and the field is, almost altogether, yielded to foreigners, much to the advantage of our own population. Our own people exert themselves more, and
if unable to keep themselves above want, they leave the city for some place where they can find an honorable subsistence. I would remark, too, that I find sometimes two extremes of conduct towards the poor; an oppression of the poor, grinding them in bargains and trade, and too great laxity in dealing with them, which makes them slack in paying debts contracted, which it is better for them to pay. There are seasons for mercy, and "blessed are the merciful." But the poor should not be allowed to be unjust, and to take advantage of trust reposed in them. It is the highest duty and interest of all reciprocally "to do justly, and love mercy."

In bringing the high and broad principles of charity to bear upon poverty, it seems to me that some think that, in the arrest of impulsive feeling and the withdrawal of the free hand of donation, the sympathies are all chilled, and all charity must come to an end. If this effect were produced, I would instantly put a final period to all my exertions in this cause. I regard it as only the first view of a change. Poverty has been considered too easy a subject, in adaptation to which, intuitions and impulses were born in man all fitted to its calls, and the heart of humanity given to the bosom only to be let out. It is a great and difficult subject. It has many and vast relations. There must be study, knowledge, discrimination and discipline. The mind and heart together must always be exercised in these, to effect the highest ends. A new course must be given to our charity. Let there be an ocean of sympathy in extent, and of feeling in depth. But there must be more large and deep investigations, shrewder sound-
ings, farther reaching purposes, a different action. The most good is to be done by directing alms to the right spots, at the right times, in right measures, in the right way. And better than alms are kindness and faithfulness of word, advice, and the counsel and exhortation of Christian love. There is more abundant satisfaction, a more uniform warmth of heart, a more constant interest. The house of charity rests not upon the sand. It is founded upon a rock. We have as much need as Solomon to ask for wisdom. God incite the petition, and grant it.

I have considered this ministry at large chiefly under one aspect, that of alms giving. There are other views of it more important, upon which there is no occasion to enlarge. Many private perplexities have been discussed and cleared up, feuds and jealousies abated, the order of families restored, bad habits rebuked and corrected, dangers pointed out, interest in the right training of the young awakened, the Scriptures circulated and tracts of various kinds, the proper observance of the Sabbath promoted, attendance upon worship increased, and faith, comfort and peace, brought into the bosoms of the sick and dying, and of those who would "have the Son and have life."

I have made weekly visits, during the year, as chaplain, to the Poor Farm, and cannot but bear testimony to the neatness, good order, strict and efficient management of the house, to the manifest improvement of the inmates, and the grounds belonging to the establishment. The house has been less a house of idleness, and more one of industry. A classification of the inmates has been commenced,
which it is hoped will be, immediately, further extended. The ventilation of the house is not yet what it might and should be. The present number of inmates is one hundred and ten.

During the last year, we have not had such a flow of immigrants to the city, as in the previous year, nor such an overplus of foreign population, which is to be attributed in part to the fact that there has been less of that work to be done which draws numbers, in part to the more extensive employment of foreigners in the mills under the depressed prices of manufactures, but also in no small part, we think, to the better system which has been practised by the city and ourselves, in relation to new comers and beggars. Did we make it, more generally, an object to discourage from settling here, those who cannot find employment, or who wish to be helped to live that they may indulge a propensity to vagrancy and vice, it would be far better for them and us. On one system, we can multiply paupers to any extent. On another, we can diminish them fast. Among those who have come from Ireland, the past year, there have been an increased number of Protestant Irish.

My report has already grown to sufficient size. Some topics of importance will be omitted. I ask your indulgence while I touch upon one sin deeply affecting the condition of the poor. I do not refer to the extensive and deplorable one of licentiousness. That I treated at length, last winter, in the City Hall. The one sin, you will of course understand to be intemperance. How prominently like a mountain it looms up before us, and looks down upon us! Would that we had faith to rid society of the mighty
curse,—to say, "Be thou removed, and it should be done." This work of faith, it would seem, will hardly pass to the credit of this generation. Rum drinking and rum selling have run their free course this year, in this city, almost without restraint. Destructive fires have been kindled in body and soul, ruin has impended like overhanging rocks, wrecks multiplied, consumption, liver complaints, delirium tremens, disappointed hopes, broken hearts, husbands deserting wives, wives going to early graves, children begging, thieving, starv...
yet, to ply such mischief is no worse in them, than in
the purest blooded and best dressed yankee. What
have I done in this matter? I have talked much
with rum drinkers and rum sellers, have preached
often on the subject, and brought the children of my
care to the altar, to hear frequent warning, and have
recorded their early vows to the God of their lives—
the authority above that of parent. I have done what
I could, and humanly speaking, not overdo. It be-
longs to me to state the condition of this sin, and
what I have done. I leave to higher wisdom the solu-
tion of the great problem, how this evil is to be met
and overcome. But I may be allowed to express a
thought upon it. It seems to me that the law of the
land ought to protect itself, and wives and children,
from the baleful effects of such a sin. Does public
opinion make and give efficacy to law? Then public
opinion should be more frequently addressed, with all
wisdom and earnestness, by those who have the power
to influence, as public speakers, and private men in
high standing. The word and example of intelligent
and good society, at social gatherings, dinners, and
evening parties, is of no small moment in making up
the tone of public opinion and private habit. To
effect reform, the understanding and heart of the child
must be fully instructed in the nature, enormity, dan-
gers and consequences of this sin, and made ac-
quainted with the gospel principle, unfolded, and
applied to his appetites, temptations, and capabilities.
The root of the tree of evil is in the child, and early
in life the axe may do its work easily, or rather the
soil may be so prepared and guarded, that only the
tree of knowledge and good will spring up.
I ask to be indulged with one word concerning the young, without reference to any evil in particular. The whole community are aware that there are in the city a large and increasing number of thieving, profane, insolent, truant and vagrant boys, who are very annoying and corrupting, exciting many alarming apprehensions. The cause of this with some is the comparative scarcity of employment in the city for boys, or the early employment of them in the distribution of papers and handbills, in bowling saloons, and like occupations. The cause with others is the evil influences amid which they live. Then it is the fault of parents letting the twig have its own way, bending it the wrong way, failing to see that it has the right direction, and not guarding its growth. Many parents make to themselves swords to pierce their own hearts, and wound our bosoms. The public schools are at fault, morals not being systematically taught, and in application to the varying circumstances and temptations of life,—it not being an object to make character as well as to develop mind. The law seems to be at fault, in not allowing compulsion to secure the attendance of children at school. The want of authority somewhere to correct so great and frequent an evil as truancy, is very sensibly and widely felt. These causes of ruin to the young have given rise to an institution, which, as empowered, is to some degree, a remedy,—an institution where the children will be kept every day at school, where the principle and practice of morality will be taught, where good parental control will be established, where abundant and innocent employment will be furnished. I refer to the House of Reformation. The State,
incited by private munificence, have founded one at Westboro', which in part meets our wants. But only for the present time, and in part. Already, in one year, it is nearly filled. Although there will soon be a constant stream from it as well as to it, yet it has become evident that every portion of the State, which has a considerable population, will need one, and something more than this, for the cry is going up strong to the State authorities for another, or an addition to that of boys, for girls. This city, when its population was several thousands less than it is now, felt the need, and procured a charter and plan for a Farm Reform School, which have been quietly repos- ing in the city archives, while the highest and lowest citizens have been uneasy at the delay, and crime and ruin have been advancing fast, and trampling to death our fondest hopes.* The revival of this project, with similar, or, if possible, increased powers, ought not to be, and cannot, be long deferred, for it is founded in our most urgent necessities. Should Lowell not feel equal to the undertaking, the county, one of the most populous and thriving sections of the State, could not, I think, fail to feel the need of such an institution, and to unite heartily in its establishment, at the earliest favorable moment for action. May the experiment soon be tried nearer home than West- borough. Many impatient of injuries, many weak in authority, many with tears in their eyes, with wrung bosoms and broken hearts, will continue to cry for speedy and effectual movement.

*Thirty-seven of our boys have been sent to the Reform School, the last year, which is a small part of those who should go to such an institu- tion. One hundred and two minors have been committed by the courts, to our Jail,—a school of iniquity!
Thanking you for indulgence, I draw to a close. I thank the public generally for kind regard toward me, as a minister of the poor, another year, and for their substantial favors toward the accomplishment of my work. On the Fourth of July last, especially, were the smiles and liberality of the public gratifying. One hundred and eighty dollars were bestowed upon our floral enterprise. Beside, there have been contributed to the poor's purse, from the daughters of Rechab, ten dollars; from the city and citizen's committee of the Fourth July 1848, twenty-eight dollars; from a committee on the fire in East Merrimack Street, twenty-five dollars; from the Female Howard Benevolent Society, twelve dollars; from a committee of relief on the Scotch and Irish, a balance of nine dollars and twenty-six cents; the balance of a ball, twelve dollars; the fines of the Board of Aldermen and the Common Council, fifty-two dollars; cash returned for wood furnished, twenty dollars; from the Rev. Mr. Miles' Society, fifty-two dollars; and small sums from a number of individuals. The sum total of receipts was four hundred and thirty-six dollars. The expenditures were, to the first of October, to which time the annual accounts are drawn up, four hundred and six dollars, leaving at that date, thirty dollars in the Treasury.

We have been highly favored, through a year of severe pecuniary pressure. When the year began, I did not know where the money was to be obtained, but I wrought and gave, and the money came, without even the asking. I feel humbly grateful. Sometimes individuals think themselves much straitened to subsist with considerable means, how much more
straitened at such times, must the poor be. If the times are hard, the more meritorious, the more true, is our charity. These are times of trial, when Providence proves the depth of our principle, and the genuineness of our mercy. Some of the best friends of this cause have left the city. Many others remain, we trust, to be steadfast and hopeful, while other true and generous hearts will come and gather around them, to hold up the ark of charity.

Five years have elapsed since we put hand to the plough. And certainly, now, if we looked back, we should be unfit for the kingdom. Every year, from a wider circle we have had expression of approbation and confidence in this ministry. At the fifth annual meeting of the Association which sustains it, in July last, I learn from a letter the President addressed to me, that after reviewing the past and investigating the present, "it was gratifying to find so much strength of interest in its prosperity."

What has the ministry done? It has alleviated many miseries, bound up many wounds, visited many sick and in prison, clothed many naked, reformed some, prevented many more from falling, taken lambs from the jaws of the wolf, and kept them in safe pastures. It has broken the way in the city for a more wise charity to walk in. Shall you go on? You do not ask the question. If the spirit of the benevolence of Jesus has fallen on you, you would as soon ask whether you should eat your own bread when hungry, clothe your own limbs, and warm your body when cold, whether you should be visited spiritually in the hour of need, your own children saved from ignorance and ruin, and whether you should do
injury with your alms. “The tree is known by its fruit.”

Your goodness is about to be imitated, exceeded even, perhaps. In that you would rejoice, and I should. A new mission is about to be started in the city. It is needed in addition. We need more still. In this, as in other cities, nearly half of the population does not attend church. In this city there are twenty four ministers to about one half of the population, and there has been only one minister among the non attendants upon the sanctuary! In some respects the new mission will probably be different. Its objects more limited, and bearing more directly on the interests of the associated churches. Started and pursued in a spirit of magnanimous and broad charity, God grant its success among the rich and the poor, and may it never “be weary in well doing.” The field is large. There need be no collision of interests or action. Double good can be done. As the city shall enlarge, other missions will be in progress,—doing good, and gathering into the garner of the Lord. And as to your own ministry, the first planted by these busy waters, may the words of Jeremiah prove applicable to it, that it may “be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when her heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”

Nov. 11, 1849.

H. WOOD.
THE

SIXTH ANNUAL REPORT

OF THE

Minister at Large in Lowell,

TO THE

LOWELL MISSIONARY SOCIETY.

LOWELL:
B. H. PENHALLOW, PRINTER.
NOVEMBER, 1850.
REPORT.

I present to the Lowell Missionary Association the sixth Annual Report of the Ministry at Large. I do it with gratitude to God for continued favor upon the work of our hands. He has strengthened and cheered our hearts, and conducted to us streams of sympathy and aid, which have made glad our cause, and enabled us to be instruments of further good to our brethren. And we know that his face will always shine upon us, if we ever aim and strive to be faithful "fellow-workers with him."

I have, this year, been blessed with a measure of health, which has enabled me to discharge my duties, almost without interruption.

I have started few new plans of operation, but have continued the old, endeavoring to give to them more life and efficiency, and seeking to modify and extend them, according to the suggestions of experience and expanding ideas of usefulness.

In the required statement of the doings of the year, where they have been the same as the last, and there was enlargement then, there will be brevity now. Some repetition of thought and mode of action there must be, because on certain points, line upon line is needed, to keep up and carry forward the work of charity.
The Evening School was open, the last winter, from the first of November to the first of March. The attendance was never better than the first of the season,—until the fifteenth of January. About this date, the number usually begins to diminish. The increased severity of the weather disposes some to be irregular, and then to withdraw altogether. Long hours of occupation in the mill were assigned as the main cause of absence and withdrawal. The number of scholars registered was one hundred and thirty, males sixty four, females sixty six. The age of the oldest female was fifty-five; of the oldest male, fifty-one. One sixth was over twenty years of age. Four sixths were between fourteen and twenty. This year all but ten were from the mills.

Owing to the crowded state of the school room, an additional room in the basement story was opened, and the sexes arranged in different apartments. The schools were held on the same evening, but the female school was dismissed ten minutes before the male. We have now three apartments occupied; besides those mentioned for young persons, one for adults. In 1849, the male department was reported as having distinguished itself for advancement and good deportment; but, this year, the female made the most progress, while the record shows among them the most absences. The number of scholars in attendance, entirely ignorant of reading and writing, was unusually large. And they were of an age, and, in circumstances, which made it probable that but for the opportunity here afforded, the avenues of intelligence would never have been opened to them. The female school continued under the enlightened and
faithful superintendence of Miss L. E. Penhallow, with thirteen assistants. In the male apartment I had the assistance of four gentlemen. The instruction, it should be remembered, is a free gift, and reflects honor on all those who offer their services as teachers. Where one sacrifices every other engagement, and is present always with aid, there is the most interest and improvement, and the highest credit is due. This valuable assistance we only occasionally obtain, but we ever seek it. While our evening school continues to afford abundant evidence of its great utility, proof is continually coming in to us from more and more of our cities, and more largely from each, of the great wisdom and success of the institution. Several cities near us, as for example, Salem, Roxbury, Worcester and Providence,* and others in remote sections of the country, in their corporate capacity, have aided in the establishment and support of these schools. And it cannot be doubted that if this city should help to establish a number within its limits, the gain of intelligence and morality, in a quarter where it is most needed, would far more than compensate it for any expense incurred.

A course of fifteen lectures was given at the City Hall, last winter. It was an enterprise started and conducted by your minister, with the hope that this plan of intelligence might yet find favor, and that

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*In Salem, last winter, the city government made an appropriation of $300 towards the support of the evening school. In Roxbury, the city government, last December voted the use of the City Hall four evenings each week, for the Evening School, fitted it for the object, and warmed and lighted it. In Providence, these schools form a part of the school system, are furnished with rooms, and the teachers are paid one half as much as the teachers of the day schools.
some addition might hereby be made to our means of charity. The city gave the use of the Hall. Distinguished gentlemen lectured for less than the usual pay. Some families kindly attended to promote the object. And yet the expenses of the course were but covered. The minds of many of our population, for three years past, have been diverted from ennobling pursuits by the multiplication of amusements, often of a frivolous or questionable character, or of public meetings for a variety of purposes, attended without the exercise of judgment, it may be, or any lofty aim. A revival of desire after profitable knowledge is worthy of our study and exertion. Our satisfaction in this effort is, that we aimed at a high end, and may have done something to maintain the existing current of intellectual inquiry and elevated taste. It may be thought that the foregoing plans went beyond the subjects of our immediate care, but they are included in the designs of the ministry and the chapel.

The Chapel has been a centre of increased interest, and a sun of wholesome influences which has turned much darkness into light. Great is the amount of comfort and quickening power that goes from it in a twelve month. The attendance upon the chapel worship has continued to vary much with the irregularities and changes of the poor, but it has been more uniform, and, during ten months of the year, one third greater than in any corresponding period since the establishment of the service. And this, notwithstanding the existence of another mission, the single object of which is to gather into other churches, and this object has been prosecuted with a commendable
spirit of diligence and earnestness. "The harvest is plenteous, but the laborers are few." The largest audiences have numbered from two hundred and fifty to three hundred. This by no means indicates the number under my charitable care, or under my spiritual, for many more than of any other class of worshippers are always absent, and many individuals cannot be persuaded to attend church anywhere, and can only be ministered to at their own homes. One of the important influences brought to bear on the hearts of the worshippers, is the music of the choir. It calms the passions, soothes the troubled spirit, awakens devotion, and opens to the rays of divine truth and excellence seeking to enter. More attention has been paid to the singing, and, most of the year, we have been favored with better singing than heretofore. It needs the cultivation of more constant instruction, and the encouragement of means. We should not be dependant altogether on chance free will offerings. The voluntary services of Mr. George Hedrick, on the organ, have been a valuable help to us. To aid the cause of charity, he has nobly refused many earnest solicitations, with pecuniary offers, to play at other churches.

Meetings are now held every Wednesday evening for religious conversation and prayer. Beside, church meetings have been held from the beginning. The Bible class for female adults is still taught with undeviating fidelity by Miss Penhallow. It is well attended, and thankfully receives intelligent and saving instruction. The increased library has been an advantage to them. Many tracts and papers have been distributed among them. And the social interview
has been sought, which has won hearts and knit hearts more happily together in the way of righteousness. I am ashamed to state that no teacher has been obtained for the class of male adults.

The children, gathered into the chapel, have been the field the most assiduously cultivated, and with the greatest variety of methods, which have furnished, and promise, the largest results. A large number of children have been enrolled as scholars in the Sunday School, and there has been a fuller and more uniform attendance. The number of scholars in the school on the first of April was one hundred and fifty four, and what is very unusual, as many boys as girls. The number on the first of August, generally as low as seventy, was one hundred and forty, with an attendance of one hundred. More than one half were boys. All the teachers in this school for two years have been females. They have been more successful in the instruction and government of the boys than the male teachers of previous years. The miscellaneous and religious libraries of the school have been more read, and the books better kept. Cards with pithy words on the vices and virtues of life have been distributed by hundreds in the school, and have often been found at the homes of the children, hanging framed, or carefully preserved in drawers — respected warnings and counsellors of wisdom. Juvenile papers by the thousand have been circulated among the scholars, and they have been much read by the parents, constituting the only reading which some have time, inclination or cultivation, to take up. Social assemblings of the children, at an early hour of the evening, were held about once a fortnight during the
winter and spring. Conversation, instruction in innocent amusements, singing, with now an inculcation of profitable information, and then a moral address, combined, proved a highly successful experiment in the formation of character and manners, and in the attempt to teach early the mind, by happy experience, the difference between sensual pleasure and pure social improving enjoyment. A frequent eye witness wrote to a distant friend, "I could not have imagined that a hundred or more of such undisciplined spirits, as I knew them to have been, could have been subdued to such entire decorum and propriety, and that they could enter into a large variety of amusements without any clashing, and with such hearty enjoyment and good feeling." Very simple means at a simple age may accomplish mightier results than the most powerful appliances and efforts against fixed habits. Do not the poor need to have the door of happy experiences and elevating refining influences opened to them, to raise them above the power of low temptation and the misery of sin? Farther, in the summer the children have been assembled to see the wonders the microscope reveals. And when insect life has departed, and the flowers are gone, at the time of the harvest moon, a new avenue of intelligence has been opened to them by the eye directed to the telescope. This we have owed to the kindness of Mr. W. Wickersham. The autumn also brought on a fruit festival. A few friends of the poor furnished a bountiful supply. There was a rare enjoyment of the good things of Providence. And occasion was taken to set forth the lines and principles of fruit
property, and enforce the commandment not to steal. A deeper interest and effect never came to the children of the Chapel from words against theft. In this connection, I will mention a circumstance not unworthy of record. Four years ago, when the chapel grounds were laid out, I was earnestly remonstrated with for attempting the cultivation of flowers in so open and exposed a situation, when so many pilferers were abroad, so many untrained children would be under my care, and three public schools were within thirty feet of the chapel. It is a remarkable fact that we never lose a flower. The children are defenders of our rights, and seem to hallow the spot from which emanate so many kind purposes toward them. A sewing school for poor children was held during the four winter months, which was well attended by many not connected with the Sunday School, and of foreign parentage. Most gratifying improvement was witnessed in skill of hand, cleanliness, disposition and manners. A singing school was also furnished for the benefit of the scholars in the Sunday School. The Christmas service for the school, last December, was attended by a large audience. The Charity Feast had one third more contributors than in the year previous, and the presents to the young were much more numerous. The Floral Fair on the Fourth of July received liberal contributions from other towns in the county, and more ready and generous patronage, than heretofore, from the citizens. Thus much has been done for the children. And, it is impossible that all this could be done, without a gain to the city in its present and future interests, without the prevention
of the fall of many and the elevation of some. In this
direction it is emphatically true, for we see and know,
“that our labor is not in vain in the Lord.”

The office of the chapel has been open from eight
to nine in the forenoon, and from four to five in the
afternoon. In the winter season, it was found neces-
sary, in general, to prolong these hours. The record
book shows the number of calls, the past year, to
have been about twelve hundred. Rather more than
one half of the number were made by foreigners.
Nearly two-thirds of these were Catholic Irish.
Nearly one third Protestant Irish. The most numer-
ous applications, in the order of frequency, were for
employment, clothes, food, wood, advice, means to
leave the city, and a physician and comforts for sick-
ness. There was also a coming for every conceivable
purpose, to consult me about a little property, to com-
m its to my charge a little money, to ask me to write
letters to kindred and friends, to get tenements, ob-
tain nurses, to take the pledge, to procure school
books, to secure lodging, and beg for straw to lie on.
Impostors and confirmed beggars have been shy of me.
They generally keep far off. They do not want to
be known. They can drive a better business at the
doors of houses, than at the door of my office. This
office is a great blessing to the poor,—a refuge, a
shelter, food, warmth, support and encouragement.
Many a wound has been healed, many a heart wrung
at the recital of its woes, many a tear dropped there,
and from thence many gone with a smile and thanks
It has often been the only light and friend of the
stranger. It has been frequently said, “I do not
know what I should have done without it.” “There
ought to be such a place in every city." The office
is open all Wednesday afternoon, every week, for
dispensing clothes. Hundreds of garments have been
distributed. Unusually large quantities have been
received. One poor woman sent to the clothing room
seventeen garments, which her own hands made for
those poorer, after her days' toil was ended! This
fact is a volume to her credit, and for our instruction.
From some ladies at Pawtucket Falls, fast friends to
this charity, we have obtained another large supply
of children's clothing, which we always need. Flann-
nels and bed clothes for the winter season are articles
very much in demand, and our room is entirely desti-
tute of them at present. The many calls at the office
are equal to so many visits made.

The number of visits made by me to the houses
of the poor amount to fifteen hundred, beside a num-
ber made for me by a lady connected with the chapel.
Whole number of visits, since the commencement
of the ministry, about ten thousand. A private daily
record of the visits has been kept, and some of them
sketched into much detail. Were it wise to make
them public, not a few revelations would be startling,
shocking, and melting to the hardest heart of stone,
while many scenes of self sacrifice and struggle with
adversity, would fill some of the best pages of man as
a noble being. There is much knowledge of indi-
viduals and families locked up in my bosom, which it
would be neither prudence, delicacy, a faithful regard
to other's rights, nor for the final good of the public
to make known. I, often, openly tell what ought not
to be secret, but, often, again, when importuned to
give information, I resolutely refuse to make the least
disclosure, for when freely admitted to homes and bosoms, there is a trust, under many circumstances, not to be abused, and what is heard in the ear is not to be told upon the housetop.

The last winter was a very favorable one for the poor. The mildness of the weather and the unusual health of the season diminished the number of sufferers from cold and disease. The summer, just closed, has also been distinguished for remarkable health among the poorer and all classes. But, still, the year has been a more pinching one to the poor than I have heretofore known. The crippled business of the place has cut off so many from regular employment, and job work has so much fallen off, that many, never before straitened, have been unable sometimes to procure their daily bread, and others very poor have never known what poverty was before. As this has not been the usual cause of poverty with us, it has not been sufficiently considered. And it has not affected the sensibilities of the employed, like those causes which enter into one's personal experience. Consequently, I have not had the means to afford relief, that has been furnished to less indigence. In the winter and early spring, I was very much cramped for the want of money to supply urgent necessities. I was obliged cautiously to incur debt. This, amounting to nearly an hundred dollars, was liquidated by the proceeds of the Fair, on the Fourth of July. While the same cause continues to operate, may it be borne in mind, and money more frequently be slipped into my hand for the unfortunate.

During the winter season, the poor must remain.
where they are, but, during the summer, they can go from place to place, to obtain work. We have, therefore, made it a strong point to satisfy strangers, and others needing employment, that it was not to be procured here, that more and more daily were thrown out of work, and that it was absolutely necessary to go to some other than a manufacturing city, if one would be saved from hopeless destitution and misery. Many have been induced to leave the city, who, if they had remained, would have required hundreds of dollars, from one or more sources of charity, to have carried them through the winter. It has not been an object to shift a burthen on to the shoulders of others, but to persuade the unemployed to seek, where they would be most sure to find, the worthy object of their desire. I have furnished some with the means, and shown others how they might obtain them, to go to their friends or to cities in a more thriving condition, that they might, if possible, establish themselves in work before stern winter should be upon them. This foresight must be acknowledged the most economical and the highest charity, especially when we consider that dependence, fraud, degradation and the vices, are the close attendants of an unemployed condition. Our words to “go from the city,” have been earnest and incessant,—strangely so to many,—and we have even felt obliged to drive some out, but we believe that we have performed a good office for our brethren and the city. Indeed, we know we have, in some cases, according to the reports that reach us from a distance. We rejoice with the employed. For sweet is the sleep of toil, but sleepless misery is the uncertainty of food and a resting place.
To prevent a resort to begging for subsistence, is all desirable. Begging from door to door is the destruction of many an individual and many a family. Self reliance and self respect die down in the bosom, a dependence on chance favors and what can possibly be obtained by exaggerated statements and strong appeal enters the bosom with seven other spirits, indolence and irregularity of habit overcome and break up the man,—the door of satisfaction from honest industry is closed, the door of low pleasure from the indulgence of stimulated thirst or lust is thrown open,—degraded and desperate, the friends of charity one after another wearying of importunity, new friends are sought on the ground of miserable poverty now really existing,—lies are resorted to where they can effect, and theft whenever it may succeed, debts are contracted from every possible quarter, piled heap upon heap, bringing with them snares and stings, reproaches and damning denunciation,—the living is now sought in any way, no matter how,—the parent is now only to be found in his stolen den or in some miserable haunt of wickedness, the children become the principal supporters of the family, have the reins in their own hands, grow up in dependence and vice, at ten or fourteen are thieves or prostitutes, while the parents die an early death, buried by the city, and the children are thrown upon the community an offense, expense and corruption, as long as they live. Such is the result, which I have, not unfrequently, seen and traced from the beginning, in the short period of five years. It does not take long to go down hill. Who is the cause of this downfall, and the dashing of these little ones against the stones
of sin? I am sorry to say: but it is those who give
at their doors without knowing to whom they give.

As a general thing, charity at the door, I am hap-
py to say, is working down out of the intelligent and
wealthier classes, to a final doom, I hope. For we
have causes of abject poverty enough without this
being added. And a happy day will it be for the
city, when a wise and well regulated system of charity,
avoiding itself of the experience of the past, and
looking carefully at effects in the future, shall prevail
over the blind action of undisciplined sensibilities.
Then will it cease to be said, that “charity creates
much of the misery it relieves,” and to be added,
that “it does not relieve all the misery it creates.”

There was an unusual number of beggars about the
City, the last winter. But their rounds were prin-
cipally confined to certain streets, because there they
were encouraged to come often, for food and money.
In other streets, the citizens better informed on this
subject, declined assisting in this way, and referred
them to those to whom the business of pauperism is
committed.

Some object to the abandonment of the old
method of alms-giving, because they cannot bear to
turn away a sufferer cold and hungry from the door.
The beggar is supposed to be, from his own word,
a real and necessary sufferer, which is a matter of
question.* And if he is a true sufferer, his wants
will be attended to at the office of charity and at his
own home, in a way that knowledge and experience

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*In one of our cities, lately, a determination was taken by the Overseers of the
Poor, to investigate deeply and fairly the claims of those who were applicants for its
aid, and it was found that four fifths should not receive it.
has proved most fitting. If the case of the sufferer is one likely to make large demands, and the private purse or the poor's purse of the ministry with private aid cannot meet the expenditure, the city would be called upon to furnish support, and are obliged by law to extend full comfort and subsistence. So that with the existing arrangements, no one denied at the door, has occasion to suffer, starve, freeze, or die from abandonment. There is a door, which always stands open, for the poor to go in and out, and find the needed food and raiment, and the 'one thing needful.'

If a beggar is sent to me, he may not come to me, because he prefers darkness rather than light, and may work to more advantage among those ignorant of arts and impositions. But if he does come, he may go away complaining that he does not receive that which he craved, but which was not his greatest need,—instead of bread, a cheering word, counsel, or it may be, a reproof. Perhaps I deem it advisable for him to go to the Poor Farm for a season,—which I never recommend, unless it clearly appears to me to be for the highest good of the man. He may resist the proposition. And yet a better plan, perhaps, could not be proposed. His temporal necessities will be met without anxiety. If sick, he will have comforts and a physician; if intemperate, he will have cold water; if filthy, he will be made clean; if lazy, he will be obliged to work. On the Sabbath, he will have opportunity of worship, which he must attend. Having children, they will be separated from any evil influence of the parent, and instead of the instruction of the streets will receive that regularly of the day school certain hours, and certain
hours that of invigorating and useful labor. Beside, the Sunday School instruction will be statedly given, the voice brought out in song, and the heart taught to pray to the Father in Heaven. Some of the vacant hours will be filled with reading from a Juvenile Library, adapted to the simplest minds. A residence for a while, at the Poor Farm, may not be desired, and may be combated, but I think it has been a great advantage to many individuals and families, and I know of hundreds who would be greatly benefited by an abode there for a season. In the discipline there, there ought to be found kindness, sympathy and a due regard to the rights and capabilities of all, but not a whit less decision and efficiency, than now control the establishment, to the honor of those at its head and the guardians of the public interests. In many cases, after a full understanding of the circumstances, and after careful deliberation and consultation with the city authorities, the judgment has been passed, that an individual with his family, entirely dependent on the public, and likely to be, should go to the Poor Farm; but, a perfectly clear decision for their certain good, has been set aside to their certain injury and ruin, by those who will deal out at their doors small portions of food and small sums of money, to "keep them along" in wretched abodes and destructive suffering, and it may be, in the most polluting and corrupting habits. The judgment is not supported for lack of knowledge, and often because the mercy in the bosom is weak and short-sighted. It is very much like a weak mother, setting aside the medicine of the physician, instead of encouraging the child to take, increasing its reluc-
tance, letting the disease work its results unchecked, and the child look upon the doctor as its enemy, rather than find him his intelligent friend. Emboldened by the readiness of those who make a practice of giving alms at their doors, and by their assurances sometimes, some set at defiance our decision, and say "they know they can find those that will help them," that is, in truth, to a condition of greater dependence and degradation. The city and the ministry find themselves brought to a full stop in their efforts for the highest good of the individual and the public good. We feel grieved. More, we solemnly protest against the practice of which we are strongly complaining. More, I wish to ask most seriously, whether, under present arrangements, there exists a reason, why the law of the State should not be put in force, which prohibits begging about the streets? If the present arrangements are not what they ought to be, then let them be made such.

Many, with true benevolence of heart, wish the gratification of ministering themselves to the poor. Then I would say, visit much, see closely, and aim to act wisely. Many excellent ladies wish to be directly useful. Let there be no hindrance, but every encouragement. Great is the capacity or fitness of the female mind to do well the work of charity. A female has by nature admirable qualifications, if she will only make the work a study, penetrate and observe the workings of human nature, obtain full and exact information before action, acquire some experience as to the best methods of the distribution of bounty, consider the remote as well as immediate bearing of deed, give time, give the importance due
to spiritual need in connection with temporal, and bring faith and principle to bear on the sufferer and wanderer, who wants where to lay his head. Any one is capable of doing this. One so trained and moulded, may freely give, and go freely forth on errands of mercy. No one then would regret that

"She hath a tear for pity,
And a hand, open as day, for melting charity."

Such an one with me in my daily walks, more tender and gentle, having more ready access to female wants, and alone suited to many emergencies, would greatly increase the usefulness of this ministry. On the other hand, when I see a lady, at the door and in the streets, taking counsel only of her feelings, her sympathies excited by the exaggerated tale, and the false history of life moving to tears, when I see the ear taking in the stories of others' hardness of heart and the compliments of their reputation for benevolence, and overcome by the hollow invocation of heaven's richest blessings, and see the ignorance of human nature, and the money and apparel generously given to imposition and base flattery, I cannot but wish that I was behind the veil, and had the control of so much mercy. It should not be poured out like water, spent and wasted, but like our own river be dammed up, and led round, and let out, where and when, it will accomplish the most profitable results. But it may be said, that few ladies have time to act as missionaries or fit themselves to be almoners. Still let no sensibility be chilled. There is other work than that of investigation and the distribution of the necessaries of life, which may, in general, be left to
well considered system, and the wisdom of knowledge and experience. One or more families may be selected from the mass of poor, with an especial reference to making them comfortable, teaching them self dependence, inspiring them with self respect, and elevating them in knowledge and virtue. No more ground should be occupied than can be thoroughly cared for. With these families, and with all the poor, there is always a want of sympathy, counsel, faithful advice, encouragement, and small attentions, which are great relief. There are many modes of charity. Some of them are indicated in the following extracts from the annals of benevolence. Lady Burleigh, of England, "did yearly provide wool and flax, and did distribute it to poor women in Chestnut parish, willing them to work the same into yarn, and bring it to her to see the manner of working; and for the most part she gave them the stuff, by way of alms." Lady Apsley, "if any were sick, made them broths with her own hands, visited and took care of them, and provided them with necessaries: if any were afflicted, she comforted them." Her reflections must have been in the words of Shakspeare,

"My pity has been balm to heal their wounds,
My mildness hath assuaged their swelling griefs,
My mercy dried their water swelling tears."

To be directly serviceable to the poor should be the first aim. But, indirectly, much good may be done by supplying "the barrel of meal and the cruse of oil" in the hands of those devoted to the work, that they "fail not."

The heart, cherishing the spirit to do good, will find abundant occasion and method. There need to
be added only — thought and perseverance. As has
been truly said,—“That charity will prove foolish,
which lacks thought and continuity of purpose. To
be sure of being wisely charitable, you must begin by
giving a great deal of thought,—a generosity of the
rarest kind. Then beside giving thought, you have
to continue steady in purpose, when the novelty
of the purpose has worn off.”

If the thought of the community were aroused
and employed upon another subject of poverty, I think
the condition of the poor would be greatly improved.
I refer to their habitations. Who will deny that upon
a comfortable, convenient, pleasant home or house to
live in, depends materially, the concord, cleanliness,
health, good morals, and genuine respectability of a
family? How can a family rise? How many would
sink into indifference, peevishness, sluttishness, and
looseness of morals, if obliged to live where many
do,—in a narrow lane, which the cupidity of land-
lords, robbed of any claim to humanity, has crowded
in front and rear with houses, separated only by a
narrow alley, in one only of a dozen or twenty small
rooms, filled with six or eight each, no conveniences
at all, repairs seldom or never made, obliged to fight
for the rain water that comes off the roof or go with-
out it, in a yard large enough for one, all to hang the
clothes, compelled to take the wood into the room,
and this the place to sleep, cook, wash, and be sick
in, and the entry the resort of all sorts of children,
some of the neighbors, too, making the house to re-
sound with boisterous noise nearly all night;—no
wonder that pale faces, sickness, great mortality, dirt,
immorality, abound, that the children love the streets,
that husbands shun their homes, except when they eat and sleep, and that the mother is as cross as she can live: for all this, too, paying a higher rent, for the room occupied, than is paid for the best house in the city! Attention has been called, in other cities, to the miserable houses of the poor, and the exorbitant rates demanded for crowded, narrow, damp, foul rooms or cellars,—the rent of which is avoided, when it can be. Humane capitalists in London, Liverpool, Boston, Salem and elsewhere, have erected buildings expressly for the poor, with every comfort and convenience, dry, well ventilated, furnished sometimes with a bath room, and a small library,—pirituous liquors by the regulations excluded, and an arrangement made for daily religious exercises for those who choose to attend,—and all afforded for a less sum than before paid for the worst abodes. The rent, which was before avoided, is now cheerfully paid. I have no doubt that there is a better ability to pay. Now the dispositions may be content and equable, the faces bright with smiles, flowers appear at the windows, and the reign of taste and beauty dawn. The family is new made. This is indeed a philanthropy of the highest order, involving no gift of money or risk, which must extend itself, as soon as its great importance is known and appreciated. A happy day will it be for Lowell, when it shall stir itself among us. For I have frequently known families move away from darkness, damp and dirt, and become entirely altered, physically and morally. I have known, too, many come from the country into such quarters, respectable families, shocked at first, by a seeming necessity conforming to the destiny of the poor, and
falling to the surrounding level of degradation and vice. Happy would have been the lot of Lowell, if this new city had escaped the evil of older cities; if a city ordinance had forbidden the crowding of buildings so thickly together, to the detriment of the public health and morals.

But, towering above all other subjects, in importance still stands the temperance cause. Intemperance is still the source of a great portion of the poverty, crime, tax, trouble, tears and anxiety of the city. The ignominious sale still goes on. During the last year, "Father Matthew," with the weight of his office and reputation, visited us. And some strong and zealous words from other lips stirred the dead sentiment and feeling of the public. After the moving of the waters, some stepped in and were saved. A few shops were closed. The pledge was signed anew, and for the first time by here and there one. Great efforts have been made by sincere friends, and not in vain. But still things remain much the same. The scales have not yet fallen from the eyes of the public generally. And I fear we have not laid the axe at the root of the tree yet. The resolution of a pledge is good. And the civil law is good, better, if under circumstances to make it effectual. But is intemperance treated singly enough as a personal sin of the deepest eye? Is there, in general, an attempt to produce that broken and contrite heart which is the first hope of reform? Is there an understanding, conviction, and obligation, worked thoroughly into the minds of the people, of young men and children, that there are appetites and lusts of the flesh to be denied, regulated and governed according
to the teaching of reason and of Jesus, and the command of God? Should a child go from under the roof of a parent, from a public school into business and temptation, and young men and adults sit in a church, without being thoroughly instructed on this point, with reference to a victory over this evil? The united voices of clergymen, teachers, parents, and all good men, could effect more by religion brought to bear directly on the life, than by any pledge or code of man's making, or through these, indirectly. For God made man, gave the law to his members, and his is the authority, which no one can resist, with impunity.

Upon one other subject of great importance, I beg leave to say a word,—our youth. I have seen it stated in an English paper, that "it is found from the criminal tables of Mr. Redgrave, of the Home Office, that while youths, from fifteen to twenty-five years of age, constitute only one tenth of the population, they actually commit one fourth of all the crime of the country." The young of this age, and even of a tenderer age, are, in the new as well as in the old world, subjects of anxious concern. A good effect has been produced in this city, upon many disposed to err, by the sending of a few to the House of Reformation. A bad effect has been produced upon the character of those sent to the common jail, and they have become, in not a few cases, missionaries of the corruption received from their imprisoned elders. And I would remark, in passing, that a new jail, admitting of different arrangements, and subject to stricter regulations, higher moral management and
religious influences, is, in the opinion of many qualified to judge, most loudly called for. Much is done for our youth in our Sunday Schools. But are they, early, well informed of the precise dangers and temptations that await them from their own appetites and passions, and those of companions, and from the arts and enticements of wickedness in general? And is the Scripture word fitted to the point of attack, stationed as a sentinel in the soul to meet it, like as in the Saviour's mind in the scene of his temptations? From the last hours of a distinguished scholar, whose life has just paid the forfeit of life taken, we learn a lesson that should not be lost. He marked, it is said, in his Bible, the passages referring to early dissipation, and condemnatory of his early life. What if a kind hand had done this for him in his early days, and christian lips had charged his memory and conscience with the application of the truth, or this had been a habit of mind formed in the beginning of days, what a record the world might have been spared! Beyond the ages found in a Sunday School, we have many young men in this city, say between fifteen and twenty-five, many operatives and mechanics, who are the greatest delinquents of any class in attendance upon the sanctuary, and whose characters, in the absence of direct moral and religious restraint, are exposed to great danger. It deserves our serious consideration what may be done to engage them in the work of self-improvement and spiritual advancement. Other topics crowd, but I forbear.

I would only add, that the Ministry at Large, in other places, has been successfully pursued, this last
year, and in all, there has been an evident increase of interest in sustaining and extending it. In the only place in New England in which it has been suspended, in Charlestown, it has been revived, and placed under the charge of the Rev. O. C. Everett. A Ministry at Large has been newly established in Roxbury. Another in Buffalo. In Portland and Roxbury, simultaneously, a good paper is now published, entitled "The Assistant to the Ministry at Large." An Association has been formed of the Ministers at Large, in New England,—the preliminary meeting to which was held in this city in July,—the meetings to be quarterly, and passed in the consideration and discussion of important subjects connected with poverty. From these facts, it may be inferred, that the cause in which we are embarked is having, and will have, an onward progress.

I thank the members of this Association, and the public generally, for their considerate, and, often, generous regard, manifested toward the objects of this ministry, another year. An offered reduction in most of the purchases for the poor, and many small gifts from various sources, have lengthened out the means at command for doing good. Since the commencement of my labors I have studiously avoided calling often upon the public for means for different objects, and I have seldom asked favors of friends, that I might not come to be regarded as a beggar, and because voluntary contributions are more pleasant and satisfactory, and an institution intended for permanence ought not to weary with importunity. The office book shows the receipts in money for the Poor's
Purse, the last year, to have been three hundred and forty-one dollars, ninety-one cents. Sixty-four dollars were received by contribution from the religious society which was the origin and is the spring of the Ministry; one hundred and fifty dollars were the net proceeds of the Fair on the Fourth of July; one hundred and twenty-seven dollars came from different quarters. The book exhibits the expenditures to October first, three hundred thirty-two dollars eighty-five cents,—leaving, at that time, nine dollars and six cents in the Treasury. There have been times, during the year, particularly in the winter season, when I should have been glad of more money to carry on the Ministry well, as it is at present arranged. There are other objects to accomplish beside the present. And the operations and usefulness of the Ministry might be much extended. Moreover, the burthen (if it should so be called) of the expense might, reasonably, be made somewhat lighter, than it is at present, on some shoulders, cheerfully willing while it is necessary. It is to be hoped and prayed for that this institution will stand and commend itself for its wisdom and works, and attract towards it, from time to time, benefactions and legacies from the wealthy and benevolent. If worthy of them, we may trust that we shall be cared for. "In due time we shall reap, if we faint not."

A season is advancing, which will, no doubt, bring far more suffering to the poor of Lowell, than any which has preceded it. Many, never poor before, will require assistance, the gates of work closed against them. Every family and individual, of whom
we have knowledge, likely to come to want, we are urging to go into the country, to their friends, or to some other city— with some success. We hope that the people will not encourage any to remain, by giving at their doors. There will be many so situated as not to be able to leave. There will be the worthy and temporarily poor, who ought not to be forced to go to the Poor Farm, and to whom the proposal would be as much of an insult, as to the best of us, if unfortunate. I implore you, be ready to feel for the poor. If you expect me to look after them, and see that their urgent need is supplied, think that I cannot say, "Depart in peace: be ye warmed and filled, and give them not." If you have God’s bounty, “freely ye have received, freely give.” If you are straitened in your luxuries, think what it is to be straitened in the necessaries of life. If you have a whole loaf of bread, I will only say that I have known a poor person, who had nothing else, give half of it to the neighbor who had none. Early and late, remember the Poor’s Purse. I do not wish in person, to apply to you for charity. But if I should find a necessity, I hope you will graciously excuse the application, or rather thank me for it.

The Ministry closes its sixth year. After the Annual Meeting of the Missionary Association in July, it was publicly declared that “it never was so prosperous in all its relations.” This is the fruit of great exertion. Is not the object worthy of a continuance of the same? And is not the work of our hands such, that we may pray to God, nothing doubting, “the work of our hands, establish thou it!”
Let us, then, renew our vows of charity at the altar, and for the coming year, "vow and pay unto the Lord our God." And if we labor in a good cause, may we not have the warm sympathy and liberal aid of all good citizens? We will rely upon it.

Respectfully submitted.

Nov. 3, 1850. H. WOOD.
THE

SEVENTH ANNUAL REPORT

OF THE

Minister at Large in Lowell,

TO THE

LOWELL MISSIONARY SOCIETY.

LOWELL:
B. H. PENHALLOW, PRINTER.
NOVEMBER, 1851.
FREE CHAPEL, LOWELL.
REPORT.

The seventh year of the Ministry at Large in Lowell, has just closed. It lies before you, with its work done. It presents again to your consideration its charity, its plans of usefulness, its methods of operation, and the results. It addresses itself to the enlightened judgment and generous Christian heart. From these the Ministry hopes to obtain a verdict, which will ensure continued life and greater usefulness, with increase of wisdom and experience.

As we view the year, the fact that stands out most prominently from its surface is, that it has been a hard year for Lowell,—most hard for the operatives and day laborers. This was keenly felt in the winter, giving to that season an intensity of rigor, never before experienced here. The condition of suffering was foreseen, and the probability of it intimated, in the last report. The Manufacturing Companies, to make any profit, or to keep their wheels in motion without loss, were obliged to reduce wages materially, and even to dismiss half the operatives from many rooms. Could so many hands be thrown out of employment without occasioning great distress? A considerable number, young and single, would return to their homes in the country. And a happy thing for Lowell, would it have been and would it be, if the
operatives were more from this class of persons. But not a few were connected with families here, the members of which, in the midst of much expense, were more or less dependent on them for daily support. Then there were those, who, having become independent of their friends, wished to preserve their independence, stayed here week after week and month after month, until the last cent was gone, and debt was incurred with the hope, and deceived often by the delusive report, that the times would soon be better and the mills start up again. In a short time they had nothing to go with, and to run from debts was what they never did. There were those again without friends, who were willing to take any other work, but it could not be found. Here were painful dilemmas. Some came to me very reluctantly, burst into tears, and confessed their distressed condition. It was the first time they had ever asked charity. Perhaps the clothes had been pawned for subsistence. A few crackers, a little meal, any little pittance, would be thankfully received. Work, work, was all that was wanted. And seldom a day passed, the last winter, that one or more did not offer to work from two to four months, without any compensation but the board. And even this could not be obtained.

Not only the stopping of machinery in the mills caused distress and suffering, but as when one important member suffers, all the rest suffer with it, so the city, in every part, felt the blow that had come upon the manufacturing interests. There was less building of houses, and extension of established works, nearly all mechanical employments were abridged, the stores all did a greatly diminished business, boarding houses
had fewer boarders and more bad debts, much help was dismissed, many felt obliged to hire as little as possible, to do their own work and little jobs,—and thus a long list of persons with small means were made poor, the poor were made poorer, and that numerous body, the washerwomen, who struggle the hardest for a living, complained that they had not half the usual employment, and their misfortune was aggravated by the introduction, at this time, of labor saving soaps, which brought their services into much less demand. And now, in a city, which, two years ago, could, with difficulty, find a domestic or person to perform any small work, last winter, the streets literally swarmed with worthy females and laborers, seeking employment at the doors, and importunate for it. From such a state of things, a general and deep distress came upon a class of our fellow-citizens, and upon very worthy persons, too. This fact, so stated, may surprise some, but I assure you that it is not exaggerated. There was cause for it. And there is always more suffering from poverty than is known to the public. It is behind a veil, which separates the retiring poor from those who never visit their homes and obtain access to their hearts and troubles. In times of prosperity, too, we know more of the poverty that exists, for much of it is caused by vice, and declares itself. In times of adversity, there is much necessary, unpurchased poverty, among the virtuous, who shrink from making known their straits, and will suffer almost to death, before they will do it. As an instance, I knew a man, the last winter, who lived on the crusts of bread which he asked from neighbors' tables for another purpose, and did not
make known his need, until the spring, when, for want of sufficient nourishment, his completely debilitated frame compelled him to ask for a sufficiency.

It belongs to me to state to you how I met the exigency of the last winter. I did it, first, by virtue of that foresight and forethought toward the poor, which we are always preaching to them to exercise for themselves. We warned them early. We counselled them to prepare for an emergency. We advised every one to make sure of employment. We gave directions to the unemployed to go all over the city, and make diligent and thorough enquiries, and satisfy themselves immediately, whether a situation could be procured or not. If one could not be, we begged them to go at once from the city, to some place where there was the usual prosperity and less superfluous labor. Many were hard to be persuaded. They would fain stay here against all prospect, and hope against hope. I stated and re-stated the real condition of things. I described the position in which they must be placed at the coming on of winter. I told them that entirely dependent, many must be provided for by the city, and take a residence at the Poor Farm. In some other city or town, they might preserve their independence, and find comfort and peace. Finally, one after another, not helped, discouraged, pressed, took trunk and furniture and left for a land of more promise. I paid some away, and some back to the country towns from whence they came, believing this to be a better expenditure of money than to attempt to sustain them here. This plan I followed up with increased earnestness, until stern winter shut down its gates upon all egress from
the city. Then, in the second place, opening sparingly my hand, save in particular cases, which should be exceptions to the general rule, I endeavored to show the straitened how they might live most cheaply, what articles of food were most economical and nourishing, and how much might be dispensed with through a pinch of circumstances, and thus one be enabled to maintain himself above dependence, or from sinking far into it. I instituted a close inquiry into the mode of living of those sent to me as beggars, and often found that if they would let rum alone, substitute some other article of food for potatoes, and lay aside awhile tea and sugar, their slender means would be sufficient to keep them from begging, or that but a small addition to their food would be required from my resources. I went so far finally as to lay it down for a rule, that no one ought to beg, until, having confined himself to the necessaries of life, these failed to support him,—unless in sickness, or it may be with one or two other exceptions. In the third place, I endeavored to meet the emergency by raising more money, than has been usual, to meet the necessities of the poor. I stated in my last report, that I thought it would be necessary, and I found it so. A subscription paper for charity, only once before resorted to, was started. The amount wanted was obtained without difficulty, and the sums paid were, in nearly every case, very cheerfully given. Some thanked me for calling, for they thought the poor must need special help. No one could doubt it. For the aid and encouragement thus given to me in person, I take this occasion most cordially to thank those who enabled me to relieve severe distresses.
Thus I sought to meet, and was enabled to meet, the exigency of poverty, the last winter. I thank God, and thank you, that this ministry was in being, a refuge in the hour of calamity,—a light, guidance, counsel, help and salvation from trouble. But for this, many would have been obliged to beg at the door, and been unwisely treated, or would have fallen into the hands of the city charity, and felt themselves degraded. Hard as the year has been, it would have been harder, if by the mercy of Providence there had not been less sickness than in many years previous.

The trial of the year has not passed without a trace of good effects. Many have had their eyes opened to the importance of laying by, when there is opportunity, something to lean upon when employment fails, and will no more "spend as they go," thinking, "when this is gone they can easily get enough more." Many have seen the folly of improvidence, which is a great cause of poverty, seldom removed by the word of warning, often, only by bitter experience; and then, a word of reflection is a word fitly spoken. More will, in the time to come, know what prudence is, and economy, of which in time past they knew nothing; and the knowledge gained, may prove the corner stone of a fortune. More will know the value of constant employment, for they were "perfectly wretched without it," and the importance of keeping a good place, when it can be kept, instead of continually shifting, as many do, from love of novelty, caprice, passion and whim, losing time, and then troubled to find any place at all. I have in mind a number that have been made much
more stable and steady minded. More will know
how little is absolutely necessary to support life in
health, and how to manage themselves in straits which
may hereafter befall them. In all these considera-
tions, and others that will readily suggest themselves,
are involved evident and important moral results to
individuals and the community. Allow me to specify
two or three other good effects, which deserve notice.
It is well known that there are tenements and cellars
in the city, unfit to be tenanted, a reproach to their
owners, without conveniences, whitened sepulchres,
painted outside but all out of repair within, stived
and damp, for which an exorbitant price has been
demanded and obtained, when houses have been well
filled and scarce. The last winter, scores of houses
of a better class were made vacant by removals to a
distance, affording an opportunity for the poor to oc-
cupy rooms fit to be swept and garnished, and to
draw the breath of life in,—which many were not
slow to improve. I am glad to say that the stint and
tyrrany of landlords, who could afford to be liberal to
the poor, has recoiled upon them. Of the five hun-
dred tenements vacant at one time, last winter, a
large portion were of the condemned class. I cannot
but express the hope, that this lesson of the year will
not be without permanent good results on landlord
and tenant.

The city has been benefitted, the last year, by the
loss of some of its population. Many, having little
or nothing to do, for whom Satan found mischief,
have left us. And some families, who have for years
been a burden upon us, shiftless, indisposed to exer-
tion, but disposed to dependence and low vice, the
last persons who should ever live in the city, more than ever straitened, we told them resolutely that if they did not return to the country, we should see that they were sent, or sent to the Poor Farm. They went away, paid perhaps to their former places of abode. I have not known any to return. Scarcely any that have gone from the city for the last two years, have come back to us. If the city has of late received a check in its prosperity, we cannot fail to see that, in many ways, a wholesome discipline has been experienced,—that good has come out of evil.

With all the poverty, the last winter, and all the calls for employment, a distinguishing feature of the year has been, much less begging than at any previous time. This is to be attributed, we think, to the greater prevalence of a just sentiment against the practise, to timely measures to prevent a resort to it, to the exposure of imposition and arts of vice, and to wiser measures to relieve real suffering and satisfy virtuous want. A decided diminution of begging at the doors,* which leads to permanent dependence, lying, stealing and hypocrisy, which breaks down the pride and spirit of so many, which is often a resort for an easy subsistence by those who would lead a lazy and irregular life, which ruins so many chil-

* What a lesson is conveyed in the case of the poor blind man, who came from the poor house of Carlisle, some six years since, to peddle and beg through our streets, led by a boy, and towards whom so much sympathy has been expressed universally! Again and again have people been cautioned against him, and his mode of life exposed, but many could not help feeling for him and encouraging him, notwithstanding that he was an intemperate man, and when drunk the boys would steal from him all his gains,—his wife was intemperate too,—and now he is in jail for adultery!
dren, and makes poverty fast, is a great point gained. But a greater still remains to be gained, a universal refusal of aid at the doors at all times, a refusal begun and strictly adhered to by many families, most distinguished for lofty character and philanthropy, but which can only be extended to universality, by the efforts of thinking intelligence, and principle.

Among the signs of the times, I find this sentiment frequently uttered, that those who have had means, and have been expending them freely or wasting them, and have nothing in the hour of sickness and trouble, should be reluctantly helped. A word upon this. It is said, when a building is lost by fire and reduces the owner to poverty, the building was not insured, the owner neglected or refused to avail himself of a security against serious loss, and we will sign no paper in his behalf. In most cases, justly. And with how much justice and good sense, can it be said to a class of persons, you have had good pay, money whereby to live comfortably and appear well, and, with common prudence, to lay aside for a day when you might be incapable of work, but you have spent it as it came, on fashion, in pleasure on your appetites, while I have denied propensities to these, and have laid up. You have no real claim upon my savings, and I ought not to be over willing to help you, still I will not let you suffer. Whether said, or felt, or not, no one I think can doubt but that it is the true sentiment, that it is in accordance with the discipline of Providence, and that its general prevalence would act favorably, while it should not unkindly, upon the temporal and moral good of many. In this connection, I would take occasion to say that
I believe that many sentiments of charity need to be reviewed and altered. They were born and have had their course in darkness. They are too impulsive and narrow. They are not the offspring of reflection, and do not look to ultimate and the highest results. Some changes in these, become universal, would do more towards the diminution of poverty and the upraising of man, than volumes of words and a multitude of plans.

A marked change in the policy of the city has occurred within a few years. There is far less of out door relief, or relief to those who seek it away from the Almshouse, given by the Overseers of the Poor. The accounts, as published in the Auditor's reports, do not exhibit the exact amount of out-door relief afforded, separate from the expenses at the Poor Farm. But we have an approximation to it in the distinct statement of the principal expenditures of the Board, under the heads of boarding and nursing, groceries and fuel. I would call attention to the statements relative to these.

<table>
<thead>
<tr>
<th>Year</th>
<th>For boarding and nursing</th>
<th>Groceries</th>
<th>Fuel</th>
<th>Total</th>
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</thead>
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<tr>
<td>1846</td>
<td>$1,261.65</td>
<td>$427.04</td>
<td>$1,627.09</td>
<td>$3,315.78</td>
</tr>
<tr>
<td>1847</td>
<td>$690.06</td>
<td>$490.41</td>
<td>$803.58</td>
<td>$1,984.05</td>
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<tr>
<td>1848</td>
<td>$1,210.99</td>
<td>$620.32</td>
<td>$274.47</td>
<td>$1,315.88</td>
</tr>
<tr>
<td>1849</td>
<td>$186.73</td>
<td>$96.33</td>
<td>$126.26</td>
<td>$409.32</td>
</tr>
<tr>
<td>1850</td>
<td>$57.18</td>
<td>$80.04</td>
<td></td>
<td>$137.22</td>
</tr>
</tbody>
</table>

The population of the city in 1846 was 25,127. In 1850, 33,000. While the out-door relief has di-
minished from $3,315 78 to $137 22!* What has led to this difference has been the detection of so much imposition, closer investigation into the tales of suffering, a decision not to encourage new comers to settle here when they cannot find support, the offer of a residence at the Poor Farm to those who want to be supported at the public charge, and whose habits of life unfit them to take care of themselves, and the sending back to the towns whence they came and in which they have a residence, those who have made a mistake in coming to Lowell.† This last measure, I think, ought to be more strongly pressed. For the city receives much of its population from the country, and when this from any cause is sinking into poverty, degradation and vice, it had better be returned. It may thus be snatched from ruin. The temptations to vice diminish with the distance from large and crowded population. One cannot reach so low a point where there is a more general, intimate knowledge, of every one, and a universal friendliness. There is comparatively no poverty, where there is a patch of land to cultivate, and the fruits of the earth abound.

The course pursued by the city has often given offence to those whose wishes have not been gratified, and who do not see what is for their own good, and

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*The present year will probably show an increase of expenditure, which may be accounted for by the fact that the year has been a remarkably trying one for the poor, and in part from the newness of the Mayor's position, when all the rejected cases calculate to make a new sally for charity, and the Mayor cannot know them.

†To this it may be added, that many, not paupers, prefer to come first to me for help, and I prevent the necessity of their calling upon the city, which is the better course for many.
to those who have been unsuccessful applicants to others for aid, and have not the knowledge and experience to see the wisdom of refusal. Still, the true policy will save taxes and save souls. While much credit is due to the Honorable Mayors and Overseers of the Poor, for the courage and perseverance from conviction with which they have adopted and pursued this system, may the credit that is due be accorded to this ministry, which has started and led the way in investigation, principle and view, and been directly serviceable, often, in imparting information. Commending the system and general action of the city, the impression ought not to be that justice has in all cases been done to the poor. A near approach to this can never be made, I think, until some such plan is adopted, as was suggested in the report of this ministry in 1847. Now, all applications made to the city for aid, are made to the Mayor, as Chairman of the Board of Overseers; and with the multifarious duties, crowding upon him, it is impossible for him to ascertain the true condition of the hundreds of applicants at the office, for he can neither trust their words nor the words of those, frequently, that speak for them, who seldom themselves truly know them, and who sometimes speak only from friendship. Then, the Mayor, without a previous knowledge of the poor, and the subject of poverty, scarcely begins to understand the principles which have been worked out, and to know characters, before he goes out of office, and his knowledge and experience are lost. The same remarks may be made relative to the Overseers of the Poor, with some qualifications. How much better it would be, if this extensive and all-important
business of pauperism, as far as its outward relations are concerned, should be entrusted to a Pauper Department, which should be organized with a head, competent to take it in charge, who should be considered as occupying a permanent office, not subject to the continual changes of most of the other offices of the city, and be well paid, as occupying a very responsible situation. He might be counsellor and executive, with an advisory Board. The claims of charity and the interests of the city are too momentous for this business to lie as it does,—though in faithful hands. I believe that this plan, since it was first proposed, or some plan like it, has had the warm approbation of those most familiar with the workings of the old system, (if it may be called system,) and in particular of the past Mayors and the present Mayor, and that it needs only to be looked in the face and handled, to be adopted in the main.

At the Poor Farm, where I have continued to act as Chaplain, the past year, the number of poor has not increased, that is of foreign poor, for seldom more than six or eight inmates out of one hundred and thirty, are native poor. While the population has been increasing every year until the last, for several years, the number has been actually diminishing. Among many reasons, one is that fewer come to the city, where there is less occupation; then, if the able-bodied in the Alms House are obliged to work steadily and strong, they think they may as well work for themselves somewhere else, and have the benefit of it, which is a wise thought; and besides, we discourage, all around, and have for some time, immigrants from settling down among us with fallacious
hopes, to dig graves for themselves and their children. "Westward, the star of empire takes its way," and should, for most of those who come to us from across the seas; for, at the West of us, hands are wanted, and support and thrift are at command, to all disposed to draw it out of the cheap earth, full of riches. Health and prosperity, without vice, is the portion of hundreds who have taken this direction. The subject of immigration is a large one, and cannot now be entered upon to any length. We ought to be aware that vaster numbers of foreigners have poured into the country the last year, and still greater numbers may be expected from the facilities of bringing them, which are multiplying on a large scale, and from the depressed condition of the population of Europe. All our cities ought to understand, and be prepared to meet the influx upon them in such a way as shall be for the highest good of all. The office of the Commissioners of Immigration at New York, exhibits the immigration of the first nine months of the year 251,323, against 163,756 in the same months, last year. While our policy is to turn West-ward the great current, at the same time a few may be directed to country towns in New England, for there are many that are short of hands to do the work, deserted by the rush to cities. I could point to not a few farming towns, where the Irish have gone to labor, and by the exercise of that rigid economy that good mother necessity has taught them, are now enabled to take small farms to cultivate for themselves, and make good citizens. How much better this than to become corrupt and an offence in cities.
After all that has been, or can be done, however, there is a large population of Irish in Lowell, and will be. Among the superabundant numbers that are with us, there has been somewhat more comfort brought to their homes by the employment of more of them in the mills. This large portion of our population are at a great distance below us in the scale of cultivated intellect and of good morals. But they mingle with us, and will be citizens, and their children too,—voters, and fathers and mothers in the land. If we say, "stand by, we are more cleanly in our habits, and not so ignorant, and stupid and tattered, more truthful, wiser calculators, less superstitious—stand by, we are better than you"—this is the spirit of Pharisaism, it is not the spirit of Christianity, and of liberal, sound patriotism. We may have returned unto us, one day, a worse spirit than this, and find that a great corruption indeed has reached the heart of the body politic. Would it not be more becoming in us to humble ourselves and draw near with kindness, to teach them neatness and the use of the needle, to read and write, to economize, to speak the truth, to think and foresee, also to secure the attendance of children upon school, to see that the wilful and depraved are sent for discipline and reform to the House of Reformation, and show them what true religion before God and the Father is. If we cast such bread upon the waters, it cannot fail to return to us after not many days, with a blessing.

With more want of employment than there is, with more sickness, there would be far less poverty, if there was more kindly interest on the part of the educated towards the uneducated, of the religious
towards the irreligious. It is emphatically true of the last. We are not aware, I think, how much irreligion has to do with poverty. By irreligion I do not mean scepticism, a want of faith in God and the Scriptures, for these are generally found in the bosom; but a neglect of the Scriptures and the opportunities of the Sabbath. With these commence, often, slackness and laxity of principle, the sense of duty becomes weak and dead, the views selfish and worldly, self-respect dies, appetite and passion rise into strength and exhaust the energies, and one soon becomes like an ancient city, "broken down and without walls." There is a descent into poverty and then vice, or into vice and then poverty. I have often traced this effect for others, which they have acknowledged, and they have often traced it for themselves, and declared it to me. The motto of the seal of our city is, "Art is the handmaid of human good." We place the emphasis on art. But we must remember that it belongs on human good. That, all the hand and head cannot bring about, without the heart regulated and sanctified. We may be a city of mills without foundation. We do not wish to be corporations without soul. As a component part of the body politic, we cannot have "a true and lasting prosperity," as the father of our country said, "without morality and religion."

I restrain myself from further direct remarks on this great subject of poverty, which the last year has made so prominent an object of attention.—I now feel myself obliged to pass hastily over a ground, which was dwelt upon at some length in the preceding report,—the moral condition of Lowell,
considerations and suggestions relative to this, affecting poverty. The number of the poor and their moral condition depends much on the state of the Temperance cause. Notwithstanding the prosecutions in the early part of the year, and the needed and important ordinance of the city government that the police should be temperance men, in the absence of thorough law allowing thorough action, we have seen a free sale of liquors in all our streets, and especially in the narrow streets and lanes, and can count more places of sale than a year ago. The last winter, there came to my ears more cries of distress, more cases of delirium tremens, more knowledge of cruel, heartless arts to decoy and fleece the poor victims of appetite, and more insulting mockery of the prayers and tears of parents and wives, than ever before. I am bound to record it. It will not surprise you, if I tell you that, at one time, my bosom was wrung with anguish, and at another fired with indignation, at my brother's suffering and wrong.* A woman, one day, thus poured out the overflowing woe of her bosom, as she paced in phrenzied agony the apartment in which I was sitting:—"Oh, God! cannot this evil be stopped? I will be revenged!" I ejaculated—"Vengeance

*Whose heart would not be moved by the knowledge of one of the victims of the rum seller, driven from door after door like a dog, sleeping in barns and pig pens, through freezing nights, and at the sight of him sitting in a chair, trembling in every fibre, and hour by hour almost senselessly, but with creeping horror, brushing little devils from his arms, and working snakes off his legs. Or, whose ire would not kindle when a seller of rum draws a good pair of boots from a victim's legs, puts on an old worthless pair, for compensation hands cup after cup to his lips, and then turns him into a snow bank, where he would have perished, had not a good Samaritan taken him home to his widowed mother—her good heart to be wrung with agony in consolable!
belongeth unto God." "I know it," she said, "but,—Oh, ye city Fathers! I have borne enough—I cannot bear more! Have not wives and children a right to protection from Government and society? Not even you, Sir, can know how much we suffer, days and nights too. I go to the rumseller, and beg him not to let my husband have any more rum, and he throws a bottle at my head, and bids me, jade, go home." Then, wringing her hands, she sunk despairingly into a chair, heaving a deep sigh that has not gone from my ears yet. She has a right to be heard, and it is our duty to hear. It is known that vigorous measures and vigorous men have of late done a good work in Maine. Whatever opinions there may be about the continuance, or the details, of the new law, it is certain that a striking and happy effect has been produced upon the poverty and morality of the cities of that State. The Mayor of Portland has lately borne public testimony to the great change observable in that city. He says, that the operation of the law has had a sensible effect in suppressing rowdyism, and in diminishing crime and pauperism. Where is the man who has a pitying heart for his kind, who does not rejoice in every victory over this prolific cause of human woe and wretchedness!

The last year, the moral condition of the poor has been affected unfavorably, I think, by the new law relative to matrimony. Hasty marriages, without a knowledge of friends, on a moment's impulse, are leading into snares of ruin. The sacredness of the marriage vow is lessened in the eyes of those whose morality sits loosely upon them. Morality among our youth would be promoted, and the purposes of the
City House of Reform* furthered, if the law against truancy could be enforced. And if so many boys were not employed to peddle and sell papers about the streets, which practise has much increased of late, and is found here and everywhere pernicious in its effects. It leads to vagrant habits, draws from school, sometimes with and sometimes against the consent of parents, and opens the way to pilfering, also to dissipation, through the indulgence of appetite by the money gained. Some of those employed, give up faithfully their earnings to their parents, for a while. But many do not. For the benefit of our youth and the community too, it is earnestly to be desired and prayed for, that our schools and churches would make it an immediate and prominent duty to break up, if possible, the awful and prevalent practice of swearing. The blasphemous utterances at every corner are chilling in the extreme. There is great danger of the general moral tone of Lowell being lowered. We are a laboring and peculiar population. Many without a home here, working from an early hour to the middle of the evening, and then found floating in the brilliant streets, seeking recreation, some other occupation, or amusement. It is very important, that while we are endeavoring to make happy homes, and bring advantages to our firesides, we do not overlook the importance abroad of a variety of innocent and well regulated amusements, profitable lectures, good libraries and schools for learning, that may overcome

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*This will be located in a new building, about ready to be occupied, connected with the Poor Farm. Boys have, for several months, been received. The present number, sent to this establishment for reform, is twelve.
the pernicious, out-door influences of midnight dances, revelling rooms and houses of infamy. It is very important, too, to the virtue of our operatives, that they board in the Corporation Boarding Houses, subject to their regulations and the inspection of virtuous companions, rather than in the houses of irresponsible matrons, where late hours and own way are apt to be allowed from fears of self interest.

Pardon me, if I abruptly break from considerations like these, to go to the chapel of this ministry, to detail to you the plans there in operation, and the influences radiating from it, for the temporal and spiritual good of the poor. The office in the chapel has been daily open, at stated hours, to receive calls for help, answer inquiries, give advice, and furnish clothing. The number of calls made at the office, during the year, has been thirteen hundred. Most of them in the winter season. Two-fifths of this number were Irish Catholics. The class of applicants has been of a more worthy kind than ever before — many good persons being thrown out of employment. I have done but little towards furnishing the poor with employment, for the attempt would have been useless. I have given instead, direction and counsel how to manage to the best advantage through emergency. One rule we have endeavored to adhere to more strictly than ever, not to seek employment, with some exceptions, for strangers, or encourage them to seek it, while so many of those long resident in the city are suffering for the want of it. Furnishing occupation to new comers amounts often to taking it away from those who have been long in the city, diminishes their chances of work,
and throws them from a state of tolerable comfort into one of poverty and distress. Those who do the occasional jobs of the citizens, and the poor washerwomen, complain much, and justly, of this inconsiderate and unwise action of the charitable. The advantage and wisdom of a central office for reference, and as a resort for the needy and tried and the stranger within the gates, to which those, who have claims upon no one else, may repair rightfully in the hour of want, has been most strikingly illustrated, during this year of strait and perplexity. My quiver is so full of examples, that I must not begin to draw from it. But I cannot but refer to one of the instances of the past, which, at this time, presents itself too prominently before me, to be laid aside. A young woman, one morning, came to me, fleeing for refuge from a man who was plotting her destruction. She nestled confidingly under the wings of our care. She became a school teacher, a Sunday school teacher, a member of the church, and is now a devoted and eminent sister of charity in a distant city, whither she went with the single desire to be more useful than she could be here!

The part of the chapel used as a place of worship, has been refitted the past year, and now presents a very neat and pleasant aspect. The attendance upon the services of the Sabbath has not equalled that of the preceding year, which was unusually large. The attendance, of course, has been much affected by the departure of so many poor families from the city, and many from our own circle of worshippers. The preaching has continued to be simple and practical, direct to the trials, and sins and temptations of the
hearers. Sectarianism has not once been known among us. That all who have been connected with the chapel will be ready to avow. And it is gross injustice to apply any sectarian name, or make any sly insinuations of sectarian motives and measures against any of the religious services or charitable operations of this institution. It is clear even from the appearance of sectarianism. It has been very pleasing, the last year, to have addressed to me such expressions as these,—‘It came right home to my heart, Sir.’ ‘You sketched my trouble exactly, and I see the remedy.’ ‘You have hit human nature about me precisely as it is.’ ‘I can understand religion from your lips.’ I say this has been pleasing to me, and I relate it as showing the fitness and beauty of this arrangement, by which the gospel is preached to those peculiarly situated by one who goes among them, and sees and knows all things about them as they are, having no object set before him but to serve them. A new plan has been in successful operation in connection with the forenoon service, which has been an exposition of some interesting passage of Scripture. At the close of it, the children have been detained and questioned upon the subject and illustrations of the discourse, and the bearing of its points upon themselves. Answers have generally been given with a readiness and fulness exciting surprise, and habits of attention and reflection have been induced. More, the children have taken a pleasure in going home and telling their absent parents what they heard and remembered. And this has deepened the impression on their memories and hearts. Be assured, that this has not been
lost on the minds and hearts of parents. As a reward, also, for attendance, we have given the children a religious newspaper to take to their homes. The Sunday School has been held, as always, after the afternoon service. It was well supplied with good teachers in the winter season, but as usual at this season, we stand in need of them. The school now requires, if we may so speak, because its good demands it, that the teachers be present at the afternoon service. Coming from other churches, often, to instruct, it asks of them a sacrifice on the altar of charity, and, laid there, the offering twice blesses, not only those who receive, but richly those who make it. Some of our most intelligent teachers have for years given the school an unbroken attendance, with this sacrifice. The school numbered in mid winter, the time when its numbers are the greatest, one hundred and seventy scholars. The largest portion of them were boys. We have given out to the children about five thousand papers during the year, the Youth's Penny Gazette, and the Sunday School Gazette, beside books, and flowers through the season of them. The papers the children read and lend, preserve and re-read. While the Sunday School is in session, the Bible classes are assembled in the lower rooms of the chapel. The male class has been enjoying the kind and faithful instructions of Hanover Dickey, M. D. The female class, those of Miss L. E. Penhallow whose undeviating regularity and fidelity have secured a good attendance. A portion of the year, Wednesday evening meetings have been held for conference and prayer. Through the year, church meetings.
The children were brought together about once a fortnight, through the winter season, from 5 to 7 P. M. I can give you only a feeble idea of the manner in which these early hours of the evening have been spent. Tables are covered with illustrated newspapers, and prints. Geographical and Historical cards, and dissected maps, furnish amusement and instruction. Conversation with teachers and each other, marches, games of the circle, singing, and an address, fill out happily and profitably the time. At a gathering on the evening of Washington's birthday, each child was presented with a copy of the engraving of Hudson’s bust of Washington. It is important that children peculiarly tempted, without advantages, and without often a true home and the amenities and cheer of life, should have an opportunity of learning how to pass an evening pleasantly, and at the same time draw a gain from it. On Christmas day, the chapel was decorated with evergreen, the children were collected for a service, and were addressed by Mr. J. P. Walker, and Rev. F. T. Gray, of Boston, an early friend of Dr. Tuckerman, and a co-worker with him, in a very interesting and happy manner. At this time, Mr. Gray desired that a Daguerreotype view of our chapel might be taken, at his expense, a copy of which has been presented to many friends, and to each one of the Sunday School children. For which we thank him. The annual fruit festival occurred in September. An appropriate address was made to the children. This, it is believed, has an important effect in preventing the stealing of fruit, and is improved as an occasion for enforcing the rights of property. It also calls out reciprocal good will
between donors and receivers. The Juvenile Library, from which books are given out every Wednesday afternoon for six months, was resorted to, the last winter, by a number one-third greater than in any previous season. The sewing school has been, for the last two years, under the care of Mrs. Wood and the Misses Dana. Eighty-two scholars were enrolled, last winter. The great utility of this school must be obvious to every one. This branch of education is believed to be of sufficient importance to be introduced into our primary schools.

While all our plans have been prospered the last year, the greatest increase of prosperity has been in the evening school. The school was established in 1845. In the school, commencing Nov. 1848, the number of adults and young persons, not attending a day school, entered as scholars, amounted to one hundred and seventeen. In the school of 1849, to one hundred and thirty. In that of 1850, to two hundred and thirty-six,—an increase of an hundred the last year. To this it should be added that the attendance was far more regular than heretofore. And we think that the good order of the school could not have been surpassed anywhere. There were dismissed from the school two females, and one male. The number of females in attendance was one hundred and fifty-six. The number of males, eighty. The largest attendance on an evening was one hundred and forty. The smallest, fifty-four. About one half of the whole number of scholars came from the mills of the Hamilton, Middlesex, Appleton, Lowell, Boott, Prescott and Merrimack Corporations. Others came from the Bleachery, Batting Mill, Flannel Mill,
Foundry, Machine Shops, Cigar Shops, &c. The number of domestics was twenty-four. The number out of employment, thirty-one. The head of the male department was Miss L. E. Penhallow, and of the female adult department, Mrs. Wood,—assisted by a body of twelve teachers. The whole school was under the oversight of myself, with the direct charge of the male department, assisted by Mr. Bradford Bartlett, Mr. James Darracott, and Messrs. E. W. and A. T. Young, who generously gave their aid after the confining and tedious labors of the day. Mr. E. W. Young added much to the interest and profit of the school, by an occasional exhibition of diagrams, illustrating astronomy, &c. with accompanying remarks. The school was much profited also by the addition we were enabled, last winter, to make, of school books and apparatus, through a ready grant of fifty dollars from the city. The teachers distinguished themselves, through the four months of the school, by their regularity and fidelity. The instruction in the male department was given by each teacher in a single branch of study, calling up classes in the order of attainment. The female department was divided into thirteen classes, each teacher instructing in all the branches taught. The school closed the first of March, but one teacher has continued the class through the year, at her own house. At the close of the school, all the scholars were present together. A report was offered. Excellent and appropriate remarks were made by Rev. Dr. Miles, Mr. E. W. Young, and Samuel L. Dana, L. L. D. After a social entertainment, the scholars separated, with affectionate farewells, grateful to the teachers, and
determined to come the next winter for improvement, if they should remain in the city, and health be spared.* What a blessing is such a school to ignorant young men and women and adults! What a blessing to the city! It is gratifying to know that these schools are multiplying in New England. Several new ones were opened last winter. Others are to be started this winter. Nearly all are fostered by the governments of the cities in which they are located, in sums varying from one hundred to four hundred dollars.

With this, I will close the report of the religious, moral, and educational work, within the chapel. Farther than what has been stated of labor, I have not performed any, except to act as agent for the Howard Benevolent Society, for the sixth year. This was the first, and for some time, the only organization in this city in behalf of the poor, but its object was a limited one. It has been in a great measure superseded by the comprehensive and various plans of this institution, with its more abundant resources. Other public labor I have generally shunned, to state no other reason, because the duties of this sphere are so many and so absorbing, with so much minute care, that a ready response to many calls for extra work would only involve our cause and me in bankruptcy and ruin. There is a limit to what one may do. If an assistant could only be granted me, double the work could be done, with higher results. I will only add, that I have distributed many Bibles, this year,

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* The School commenced again Nov. 3d, with double the number here-tofore present on the first evening, viz.—one hundred and thirty-six.
for which we have been chiefly indebted to the Massachusetts Bible Society.

It remains to me to state to you the receipts and expenditures of the charity purse for the year. The receipts have been six hundred twenty-two dollars and ninety-eight cents. The expenditures, six hundred ten dollars and eighty-three cents. Leaving in the Treasury, Oct. 1, twelve dollars and fifteen cents. The principal receipts in detail have been, from the city toward the evening school, fifty dollars; Rev. William Ware's lectures, fifty-eight dollars; contribution of Rev. Dr. Miles' society, forty-four dollars; from the Board of Aldermen, the Auctioneers' licenses, fourteen dollars and ninety-one cents; from the Home Benevolent Society, twelve dollars; Young Ladies' Education Society, five dollars; Engine Co. No. 3, sixteen dollars; New Bedford Sunday School, three dollars; South Congregational Society Sunday School, three dollars and sixty-five cents; by private subscription, two hundred dollars; from the Floral Fair, July 4th, one hundred and twenty dollars; and from individuals, various sums, varying from one to ten dollars. The principal expenditures have been for fuel, food, sickness, shoes, and sending from the city. In no year has so much been needed for the poor, and in no year has so much been contributed, and as far as my experience has gone, so readily. Will "friends in need, friends indeed," of every name, and the public generally, accept most hearty thanks that I have been enabled to meet well the crying wants of the year.

Calling to mind the benefactors of this cause, we are reminded of the death of one, during the last
year, in a neighboring city, who, for some time, had an abode with us, and has left the impress of his wisdom and benevolence on every side, and stamped deep on the tablet of this institution. He was distinguished as one of its earliest and staunchest friends, with an interest ever fresh, and, after he had gone from us, alive in him to the end. Here, early and late, he studied its good and sought to promote it with all his power. He gave very liberally of his means, and roused others to liberality. The fruit of his sagacity and thought is most signally apparent in the plan for the support of this institution, which he elaborated through midnight hours, and consummated by untiring efforts by day. To adhere to all the accompanying provisions of it, unwritten, I am persuaded, would be the highest wisdom of its true friends. As long as this ministry shall endure, may the name of John Clark be held in respectful remembrance, and his fragrant deeds incite to generous efforts for the upraising of man.

The year lies before you, its work done. What the year has shown of the exceeding value of such an institution, in times that try the poor, allow me to say, should endear it to all, revive toward it the warmth of all hearts, and there cause the roots of this tree of good to extend themselves, and draw more largely the life of the soul to its support and growth. The greatest merit of all our past movements, and emphatically of the last year,—of the institution itself, is the prevention of poverty and crime,—immediately and in the future. The year has been a prosperous one in all our departments of labor. That we should have been carried through it, amid so much
depression of business, such an accumulation of poverty, and such scarcity of money, no debt as to the Poor's Purse, but now more than one hundred dollars in it, and no debt for the support of the ministry, calls for gratitude to God, and it must be deemed highly creditable to this society and the community. It is an hour of bright sunshine. But we know not the future. We know the past. When clouds come over us, and difficulties cross our path,—as sure as the sun is above us, good still is done by this institution, and more good will be done,—do not, I beseech you, any, in dark moments, coldly criticise our movements, do not yield to scepticism, do not feel it a burthen to support this ministry, do not throw discouragement on this enterprise, may I not say it, Christian, if there be any such, but with a whole heart and a free hand, encourage me and all who labor with me, that there may be uniform action and uniform growth. God give us all encouragement when we most need it, and bless us all with a lively hope, that this institution may stand as deep as it is wide rooted,—ever stand through all storm of trial and trouble,—stand a monument of the wisdom of man and to the glory of God.

Respectfully submitted.

Nov. 9, 1851.

HORATIO WOOD.
Eighth Annual Report

OF THE

Minister at Large in Lowell.
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OF THE
Minister at Large in Lowell.
THE

EIGHTH ANNUAL REPORT

OF THE

Minister at Large in Lowell,

TO THE

LOWELL MISSIONARY SOCIETY.

LOWELL:
B. H. PENHALLOW, PRINTER.
NOVEMBER, 1852.
1852 Dec 3

[Signature]
REPORT.

The Eighth year of the Ministry at Large in this city, is now before us for review and reflection, laden with matter worthy of deepest thought, offering suggestions of experience, asking for an increased interest, and, from heaven and men, a vigorous impulse onward in its glorious career of doing good.

The last annual report set forth most prominently the fact, that the year had been a hard one for Lowell, especially for the operative and day laborer. Manufactures had been in a depressed condition. Wages had been reduced, and hundreds of hands dismissed, which had thrown many worthy persons into straits and idleness. Many left the city. Time and money were freely given in urging them to leave. Since then, a different state of things has arisen. The prospects of manufactures began to brighten with the year. The mills gradually renewed their operations to the full. And, at the same time, many men, men of restless energy, dissatisfied with low wages, sailed for California, leaving vacant places. Employment was thus afforded to the unoccupied. As one after another came to me for help, I was enabled to point them at once to occupation. Not a few who received charity in the fall of the year, obtained a good support for themselves and families
through the winter. In aiding to employment, preference was given to the native population, the oldest residents, and intelligent foreigners of good habits. Every month supplied more employment of divers kinds, until there were few in the city, in a condition to labor, who were not employed. We began to see the benefit to the city of trying times, in the removal from us of a superabundant population. A superabundant population is a great curse to cities and to itself. The fame of the prosperity of Lowell had, for years, caused a pressing to it from every quarter of those who could find no occupation, and those who wished to better their condition. The times have checked and thrown back the tide. They have done what we could not do. And, in conjunction with other favoring circumstances, they have given the city a chance for a more stable growth, and, we trust, for a more vigorous and pure manhood. A kind of population we do not want, disposed to dependency and low vice, lazy, shiftless and inefficient, have been forced from us. It is getting to be better understood among us, and in the country, that the city is no place for this class of persons, that sending them here, or the coming of their own accord, results almost uniformly in degradation and ruin, that we mean not to encourage them, but to urge them back as soon as we can to sparsely populated places, where they will be less tempted and better known, where there is no begging, and all work for a living, and can get it. The sentiments and action of this ministry have been ever alive to this result. May all citizens, in the time to come, resolutely set their faces against harboring the class spoken of, and let them have no
rest for the sole of their feet. A better population appears to be filling up vacant tenements, with more correct habits and industrious tendencies. Happy now we, if we can only lessen the snares of ruin, and multiply the preserving influences of knowledge and virtue. While there has been less want of employment, there has been less sickness than in the previous year. Had not the cold of the winter been unusually severe and protracted, there would have been much less occasion than usual for money to prevent suffering,—I say to prevent suffering, for there is not, as formerly, much unknown and unrelied, existing at any time, while there is an eye watching and searching, and there is a place of resort for comfort. I always spend the coldest days in rapid visits among the abodes of the poorest, inquiring out suffering. And feeling neighbors are swift to bear me the tidings of it. There was a great demand for wood, the last winter, here and everywhere. Shavings, chips and brush, even if deep snows had not intervened, would have been as nothing with the weather day after day near to zero. And it is better that wood should be given than that necessity should be driven to break the commandment against stealing, which once broken is trampled upon without hesitation. I think that with our efforts, and the ready, if not always cautious, liberality of the city, to meet an extraordinary exigency, there could have been but little suffering from this cause. And while we are sitting by our own comfortable fires, well fed, is it not a great satisfaction to know that the poor are not forgotten or uncared for, through our own taxes levied for one class, and our money freely given for another?
I certainly give thanks to men and God, that when, in mid-winter, I appealed to religious societies and the public for means of charity, four churches were found ready to contribute, and that there came to me sums of money varying from one to fifteen dollars, together with the contributions, a sufficiency to meet the exigency. With the times more prosperous, and if the weather shall be less severe, tempted, do not forget, I beseech you, that the aged, the infirm, the sick, the unfortunate, the unemployed, worthy and unworthy (but not to be neglected), "the poor ye have always with you." There is One ever saying, "do as I have done unto you."

A most gratifying fact in the history of the past winter has been even less begging at the doors, except during a short period of the autumn, when there was a descent upon us of a considerable number of paupers, paid from Canada and from town to town along the route, to shift the expense of them on to others' shoulders. Nearly every case of begging, during the year, has been from new comers. Nearly all the old beggars have given up the business, complaining often in simple honesty, "that the business is not so good as formerly"; and, as in all business, there has been a leaving of some for parts where it may be better; while others have been provoked into laboring and contriving to support themselves, and take pleasure in scorning to "receive a penny from any one"! The number is increasing, every year, of those whose eyes are opened, who, decidedly and firmly, will not give at the doors, and who, unable to look thoroughly into applications, and to meet wants in harmony, as they think, with the dealings and
designs of Providence, will give only through regular channels, based on investigation and enlightened system. The great importance of putting an end to begging from door to door, which has been set forth in all the reports of the Ministers at Large from the beginning, raises a question for serious consideration, whether in cases of persistence in the habit, the law ought not to be brought in frequently through a charged Police, to the aid of public sentiment on so clear a point. I am persuaded that none would think this too strong a ground to take, who look at cases as they are, and matters of charity as they are now arranged. There is a class who will beg. They can get, and will, by one art or another. Sometimes they pretend they want employment, when they do not. They desire to live without work, in laziness or in vice. There is no end to their wants. Or working, they solicit food and clothing from others, and use their wages in rioting and iniquity. Others of them still, in addition to their wages, sparingly drawn upon and hoarded, seek to get what they can that they may save their money, or raise money, to bring over the waters a relative, to expend in fine dress, to buy a house with, or more likely to purchase a farm at the West, the husband going first secretly, leaving his family on the mercy of the public, saving there his wages, getting all things in readiness, and then sending for his family, if the city or benevolent friends cannot be induced out of pity to forward them. There is a class, the largest class, who wish not to beg. They do want only employment. They will work willingly and faithfully. They are willing to be advised as to the outlay of their small means, and
the course of action best for them. Most of them finally prosper, here or elsewhere. There is a class who will not beg. They seek a private audience. They come only once or seldom — only when stern necessity compels. We usually give whatever they ask cheerfully. They are grateful for advice, grateful for employment, do not compromise their dignity, are instructed and improved by adversity, sometimes exhibit the humblest Christian excellence, and improve us and all who come in contact with them.

When persons, who are habitual beggars, or those who simply make known their real necessities, are sent to me, there seems to be often a surprise that I do so little for them. There may be reason for proceeding with caution. It is better to give alms only in small quantities, to meet only immediate exigencies, and leave something for the inventive powers and strenuous exertions of necessity to do. Those families helped the least make the most of themselves in the end. The family, the most thrifty and enterprising of any that has come under my observation, now abounding in comforts, when it came to the city in 1845, ten of them, without any thing but ragged clothes, was furnished with only clothing, two straw beds on the floor, one chair, a little wood, a little food, a saw and an axe, and they were told that they must work for other things if they wanted them, and work their own way along. They have. My opinion is, that if all their necessities had been met, and common comforts been liberally provided, for months, as in many cases, no motive to self exertion given as a first lesson, they would have been poor to this day, and perhaps ever.
There is, generally, too much given by private benefactors. All wants are supplied, and new wants created, which never can be supplied by the closest industry of the poor, and only by a continual stream of charity, without which there can be no contentment. No sooner is a family discovered by some benevolent person to be in a destitute condition, no bedstead, nothing in advance in the cupboard, only a stick or two of wood, no tea, coffee, sugar or potatoes, with only thin raiment and no changes, (needing an eye, certainly, lest there should be suffering), than the knowledge of a family in distress is spread through all the neighborhoods of the rich, it spreads through the city perhaps, and goes from one religious and benevolent society to another, all helping without knowing what others do, and the abundance is kept out of sight or traded out of the way; — the poor are amazed themselves at the torrent of good, and say that “it never rains but it pours,” while the poor in the habitations around wonder beyond measure why there is such a flocking and such a profusion of gifts at this house, and sigh for some of those same things which had better be distributed among others as poor and as worthy; — the end is, that the family are not what they have been thought to be, they have no gratitude, they are wasteful, they have deceived, they are “wretched folks,” and charity does them no good — it is pronounced an imposition. The Minister at Large knew it, hinted it, said so, and was thought hardly of for his judgment during the heat of sympathy and helping. His opportunities of knowing and judging are now allowed.* But

* What emphatic instruction, last winter, in the case, down those long steps, near the water, where no outpouring of bounty could prevent
perhaps there has been left behind an unjust prejudice, which he can see occasionally throwing a baneful influence across the path of his usefulness. But the end is not yet. The family has been injured, led to laziness and vice. When deserted now by its troop of friends, it sinks down low indeed. The house, which has been swept and garnished, becomes the abode of seven other spirits. The end is not yet. All are discouraged in doing for the poor, and are astonished that I do not lose all my feeling and courage, as I certainly should, if I was often a partner in such doings. The most decided, or those who have done the most, say, "I am tempted to say," and some do say, "I never will do for another person, there I never will." Which only means until after the memory of this benevolent transaction has passed away, and the sympathies are caught up by another case "more distressing." How many such unfortunate occurrences, though pervaded by the kindest intents, have I known since I have been in the city! Now to be sure more seldom, but they should be more seldom still. No haste, no breeze, no profusion of gifts. More caution, more privacy, little by little, only here is a depth of wisdom for those who would do good in almsgiving. Many hardships and privations, which awake the tenderest pity, the poor do not feel keenly or perhaps not at all, accustomed to them, and they are of little moment compared with other considerations. How little has God made really necessary for life, health, suffering. Were our decided and earnest opinions, expressed in public and private, but unheeded, ill-founded, and ill-timed? The mother came to a miserable death, which might have been prevented! The children were nearly, if not quite spoiled, by ignorance, vagrancy, and vice!
and happiness! A higher charity, than to feed or provide the poor with our comforts, is to seek to teach them how to feed themselves, and provide themselves with comforts; how to work well with growing industry, care, skill, honesty and fidelity; how to use the proceeds of work well, in economical purchase and saving, for waste and want of calculation bring many into poverty and keep them there; not to lend their wages but to lay them up for future use, or to use them, always some portion, to meet the higher wants of the mind and spirit; — yea, a higher charity is it to search out the causes of the poverty of the body and of the soul, of the inert, improvident, careless, disrespectful, depressing, degrading, ruinous habits, to know them and ingraft a remedy. A higher charity is to seek to bring religious faith and principle into their condition, their work, their temptations, and their trials, — to upbear and soften, to inspirit, to strengthen and to sanctify. To raise the poor in this way, to seek and to save that which is lost, on the altar of alms is greater than whole burnt offerings. This is the highest charity. This an employment worthy of all who are or would be angels. If we are not fitted for it, then charity begins at home. Let us fit ourselves for it, and grow in fitness. This gives the deepest satisfaction, and “a peace the world giveth not and the world taketh not away.” There is a satisfaction that fills the heart, that thrills it with joy, but it does not endure, when we have gratified the poor and our own excited feelings, but find afterward that we have only deepened poverty, ministered to dependency and vice; when the conviction of the soul eloquent is, “better a thousand
times have thrown the alms into the sea.” There is one remark that should be made, that when we have once risen to higher views of charity, we need to guard ourselves lest we fall into old habits of feeling and action, and bring dishonor on the noble cause.

Often, the city helps too many and too much, and sometimes, not enough. Justice and the highest good of the community, require more investigation and knowledge than there is time for its present officers, with all spirit of fidelity to bring to bear, while other municipal duties and a press of daily business crowd upon them. Beside, there is an experience which is invaluable toward forming a ready and accurate judgment, an experience which is not the birth of a day or of a year. Lofty moral aims and ends should have influence in the formation of opinions and the adoption of measures. Therefore, the question is continually presenting itself whether the Board of Overseers, or whatever body with an executive head, may have the charge of directing and deciding matters of poverty coming before the city, should not be chosen independent of the city annual organization and general business, those having a special fitness for the office, and no other public duties, who should study out and apply the best principles of benevolent action—aiming more than to relieve suffering, to raise where possible out of poverty, and to prevent its occurrence and increase. Only a little encouragement and wise early management will save from pauperism and make good citizens. The charity of private benevolent associations has taken steps onward and upward. Systems have been reviewed, and rejected or re-moulded, as they have been weighed
in the scales and found wanting. City methods of charity have nearly stood still.* They are everywhere far behind the times, behind the light and principles which close observation and reflection have brought out and made obvious. The great problem to be wrought out is not how we may satisfy the importunities and expectations of the public, but how we may with a kind, and, at the same time, a keen and far-sighted plan, on intelligent Christian ground, lessen the number of paupers and poor, stirred by a warning voice from the old world, and acting for the future generations of the new. Thus to bring up the poor and the public to the wisdom of the truest charity, which will gather new laurels to itself with advancing time.

Beside the manner in which this ministry has been indirectly and directly beneficial to the city, as set forth in the last report,† it is a continual friend to its interests in preventing the poor from calling on the city for help, and sometimes at the city's request, by our own charitable and spiritual ministrations. Because, hereby, the spirit of a man or woman is

* It has often been stated to me by intelligent officers of Alms Houses, as a deep conviction, the result of much thinking and observation, that 'one half the alms would be infinitely better for the poor and the public,' that 'indiscriminate liberality makes poverty to an extent not yet understood.'

† While speaking on this subject in the last report, I exhibited from the Auditor's reports a statement of the principal expenditures of the city for the out-door relief of the poor for a series of five years, showing a striking reduction from $3,315 78 to $137 22 in the articles of boarding and nursing, groceries and fuel. I have since been informed that there was a change made in 1849, of which however no indications appeared in the Auditor's reports. It lay hid under the caption of the Superintendent of streets' bill, while the heading of fuel was retained in its own place, and some charge made under that. The Superintendent of Streets, at my
kept up, comforted and encouraged to utmost exertion and management, to save the necessity of being considered dependant on the city. To think, too, that one is liable to its legal action is troubling. The spirit of self-dependance once broken, it is easy to ask for assistance a second and third time, until, at every difficult turn in the way of support, instead of rousing one’s wits and energies, the city are called upon to help out of trouble and anxiety. Now the dependent are unable to stand alone, and lean with all their might, (Oh! how some lean), against the public treasury! It bursts upon the vision that “the city has money enough,” and “can help as well as not, if it has a mind to.” The city grows uneasy at the accumulation of expense, and restive endeavors to throw off the dependant multitude, but they hang close, and it gives up in despair. There is an amount of decision required to meet the clamors of refusal and the violent judgment of those quick in feeling, that falls to the lot of few. There is too an honest fear, in the absence of knowledge, that the poor will suffer. Though it is to be weighed, whether suffering is not, to a certain extent, under many circumstances, the ordination of God himself, as a corrective of dependance and a stimulus to action. Necessity seems a hard mother, but she trains up smart, vigor-

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request, has separated the fuel from his other accounts, and given me as the amount expended for 1850, $344 75. The separation of this charge in the previous year could not be obtained, but the same amount would probably be a near approximation, which would make the amount of outdoor relief given by the Overseers of the Poor in 1849 $756 07, in 1850 $481 97,—making the reduction from $3,315 78 to $481 97. No material difference. But it saves the expenditure of 1850 from appearing so much smaller than the necessities of the poor of the city might have demanded.
ous children, and we do not want to take them from her, and make them feeble and puny for this world and the next. There is an obligation upon us, with our overflowing mercy, not to forget the real kindness of a resolute no. Considering the advantage taken of the law of the land and of humanity, and the great difficulty, particularly under the present organization and ministration of official charity, of avoiding too much help to the poor, has not this ministry done a good act in keeping the poor from the city? And I would suggest whether it would not be a saving of a high order to the city, to pay every year a portion of their expenditures for the poor, to keep many from calling directly on the public treasury.

Again, there has been a growing tendency with the poor, here and elsewhere, to call upon the city to provide support in the hour of need, instead of seeking aid from near relatives. They had rather call upon the city than upon their kin! On the other hand, the near relatives endeavor to oblige their poor kin to seek aid of the city. Perhaps they do something themselves as a favor, not as an obligation, and the little they do is all they will do. It amounts to "Corban, a gift by whatsoever thou mightest be profited by me." And the natural obligation enforced by the law of man and of God, is made of none effect. For children, those considered respectable and thrifty especially, for any one, who has a pair of hands and a crust to divide, to turn off a father and a mother, who have borne and nurtured them in dependant years, and never shifted their responsibility, to cast them, or even a brother and sister, on
the care of others is a shame, and merits strong con-
demnation. Surely they are unworthy the Father
who holds them in the hollow of his hand. And the
obligation is not annulled by marriage, for man and
God make two one,—two fathers and two mothers
one. Therefore one of the first questions asked a
new applicant for charity is whether there are near
relatives, what they have done and are really able to
do. If there are relatives able to aid, we endeavor
to persuade them to do their duty. Sometimes we
find them reluctant, and pleading, with abundant
comforts, that they are poor themselves. Sometimes
they are cheerfully ready to share their comforts upon
a brief appeal. Sometimes, we find, with no re-
sources but a small income, strong, self-sacrificing
exertions, and among the poorest, day and almost
night long, unremitting toil in behalf of those near
and dear,—a sharing of the last crust. Such filial
constancy and fidelity go not unrewarded in the
hearts of friends and neighbors, nor under the good
Providence of God. Let us all, in public and private
life, have our eyes open to this sin against family
love, and insist upon the just sentiment and truthful
action of the higher nature and of the Christian
spirit.

There is an evil from which the poor suffer, which
should receive such a condemnation as shall prove a
shield of protection to the interests of the poor—the
interests of the poor, of paramount importance. I
refer to the dishonorable, dishonest, disreputable act
of running up bills of board, and not paying them.
Many persons without property, come here to take
boarders for a support, and others add to their strug-
gles for a living the hard work, the expense and care of a number more. After they have faithfully performed their duties and incurred large liabilities, one and another boarder slips away out of the city, or to another boarding house and then another, availing themselves when possible of the ignorance of beginners, and paying only perhaps the first month's board, or nothing, or, it may be, paying until confidence is gained, and finally disappearing, leaving the bills of months unsettled. Poor, cheated, harassed woman, cast down and in despair; instead of a living, a pile of debts, not of misfortune, to be paid by the grinding of the bones and a denial of comforts and necessaries for self and children,—when the money due, too, has been laid aside for an ulterior purpose, or more likely has gone to purchase pleasures, fine dress, rides or gross indulgencies of the appetites and lusts! This practice is becoming more and more common. How can we but sympathise with the wronged? How but burn with indignation at the conduct of these dishonest, heartless evil-doers? Let them be well known and marked—until they make restitution, and become honest, especially to the poor.

It must afford deep gratification to many, to be informed that the poorer class of tenements, in offensive and unhealthy locations, continue to be abandoned and avoided, and that the tendency is for new comers, to leave them, as soon as possible, for those more convenient and better located. Health is improved. Rents are better paid. Moral character is raised. Ambition is awakened. The landlord, who
furnishes the poor with good air and water, conveniences, neatness and good repair, at no greater expense than is usually paid for an ill-fitted and crowded building, and requires the tenant to keep a tidy and respectable house, is a benefactor to the city, and a gainer in the respect and good will of the tenant and the public, while he is no loser in a pecuniary point of view. It is wretched policy and demoralizing to let a house go to disorder and ruin, let any live in it who wish, and conduct in it as they choose, with the hope of making more money thereby. Such houses soon get a character, and draw always the most miserable population and the poorest payers, sinking them ever lower in condition and being, and making home, which ought to be the best place on earth, the worst. Improve a house, it draws at once better tenants.

The poorer class are more scattered through the city than formerly, and the Irish too, who, if some detriment to neighborhoods, are benefitted themselves, and the final result will be more favorable to the best interests of the city, than if they lived herded together. Especially, if the benevolent everywhere, will make it an object to care for and influence aright the unfortunate and degraded around them. Who can doubt the result? Instead of evil influences, let good influences surround as a wall the separated habitations of the poor, and practical spiritual kindness enter, give sympathy, and do privately its shining deeds of mercy. The poor family will feel that it has a home, and a beautiful home by the side of you.
And "instead of the thorn shall come up the fir tree, and instead of the briar, the myrtle tree."

"Who is thy neighbor?" He who wants
The help that thou canst give;
And both the law and prophets say
This do and thou shalt live.

Much better would it be for the poor in general, to live a little out of the city, as some do. Small, isolated houses, could be provided at a cheap rate, with ample play room, for the children away from the thick corruption of the city, and where the Father would be trained by nature with a disgust for the stived haunts of dissipation, and learn to love early, peaceful, satisfying hours of sleep. Many but little removed from poverty, mechanics and day laborers, have, within two or three years, moved from the heart of the city, invested their little in small houses, and surrounded themselves with a patch of land made to smile with vegetation and flowers. They aim to pay for this in a course of years. The effect is marked upon the happiness and habits of the family. They are sure not to fall into poverty. They are sure to rise. Can we do better than encourage this cottage building and dwelling in the open air, with the heavens and earth cheering upward and onward? I cannot stop to discuss the practical objection of distance from work, but will only say that while a little wise arrangement overcomes it in part, in part also does the restorative power of nature fit for greater exertion and endurance.

The city have had it in contemplation, the past year, to improve the condition of the poor, and the health of the mass, by the establishment of public baths. Like other good measures and better, not
entering into the interests and common thoughts of
men, it is slowly approached and sleeps. It is to be
hoped that the movement will have something more
than an infancy. Little has been done to meet the
wants of American cities in this respect. But abroad,
in London, since the establishment of the first public
bath in 1846, such has been the success that several
others have been started. The charge for a cold
bath, each secluded from the others, is one penny,
with the use of a towel; a warm bath, two pennies.
In the North West District, in four years, it is stated
that the whole number of bathers were 464,538 —
males 417,424, females 47,114. There are conveni-
ences attached to the bath for washing, ironing and
drying — improved, in the same time, by 240,056
persons. What useful provisions for the laborer!
The bathing house in St. Martin's Parish was repre-
sented in 1850 as paying five per cent. interest on
the capital, above meeting expenses, and also paying
off the instalments on the original loan. Bathing
houses are now said to be found in many agricultural
and manufacturing towns of England. We can easily
command water here for the purposes of bathing and
washing, agencies not to be overlooked in the great
work of multiplying among the poor the means
whereby we find comfort and an outward rise in the
world, which is connected with the rise of the in-
ner man.

An important subject is agitating, and is likely
still further to agitate, the community. Hours of
labor. No doubt the truth is that the constitution

* A public bath and wash-house have recently been attempted in New
York. We have failed in the endeavor to procure reliable information
with regard to it in season for this report.
and health of the laborer and operatives are more affected by the innocent, careless, thoughtless, or wilful violation of the simple laws of life, than by the amount of labor, for a common constitution with good habits, is capable of extraordinary exertion and endurance, day in and day out, to an extreme age. Therefore I feel less sympathy with those who seek merely the relief of the body from toil, and more with those who would give light and induce thoughtfulness, which would result in the highest and permanent good of the body. There is undoubtedly too much labor for the habits of life as they are. There is too much toil for some, who, with a slender constitution and a religious care, are struggling for a living, and deserve our respectful regard and pity. But for the mass, independent of considerations of health and fatigue, may there not be too much time taken for employment to permit the enjoyment of life at home and life abroad, a craving and a good, and the accomplishment of other and higher purposes of existence, the right and duty of all? The opinion that has been strongly and conscientiously urged, that the moral good of individuals and the community require close occupation, and that no time should be left for dissipation and exposure to the prowling and designing arts of wicked men and women, ought to be thoroughly weighed. The opinion is based on a weakness too prevalent. Is there, however, confidence enough in the unroused strength of human nature when brought to the throne of man by many wise direct and indirect measures of good? Is there confidence enough that under God we are strong to enable the weak to be triumphant over the foes of
their peace and progress? If the fact shall be that the hours of labor be diminished, then certainly it will be obligatory upon us to watch and contrive that the leisure hours be not caught up by low pleasures, and idly spent. There is nothing lost by forethought. May not occasion be taken to multiply Free Evening Schools; to bring the almost free privileges of the City Library more to the attention of young men and women; to provide more and better amusements for those whose taste and will urge them to seek pleasures through the senses; to add to our good and useful lectures others on the physical system and physical training, on the means of obtaining the greatest amount of vigor, uniform health and enjoyment for the body, on the common errors of life to be avoided, on the virtuous and vicious habits of life, on economy, saving, and usefulness, lectures, directly and eminently practical, filled with the milk of science without the strong meat, which lectures might be afforded at one half the present rates;—here is a large field, which the experience and observation of every day is telling us that it is of the utmost importance to have occupied. I would respectfully suggest to the Agents of our Manufacturing Corporations, whose kind co-operation I have uniformly received and who are foremost in works of philanthropy, whether some courses of simple and useful lectures, might not be devised for the express benefit of the operatives, to be given within the mills, all to be admitted—libraries of books selected with reference to the wants of the laboring population, placed within the walls, easy of access and a peculiar privilege,—and Reading Rooms, where Newspapers, Mag-
azines and useful Periodicals might be found, opened for the resort of all in the employ of the mills—after work hours, until nine o'clock. Measures like these, wisely planned and diligently fostered, could hardly fail of success in saving and raising the characters of the employed, upon which, too, the interests of the mills depend, and in drawing toward the employers the respect, confidence, and affection, which all hearts know how to feel for those who aim to promote their good. A new tie of interest would be added. A new and higher influence would be given,—the best counteraction of outward, adverse influences. Of especial importance is every plan tending to give a direction to the interest of our young men. All that raises, all that prevents from falling into waywardness and vice, saves from poverty.

Of great consequence to all is the strict observance of the Sabbath day, and a strict example. There are many who slightly regard the day, and some not at all. There are more families, I think, who give attendance on the various places of public worship than formerly, owing chiefly to the exertions and influence of those who go from house to house to do missionary work. But of single persons, particularly young men, there is a host who stand aloof from and resist religious influences, never receiving any direct rays of righteousness from the Word of God or the Church, and whom we cannot obtain an opportunity to reason with or appeal to. It is worthy of our anxious thought how they can be reached. For rowdyism, ungoverned passion, indulged appetite, gross rudeness and recklessness are to be attributed to the absence in the heart of the ordained re-
straints of the gospel and its refining and sanctifying influences, than to all other wants combined. Never will it cease to be true that Saturday night and Sunday witness to more dissipation and lay the foundation of more ruin, than all other days and nights of the week, until the Sabbath and Public Worship are brought to their rightful dominion over the spirit. Every arrangement, public and private, all example, and particularly of the benevolent, should be to this point. Let us say, 'better no mills, no railroads, no business, no work, no pleasure, than a broken Sabbath and forsaken worship.' Better ten times the rigidity of our Fathers, and the worst form of religion than none. The growing boldness of many, defying public sentiment, in some quarters growing weaker, demands the rallying of Christian principle to revive and extend its convictions. On the effect of the public services of religion on the poor man's heart and life, I quote from the last excellent report of Rev. Francis Bishop, Minister at Large in Liverpool, who has lately spoken to us so acceptably of the value and results of this mission in his own city. "I believe, from what I daily see, that the poor man who gives up attendance upon public worship, does himself an injury, of the extent of which he may be unconscious, but which is distinctly traceable upon his happiness and upon his virtue. There is evidently an unquiet and uncomfortable feeling experienced by those with whom this practice is neglected. They feel that their church-going neighbors are right, and that they themselves are wrong; they feel that they are skulking out of the view of their fellow-creatures on occasions when, of all others, there
should be least reason for doing so. And this very feeling has often had its issues, I believe, in causing the day of rest, which was at first only unkept, to be more deeply and darkly violated by acts of sin and folly, of intemperance and of violence, which have originated in the attempt to get rid of this distressing consciousness, and to drown the remembrance of that which is felt to be wrong. I always rejoice, therefore, when I know that, through any words of mine, the worshipper is again in the place of worship; the weak are replaced amid the strengthening influences of religion. Many who have been thus influenced, have told me, with deep feeling, how much happier they now are, when they come to the light, than they were when hid from it; and with what different feelings they greet the weekly return of the day of prayer, now that it warms and brightens the soul with hallowed and uplifting associations, compared with the time when it was a day dark and cold to the spirit, bringing with it neither fitting employments nor elevating emotions."

Of the Chapel, and of most of the work done within its walls, I aim to speak more briefly, because I have dwelt on these to some length in the two previous years, and the details and results are essentially the same. The audience in regular attendance upon the services of Public Worship, ever variable, has been greatly affected for more than a year, chiefly by the removal of the poor from the city. A letter, lately received from a Minister at Large in another city engaged in manufactures, asks the question, whether our chapel has lost as many worshippers as his, for within a year more than one hundred have
left for other places. Having no register of names, I can give go numbers. But we appear to have reached the lowest point and are now increasing. I wish to repeat again and again that we have no sectarian object, that we never endeavor directly or indirectly to exert a sectarian influence, and while through our agency many have been persuaded to connect themselves with nearly all the churches, according to their preferences, I do not know that during the eight years past, I have made a single convert to the doctrines of a party. There is no justice in calling us by any sectarian name, in accusing us of sectarian favoritism. The only aim has been to convert from sin to righteousness, from the world to God, to raise from deadness to life, to fix principle, to induce dispositions of sincere love and piety. During the portion of the year most favorable for attendance, monthly church meetings and private religious meetings have been held on Wednesday evenings.

In the Sunday School, the largest number of scholars, at any one time, has been one hundred and fifty. The attendance has been more full, for the largest portion of the year, than ever before. Not a few have been picked out of the streets, and have been subjected to a discipline and instruction which, we believe, will never cease to be of advantage to them. I would here take occasion to speak of a practice which I have long deferred noticing, but which is becoming too important to be passed over. Frequent attempts are made to draw scholars from our schools to other schools, and children in some of the schools, rewarded for all the new scholars they bring in, by which is meant probably, or ought to be
meant, those not connected elsewhere, have, in every way, sought to persuade our pupils to leave, that they may obtain commendation and the promised gift. It is easy to see how our school should come to be regarded as the most hopeful field for this petty marauding. We have lost not a few scholars, whom we are unwilling to have thus torn from us. Surely the action complained of must need only to be known to be condemned and corrected. It must be acknowledged to be most praiseworthy to draw into a Sunday School the neglected and wandering from the streets, but not the cared for from one church to another. Existing relations of scholars and teacher are too sacred, and their permanence too important, to be allowed to be disturbed. To unsettling affection, set one on the track of fickleness, and awaken a love of change is ruinous to all hopes of penetrating and lasting influences. Some of our scholars have been drawn from us to one church, then to a second, then have been heard of at a third, a fourth, a fifth, and even a sixth, then have come back to us, have not staid long, and never will settle anywhere! What will be the habits of mind and heart of these children in mature years? Who is responsible? Beside, the difficulty is sufficient, in such a class of children as we have chiefly, to obtain and secure attendance, without the provoking addition of being cut short in our divine work, just as it is begun, by inconsistent and unguarded philanthropy. Akin to this is the endeavor to get our scholars to attend another Sunday School also, where one is kept in the forenoon and the other in the afternoon. If there were no other objections to this measure, one school is enough,
and I find that too much Sunday School leads to the neglect of public worship, and consequently exposes to the temptations of Sabbath breaking. But the great object is to prevent the affections being unsettled, and the mind divided. In our own school, of late, we have refused to receive scholars from other churches, and have directly discouraged the attendance upon two schools. Under the trial, it has been a matter of congratulation that we have found with a number of our scholars much depth of interest and firmness. Flowers, tracts and religious papers, have been distributed freely in the school, with highly beneficial results to the children, their parents, and the neighborhood in which they live. The number of teachers in the school has been fourteen. Their labors have been blessed. Their absence from the city in the summer is always a detriment to the school. At present, teachers are wanted.—The Bible Class for female adults has statedly met at the close of the afternoon service on the Sabbath, during the year, with an increased attendance and interest, appreciating the valuable instructions of Miss Penhallow.

The Sewing School for girls, on Wednesday afternoons, during the winter season, was attended by eighty children, gathered from every quarter. In the school they sew, sing, converse with each other and the teachers, and occasion is taken to instruct them in neatness and good behavior. The school was taught by Mrs. Wood, with the aid of Miss Rebecca Dana. The Juvenile Library of miscellaneous reading, open on Wednesday afternoons during the period of long evenings, has been increased, the last year. The number of readers has increased, and books have
been more frequently taken. It has been divided into two parts, books for the careless and dirty, and books for the careful. My personal attention has been given to the issue and return of the books, with strict watchfulness, and words intended to secure the greater usefulness of the library. The social evening gatherings of the children, at an early hour, were continued during the last winter, adding to the good effects of former years, and showing an improvement over our first meeting together, almost too great to be believed. It has seemed as if we were surrounded by an entirely different class of human beings. The Christmas Service and Festival, promotive, we trust, of true religious gratitude for every good gift, and the perfect gift of Divine Love, and promotive of good will in the hearts of the children and their best friends, was not omitted last year, was fully attended and well supplied. Addresses were made by Rev. Dr. Parkman* of Boston, Rev. Mr. Barry, and myself. On these occasions, the trees that beautify the place of the sanctuary, the array of beautiful and useful presents, the illumination as an emblem of the light of the world, make glad the hearts of the children, help on higher impressions, and will lie glorious and sanctifying pictures in the mind to the end

*While writing this Report, the Rev. Dr. Parkman has departed this life. This Ministry, in common with many Benevolent Associations, mourns his loss. He has, from time to time, expressed in a very friendly and tender manner, his deep interest in our proceedings, and has given us his ready sympathy in word and deed. Unable to be present at the last Annual Meeting, according to his intention, he was pleased to write a favorable review of the Seventh Report, which closed with these words, 'with such results, it would be the wisdom and policy, to say nothing of the humanity, of all our municipal governments, to provide adequate means for the support of the Ministry at Large.'
of years. The Annual Fruit Festival was held in September. The charity school from the Centralville side of the city, an honor to its humane projector, and deserving the protection and nurture of the friends of humanity, as long as it shall rest on an unsectarian basis,—was invited to meet our school. Other poor children were asked in. The large basement room of the Chapel was filled with children. The table was loaded by the kindness of the liberal. Addresses were made on the source, nature and variety of fruit, on the laws of its healthful use, on the law of God relating to its ownership, and His ever watchful presence, in a simple, and, we believe, an impressive manner.

The Evening School commenced its seventh term Nov. 3d, 1851, and closed Feb. 27th, 1852, having opened a new world of knowledge to many, and given a quickening impulse that will tell on many a humble family, and in every department of labor in the city. The first night there was a violent rush into the School, such was the eagerness for admittance. And at its close, there was a general regret expressed, but it was thought best to stop before the freshness of interest had sensibly declined. Some sought immediately a private teacher. The school was kept only two evenings a week for one hour and a half, but at home, other evenings, much time was spent in following out the instructions of the school hour. The teachers, all voluntary, manifested a strong and lively interest in the improvement of the scholars. The scholars were much interested. The building was a perfect bee hive in industry and order. The sight was a delight to visitors. Distinction during
the term, in attendance, correct conduct, and improvement, was rewarded by the present, in the presence of the whole school and of distinguished visitors, of the privilege of the City Library for one year. The privilege has not been unimproved. On the last evening of the school more than two hundred of the scholars were assembled in the basement rooms of the Chapel, before the Mayor, some of the Common Council, a few of the Agents of the Corporations, and of the Board of Directors of the Ministry. A full report of the school was read. Addresses were made by His Honor, Dr. Huntington, Mr. B. C. Sargeant, President of the Common Council, Mr. Seth Pooler, from the Committee on Public Instruction, Joseph White, Esq. and the author of the report,—expressing deep gratification at this earnest effort to receive and impart fundamental knowledge, encouraging and throwing out hints for sure and never ending progress. This was the best school we have had. Much improvement may be introduced into the system and details of instruction, if more teachers can be procured for the male department, and the Superintendant can be spared from the work of an instructor. The school needs the constant supervision of one man. About one hundred more pupils can be accommodated in the school. The male department was under the superintendance of myself, aided by Mr. Benjamin Walker in Penmanship, and Mr. Charles F. Hills in Arithmetic, with occasional aid from male teachers in the High and Grammar Schools. The female department, in its three divisions, was under the immediate superintendance of Mrs. Wood, who
also instructed in the adult room. She was aided by Mr. Bradford Bartlett in Penmanship, Miss Sawyer of the High School, and Miss Eliza Butterfield of the Franklin Grammar School, and twenty other generous and self-denying ladies. The whole number of teachers was thirty-two. The number of scholars registered three hundred and fifty-six, one hundred and forty-three males, two hundred and thirteen females. The whole number recorded in 1848-9 was one hundred and seventeen. In 1849-50, one hundred and thirty. In 1850-1, two hundred and thirty-six. In 1851-2, three hundred and fifty-six. The largest attendance of an evening was one hundred and seventy. The smallest, on a very stormy evening, one hundred! We have had many applications for instruction in the higher branches of education, to which we have given a negative. The school was assembled in four separate apartments. Female adults in one room, those nearest to adults in another, the other females in a third room. The males in a fourth room, in which the adult males were separated from the rest. It was a rule not to admit those attending school during the day. Many applications were refused. The scholars were a little more than one half foreigners.

It is in contemplation to establish a new school in the western part of the city. A library is already commenced for the use of the present school, adapted to its wants. The expenses of the school were in part borne by an appropriation by the city of one hundred and sixty dollars. Appended to this report, will be found a list of the Free Evening Schools in
New England, with some statistical information, arranged from answers to letters of inquiry recently issued by me.

At the Office of the Ministry, one thousand applications have been made for the supply of temporal and spiritual wants, against thirteen hundred, during the preceding year. About two-fifths of these were Irish. A larger number have come for advice. Many have obtained employment through me, principally however, at the Office, or through directions given to them where and how to seek it. For, my time can be better occupied than by efforts abroad to find it, and there is a host that would be glad to have some one else be at the trouble of procuring it, while they only stand in waiting to receive it. This last remark is made with no unkindness, no desire to escape what can properly be piled upon me, but to indicate the common disposition of the poor to lean and depend. It must ever be watched, faced, resisted, or we are unjust to ourselves and prove an injury to others. The importance of this office can hardly be overestimated as a place of refuge and resort for the poor in their many perplexities.

I have usually in my reports referred to my connection with the Poor Farm. Six years ago the office of Chaplain was established, and unsolicited, without the slightest knowledge of the fact, or the intent of the city, until apprised by a committee, I was invited to take the office, and such a sum appropriated, it was stated, as would be some expression of the sense of peculiar service rendered in many ways to the city by this ministry to the poor. At the close of the last year of the chaplaincy, in April,
I was suddenly refused in the Common Council a vote to the office, and the office abolished, owing to unjust representations, and against the expressed, but unheeded, remonstrance of a large number of citizens of the highest standing and influence. Of course I could not be a true man, and be, or profess to be, indifferent to such a result. I felt it. And I feel grateful to all who felt for me, and interested themselves in behalf of the Office. The absence of it to myself is indeed a great relief from very arduous labor on the Sabbath. I have studied to favor myself to continue in it, because chiefly of my previous connexion with many inmates of the Almshouse, my knowledge and experience enabled me to adapt the preaching more directly to the practical wants of the daily hearts and lives of all, and I could be of benefit to them after they left the house, and needed a helping hand and advice in an independent establishment of themselves in the world. For this last purpose my office has been resorted to.* I wish to say, that whatever may have been the merits of the preaching on Sunday evenings, it will not be denied, I think, that a due regard has been paid to diversities of religious sentiment, that the words have been catholic, and eminently straight-forward and practical, with abundant reference to a final judgment and a righteous retribution. Some good may have been done. No very deep impression probably made, as the audience, with few exceptions, is so continually changing: and on this very account, it is absurd to

* There is one, at least, who owes his respectability and a good property entirely to my guidance through many errors and troubles, and nothing can shake the fidelity of the deepest gratitude.
suppose that itching ears can ever tire under the services of one man and manner. It is hoped that the office has been of some benefit to the establishment. To say nothing of the prayers and words to the sick and erring, by its means, the Sunday School has been assembled, a Juvenile Library established and increased with great profit to the children, and a separation of sexes, an important measure, brought about through the attention of the city government called to the subject by a paper presented to them in 1847. I have often expressed my opinions in the house, while I have contended for the requirement of strict industry, a close eye, and a firm and steady hand of discipline, I have privately pleaded for the right of the inmates to kind words and a protection from abusive and offensive treatment. The combination of shrewdness, energy, kindness, and fidelity, with a quiet manner, I believe to be most efficacious to advance what should be the high ends of such an establishment,—to comfort, raise, inspire self-respect, and prepare for a higher life in the world. No one should go from the Almshouse, feeling depressed, down trodden, but every one made to feel that he is somebody, and to be somebody, and, in the words of Everett, that he has been “made better by being an adoptive child of the public.” I venture an opinion, that the present mode of clergymen ministering in turn at the chapel of the Almshouse is very defective. There is no responsibility, no visiting, no familiar friend, no adaptation to peculiar wants, is money poorly saved, and can never be sanctioned by an intelligent community. Whoever may fill it, let the office be restored and maintained. As I have for
several years, and a part of this year, been officially connected with the Poor Farm, it may not be out of place or improper for me to offer one or two suggestions of observation and experience. There are some measures of importance, to which the public attention needs to be directed, as improvements at this abode of the poor. First, an introduction of water for the purposes of thorough cleansing and habitual cleanliness of the body. Second, a separation of the children, for the time being, as in most other large establishments of the kind in the country, from the influence of the parents, who hinder the intellectual, moral, and spiritual efforts, to mould anew the habits of their neglected offspring. Third, a separation of the poor as a body from criminals sentenced there, as a body. It is a shame that they should be obliged to be together. It is degrading. It is corrupting. Said an aged woman, a short time since, driven by stern necessity quite to the door of the city establishment, "I will not go in. I will not mix with profligates and thieves. I will not submit myself to be the companion of lies, curses, lewdness and foul disease. I will crawl on my knees, and eat the dust first."

That is exactly the feeling. It is founded in justice and self-respect. It is a spirit that ought to be heeded. We, the public, should do as we would be done by. And while I am writing there is a case, by no means a solitary one, that comes to my ears, of a young girl plunging headlong into ruin, owing no doubt to intimacies contracted with foul companions within the walls of the guardians of the poor! Other classification might be specified, which ought to be introduced into this establishment, if we would
be just and merciful, but want of time begins to be felt. A great change must come over this place, during the coming year, when the State, in accordance with the new law, shall take all the State poor* to their own buildings, erected by them — which will be a fitting time for a thorough re-consideration and re-moulding of the old system. Or rather I would suggest that when the suitable time come, a committee be chosen from persons of intelligence in the city, who have the most knowledge of this subject of charity, and a practical acquaintance with the Poor Farm, to whom shall be referred the business of a report of a plan for arranging and conducting the house for the future, without reference to the past, as with present light it shall seem that it ought to be. What has been done on the Farm, with great credit to its head, winning the foremost prize in agriculture, may it be done on the house, and especially on the inmates.

Connected with the Poor Farm is the House of Reformation, but in a separate building, finished and occupied, has gone into full operation the past year. The boys are instructed in school, and also in work on the Farm or in Shoe-making. One day, last Spring, I made an especial visit to the house. The inmates, then numbering twenty, I took aside for private examination. All but three were Irish. I drew from each, apart from the rest, his offences and history. There was a confiding openness, and truthfulness of statement, as confirmed by subsequent investigation, a bow in the cloud, rich with hope. In

* The number of State poor, Nov. 10th, was rather more than half of the whole number of paupers in the establishment, 77. In the Reformation department, 24 boys.
general uppermost and impatient was the desire to do well for the future, and this, with their general state of mind, proved that their conscientious teacher had been successful in her efforts, and happy in her influence over them. I sought to give them distinct ideas of their sin, its natural consequences, the Scripture prohibition, the presence and judgment of God, and distinct ideas of the right and happy path; then encouraged the good in them, and appealed to their better nature. They lifted the brow, opened wide the eye, expanded high and full the bosom, looked straight forward, swallowed down every thing said, let the tear roll, and went speechless away. My conviction was never so deep as now of the wisdom of such an institution, and of the power of early life to recover itself and take the direction of virtue. There is food for reflection in the following statement. Fifteen were sentenced for stealing. Only six had both parents living, and one or both of these were drunkards. They commenced their career with stealing apples, skates, sleds, tobacco, and boards for the fire. They seldom went to meeting. All were habitual truants. All profane. Five were sentenced for truancy. Of these, three were Americans, neither had both parents, all were in the habit of lying, swearing and stealing, one added to these habits chewing tobacco and smoking constantly, another begging and drinking rum, was of the age of sixteen, and did not know his letters. There are not a few such abroad, that might be greatly benefitted if sent here seasonably, on terms of confinement sufficiently long, and if not too soon pardoned out. Since this institution has been in operation and well known.
among the boys, it has helped sensibly in checking stealing and truancy.

One other subject only can be allowed to come into the limits of this report. That cannot be crowded out. It is one of immediate and intense interest. It is the greatest. You know that I mean Intemperance. Before entering on the subject, I would call attention to the ground I have taken. Since I have been in the city, I have joined no temperance organization, and have taken no part in any movements of a Temperance party. I have kept myself aloof, for independent thought and action, and that this ministry might speak out unassociated, and singly, its facts of observation and experience. Seven previous reports have set forth most prominently the fact that Intemperance is the chief cause in this land, of want, crime and misery. Have the pictures presented been drawn in too strong lines? I find Dr. Tuckerman, the founder of this Ministry, declaring Intemperance the principal of the immediate causes of three fourths of the profligacy as well as other vices of cities, and quoting from Fielding's Works, "nothing more loudly calls for a remedy. What can be more worthy the care of a legislature than to preserve the morals, the innocence, the health, strength, and lives of the people?" So far am I, in my opinion, from representing this in too serious or too strong a light, that I can find no words or metaphor adequate to my ideas on this subject." All the Ministers at Large, from 1826 to the present time, in this country and in England — and who have better opportunities of knowing our cities than they — all bear eloquent testimony to
this point. I do not believe that a superintendent of a Jail, House of Correction, Almshouse, or Insane Hospital can be found whose mind does not tremble with the intensity of the conviction of the tremendous evil flowing from this source. There is lying before me a leading publication of England, which says on this subject, "Intemperance is the fruitful source of crime in this country. The records, and our assize courts, goals, bridewells and police offices, furnish incontestible proof that drunkenness is the parent of almost every offence against the civil and moral law." Our last Legislature responded to the eloquent sentiment of one of the Treasurers of the Lowell Corporations,—"He does not live that can tell the whole story of its woes. No human art can put into that picture shades darker than the truth." There is no fact written in such glowing letters of light. God has written it with his own hand. Of what use is plain fact of highest moment, to legislatures or individuals, unless it is heeded, unless it induces action, and if any, efficient action!

The Maine Law, aiming at this action, in substance became the law of this State, on the 22d of July last. Immediately many of the first citizens, I might almost say, the citizens en masse, and the city government, came forward with a determination that the law should be obeyed as law and for the public good. Here is a wreath of honor. There is no city in the Commonwealth, I believe, that has taken so noble a stand. Here then men will look for the first and best fruits. They will not look in vain. A change for the better is too obvious to be questioned.
We begin to see it in the County House of Correction at Cambridge, although in the lower part of the County, the law is hardly enforced.

<table>
<thead>
<tr>
<th>Committed from July 21 to October 21, 1851</th>
<th>From July 21 to October 21, 1852</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole number, 192</td>
<td>Whole number, 164</td>
</tr>
<tr>
<td>From Lowell, 39</td>
<td>From Lowell, 27</td>
</tr>
</tbody>
</table>

The master of the House of Correction says that he "knows no cause for the decrease, except the liquor law, as when tippling decreases, so will crime."

The Jail in this city, speaks to us a strong word:

<table>
<thead>
<tr>
<th>Committed to it from July 21 to October 21, 1851</th>
<th>Committed to it from July 21, to October 21, 1852</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole number, 78</td>
<td>Whole number, 57</td>
</tr>
<tr>
<td>Belonging to Lowell, 72</td>
<td>Belonging to Lowell, 46</td>
</tr>
<tr>
<td>Addicted to Intemperance, 71</td>
<td>Addicted to Intemperance, 47</td>
</tr>
<tr>
<td>Minors, 15</td>
<td>Minors, 8</td>
</tr>
</tbody>
</table>

The Police Report speaks to us in language not to be mistaken.

<table>
<thead>
<tr>
<th>For three months ending October 22, 1851, committed to the Watch House for drunkenness, 160</th>
<th>For three months to October 22d, 1852, committed to the Watch House, for drunkenness, 70</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reported seen drunk, not arrested, 396</td>
<td>Reported seen drunk, not arrested, 110</td>
</tr>
<tr>
<td>Total, 556</td>
<td>Total, 180</td>
</tr>
</tbody>
</table>

Warrants returned to the Police Court during the same time, in 1851, including all offences, 248.

Warrants returned, during the same time, in 1852, including all offences and thirty-three liquor search warrants, 186.

The Police statistics were obligingly furnished by the City Marshal, Mr. E. L. Shed, with the following remarks: — "It will be seen, by comparing the above statistics, that the amount of drunkenness for three
months, ending October 22, (which are the first three months that the new liquor law has been in operation,) is 67 per cent. less than during the same time last year; and that the criminal business of the Lowell Police Court has been reduced 25 per cent. including the Liquor Search Warrants; and deducting these, you will find it reduced 38 per cent. Last year there were over 200 places where intoxicating liquors were sold openly, and now there are no places where they are sold publicly. That they are sold in a private and obscure manner, I do not doubt, and will continue to be until the present law is amended in many respects, and simplified in its operation.”

At the Office of the Chapel, during the same months taken above, the calls have been, this year, one third less, and fewer of the most miserable class. I have made particular inquiries in the neighborhood of streets where there has been the most tippling, and all through the streets themselves, whether there is any difference. The answer is but one,—“Oh! yes; very great. One can sleep nights. There is more peace and comfort.” Reeling, quarrelling and fighting are comparatively rare. Houses are in better order, more cleanly. Personal appearance is improved. Bloated countenances subside into firm flesh. Children are better fed and cared for, and see a new day of happiness. The haggard and saddened mother smiles again. The houses rejoice on every side. Yesterday, as I was riding, I was stopped by a loud call from a house containing four families, and, on entering, was greeted with a most violent shaking of both hands, and the countenance almost delirious with delight,—“Come in, sir. Come in. My hus-
band, ever since the law passed, has been as steady as a clock. I want you to see him, and see the house nice as a pin. He works every day, is as clever as the day is long, the children are all tidy, we have begun a new life, thought you would like to see it.” And I was right glad. For this family had to receive from me, last winter, nearly all their food, fuel, and raiment, or they would have suffered greatly! It is certain that truancy has diminished two thirds in our streets, which is partly owing to the law against it, and the House of Reformation, but also can be traced directly to the absence of Rum in the family. Debts are better paid, and rents, and store bills. I ask the grocers. They answer with a smiling yes. The good effects of the law are felt through all the business of the city, except one. The cause of education is benefitted. The cause of morality. And the cause of religion; for the neglected house of God begins to be fitted for and sought. No one, I think, can take aught from these statements. Such being the operation of the law, where there is an attempt to carry it out—an attempt proved to be practicable to a great extent, though the unworthy example of Boston is on one side, and New Hampshire without a Maine law on the other—such being the operation of the law, shall it be repealed, I do not say amended, but repealed? It would be a deep disgrace to Lowell to be in favor of it. Who ask for a repeal? Not certainly our leading men as a class. Not certainly the great body of the people. And by no means the class of poor, who have suffered the most from the terrible poison, who know the deadly dregs at the bottom of the cup.
They feel in general that they are deprived of no right but what is for their good. They are perfectly willing to have the temptation out of the way, when left to themselves,—more, they are glad of it. If no other city in the world should stand on this ground, we ought to stand upon it as long as the law proves for the public good. At the same time, let us remember, that there is no sure foundation for permanent temperance except in a law that underlies the human,—the law of God—which teaches self-denial of the appetites and passions, and the seeking not only of one's own good, but also that of another. The divine law must be brought to a general supremacy over us, through the teaching of the schools, of homes, and of the pulpit, the spirit of it must run from tongue to tongue and from heart to heart, the self-denial and self-sacrifice of the gospel must pervade the community, before we are entirely safe against the return of this mountainous evil, of ages standing—before it is removed and cast into the sea.

I thank, from a full heart, all those who have extended to me, another year, aid and money* for the prosecution of this work. When there was a call for

*During the year, ending October 1st., the receipts into the charity purse have been $632 29. The expenditures, $621 54. Balance in the Treasury, $10 75. The principal receipts were from the city, the appropriation for the Evening School, $160; from the Social Levee, $109; from contributions of the South Congregational Society, $65; of the Second Universalist Society, $32; of the Lee Street Church, $30; of the High Street Church, $27; from the Floral Fair, $30; from the World's Fair Exhibition, $25; from the Board of Aldermen, $14; from private individuals, $94.

The ministry have lost a whole friend, the last year, in the death of Mr. Alexander Wright, who was always ready to give to its purposes, said always that he gave no money with more satisfaction, and had the rare and noble grace, to thank for the call.
a Social Levee, last Autumn, at the Mechanics' Fair Building, to raise money for the poor, the large attendance of the respectable of all classes was referred to by the Chairman of the meeting, as an expression of the general and deep interest in this institution. Whenever from the beginning an appeal has been made for assistance, it has never failed. The community have done that which it was their duty to do,—as if it was a pleasure. More, most pleasant to me is this ready sympathy, it strengthens and fires me with new desire to be more useful, on higher and broader ground. Above all, the benignant smiles of Providence have been upon the work of redeeming love, another year, calling for the most devout gratitude of us all. God be merciful unto us, and cause his face still to shine upon us.

One unpleasant circumstance only, I might almost say, mars the aspect of the past to my own vision, that for want of a good system, well timed, the Directors of the Ministry have been for several years put to a trouble in the collection of the means for the support of the Ministry, which ought not to be experienced by them. New measures are about to be taken for a remedy, which, it is hoped, will be warmly seconded by a considerate community.

I would not omit to say that I do not forget that the highest view of this work is that it is a spiritual work. That part of it not directly spiritual, forces itself at times, and has, for the two past years of unusual trial to the poor of Lowell, forced itself prominently upon the attention. At the same time I cannot but regard that as an error which considers this Ministry as alone a spiritual work. Hand in hand, the temporal and spiritual must walk agreed. The highest principles and spirit, penetrating and far reaching, must be carried into the relief of physical suffering,—"the spirit of wisdom and understanding, the spirit of counsel and might." And suffering seen must be warmed and clothed, the priest himself must be the
good Samaritan, or there is no heart open for the spiritual. They cannot be properly separated. God has put them together in Jesus. The Master ministered to the body and to the spirit,—to the body through the spirit, and to the spirit through the body.

In conclusion, I congratulate friends of this Ministry and the city, on some of the present pleasing, brightening scenes before us, which did not exist in 1843; severe, hidden suffering is relieved; travelling impostors are rare; beggars are few, and begging as a living, and a resort of dissipation has become a poor business; there is an investigation of poverty, a study into the causes, and a constant application of remedies; the superfluous population is urged out of the city and the shiftless into the country; there is a House of Reformation for vicious and vagrant boys; there are comparatively few children trained in the streets; hundreds press to the Evening School, to roll away the clouds of ignorance, out of the reach of the Prince of Darkness; the sale of ruining rum is greatly abridged; books and bibles are extensively circulated and read; a Free Chapel is in existence with multiplying influences of comfort and salvation; and two missionaries go from one house to another, seeking to persuade those in darkness to come to the marvellous light of the gospel. Having put our hand to the plough let us not turn back. The fields behind are already white to the harvest. A reward awaits. God reigns.

Respectfully submitted.

H. WOOD.
# APPENDIX.

## FREE EVENING SCHOOLS IN NEW ENGLAND IN 1852.

<table>
<thead>
<tr>
<th>Schools</th>
<th>Com.</th>
<th>Male</th>
<th>Female</th>
<th>Adults</th>
<th>Foreign</th>
<th>Pe.</th>
<th>Average Attendance</th>
<th>GREATEST</th>
<th>LEAST</th>
<th>Male</th>
<th>Female</th>
<th>Paid</th>
<th>Evening a week</th>
<th>Term</th>
<th>City or Town</th>
<th>Appropriation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BOSTON — Warren St. Chapel.</td>
<td>1849</td>
<td>194</td>
<td>none</td>
<td>250</td>
<td>250</td>
<td>7</td>
<td>none</td>
<td>7</td>
<td>2</td>
<td>125</td>
<td>25</td>
<td>100</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>PROVIDENCE</td>
<td>1847</td>
<td>220</td>
<td>none</td>
<td>540</td>
<td>25</td>
<td>6</td>
<td>none</td>
<td>6</td>
<td>8</td>
<td>350</td>
<td>25</td>
<td>120</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>LOWELL</td>
<td>1845</td>
<td>143</td>
<td>218</td>
<td>66</td>
<td>178</td>
<td>15</td>
<td>none</td>
<td>15</td>
<td>7</td>
<td>126</td>
<td>15</td>
<td>75</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
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<tr>
<td>SALEM</td>
<td>1848</td>
<td>216</td>
<td>218</td>
<td>119</td>
<td>219</td>
<td>20</td>
<td>none</td>
<td>20</td>
<td>7</td>
<td>100</td>
<td>20</td>
<td>20</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>NEW BEDFORD</td>
<td>1845</td>
<td>161</td>
<td>120</td>
<td>195</td>
<td>none</td>
<td>7</td>
<td>none</td>
<td>13</td>
<td>4</td>
<td>100</td>
<td>7</td>
<td>7</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>BROOKLINE</td>
<td>1845</td>
<td>265</td>
<td>none</td>
<td>265</td>
<td>none</td>
<td>5</td>
<td>none</td>
<td>5</td>
<td>2</td>
<td>260</td>
<td>5</td>
<td>5</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>BOSTON — Pitts' Street Chapel.</td>
<td>1848</td>
<td>200</td>
<td>800</td>
<td>225</td>
<td>none</td>
<td>10</td>
<td>none</td>
<td>10</td>
<td>none</td>
<td>120</td>
<td>10</td>
<td>none</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>ROXBURY — Two Schools.</td>
<td>1849</td>
<td>260</td>
<td>250</td>
<td>265</td>
<td>none</td>
<td>18</td>
<td>none</td>
<td>18</td>
<td>none</td>
<td>100</td>
<td>18</td>
<td>none</td>
<td>none</td>
<td>$100</td>
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</tr>
<tr>
<td>DANVERS</td>
<td>1850</td>
<td>20</td>
<td>40</td>
<td>60</td>
<td>none</td>
<td>10</td>
<td>none</td>
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<td>100</td>
<td>10</td>
<td>none</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>NEWBURYPORT</td>
<td>1850</td>
<td>41</td>
<td>84</td>
<td>125</td>
<td>25</td>
<td>8</td>
<td>none</td>
<td>8</td>
<td>none</td>
<td>125</td>
<td>8</td>
<td>none</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>CHARLESTOWN</td>
<td>1850</td>
<td>1</td>
<td>220</td>
<td>220</td>
<td>none</td>
<td>10</td>
<td>none</td>
<td>10</td>
<td>none</td>
<td>220</td>
<td>10</td>
<td>none</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>SAO</td>
<td>1851</td>
<td>180</td>
<td>250</td>
<td>430</td>
<td>none</td>
<td>20</td>
<td>none</td>
<td>20</td>
<td>none</td>
<td>430</td>
<td>20</td>
<td>none</td>
<td>none</td>
<td>$100</td>
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<td>$100</td>
</tr>
<tr>
<td>DOVER</td>
<td>1851</td>
<td>46</td>
<td>88</td>
<td>134</td>
<td>none</td>
<td>5</td>
<td>none</td>
<td>5</td>
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<td>5</td>
<td>none</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>CAMBRIDGE</td>
<td>1851</td>
<td>140</td>
<td>none</td>
<td>27</td>
<td>58</td>
<td>5</td>
<td>none</td>
<td>5</td>
<td>none</td>
<td>58</td>
<td>5</td>
<td>none</td>
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<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>EAST CAMBRIDGE</td>
<td>1852</td>
<td>12</td>
<td>25</td>
<td>37</td>
<td>none</td>
<td>17</td>
<td>none</td>
<td>17</td>
<td>none</td>
<td>37</td>
<td>17</td>
<td>none</td>
<td>none</td>
<td>$100</td>
<td>none</td>
<td>$100</td>
</tr>
<tr>
<td>BOSTON — Suffolk St. Chapel.</td>
<td>1852</td>
<td>20</td>
<td>25</td>
<td>45</td>
<td>none</td>
<td>12</td>
<td>none</td>
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<tr>
<td>SPRINGFIELD</td>
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<td>11</td>
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<td>50</td>
<td>11</td>
<td>none</td>
<td>none</td>
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</tr>
<tr>
<td>SOUTH BOSTON</td>
<td>1852</td>
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<td>25</td>
<td>41</td>
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<td>7</td>
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</tbody>
</table>

This is believed to be a complete list of the Schools, except two additional in Providence for boys, keeping five nights in the week, and numbering some 70 or 80 scholars, provided by the city, and a school in Worcester, provided by that city. Returns have not been received from Springfield or South Boston. The Brooklyn and Danvers Schools did not keep last winter. The statistics are as full as could be obtained. An Adult School was established in Boston, in 1846, which charged ten cents a week, but it failed. The Schools confine themselves almost exclusively to teaching Reading, Writing, and Arithmetic, to those who work during the day. In several, the age is limited,—from 10, 12, 14, 16, 20, upward. In general, the greatest portion are between 16 and 20 years of age. Of those registered as scholars, from 1-6 to 1-10 do not attend permanently. It is proposed at Pitts' Street Chapel, Boston, to charge 25 cents a fee, and at the close of the School, to pay it back to those who have attended regularly through the season. One letter received, questions the policy of having paid teachers. "An opportunity is afforded for benevolent action, which young men and women need, and which many crave." Even so; only let the attendance be regular, self denying. Letters from sixteen towns affirm that the objects of these Schools are successfully accomplished; some of the results are strikingly beautiful, and in general promote the highest good of the community. Says one letter, "they fill a vacancy in our institutions, particularly by educating those who come to our country ignorant, and who are therefore fitted neither to be most successful in business, nor to be the most useful citizens."
Ninth Annual Report

of the

Minister at Large in Lowell.
THE

NINTH ANNUAL REPORT

OF THE

Minister at Large in Lowell,

TO THE

LOWELL MISSIONARY SOCIETY.

LOWELL:
B. H. PENHALLOW, PRINTER.
DECEMBER, 1853.
This institution was a seed sown in doubt. It has become a tree, in which we have confidence, that, a good Providence reigning, it will yearly bring forth its fruit. Its roots are under all the humble abodes of poverty and want. Its branches extend into all communions and interests of the city. Its distinction is the eleemosynary character of its work, the breadth of its Christian sympathies, the variety of its plans to give efficacy to its benevolent purposes. Its purposes are, to raise out of suffering, ignorance and sin, the deepest and overlooked, and above all, to prevent the fall into the conditions which move the profoundest pity.

Reviewing the year, you will first ask to be informed of the state of the poor during the time and at present. Here there is occasion for joy, thankfulness and hope. For never probably in this city in any twelvemonth has the condition of the needy been so comfortable and so much ameliorated. The chief reasons are obvious. 1. A high degree of health. 2. The unusual mildness of the last winter, requiring less of fuel and food, and in the absence of snow, allowing the gathering of brush and billets of wood. 3. Better employment, consequent upon the mildness of the winter, but far more upon the revival of business
in general, and especially in the mills, all in full operation. 4. A reduced population of poor, with whom the chances of work have been multiplied. For several years, there has been a complaint that there were too many to do the work, particularly job work, that divided round and bestowed so freely on new comers, it amounted to little, and less and less continually. This year, all able bodied people have had employment, and the feeble bodied, as much as they could do. During the summer, there has been a scarcity of labor, and higher prices have been paid. 5. The greatly reduced quantity of intoxicating drinks consumed, because of the closing of some two hundred tippling shops, during the portion of the year when there is usually the greatest consumption of liquors, and while the law was easily carried out, was attended with the effect of bringing many into a condition to work, opening their eyes to the wants of their own bones and of the flesh of their flesh, rekindling affection and the desire to labor, striking off the chains of torpor, and letting the oppressed go free with nerve and energy for the tasks and duties of life. To these five causes, may be added, we think, without boasting, as a matter of just consideration, the effect of this institution among the poor in arresting the tendency to dependency and want, in awakening an independent spirit, in the teaching of economy and forethought, in the stirring up of an ambition to accumulate, and, among the charitable, in the development, illustration and circulation of principles, tending instead of to multiply the poor and continue poverty, to lessen the number and exalt the condition. This good effect of the institution, widening and deepening every year, becomes
more striking and apparent, when there is a combina-
tion of outward circumstances, favoring the action of the principles and revealing their power.

Among the five causes, affecting so favorably the condition of the poor, three are to a good degree sub-
ject to our control. One should not be forgotten,—the graduation of the population to the wants of the city. This matter will, in some measure, and in time, regulate itself, but not entirely. Employing the poor, we should give the preference to the oldest residents of good habits, and aim to force out of the city, the indolent, shiftless, and dissipated. The two other causes exert a most potent influence in raising from poverty and degradation. Employment and temperance, both acting on each other, in union with education, universal and thorough, and religion, simple and practical, are, under a free and wise government, the great levers by which society is to be uplifted. The rich, and all who do not directly minister to the necessities and distresses of the poor, in all the occupation, well paid, that they furnish them, give them the means of advancement. And every one, especially, from their influence, the rich man, the trader, and the man in office, but every one, who gives his voice and practice to the breaking up of all tippling establishments in cities, does more towards raising his kind out of want, and of preventing want and crime, than any other one.

It has been a great pleasure to go about among the poor, the last year, and see such improvement of their condition, so few suffering, and so many heretoforestraightened, straightened not at all, to see the improved personal appearance and ambition awakened, the brightened faces and consciousness of ability and
success, the increasing comforts and the fond hopes,—
the happiness,—the sunshine let suddenly in upon the
abodes of darkness and woe. It has been pleasant to
see an improved condition of the Irish population, more
comfort, neatness, order, and a disposition to come out
of cellars and miserable crowded abodes. They would
improve faster than they do, if they would only keep
the hand from dealing out and pouring down intoxica-
ting drink. To their praise they are ready to work
and are desirous of coming out of ignorance. To our
discredit they are not patiently dealt with. The mills
of the city are the principal source of the prosperity
of the Irish, who now are numerous enough to fill the
third church of the faith of most of them. In some
of the mills, nearly one half of the operatives are
of this class. If employment were all that is neces-
sary, the chance of rise here is freely open to them.
Ignorant, they are at disadvantage in an educated com-

unity, but many are disposed to avail themselves
of the opportunities offered by our Free Evening
Schools, and make rapid progress.

It is gratifying to see indications of a higher exer-
cise of the intellectual and moral powers among all
classes. Last winter, the halls of Lectures were
crowded with eager listeners. Our public Libraries
were drawn upon by a great increase of readers. And
it has been ascertained that of the low, demoralizing
novels and tales, not one is sold where fifty were three
or four years ago. Our people are becoming more
social, and more fond of amusement, but larger num-
bers have loftier tastes. To help on this upward ten-
dency of mind, and awaken it, is the duty of every
good citizen, and especially now that the mills have
abridged the hours of labor, affording a longer winter evening for improvement. Let us hope and aim that the hours be not wasted, or prove destructive, but advantageous to the highest interests of the city.

Notwithstanding the comfortable and prosperous condition of the poor during the year past, there has been, of course, real poverty to be cared for, occasionally severe suffering through pure misfortune and sickness. There have been some new comers entirely destitute, the deserted, deserted of husbands, the wasteful, extravagant, improvident and wicked, almost starving and wretched in their wickedness. "The poor ye have always with you." Of course there have been attempts at imposition, but they are seldom successful with us, because of our long experience with them and habits of investigation. As so many cases are referred to me, resulting in discomfiture, they are more and more infrequent.*

Beggars are happily less and less successful. They are less imperious and exacting. Most of them dread the searching eye. They do not want to come to the

*One notable case, however, has occurred lately. A widow woman, begging at the doors, was sent to me. She was represented by her attendant as a true case of entire destitution, known to be such. I declined the supplying of wants, except for twenty four hours, until I could call and investigate. I visited the house. In three rooms there were a good stove and clock, a boy in rags posted in one corner, a daughter in a bed coughing distressingly, and nothing else,—no furniture, only a small handful of flour, and no wood to burn. Thinking the house might have been stripped for effect, I asked permission to look into the cellar, and received for answer, that it was half full of water. Still I went forward and down,—and lo! no water, but a load of wood, a barrel of flour, tables, chairs, looking glass, &c. &c., strewn over the cellar! I will only add that, there were three children at work in the mill, and a married son able and willing to take the mother into his own house if necessary, but he did not deem it necessary, as they had hands and means at command. He had paid for the passage of all across the waters, and now they could take care of themselves, and why should they trouble others. It is evident we cannot rely on the words at doors, the strong assurances of others, or the appearances of home. We must look beneath the surface of things, and know all that can be known, to pass any tolerable judgment of the merits of a case.
light. They evade the reference to the established sources of relief. They tire under the continual reference, and finally come and receive the proper disposal of their cases, or jump to the conclusion that it is better to depend altogether on self.

It is necessary to maintain a constant oversight and watchfulness of the poor, lest we lose the ground a considerate charity has gained. We must see on the one hand that the poor do not deceive, exaggerate, misrepresent, lie, that they do not blind and melt us too easily to their purposes, that they do not play the game of making capital out of infirmity and sickness, that those necessarily dependent for a season, do not become periodical dependents or constant dependents, taking advantage of our good will, and drawing from our pockets when real occasion has ceased. On the other hand, we must see that the modest, shrinking, truly, necessarily needy, are not unsought and uncared for, while we are scrupulously careful not to break up the modesty and reserve, which really wishes privacy and no help beyond unavoidable wants. We must see that the deserted are cheered, the wasteful and extravagant well advised, the improvident instructed in forethought, and that the best stores of faith and principle are imparted. We must see that we do not encourage any to waste their means, or expend unwarrantably in dress, and draw their deficiencies from us. We must see that new comers, with their many wants and visions of golden charity, do not overpower the sentiment that it is better for the arm to lift itself and depend on itself, amid opportunities to feed itself and carve out a fortune. It is necessary to keep a constant watch over ourselves, that we are tender, but not weak.
generous but regulated by considerations of the highest good of individuals and of the public. With charity, let us give the poor justice, with sympathy opportunity, more than alms work. There is one kind of work furnished women, needlework, which, in general, is paid at prices truly shameful and degrading. It is true, better work for little than to be idle or dependent, but still the employer and wearer should be willing to do more nearly as they would be done by. Better far would it be for the employed to seek other occupation. There is a pleasure that it would be well for many families to forego, that of having certain other families dependent on them, year after year, not able to subsist without their friendly aid, making calculations to be upheld by them or supplied in all shortcomings. It may be very gratifying and promotive of kindly feelings, but how much better to aim to make a dependent family independent, to rely on its own efforts, and by diligence, good calculation and economy, to live, and save, and give in turn to him that needeth. Illustrations of the effect of this unselfish, self-denying course towards others, rise to mind, which I should be glad to set forth, for they would convince and electrify you, but respect for delicate feelings forbid. Cases of charity and reform are frequently made altogether too public for the common weal. It is a principle ever to be kept in view, to break up and prevent the spirit of dependence, except on God, who gives support and blessings according to a compliance with his laws and commandments, which it should be an active happiness to make known and illustrate. A freer personal intercourse between rich and poor would open an opportunity for a diffusion of intelligent
views and habits, while, at the same time, hereby heart would be knit to heart, and there would come up to the higher classes, so called, a return benefit of simplicity, good sense, open and warm affection, and sometimes, of a robust virtue and a profounder piety.

It must be our endeavor to carry out the principles of charity to which we have arrived, into more constant practise. Faith is of value, as it works in the spirit and life. We must stand firmer, and go forward in knowledge and wisdom. As on all subjects, our minds need enlarging and deepening. Charity is an ocean we have only begun to fathom and examine, its perplexities, difficulties, trials, defeats, in a thousand layers and currents and cross currents of waters; and its duties, satisfactions, victories and hopes. We need a religious heart so warm and stout that nothing can chill or break it, and a religious eye, keen and penetrating to the reality and causes of things, and sending provident glances into the future; and with these, all along our path and ever, the exercise of, what Locke calls, "large, sound, round about sense," and what the Apostle terms, "power, love and a sound mind."

Three things have forced themselves upon my observation, during the past year. 1. There has been considerable addition to the emigration to California and the West. By many the old adage has been shorn of its truth that a rolling stone gathers no moss. The change, too, from the machinery and sub-position of factory life, has often made the man more of a man, more free, self-reliant, aspiring, and energetic. Many again had better have remained at home. 2. Early marriages are more frequent. Hastily contracted, the contract is lightly regarded, broken at pleasure, with
change of fancy or lust, or as it becomes irksome and burdensome, there is a desire of larger liberty and the whole use of one's means for personal dissipation. Wives and children are thrown upon our care. The husband goes free, and perhaps repeatedly, in different towns, plays the same game of mock marriage. Such an increase of cases among the poor is productive of the worst effects upon the social condition of the community, and calls loudly for attention, and of the whole weight of the influence of public sentiment and of outraged virtue, to stem the current of ruin, and make the villain know his villainy. 3. From not always the same cause, and more particularly among the foreign population, and at all periods of life, there is a great desertion of wives by the husbands. It may be for a longer or shorter period. Sometimes it is a cowardly act, running away from a burdensome strait, leaving the wife and little ones to pass through it as best they can. Sometimes a furlough is taken for an entire abandonment to dissipation. Sometimes, when work ceases, there is a departure to parts unknown for the winter, and a return in the spring, ready for work again, but without a cent of money, and not a cent has been furnished to the family from the legitimate head of support, during the whole season of cold. Sometimes the man never returns and is never heard from, except that he is working in a distant city, it may be living with another woman as wife. Now and then one stays about the city, but does not go near his family or do any thing for them, wishing others to take his obligations, and he will take care of himself! The marriage vow has been at best a verbal or nodded assent. This state of things, growing worse constantly,
should be looked in the face, understood, and met, if we can meet it with any check in our power. Public sentiment should utter itself on this cowardly or base failure to stand true to solemn obligations. We should be less ready, I think, to take the burden of support coolly placed on our shoulders, and with very few exceptions, the provision for the deserted should be found only at the place furnished by the city, or the State. The difficulty might be met, perhaps, by the arm of the law compelling the deserter to support his family, or go to work for them at a public Alms House or Penitentiary. This would be just. Let us at least, manifest an intelligent mercy, which is not overreached and overborne to action that tends to perpetuate and increase evil. More, let us find herein a motive to the advocacy and preservation of purity in other circles in life, and to the extension of all those great means, direct and indirect, of salvation and of prevention upon which public morality depends. In contrast with this dark picture, forcing itself on the notice of philanthropy, there is presented, on every side, in humble life, many a beautiful scene of conjugal fidelity, amid temptations and straits,— happy content, patient sufferance, nearness in proportion to trial, trueness to the last power and crust.

In the report of last year, on the subject of increasing the comforts and health of the poor, reference was made to the agitated plan of a Bath and Wash House. Since then, the First Report of the People’s Washing and Bathing Association in New York, has been published. It appears that the establishment has been successful. It is a great convenience and economy of time and labor. The number of washings done in
the establishment in the first year was 10,000, at a cost of about three cents an hour to the washerwoman. She is furnished with an ample supply of hot and cold water, and the very best conveniences for using it; and then immediately behind her, half of her wash may be drying while she is engaged on the other half, and by the time the first half is ironed, the other half is ready for the iron. No time is lost. Over 80,000 bathers, too, have been accommodated with baths, at three cents each for the swimming baths, five cents cold baths, ten cents hot baths. It is strongly to be hoped that establishments of this kind will ere long be set up in all our large cities. The laboring classes greatly need and will be greatly benefited by such an arrangement.

Another benevolent plan is now in agitation in this city, which it is to be hoped will be pressed into an immediate operation. I refer to the establishment of an Institution for Savings, which shall be a Sixpenny Savings Bank, similar to that now in existence in New York. It commends itself at once to our favorable regard. The object of the New York Institution is thus set forth in its Act of Incorporation,—"to receive on deposit such sums as may be from time to time offered therefor by mariners, tradesmen, clerks, mechanics, laborers, minors, servants and others, and invest the same," &c. "No by-law or regulation shall be adopted by the Trustees whereby any amount exceeding the sum of five cents shall be refused, when offered as a deposit by any individual." The experience of one year in New York has been a success exceeding the most sanguine expectations of its friends. And it cannot fail here to save many little sums from profitless and ruinous expenditure, which will prove in their
individual aggregates ultimately, comfort, respectability, enterprise, and even wealth, benefits too, which some grateful hearts, we may hope, will not fail in their turn to extend to others,— helping in small beginnings for great results.

I pass to the religious and social means in operation for promoting the ends of highest charity. I would first remark, that it is our aim to carry religion daily into lanes and houses where the institutions of religion do not penetrate, where there are many who bury themselves out of the light of Christianity, and many who feel themselves by their circumstances or infirmities shut out from regular places of worship. As many as can be are brought to the light. Others are privately ministered to according to their necessity. In all cases, public or private, we never aim to accomplish any denominational objects whatever. Secondly, our chapel services have been conducted as usual to a congregation ever varying, but gaining steadily in appearance, attention, seriousness, and in all the desirable results of religious worship. In the season of long evenings, one of the rooms of the Chapel was offered to the Rev. Mr. Matthews, a venerable colored clergyman, for a Sunday evening service for the benefit of his own brethren and such others as chose to attend. Some of the meetings were very well attended, and the effect of them was good. I acknowledge my obligations to him, and also to the Rev. Mr. Slater, for occasional aid.

Monthly church meetings and private conference meetings have been held by us except during the session of the evening schools, when every evening has been occupied in that work. The Bible Class of female adults has been continued with the usual success, under
the teaching of Miss L. E. Penhallow. The confidence and affections of the class are always hers. The Sunday School has been somewhat affected, during a portion of the year, by the continuance of a disturbing and blameworthy cause, to which there was reference in the last report. The school has, however, exerted a wide and important bearing, corrective and preventive, on the characters of the young and their parents, who are exposed to peculiar temptations and trials. Books, religious papers, and flowers, every Sabbath in the season of them, have been borne to their homes by the children, cheering, instructing, keeping from evil, inclining to good, forming higher tastes, sowing good seeds. The parents think the children have great privileges, and feel more and more interest in reading their books and having them read to them. The parents are pleased with the interest of the children, pay more attention to their personal appearance, and acknowledge that their deportment is improved, their hearts softened and their wills more tractable. The children have been detained after every forenoon service, for two years past, and questioned upon the sermon. All who hear their responses are astonished at their understanding and answers. The Juvenile Library of miscellaneous reading has been open every Wednesday afternoon in the winter, and resorted to by many children. The Sewing School, on the same afternoons, has been attended by as many children as heretofore, with the exception of the Irish. The school was under the direction of Miss Rebecca Dana, who has given us much valuable assistance in different departments of labor. The social meetings of the children have been kept up with highly beneficial results. The Autumnal
Fruit Festival has been duly observed. The Christmas service, with its presents and feast, we have not omitted, which always makes a strong impression, and is productive of excellent effects. A few Sundays since, the children contributed toward a monument to Knud Iverson, the poor Norwegian boy of Chicago, who resisted stealing unto death. The amount given, was three dollars, principally in cents. The mites of the poor are accepted of the Lord. May He grant the moral effect aimed at, and the spirit of the prayer of Agur.

One fact concerning boys, demands notice. They go astray at a much earlier period than formerly. Most of them before the age of fourteen. Many at the age of eight or ten. One reason is, that they are so severely chid and beaten, that they like any place better than home. Another is, that they are allowed their own will, as soon as they choose to set it up, and bye and bye they bid defiance to all other will. A third, they are wrongly put forward at an early age, some under ten, to support their parents, when their parents should support them — though this is sometimes necessary. In imitative life they are exposed to, before they have understanding to know and resist, the corruptions of life. They set up a claim to a portion of their wages, and spend it on their appetites, or in low amusement. They become clamorous for a larger portion. They claim now all but their board, and dictate the mode of it. The parents must submit, or they will not get that, for the children will leave them; and they gradually learn to submit to such talk as the children choose to give. The children ride completely over the heads of the parents, who give up to
them in despair. Is it strange now that they carry
impudence into the streets, 'sport cigars,' take such
liberties as they choose, intimidate by threats, and seek
to carry out any depraved will in defiance of right,
public sentiment, and law? Alas! for a ruined child.
Alas! for a down-trodden parent, "grey hairs going
down with sorrow to the grave"—a terrible sword
cutting every way in the bosom of the mother. Alas!
for the community, cursed with a saucy, dissipated,
reckless, corrupting, annoyance. Sometimes the folly
of the evil course is seen, and wears off, or is thrown
off, but too late to prevent many of the lamentable
effects of it. By a more general acquaintance with
poor families, and by seasonable kindness and advice,
may we not do something to prevent these conse-
quences? As selfish, ease-loving individuals, we might
prefer not to trouble ourselves with any thought or
feeling in reference to the dark pictures of our race
from which the veil is lifted, but as Christian philan-
thropists, the reality we wish to know, sympathy and
thought we wish to give, and a strong arm to extend
to purify and uplift.

Before leaving this general head, in reviewing the
year, it might not be considered as unseasonable to
state formally, what should, by this time, be distinctly
seen by all, that our issue alone is with poverty, igno-
rance and sin, directly. With these we have more than
we can do, and work the most important. We make
no issue with any one on any sectarian ground. We
never seek to disturb or meddle with the distinctive
faith of any Catholic or Protestant. If this is the
proper mission of others, it is not our mission in any
plan or ministration. But to know want and supply
it, to know woe and relieve it. Let the liberal minded friends of humanity be assured, that, whatever the temptation, we shall not be beguiled or provoked into any other position than the broad, and, as we humbly hope, the magnanimous one, we have had from the beginning. We should be glad to be joined with all our brethren, as we are with many of every name, in purest purpose, and make melody in the heart with all, as with not a few, of a class immortalized by the poet, "who noble ends by noble means obtain."

I pass with a glad heart to a consideration of the educational means employed by us. These means, which are money, respectability, virtue, safeguard, a lever, and a quickener, to all the powers, have been much extended the past year. The Free Evening School, kept in the Chapel for eight years, offered its instruction, as usual, for four months, in the winter season. The female department was under the immediate superintendence of Miss Eliza Butterfield.* The whole number of scholars registered was 350,—132 males, 218 female. None were admitted under twelve years of age. Seventy-three were over twenty years of age, fifteen over thirty years. The privilege of the City Library for one year was given to thirteen over fifteen years of age, who excelled in attendance, deportment, and improvement. Two hundred came from the Mills. Thirty-five were domestics. The rest had various occupations.† A small Library and a Reading

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*The female teachers were the Misses Eliza Braley, Rebecca Dana, Mary Huntington, Caroline Reed, Ann Watson, Susan Fuller, Sarah Weymouth, and several others for portions of the time. The male teachers were H. Wood, C. F. Hills, Calvin Haven, W. F. Salmon, and H. Wood, Jr.

†They were employed as Carpenters, as Harness, Tin, Beer, Cigar and Shoe Manufacturers, Jewellers, Painters, Marble Workers, Wood Sawyers, Pedlars, Day Laborers, etc etc.
Room were opened in connection with this School, to which the older scholars had access on the payment of a small fee. On the last evening of the school, the scholars were assembled in the basement room. A report was read. Addresses were made by the Mayor, (Hon. S. G. Mack) and John A. Knowles, Esq., who expressed themselves deeply gratified with the existence and results of this school, and at the spectacle before them of so many adults and young persons who had been seeking, after the toils of the day, to raise themselves out of ignorance, and employ their higher powers in intellectual advancement and enjoyment. Upon separating, after a social repast, many very gracious good nights were exchanged, and the manner in which many came forward and lingered, thanking their teachers for instruction, was very affecting, and reward enough with the proficiency made, for all the teaching given.

A new School was established in Suffolk Street Hall, in January, to accommodate that section of the city, and in a locality where, if any where, it was needed. The School continued until April. We opened a room with conveniences for seventy-five, but two hundred came the first night, and we were forced to occupy a Hall. We had great difficulties to meet from a spirit of insubordination and lawlessness, but they were overcome, and discipline established and maintained. If no other good had been effected, this would have been laurel enough for the School for one season. But the light of knowledge was carried into thick darkness. Some were only brought into a condition to start. Others vigorously ran the race of improvement. The whole number of scholars registered
was three hundred,—males one hundred and eighty six, females one hundred and fourteen; besides fifty rejected, because under fifteen years of age. One hundred and fourteen were Americans, one hundred and forty-four Irish. Two hundred and thirteen were from the mills. The attendance of an evening varied from one hundred and thirty five to two hundred and thirty.*

A third School was also opened in January, in the Howard Chapel, in Centralville. Number of scholars registered, one hundred and six; Males fifty-five, Females fifty-one. Americans forty-seven, Foreigners fifty-nine. Fifty-eight were from the Mills. The attendance varied from forty to seventy-five. The order in the school was in general very good, and easily maintained. The improvement in many cases was very striking. In the male department, I was much indebted to Mr. A. P. Grosvenor, for regular and valuable assistance. The privilege of the City Library was given to three males, and five females.

Each of these three schools was kept two evenings a week. The Schools furnished instruction to seven hundred and fifty-six scholars. The instruction was all voluntary—and some of the teachers were absent only a single evening. They were cared for and superintended by your minister, with an absence of only two evenings, in a season of personal affliction. Rewards of merit in the form of a privilege to the City Library, were given to thirty-two, who never took books before from it, and now probably will perma-

*The teachers in the female department were John Gierlow, and the Misses Wright and Raymond of the Female High School—excellent teachers. In the male department, H. Wood, Owen B. Stone, and William Hardman.
nently.* The expenses were paid in part by an appropriation from the city. More than what His Honor, the Mayor, has said, will prove true, that for every dollar expended, the city will get back two. There will be a good wrought out in the heart and life, better than gold or silver to the city. The teachers, too, though they seek no money, find a large return in joys and satisfactions, and own improvement. In the encouragement of such enterprises, a city finds its highest honor and benefit. The Common School system is accounted a glory to the land. Then shall not this be, which is a virtual extension of its opportunities to those in working life, who have not had them, and to those who having had them, have failed to improve them, and now see and feel their great importance? Especially, too, when grateful, self-sacrificing benevolence comes forward to the extension, and throws its halo around it? I speak for others, when I say that for what the teachers save and profit the city, would do no more than give honor where honor is due, if, with the appropriation, they should pass them yearly a vote of thanks. And I fondly trust, what has from the beginning been cherished and often expressed, that this virtual extension of the Common School system, may become real, in this State as in New York, and in the cities of other States—that the Free Evening Schools may grow on to the present system, and be fully adopted and sustained by our city, and handed down as fitting addition of the children to the glorious bequeathment of the Fathers.

The feelings of my heart change as I pass from

* It is a most gratifying fact that the advantages of these Schools were readily and eagerly sought.
this bright picture to another dark and foreboding, which last year was bright with a rejoicing sun, now blotted out for a season, but we will not believe for more than a season,—we trust, a short one. In the last report, I gave the facts and statistics, which none could gainsay, and which were of the most convincing nature, relative to the immediate effect in Lowell of the Maine Law, aiming at the suppression of the sale of intoxicating liquors, except at a legalized Agency store. The effect was a triumphant proof of the wisdom and practicability of such a law. It was carried out. All the great interests of the city were favorably affected. Drunkenness was rare. Crime greatly diminished. Poverty also. And the abodes of the poor,—“A day spring from on high visited to give light to them that sit in darkness and in the shadow of death.” A perfect Indian Summer, all repose and enjoyment, settled down upon the lanes and alleys, and penetrated the lowest cellars of misery. Beautiful, beautiful was it, the widows tears dried up, the children no longer worse than fatherless,—bread,—a full cup,—bread from heaven to eat. “The hungered, athirst, naked, sick and in prison,” relieved and set free! Alas! a sudden change. Raw winds blow. Storms are brewing. Dark foreboding clouds shutting down upon one after another of the homes of the needy! The beautiful colored leaves of hope now fast fall. The trees are already stripped to the blast. Cold, desolate winter is creeping through the casement, no fire burns on the hearth, none in the heart. Life is wretchedness bordering on despair. There stands a woman, a petrification as it were, on the brick side walk of the Chapel, the eyes fixed on the outward
tablet of its walls, which reads,—"Come, drink of the waters of life,"—fixed for a long time, not heeding the passers by, but they all heed and gaze on her; I stand before her, looking her in the face, but she does not see me,—at length she does—and out gush torrents of tears; it is a living wife and mother, full, sad, and every fibre now trembling with excess of anguish,—"I did not go in, I did not come as if it would do any good, I do not know why I am here, I suppose you can do nothing—my husband has gone back, back, back—three grog shops within three rods. Good Heavens! Can nothing be done!—Oh! God, how long!!" Why is this? Because of doubts raised on the meaning and mode of action of the law, because of a strong opposing influence exerted from the head quarters of influence in the State, because of the opposition of interest and appetite, but far more of interest than appetite.

I cannot but think often of how God looks down upon the struggles of different men as they would arrest the tide of human wretchedness, or let the great flood of poverty, crime and woe flow on as ever, only increasing, as it must, by a natural law! I would not say, as said a woman who had suffered terribly in her family, who had followed her husband round from dram shop to dram shop, and had found how brutish and recklessly determined were the sellers of liquors,—"there ought to be a law against tippling shops, and it ought to be maintained with powder and ball, and at the point of the bayonet." But this I do think, that the most deliberate, the broadest, the deepest, the most Christian view of man's need and nature, of his liberty and progress, demand and will sustain in our
midst, a legal enactment carefully framed and thoroughly committed to the prohibition of the sale of intoxicating liquors, except at a legalized Agency store. And the history of our principal towns and cities (with one exception,) under the present enactment, shows that an effectual law will be respected, and can be maintained to a degree that will take from the evil the most of its power. More positively true would be the doctrine of its maintenance, if leading minds would only independently, boldly, disinterestedly, come forward to pass and uphold it, for the public good. There is no cause, no reform more worthy of talent and eloquence; none in which the master spirits could win more glorious after fame and lasting gratitude, than by strenuous efforts, backed by a good example, to help largely the removal of by far the largest source of grievous taxation, and of poverty, crime and ruin, and the greatest impediment in the way of the advancement of the laboring and humbler classes. The great mass of the people in this Commonwealth are believed to be ready for a powerful movement, whatever may be the representations of some to the contrary. And as for us, for us, as friends of humanity and sturdy pioneers, may we be decidedly, consistently, perseveringly, unflinchingly, for what is for the good of man, with the purest love to our neighbor. We go for a law which aims at the suppression of all tippling saloons, curses in all countries,—a law effectual. There is no better cause. There is something higher than law, but law aids, and brings to its aid principles and lofty spirit.

Reviewing the year, there is much cause for devout gratitude. We may shed tears of pity and
lamentation, but we must mingle those of joy for a large measure of sunshine on our path. For aid of heart and hand* we have to thank many individuals and the citizens generally, and do acknowledge with pleasure, the encouragement of the City Government toward the Free Evening Schools. In these Schools, and in all departments of labor, we need more help. Shall we ask it in vain? Your Secretary, during the past year, has exerted himself to forward efficiently the interests of the Association. The pecuniary condition of the Association has been good. In the necessary removal from the city of its late President, Rev. William Barry, your minister has lost valuable sympathy and friendship in the walks of charity, the poor a true friend, and the rising generation one whose unceasing efforts for their happiness and improvement were to them above all price.

We have now entered on the winter season, when under the most favorable circumstances of society, there are many cases, where through misfortune, or sickness, or sin, there is a want of the necessaries of life, when out-door labor is nearly all suspended, and large families and no credit must compel some to suffering, when expenses are greatly increased of food and fire. Remember the poor, and Christ will remember you. Now, too, remember, when the cost of food and fuel, greatly increased, great to us, is greater to

*The receipts for charity from Oct. 1st. 1852 to Oct. 1st. 1853, were $697.06. The expenditures were $713.87; excess, $16.82. Among the receipts were the following. An overplus from certain Overseers and Mechanics Merrimack Corporation, $6.66; from a fund of the operatives of the Merrimack Corporation, through Joshua L. Comant, $60.00; a contribution in the South Congregational Society, $89.83; from the city, toward the Evening Schools, $356.00; from the Model Union Club, $9.80; from the Floral Fair, $65.01. There has been far less than the usual call for charity during the year. The receipts and expenditures for alms amounted to nearly one third less than those of the preceding year.
them. Now, too, when deep snow has hid all scattered combustible substances, the gleanings of the poor; when fierce cold penetrates to the very bones. Be not warmed or clothed, eat not, without feeling for the destitute.

We have entered upon the tenth year of service in this cause. Our zeal should be ten times as great as when we began. For we know, by experience, so much better, that we can do good, how to do it, and how much more blessed it is "to give than receive." With one mind and heart, let us labor, and invoke the continuance of the blessing of God and of our Lord, upon the work of mercy to which we are called.

Respectfully submitted.

H. WOOD.
OFFICERS OF THE LOWELL MISSIONARY SOCIETY,
FOR 1853–4.

DIRECTORS.

ISAAC HINCKLEY, President.
JOHN A. KNOWLES,
JOHN NESMITH,
WILLIAM LAMSON, Jr.
MOSES G. HOWE,
WILLIAM P. BRAZER,
HAPGOOD WRIGHT, Secretary.
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The Office, at the Chapel, is open every day, from 8 to 9 o'clock, and from 4 to 5 o'clock—except in the month of August.
Tenth Annual Report

OF THE

Minister at Large in Lowell.
THE

TENTH ANNUAL REPORT

OF THE

Minister at Large in Lowell,

TO THE

LOWELL MISSIONARY SOCIETY.

LOWELL:
B. H. PENHALLOW, PRINTER.
DECEMBER, 1854.
Jas. this month.
Rev. Josias Ward,
Arbours.
Feb 20th,
1827.
REPORT.

Another year of the history of the institution of the Ministry at Large in Lowell has drawn to its close. Ten years have passed since it sent out its invitations to the weary and heavy laden, and threw open its gates to the hungry to come and be fed, to the naked to be clothed, to the messengers of the sick to obtain everything needed, to those in perplexity to get counsel, to the stranger, and he who had nowhere to lay his head, to find direction and repose, to those ignorant to be enlightened, to those hungering and thirsting after righteousness, to be filled, without money and without price.

While it belongs to me to set forth to you the state of poverty, and the doings and experience of the year, it seems suitable to look back upon the whole ground gone over by us in the round of years just completed; to see and know what we have done, and what encouragement, wisdom, and impelling power we find to speed us onward in the best of causes. In accordance with this view, will be the order of this report.

The year past has not, as a whole, brought so much suffering to the poor of the city, as some preceding twelvemonths. The cold of the last winter was severe, but we had little unemployed population, owing to the general prosperity of our manufacturing and mechanical business. The cold, however, was protracted much beyond its usual limit, fuel became scarce and high, and
the prices of flour and provisions of every kind advanced beyond precedent, so that the class of out-door laborers, in the early spring, became necessarily large claimants upon our sympathy and means. We did not hesitate to expend largely for their relief. We incurred a debt which we made arrangements to cancel by a charitable concert on the Fourth of July, but our plans, like all others elsewhere, were defeated by the excessive heat of the day. The Hutchinson Family deserve credit for their intended liberality toward us, and for carrying out with faithful spirit their engagement under depressing circumstances. Made acquainted with the debt, your generosity has since readily cancelled it. Our debt would have been greater but for the liberal feeling of N. G. Norcross, Esq., who authorized us to draw on him for fifty dollars' worth of wood, to be distributed among the poor.* Beside the day laborer out of employment, heads of families, deprived of work by sickness, have been peculiarly straitened, all through the year, because of the great expense of living. They have required and received large aid. With these exceptions, there has not been the destitution among the needy, generally expected. With good employment and sure pay, the poor are in a better condition with high prices of fuel and provisions, than with low prices and work irregular and scarce. But this remark needs qualification; for there are poor families who attempt to get a support by keeping boarders, and at such times they involve themselves in debt, which is aggravated by frequent losses of monthly pay. The poor seldom make anything from boarders, and we, in general, earnestly plead with them not to

* Horace Howard, Esq., has given twenty-five dollars in wood for the poor, this winter.
attempt it, as the attempt has so often proved burdensome and ruinous. The destitution of many of the poor, all over the city, has been slightly lessened by the facility, within a year or two, of obtaining common sewing. The poor feel compelled to take it, but the pay is exceedingly small. The work is very disheartening, and degrading to the poor. The common saying is, with feeling, "It is a shame to do so much for so little money." And it is a shame.

Support by begging has been little resorted to the past year; but there have been one or two notorious cases, which ought to open the eyes of the community still wider to the folly, and even sin, under the present arrangements of public and private charity, of dealing out sustenance ignorantly at the doors. Some of the good friends of this cause seem to have acted aside from their convictions for at least once. A man spent his days, last winter, in going the rounds of the city, asking charity for a family sick, reciting what he himself had done for them, and their extreme destitution of clothing. While he was busy in one direction, a boy of the same family was also seeking food in another direction. The man was successful in his petitions at almost every house. Now for the facts. The miserable man, who said he did not belong to the family, did not; and while he pretended to live near, lived with the widow and her grown up daughters, and did not labor, but refused to labor. There was not the sickness represented. The whole family lived in idleness. They feasted on abundant good things, could appear in the streets or at the midnight dance in nice dresses, and their clothes line was the envy of the neighborhood. Their reputation in the neighborhood was anything but
what it ought to be. Who, then, can feel the slightest satisfaction in having lifted a hand to aid such misery? Call it not charity. What was given was worse than wasted. The remembrance of it, the veil lifted, can only fill the mind with bitter regrets. Say not that you wish that you had never known the facts, as you thought you were doing good, your feelings were made better by it, and your reflections were sweet. It certainly is best to know whether one is doing good, to have the heart assured in its depths, and the reflections deeply based, yielding abiding bliss. The sequel was this. After repeated remonstrances with the benevolent, and public advertisement of the imposition; after the Mayor had been informed and firmly refused to give aid upon repeated solicitations, and he and I had been judged by some hard in judgment and feeling,—the public still assisting,—the man was arrested as a vagabond, the mother and daughters went immediately to work, and the boy, nearly ruined, was provided with a good home, at a distance, by a very kind, single-hearted woman, and he is a changed, industrious lad. We leave it to you to judge which did the most good, the feelings at the door, or the refusal to give the family any alms, the police officer, and the noble Eve who looked to the moral good of the child, and gave her heart and money to save and re-model it.

One of the pleasing signs of the times, as we have observed carefully its rise, is less inclination to call for charity at the office of this ministry, and a growing disposition to help one's self, where it is possible. There is a healthy dislike to investigation into the causes of poverty and the reasons of its continuance. The number is increasing of those who begin to see
that they are thoroughly discerned, that they are expected to and should deliver themselves out of want by their own effort, contrivance, saving and care. Some of these come to ask for only a little temporary relief "until they can turn themselves," which is getting to mean, until they can put their energies and thoughtfulness into the train rightly demanded of them by Providence and man. Of those who come and ask for help only because they feel themselves obliged to, saying "they cannot get along," we have frequent instances of their going away, seeing that they can, and expressing a desire to have the alms reserved for those who really need them more than they do. All the help that many truly require is, to look their circumstances in the face, to trace the reason of them, to have suggested ways of relief, to learn how to think, to turn their thoughts in upon themselves and their ways, to have their minds waked up out of the torpor of a hard, grinding fate, and their capabilities roused to a contention with difficulties, to the determination of a mastery over them. As to those of indolent, vagrant, or dissipated habits, who make bold to come, knowing that they are known, or that they will be known, that it will avail them little, they are indisposed to repeat their visits. They charge themselves with their own fault, and feel that the remedy is with themselves. Then, happy for them and society, if, notwithstanding, benevolence in ignorance and weakness, does not pity and pet the outward man to a destruction of all hopes with regard to the inner man.

On the condition of the intemperate poor, the past year, it must be said, that, although fewer cases of intemperance and wretchedness have come to my
knowledge than during some preceding years, yet the number of cases has been not small. It is well understood that this evil is the most prolific source of want, vice, crime and misery; that it is an enormous tax upon our industry; that it is a burden under which society staggers; that it destroys our young men; brings to nought the happiness and hopes of childhood; is the bane of the institution of families; kills wives; makes skeletons of children; turns light into darkness; is the terror by night, and the pestilence that walketh by noonday! And yet the places where the evil is educated to prey upon society — society having for a long time looked them in the face — are not yet broken up by the strong arm of determined legislation, legislation quailing and fainting before the evil! And the men, who are at the head of these nurseries of iniquity, yet go about with a defiant look, permitted to infuse their deep affront at the disturbance of their wicked gain into better hearts, and to affect with sympathy even an intelligent love of freedom — but to influence no heart that looks, as God and Christ look, to the good of man. But thanks be to God that some real advance has been made among us against the evil, and that notwithstanding the presses of the city do not lead the sentiment of the public against it as is earnestly desired, and although there has been some re-action much to be lamented, yet there is a host ready to do battle for the good cause; and there are unwavering friends, who only wait the opportunity to prove that they know how much better it is to save than to destroy. In the nation at large, such have been the strides of temperance principles and measures within two or three years, it would seem that the rising and
falling tide is rapidly extending the dominion of its waves, and makes the heart beat strong with hope that, after not many actions and re-actions, the States will all come in to work mightily for a victory over the greatest foe to human freedom and bliss. Permit me to express to you, brethren, my belief, that that cannot be a Christian government, which permits a traffic directly ruinous — which protects or allows a gain out of the ruin of men, and which does not put effectual restraint on the liberty to do evil. In the present condition of the world, to trust altogether to educational or moral means to remove evil is to give sin liberty to run riot; for the voice of persuasion will seldom be heeded, and moral control it will resist. Every day shows that the gospel has not yet so triumphed as to be effectual in society without civil aid and compulsion, where morality fails.

An important event in the history of the poor in the Commonwealth, this last year, has been the evacuation of the alms-houses by the State poor, and their reception into new alms-houses provided by the State. It is too soon to see the precise effect of this act upon the State. Our city institution was thereby relieved of most of its inmates. The removal of the paupers to Tewksbury took place during the month of May. The number of paupers in the city Alms House, May 1st, was eighty-eight. The number, June 1st., twenty-six. The whole number of inmates, June 1st., was fifty-two; paupers, twenty-six, criminals, twenty-six. December 25th, the number of paupers was fifteen, the number of criminals, twenty-three. How long before our Alms House will become a mockery — a Penitentiary? I ask to call attention to this last fact. Is it a just, a
moral arrangement, and the respect due to the unfortunate poor to oblige them to live in common with thieves, low drunkards, and prostitutes? Ought not the two classes to be in entirely distinct buildings, that the stigma belonging to the one may not attach itself or be associated at all with the other, in their own estimation or in the eyes of the public? Immediately, will not the present building admit of a separation, and may not still further classification, called for by wisdom and humanity, be introduced into the establishment? A measure contemplated by one or more of our cities, no longer to give charitable aid to any out of almshouses, it is to be hoped will never darken the fair face of mercy in this city. Many are relieved out of only a temporary strait of poverty, caused, by sickness perhaps, by a little judicious help. Many more are for a short time out of employment. Should we be willing to say hardly, "to the poor house, or nothing"? Such a proposal would be indignantly spurned by any man true to himself. Spirit would say suffer, and we should be accountable for the suffering. It is believed that this city will always be ready for all wise and proper charity, without limit, meanness, or narrow prejudice.

There has been one movement of private charity, this last year, in the right direction. After the great fire on Lowell Street, there was scarcely a call made on public charity. Six hundred dollars were raised by the Catholic churches and distributed* among the sufferers. It was to the credit of the catholics that they looked, themselves, to the wants of their own brethren. There is no reason why they should not now, to a great

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* The distribution was aided by minutes, furnished by myself. I spent all the day after the fire in obtaining a list of those burnt out, the names of the members of families, loss, character, employment, &c.
extent, as the other religious societies of the city do, have an eye to the suffering in their midst, and minister to its relief, and especially, as they have become so numerous and have abundant ability. And then, if the habitations of the needy, seldom or never visited on their part by any one in a benevolent or ministerial capacity, could be visited by one or more brothers of charity, whose hearts should be large and warm, fired by a single purpose of benevolence, who, in their own sphere, and without bounding their feelings by own party lines, would work in unison with other denominations in seeking out the miserable and sunken, compassionating, making known their wants, exposing evil, comforting, enlightening, pouring the christian balm into the wounded bosom, taking hold in earnest of the lever to upraise,—a great vacuum in religious enterprise would be filled, and it would be vastly to the honor of the Catholic, to the deep joy of the Protestant, and the more rapid advancement of practical christianity in Lowell.

Since last March, a Truant Officer has been employed by the Municipal Government. The measure is one of the highest importance to the educational and moral interests of the city. I wish to record my testimony as to its excellent effect on many idle and vagrant boys, and on many disposed to become such. As a preventative of ruin, and a safeguard of property, it commends itself to every good citizen. Continued, it will constantly do more good. The following abstract of the report of the faithful Truant Officer, from April 1 to Dec. 23, 1854, will convey an idea of the nature and great usefulness of the measure. "The whole number of truants and absentees was 788; truants,
306; absentees, 482. Of the truants, 14 were girls, 292 boys. Of the whole number, 114 were girls, and 674 boys. Children of foreign parentage, 620; of American parentage, 168. Number of visits made to the different schools, 642; number of visits made to the different families, 820. Seventeen minors have been arrested and disposed of as follows:—One sent to the House of Employment and Reformation for juvenile offenders for two years; three for one year each; four for six months; nine were bailed by their friends for different periods. A large proportion of those put in school have been quite constant.

The benevolent plan of a Five Cent Savings Bank, urged in the last report, was immediately taken up by many of our first citizens, was fully advocated before the Legislature, a charter obtained, and the Bank went into operation in June. The number and character of the deposits, at once made, showed that we were supplying a great and important want, for persons of the humblest means, and opening a door for young persons and children especially, to begin with small savings habits of economy and saving, which, in an industrious and moral point of view, amid the thousand temptations of city life to dissipation and thoughtless expenditure and waste, are of too much consequence to be undervalued. I subjoin statistics taken from the books of the bank, which will speak for themselves. Deposited in the bank to Dec. 25, $55,844 32. Withdrawn, $8,822 72. Number of depositors, 1232. Under fifteen years of age, 828. Deposits under $1.00, 505.

One other subject only, touching the condition of our laboring and poor population, will be glanced at. There has been an increase of immigrants to our city
during the year past, but more of the better sort, seeking at once labor and finding it. There has been a considerable comparative increase of Scotch. The foreign born of our population have never been better employed, were never in so comfortable a condition, and never improved so much in personal appearance and manners. The stream, too, setting toward our shores now, is materially different from what it has been for years. The natives of other countries, who arrived at New York in eight months of 1854, were 209,414; Germans, 116,609; Irish, 54,548; from other nations, 38,466. The low foreign population evidently improving, and the accessions to its numbers being of a higher class, bringing in an infusion of qualities which ensure thrift and morality, there is a light amid the darkness. If we can put wholesome checks on the depraved propensity of many to sell and drink rum and beer, bring the extremes of a formal, bigoted, exterior religion, and of cold hearted scepticism toward the mean of a reasonable, charitable, inward christianity, require the attendance of children upon school, and offer freely to all above school life, educational privileges, which great numbers are disposed earnestly to improve,—all success will be a satisfaction and a glory; yes, a satisfaction and glory; for such it would stand on the page of christian history, to have opened our arms wide to receive from every quarter oppressed and benighted brethren, to have exerted ourselves to re-mould and elevate them, to have made them brothers, and sisters, and mothers, if not to ourselves, to our posterity. This effected, our union would not only be a name but a reality, and resting on the best basis for a perpetuity.
After what has been said on topics directly affecting the interests of the straitened classes in our midst, there is less time to consider the means in operation at the chapel of this mission, to enlighten, re-create and elevate. There is not occasion, as they are so well known and understood by the public. During the year, the chapel building has been painted throughout, and the place of worship made more comfortable. For a portion of the year the attendance at church has been smaller than usual, from some circumstances beyond our control, but of late it has rapidly increased. The Sunday School, the Bible Class, still favored with the instructions of Miss Penhallow, the religious and miscellaneous Libraries, Church meetings, Wednesday evening meetings of conference and prayer, the Christmas Service and Festival, the winter evening assemblies of the children for social improvement and instructive amusement, the Sewing School, under the direction of Mrs. Wood, with eighty scholars, the extensive distribution of new and second hand clothing, and the Evening Schools, have all been continued in operation, as agencies of blessing to all within the sphere of our influence. In some of our plans the success has been somewhat less than usual; in others, much greater. As an instance of the latter, I would specify the Free Evening Schools, and would dwell upon them in full detail, because I know the public regard them of great importance, and watch their progress with a lively interest. The Evening School styled No. 1, kept in the Chapel Rooms, four months, had registered 450 scholars. The male school numbered 196, from fourteen to forty-two years of age, of whom about two-thirds were foreign born. Number of regular teachers
six, one of whom, from being a scholar, had risen to the office of a worthy teacher of penmanship. The female school numbered 262, from fourteen to thirty years of age. Number of regular teachers twenty-four, one of whom was formerly a scholar. The attendance of the two departments for two months did not fall below 200 a session, and on no night of severe storm or cold, below 130. A series of Lectures was given to the whole school, by the gentlemen teachers of the High School, who have always expressed an interest in the accomplishment of their purposes. The first lecture was by Mr. E. W. Young, teacher of Natural Sciences, on the Atmosphere. The second was by Mr. C. C. Chase, Principal, on the Laws of Matter. The third, by Mr. J. S. Russell, teacher of Mathematics, on the Utility of Arithmetic, and its first principles. The fourth by Mr. Jonathan Kimball, principal of the female department of the High School.

No. 2 School, in Suffolk Street Hall, had registered 462 scholars, from sixteen to forty years of age. The number in the male department was 277 scholars, under six regular and two irregular teachers. The number in the female department was 85, under eight regular teachers, and one irregular. This school, begun in disorder amounting almost to a riot, encountering strong opposition from the most influential sources, besieged with difficulties from unsubdued natures, presented, last winter, an appearance, remarkable in respect to order, interest, and attendance, to the very end of the school. The improvement of the school was marked. All opposition was withdrawn. The teachers were happy in the results.

No. 3 School, in the part of Lowell, formerly Cen-
tralville, had registered 61 scholars, from fifteen to thirty-five years of age; 24 males, 37 females. The largest attendance was forty, the least, eight. The number of teachers, four. The school was marked by good order, and a good degree of improvement was made. But the attendance was only about one half of that of the preceding winter, owing, it is thought, principally to a preference for the larger schools.

In the three schools, the whole number of scholars 880; 383 females, 497 males. None were admitted was under fourteen years of age; and none attending the day school, except the attendance was during a three months suspension of work, according to the requirement of law. The proportion of foreigners was as two to one. Nearly two-thirds of the whole number of scholars were from the mills. The schools were superintended by myself, without an evening's absence. I also took part in the instruction. The female department of the Middlesex Street School was immediately superintended by Mrs. Wood, the female department of the Suffolk Street School by Mr. John Gierlow, and in the Centralville School I was much indebted to Mr. D. P. Gallup, teacher of the Varnum School, for his regular attendance and aid. The whole number of teachers* was forty-eight, four of whom had been scholars. More than half of the teachers were absent scarcely a night. No one has been paid for services rendered during the ten years existence of the school.

*The Teachers were, in No. 1, W. F. Salmon, Rufus Hart, Charles H. Salmon, Rev. Mr. Slater, James G. Buttrick, Mrs. Wood, Mrs. Draper, Julia Sleeper, Sarah Weymouth, Susan Fuller, Martha Mixter, Mary Poleson, Mary Huntington, Caroline Raymond, Abby A. Bridge, Agnes Gillis, Sarah Dickey, Harriet Hedrick, Orrilla Churchill, Mrs. Snow, Julia A. Edwards, Myra Child, Fanny Reed, Harriet Howe, Judith Ordway, Miss Chandler, Ellen Bridge, Martha Snow. No. 2, John Gierlow, Hasen Elliot, Frank Reed, Edward E. Reed, J. F. Kimball, Wm. Hardman, Elisabeth T. Wright, Josephine R. Burnham, Harriets B. Bancroft, Mary E. Kimball, Mary Jane Carleton, Mary Helen Farmer, Sarah B. Legate. No. 3, D. P. Gallup, Miss Lyman, Mrs. Mira J. Hacket.
The only branches taught in the Schools have been Reading, Writing, and Arithmetic. A considerable number began Reading last winter. Others who began the preceding winter, read quite fluently now. The eagerness, the determination, the aptness to learn of the Irish, in this branch, has surprised and interested all the teachers. In Writing, instruction has been given much by blackboard in some departments, to make clear and fix in the mind the simple principles of writing, which has had the effect of producing much improvement in the distinct and accurate formation of letters. Mr. George N. Comer, of Boston, sent to the schools two hundred copies of his lessons on Penmanship, which valuable gift has been distributed among those most likely to profit by it. Some young men who began to write in these schools two or three years since, now write a handsome hand. In Arithmetic, good advancement has been made under good instruction. But the branches, just mentioned, have demanded first attention and so much time, that this has been generally waived, and especially with a body of teachers inadequate to an extension of work. In two of the three schools, we have ascertained that not more than half of the scholars ever cyphered at all. Most of the remainder never went beyond simple division, and poorly understood the principles and operations thus far. Hereafter, it is proposed, if we can have the teachers, to pay more full attention to this important branch.

The privilege of the City Library was awarded to twenty-two of the scholars, who distinguished themselves for correct deportment, and progress in their studies. As an interesting event in the history of the
school, I would mention that when the proposal of a Five Cent Savings Bank was started, last winter, a petition signed eagerly by nearly all the scholars, was forwarded to the Legislature from the school.

The schools have taken a stride onward, this winter, in numbers, and a large step upward in interest, order, and elementary knowledge, and in the development of self-respect and character. Who that nicely traces and weighs, can estimate and feel all the value to the mills, to the city, to the individuals, intellectually, physically, morally, now, and in coming time, of the first starting and continued impulse given to the powers of so many young people and adults, born and bred in ignorance, of course deficient in skill, and in the midst of a thousand temptations. The interest of the community is strongly with us, and is fast becoming universal. Shall we not have more abundant encouragement, and more abundant assistance in teaching? Shall not this enterprise be generously fostered into a wide, permanent, thoroughly instructed, and well endowed system of public instruction.

I thank the City Government for the necessary aid given to these schools, which, like the Common Schools, are open to all who choose to come — only that they welcome, and bestow the most attention on, the most ignorant. I thank the teachers, without whose cooperation the result would not have been. In harmony and delight we have done our work together. We have together a noble satisfaction over a good work done. For their fidelity and interest, and self-sacrifices, which many are not willing to make, the teachers merit your profound esteem.
Here I would close my remarks on the experience and doings* of the year, and pass to a brief review of our history from the beginning.

This ministry was started in Oct. 1844. The first preaching, by the present pastor, was to an audience of twenty. The first Sunday, there were present four scholars and seven teachers. From this humble beginning, with steady effort, persevering through discouragements, knowing no obstacles too great to be overcome, finding strength in weakness, going straight forward through opposition from within and opposition from without,— the cause good, and our object one,— we have attained to a position of extensive operations and influence, through the good will of the public and the grace of God. From the Free Chapel, as a centre, go forth constant streams of blessing, temporal and spiritual, all through the city. The nature and history of the work from the beginning you are familiar with, for you have required of me, and I have given, eight quarterly oral reports, eight semi-annual, and ten annual reports; and from many families among you, your sons and daughters, in a kind spirit which has crowned them with honor and graces, have come to aid in the work, and have reported to you what they have seen and heard. There has been much of our work laid open to the public, all that properly could be, but much, it must be remembered, has been done and said, in private conference, at the home,

* The total expenditures for charitable purposes, from October 1 1863 to October 1 1864, were $977 12; the total receipts, $396 27; debt, $78 85 — since cancelled. The receipts were, from the city, for Evening Schools, $479 00; balance of a Whig fund, $42 00; Auctioneers' licenses from the Board of Aldermen, $6 22; Rent of School room, $11 00; a balance of two parties, $14 28; in wood from Mr. Norcross, $50 00; Contributions of the South Congregational Society, $50 00; of the Lee Street Church, $36 00; unsolicited offerings from individuals, $211 00. The expenditures were, for the Evening Schools, $659 82; for fuel, stores shoes, cloth, expenses of sickness, &c., &c., $447 30.
at the bedside,— often the most touching and effective, and most important, and I might add too, most wearing, of the labors of charity,— which cannot be spread before the public, which does not receive from the public mind the consideration to which it is entitled. It is not what we have done in any one day or in any one year of our lives that impresses us as much, but the aggregate of days and years may show a large exhibit, which repays for all exertions and greatly rejoices the heart. Friends and benefactors, think of the host of suffering brethren that have been relieved by us to the amount of thousands of dollars; of the thousands of garments that have been put on shivering shoulders, and shoes on naked feet; of the many sick that have been ministered unto with comforts, a physician, and prayers; of the hundreds of Bibles and religious papers distributed; of the many volumes of the best miscellaneous and religious juvenile literature circulated; of the hundreds of children who have been drawn from the streets into subjection to the influences of the Sabbath and to our various arrangements for disciplining and developing the mind and affections; of the four thousand working young men and women, and ignorant adults who, after the toils of the day, have assembled in our rooms to toil over letters and numbers, to weave for themselves a higher life; of the desolate widows and struggling mothers, who, year after year, guided by the intelligent and devoted teacher of the Bible Class, have fondly sought the one thing needful;— think of the hundreds who from entire absence, have become more or less frequent attendants upon the sanctuary, some finding a happy home at our altar, not many indeed resting their feet in our chapel, but from
thence, as a stepping stone, going up into the churches of every faith in the city;—think of the pleadings with the dissolute and the intemperate, the fallen and the falling, and with him, who putting a stumbling block in his brother's way, alas! puts a millstone about his own neck, and the utterances most earnest, in behalf of temperance among all for the sake of the poor;—think of the restraints laid by us on profanity, theft, improvidence, and imposition, and of the lessons on industry, economy, truthfulness, fidelity, self-dependence and self-lifting, as good seed scattered over all soil;—all this done, especially among the poor and the poorest,—think and tell not me, but yourselves, has there not been an amount of good undoubtedly effected, wide and often deep, which is a worthy satisfaction and an ennobling impulse? And who will go with me into the bosoms of the blessed, and witness the gratitude often felt, and if gratitude is not there, still observe the first throbs of a glorious immortality! Then take your stand with me a thousand years hence, in eternity, and trace as you may be able from the sources started by you, all the streams through friend and neighbor, children and children's children,—streams that make glad the Heavenly city of God,—and what will be the view and emotions, which we may now begin to take and cherish! I will only add, look into your own hearts, and see how far your own natures have been softened, made sympathetic, and elevated, through this institution, which you have planted and upheld; for I greatly mistake if your own characters have not been hereby greatly advanced. Praise be to God and the Redeemer, who called us to join hands in doing good unto our brethren.
The principles on which this institution has been conducted, which have been wrought out by our own experience and observation, aided by the experience and observation of others, of which we have been careful to keep ourselves informed both at home and abroad, it was proposed to spread out in detail, but the poor at the door want our time, and we will only state in general terms, that they have been to lessen the miseries of poverty, to raise out of it, to prevent it, to open eyes to sin as a cause, to awaken self-reliance, to strip off false and needless rags, and put on simple truth and industry, to bring nature and innocent amusements, and knowledge and religion to bear to this end. The reduction of poverty, a wise mercy toward all necessary poverty, but above all the prevention of it, have been our aim. This must be the secret of all future success in public and private in this department of philanthropy. Opposed to well considered and well proved system, ruinous and a shame in this time of light, is the giving charity upon representation at the doors, also the frequent hasty and, sometimes, exclusively partizan charity of religious societies, and the blind and heaping charity of some female charitable associations. When will the full light abroad break in upon the hearts of the benevolent and influence them to consistent wisdom? When too will the great expenditures of the city for the poor be controlled and directed steadily, mercifully, and by lofty views, commanding peculiar fitness and the whole time of one man,—the pauper department, like the street department, and the school department of the government, having its superintendent? Never, until this is done, can we, or any other city, come up to the requirement
of the times. The whole body of the poor should have full attention, and be regulated by the highest intelligence, and have the benefit of the experience of year upon year.

Looking back on the poverty and wretchedness in the city in 1844, compared with 1854, making all allowance for any peculiar causes of difference through the times, it may be safely asserted that there is much less now, notwithstanding the increase of population; that the inclination to dependence does not find the support and encouragement it did; that there is a feeling among the poor that they are looked carefully after and expected to do all for themselves that they can do, and bring their expenses down to their exigencies as nearly as possible; that if employment is not to be found here, at suitable seasons, they must go elsewhere for it; that if they become unfitted by disease or age for work, or cannot meet the expenses of the city, or have not the faculty to live here, coming from the inland towns, they must go back to the country; and that for those broken down by rum and sensuality, the Alms House is the only resort for a living; — more than this, that to all straitened and well disposed persons, there is a helping and lifting hand extended, a door opened for them and their children to rise intellectually, spiritually. Hundreds have come here poor, and have risen to independence, respectability, and usefulness. This is more the tendency of poverty. I appeal to those who have an opportunity of knowing. The City Government have helped much to this result by their investigations and the frequent resolute no, but continual changes of political office prevent anything like the full and ready knowledge
and steady rein upon the pressing wants of pauperism, required for the attainable success. To secure this success, however, it must not be forgotten that one thing is wanted more than all others,—I repeat it, not as a hobby, but as a witnessed, proved fact, a great truth than which none raises fuller emotions or penetrates more deeply my convictions, which is advancing to a triumph that no arts of political parties can prevent,—the closing of dram shops, whence the contagion of the most hopeless poverty and misery spreads through the community. For the staying of this pestilence, let every benevolent man, every man here, sacrifice self upon the altar, and enter into his closet and shut his door and pray to the Father in secret.

Raising the eye from the past toward the future, let us go forth profiting by experience and study, with a more open heart, with a more helping hand, with a spirit of self-immolation, keeping pace with advancing mercy and light, still better uniting knowledge and discretion with zeal, carrying into every measure of philanthropy more thoroughness and prayer. On this subject of Poverty, we have by no means attained. There are deeper soundings, unfathomed mysteries, which our only more than little knowledge is just beginning to reveal. There are new directions to be given to expanding benevolence. There is more power to be used, more machinery to be set up, more hands to be brought to the work, more products, though with varying success, it may be, added to the results of our present efforts. If our work is to grow, extend itself — and who would wish it to stop where it is, — then not only more voluntary aid must be extended, but beside one whose heart and labors
are ever with me, holding up my hands, I beg you to consider, that there is absolutely needed an associate, who shall take a considerable share of the labor and care belonging to ten thousand details pertaining to the history and wants of a host of individuals and families and the business of extensive operations, and be also a co-laborer in spiritual work,— else the requirements of the movement may, some winter's day, find the wood, capable of great bending, a broken staff.

I congratulate the Religious Society of the Church in which our meetings are held, that it stands so strong as it does amid its trials. I believe that one reason is that it has cast so large an anchor into the waters of charity.

Let us bear in mind that there are other Ministries of this kind, in other cities, that do the same blessed work, not after any stereotyped method, but as different circumstances and different individualism impel, and therein let us rejoice, and find strength and impulse in their light and successes. Every year shows an addition to the missions, gives new proofs of the wisdom of their establishment on the liberal ground which should characterize all charity.

Your own ark—will you not take it on your shoulders, and bear it with a good will ten years longer? If we then set it down to pause, by the grace of God, may it be in a place of larger satisfactions; but, if before that time any of us are gathered to our rest, let us not doubt that the bearing of the glorious burden will help us to sit in heavenly places with Christ Jesus.

I have done,— and yet only one word, which is all that is necessary on this point, to you, tried brethren,—
allow me to remind you, and ask you to bear in mind, that this is a season which bears peculiarly hard upon the poor. Respectfully submitted.

HORATIO WOOD.
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ELEVENTH ANNUAL REPORT

OF THE

Minister at Large in Lowell.
THE

ELEVENTH ANNUAL REPORT

OF THE

Minister at Large in Lowell,

Horatio Wood

TO THE

LOWELL MISSIONARY SOCIETY.

LOWELL:

B. H. PENHALLOW, PRINTER,

DECEMBER, 1855.
1856 Jan 21
by mark
REPORT.

Under a tree planted by rivers of water, that bringeth forth its fruit in its season, whose leaf shall not wither, we sit again and meditate upon the experience of another year and the duty before us, that our judgment may be sounder, that christian spirit may more abound in us, and that our path of benevolence may shine more and more toward the perfect day.

Let us be very grateful unto a kind Providence that has blessed us.

The last year stands out prominently before us as one that, by reason of a harvest greatly lessened by drought, and of, at the same time, a diminished production and waste of food from war in Europe, and because of an abridgment of numerous occupations in the city, passed heavily over the heads of many, and of the poor especially. The last winter, like a huge boulder, made deep furrows that time will hardly efface. The widow and fatherless, those incapacitated for labor, all with large families and small pay, those not in regular employment, the aged and infirm, the upright and willing laborer, as well as the extravagant and improvident, the lazy and shiftless and vicious, were called upon to bow themselves to its severity. Those who sat at warm firesides, the last winter, and were surrounded with usual comforts, knowing the cost of
them, were forced daily to exclaim—"I do not see how the poor live." "It is a mystery." And the heart would soften. Dark clouds hung around the habitations of the poor. Anxieties crowded upon the mind. And not the least calamity was a heavy heart and depressed spirits. With a few there was a sublime trust in Providence. With others a stoical casting of self on the waters of fate—"bread never had failed to come," and "one could not more than starve." With others, if worse came to worse, the public arrangements for relief could be accepted. With many, there was a light in the darkness—a general hope in humanity,—a specific hope in the ready kindness of the Lowell Missionary Society—a hope that did not prove a fallacy.

In the Fall preceding the last winter, a considerable number of paupers, chiefly new comers, set up begging at the doors, but finding it a practice not approved by our citizens, not a few left it and went to the State Alms House, where they were well provided for,—better than they could have been by occasional charity. Some, unfortunately, found doors where they were received with favor, and were encouraged to drag through the winter on an uncertain and miserable subsistence,—at one house receiving liberal gifts, at another nothing, at another a most ungracious reception, at another rude rebuke,—finally dropped perhaps by the early patrons because coming too often and too burdensome,—a mode of living often acknowledged so hard that any other was preferable to it. There is a class that ought at once, especially where incapable of judging for self, to be advised and compelled by denial to accept the liberal arrangements of the State, suited to their
circumstances, because, viewed on every side, better for them. With such it has been considered the duty at the office of this charity, after reasons given, to be kindly firm. Now and then, there is one seeming to belong to this class, to whom investigation and acquaintance shows that a whole-hearted private support should be temporarily given, for they will soon be bone and sinew to the republic.

During the winter, as always, there was a different class,—I speak not of a class according to any national distinctions, but out of the mass of brotherhood,—who, individually needing a very expensive aid, either through great sickness, protracted infirmities, a confluence of misfortunes, or a wicked waste of pecuniary and physical substance, were directed to the city for help, to be aided according to their wisdom, either in the Poor House, or out of it, or not at all. It must be obvious that, in such cases, the annual relief to private associations in their care and expenditures for the poor must depend somewhat upon the views and principles of the public counsels.

During the winter, too, as always, there have been many, only a greater number than usual, found, or applying to me, or applied for, with so much of meritorious standing in life, having within themselves a well-grounded hope of better days, with recuperative energy and a worthy self respect, that they ought by no means to be numbered with the dependents on public charity. Privacy is due to delicacy, respectability and a desire to maintain it are to be maintained, and self respect, all-important to a human being, is to be deferentially regarded; for we all know that self respect is "a
tender plant and easily killed.” To this class, while we let none suffer, except occasionally to a certain extent, to bring to terms universally acknowledged best, we most frequently and freely ministered. Large means were wanted as never before. Rent could not be paid. We seldom pay it. But here let me say, that the most exacting landlords, the last winter, did not press their rents, but were merciful, and often liberal. Clothes could not be purchased. We had a large stock on hand, and great quantities were sent in us, so that we were enabled to dispense over two thousand articles of clothing, carrying great comfort into the habitations of the poor. Our shelves were stripped entirely bare of many garments for the first time, and the expenditure of money for a supply, seldom resorted to, at last became necessary. Wood and provisions, (only the most nourishing and economical articles of food being given by us), were greatly needed to keep up life at a moderate standard of comfort and sustenance, and even to keep from starving and freezing, not only feeble women and dependent little ones, but strong women and stout men. In October we were in debt. This debt, made known, was at once discharged by collections in the South Congregational and Lee Street churches. In December, an appeal was made to the public in behalf of the poor, which was promptly responded to by Dr. J. C. Dalton, who personally obtained, in a few days, from a ready community, $400, and placed it at my disposal. As winter advanced, wants became more urgent and more general. In February, a Promenade Concert for the benefit of the poor was proposed and held, the arrangements for which were liberally made by certain noble ladies and benev-
olent gentlemen,* which was attended by more than two thousand of our best citizens, and brought about $450 (net) into the Treasury of the Poor. I assure the friends of the poor that I was much warmed and encouraged by the general demonstrations of alert interest in a cause that ought to enlist all our hearts. Through the whole winter I saw no ice in any bosom. And we must all have been happier for it, for "he that hath mercy on the poor happy is he." And happier, because we now see that a wise over-ruling Providence, by trial, softens, and elevates us into the region of purest enjoyment.

When Spring came, relief delayed its coming, occupation was slow to offer, what little credit there was was gone, and sadly with the poor "winter lingered in the lap of May." It was a matter of congratulation that the means were not wanting to carry the needy well into the summer. The summer never seemed so bright as after so much darkness and pressure. The glad laborer swung free again the arm of toil, and he sang cheerily, if not to the music of machinery, to the songs of the fields all over the East and West, inviting him to sow and reap and gather into barn. The pressing call of agriculture for hands, and the increased rewards to all engaged in it, the last season, have been a great blessing to the poor of our cities and to this city, where there has, for many months, been a languishing in many departments of business. We have lost indeed in population, and some whom we would gladly have retained, but on the whole most have

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*One of whom, Mr. O. G. Whipple, has been, of late, suddenly taken away in the days of early vigor and promise.
wisely gone into the country, and, as business is, we stand better for it to-day. We are better without an idle population. Some, on the approach of cold weather, have again returned to us, but many remain away, and not a few that never should have come to the city, for they do not know how to meet its expenses or to resist its temptations. This is another good result of the beneficent workings of Providence through hard times. Another is that,—while those with comforts and those with wealth of all classes and communions unitedly give of their sympathy and substance to the needy, and the needy all, without consideration of name, or any outward condition, freely receive what their most urgent necessities require,—something is done towards breaking down the partition walls that separate the brethren of one Lord. Other good effects of the severe dealing of the winter with us, as for instance, the check upon dissipation and extravagance, and the instruction in economy and foresight, I pass by.

Reviewing a season of unusual suffering, the following thoughts force themselves upon our attention. At such a time we cannot be so particular in our adherence to rules, we must make more exceptions; but, at the same time, we must guard ourselves lest we fall from our principles into weakness, and forget what true allegiance to highest good requires. The first of the season, it becomes us to avoid encouraging begging, when there are many who are trying to see if they cannot get a subsistence by that degrading practice,—to avoid encouraging the beggar, into mid-winter, and then forsaking him—like in cruelty to making a man a drunkard and then refusing him drink. It becomes us to guard carefully against
imposition, for the impostor thinks this is the time to escape scrutiny. We must be on our guard against those who call for help merely because so many others do and get it, thinking they may as well have it as others, and they can lay up more money, or indulge more freely their appetites and love of dress. In cases where we look carefully and see fit to give of our bounty, it is necessary to bridle powerful feelings that we do not give too generously, raising too large expectations and inducing a freer living than can be creditably sustained; and that we do not give articles of luxury because we would not like to be without them and they are the most easily given,—weaning hereby from the simple, substantial elements of subsistence, creating wants that cannot be honestly and independently met, and infusing the foolish idea that one is poor so long as he has not the abundance of the rich. One is not poor who has the necessaries of life. These given, his poverty is cared for. If more is well, let that be left to be supplied by exertions when there is opportunity—except in very few cases. Where there is much suffering and the disbursement of alms is confided to the experience and principles of public and private organizations, it is deserving of remembrance, that there is a nobler mission, a higher kindness to the poor than the supply of physical wants. It is to give sympathy and advice, to bring to reflection on the past, to counsel for the future, to enlighten on all subjects, to have a care for neglected children and see that they are improving opportunities of knowledge and salvation. This is most valuable philanthropy—aiding to dry up the sources of poverty and wretchedness, and to prevent the fall into degradation and ruin.
After seeing that the poor are warmed and filled, after visiting the fatherless and widow in their affliction, desirous of being useful to the poor, the young have a large claim upon our attention. There are small children in a situation worse than orphans, alarming us by their precocity in vice, who only need a new home, and a good home, and a home distant from the present one, to leave their wickedness and grow up in virtue. A lady of this city, about eighteen months since, took a little swearing, lying, insolent wanderer of ten years of age out of the streets, spoke kind words to him, fed him well, brought him to reflection, got his affection and confidence, and found a place for him, some two hundred miles from the city, with a good farmer. Now the farmer writes that he is a very smart and excellent boy, and if he only will stay with him until he is of age, he shall be started by him well in life as an own son. The boy is now anxious for a younger brother that he may be got from his mother, snatched from ruin and be happy. He feels much concerned also for his mother. Who knows but he may one day return to lay his head again on the bosom that nursed him, and breathe into it a new life? One act of good is often the parent of many in others and in ourselves. The same lady is now engaged in finding homes for three other children on the brink of ruin. She judges rightly that the distant country is the best place for such. Would that the farms of mountainous districts, or the western prairies, had one third of the children of the city.

The young, among the poor especially, between the ages of twelve and eighteen, are demanding our anxious consideration. It is now a settled state of
things that children leave school about twelve years of age, leave the Sunday school about twelve, begin to earn their living, help support their parents, and take themselves into their own hands before they are much more than half, and sometimes not half through their minority, and before the parent's duty is half done. Occasionally, the child is more of a man than the parent, and good comes of leaving school. Sometimes, in cases of misfortune, sickness and death, it is necessary. Frequently, it is very injurious to the child. Generally, for a child to be set afloat from the restraints and admonitions of the school and church at this early age, and be left to the currents of life, before the rudder is fairly in the boat, to be borne any where, must be full of danger, and is loss. Boys take up the common pernicious habits about them, and girls are easily captive led. The bitterest fruits of this are to be seen in not a few young men, disciples of the prince of darkness. Hence came the young men, early in the last fall, swarming in our streets boldly in the daytime, inflamed with the draughts of intoxication, and attended with low girls. Some were from other cities, some trained up in our midst. These are they who prey on youthful innocence and beauty, are snakes and tigers in poor families—poisoning and tearing them to pieces. Of beauty they make a net, and drag to real ruin from among the unsuspecting and unshielded, a number that scarcely one mind, not fallen, will believe. We may say that the Police have a duty to do, undone. Granted, and allow the Police still to say, there are undreamed of difficulties in the way of the detection and punishment of crime, and say, as they do, that moral evil has a remedy farther back
than their power, with parents and the customs and sentiments of society. Who, among us, would not feel an interest, as in the body, more in the spirit, an interest in having the weak and unguarded protected, and chastity vindicated? Whosoever would, let him have an eye to the cheap public dances, held in more than one hall in the city, the last winter, open to all attended and unattended females free, and where the most corrupt and corrupting of the degraded mingled with others, and in connection therewith, to my personal knowledge, Satan planted arrows in the bosoms of some of our fairest sons and daughters, and sent them home with daggers for the bosoms of their parents and poisoned daggers for the bosoms of brothers and sisters! Toward the measures and influences opposing immorality let our hearts leap with livelier interest and ten times the impelling power.

As affecting the condition of the young and of the poor generally, and of those destined to be poor, there is no subject, I say it, without any wavering of conviction, with no diminished, but an increased earnestness, there is no subject that has larger claims upon the thoughts and feelings, the self-denial and prayers of every one who would benefit the poor, than that of the use of intoxicating liquors. This is the ravaging sin of the city. If there is another chief sin, less known but deadly, it takes its first start from this sin and is goaded on to its indiscretion, folly, madness, heartless arts and crimes by it. Without the first, the second would not have more than half an existence. The community, severely taxed by the free sale of intoxicating drinks, alarmed by the crime and poverty and wide-spread ruin it caused, as proved no where more strikingly
than in Lowell, and awakened to responsibility with regard to brother man,—called for a law prohibiting the sale, with severe penalties and severer still—except at authorized agencies for needful purposes. The law last enacted was calculated to accomplish vast good, if carried out. The law has been in existence one year. It has not been fairly tested. It has been violently opposed by men who get their gains by it. Without their opposition there would have been little from other sources. This has been most actively working from Boston into our principal cities that profit may continue, and not that rights should be better secured. It is not true that there has been more drinking of intoxicating liquors in Lowell, the last year, than ever, as has been asserted, although the attempt has been made, to make it appear, and, worse, to make it a fact, that the law might seem to be powerless. Who that looks singly to his own good and the good of his kind, does not, without any fanaticism,—down deep, at the very bottom of his heart, fervently wish that the law could be thoroughly efficient in its aims, and whether it be for the benefit of trade or not, that men, women and children, might be saved from rushing on to ruin. It has been well said by a distinguished Minister to the Poor, in a late report, "were the greatness of the evil appreciated, the press," aye the press, "and the pulpit would be roused to a vehement and unanimous protest, and every mind and heart that loves its country and its race would bend its energies against this dark, debasing and all devouring vice." While I do not hold that law is our highest and securest dependence, the greatest objection to the present law, I apprehend is, that it has the "bull
by the horns.” The shrewdest and most spiritual insight will, I think, find in it vastly more right, reason, strong, practical sense, righteous will and of the revealed spirit that we may and should be of, than is to be found in the opposition. I beg you, brethren, take counsel of these, and weigh well your position. "Prove all things, hold fast that which is good."

In this connection, I cannot but take notice of what seems to me to be a very pernicious doctrine, which has been lately set forth in high quarters with much plausibility and power of language, that the whole stress of saving endeavor in society should be placed on principles and spiritual measures within, letting law alone. This indicates a very narrow and speculative view of human nature and human progress. It is a blind hope. It is a cheat on self. It is a letting of many fall, a playing into the hands of the devils of society. While seeking to work from within outwardly, we must at the same time work on temptations without, that the weak — and who is not — may not fall, and that more may be within the reach of high principles and measures. While we are planting, many are sowing tares. While we are helping up, others are helping many down, by base arts and measures, bold too, as the day, which can be checked; and by institutions of immorality, which if the law and the public voice would overturn, hundreds in our midst would lead an innocent, a respectable, a virtuous, if not a Christian life, within the power of good words and influences — hundreds, now utterly worldly, vicious, sensual, corrupting — far beyond the probable reach of our love and prayers. The law has often done what otherwise could not have been done, within an age or ages.
In the last report, public attention was called to the fact that by the removal of paupers to the State Alms House at Tewksbury, the Alms House of this city was losing its distinctive character and fast becoming a Penitentiary; hereby poverty was brought into deeper disgrace, injustice was done to the poor, and the public provision for the destitute was in fact rendered less and less available. This was considered too strong a statement. Let facts speak. December 25th, 1854, the number of paupers was fifteen, the number of criminals, twenty-three. On December 25th, 1855, the number of adult paupers was thirteen; the number of adult criminals, twenty-one. The number of the children of paupers was nine; the number of children, criminals, twenty-one. With the Alms House known to be and called a criminal institution, especially with no separation of the poor from felons, the poor will suffer rather than go there, and reason and mercy forbid our urging them to go. It is hardly too much to say that we have in fact no Alms House for any decent American poor. In relation to the subject of the stigma so wrongfully attached to poverty by the introduction of criminals into the House set apart for the Poor, the Mayor of Newburyport spoke decided words in his Inaugural Address to the Government of that city, last year. The last report of the Boston Society for the Prevention of Pauperism speaks strongly against the herding together of the humble and virtuous poor of all ages, and especially the children, with drunkards, vagabonds and night walkers, as utterly disgraceful to the city. No one can fail to respond to the declaration that "means should be speedily and vigorously taken to abate this crying shame" every where.
In the last report, testimony was borne to the excellent effect of the employment of an officer by the Municipal Government, to see that truants and absentees attended the day schools. A more important measure has not for a long time emanated from the City Fathers. Statistics proved the admirable wisdom of the plan. The teachers of the schools were warm in praise of its workings. The Government afterward thought that the duties of this office might, at a saving of expense, and with increased success, be divided among a newly-created Day Police. The effect of this dividing responsibility and making it only one of other responsibilities has been what was easily foreseen—an attention to truancy not half so efficient, not so interested, uniform, persistent, or paternal, as under the one man just fitted for the office. If permitted to make a suggestion, it would be that the employment of a Truant Officer, to be aided by the eyes of the Day Police, and by the hands when necessary, might best accomplish the object in view. Statistics of this year cannot be compared with the statistics of the past year, for they have not been kept, but the difference is well understood.

In the last report, too, there was reference to a very important movement of the citizens, the establishment of a Five Cent Savings Bank, for the especial pecuniary and moral benefit of those who could make only small savings, and of those who were just beginning life amid many temptations to spend money foolishly and injuriously. Its successful operation, according to its design, as shown by the statistics of the first financial year, entitles it to the congratulations and encouragement of the philanthropic and of the community gen-
erally. The statistics of the Bank classified furnish food for agreeable and profitable thought. The number of Depositors, the first year, was - - - - 1723. The number of the age of one year and under was 22. The number between the ages of one year and five, 179. " " between the ages of five and ten, - 359. " " between ten and sixteen, - - - 324. " " between sixteen and twenty-one, - 79. Making under 15 years, 884; under 21 years of age, 963; leaving over 21 years, 860. Of the 860 adult depositors, 180 were operatives; 75 house keepers; 65 farmers; 50 machinists; the remainder laborers, domestics, watchmen, seamstresses, lumberers, washerwomen, etc.

The number of deposits in the sum of five cents, was - - - - - - - 44 Number of depositors over five and not over twenty-five cents, - - - - - 348 " over twenty-five and not over fifty cents, 199 " over fifty and not over one dollar, - 74 " over one dollar and not over five dollars, 412

1077

Facts prove that the Bank was needed, and that it occupies a position in the scale of Banks second to none in importance.

From a consideration of the physical and moral condition of the poor, and of some of the public measures and institutions in their relation to this condition, according to the panorama of the year just gone, I pass to the Head-Quarters of the Mission on Middlesex street. Most of the operations of philanthropy there, have been so often described, are so fixed,
definite, and well understood, that however important, and none are more important than some, mere reference to many of them is deemed sufficient. The ministrations of the church, though religion and charity go as one all through the streets and lanes of the city, have been steadily performed to the usual congregation, but it is believed with more than usual effect, owing in a great measure to a regular course of Biblical biography, with reflections upon life as it now is and should be. The Sunday School has had a larger average attendance than for three years past. The Bible Class has been well attended and greatly valued with the uniform and excellent teaching so long enjoyed. The Adult, Miscellaneous Juvenile, and Sunday School Libraries, have been renewed and enlarged, starting up a new interest in reading. In increasing the Libraries, reference has been made more to the quality and fitness of the books than to numbers. A Librarian has been appointed, who has the three Libraries in charge. The number of books at present is, in the Sunday School Library 250 volumes, in the Juvenile Library 318, in the Adult Library 210. Church meetings and Wednesday evening meetings of conference and prayer have been regularly held. The Christmas Services and Festival are regarded with increasing favor, and the occasion is a very happy one; spiritual and temporal gifts of good will making it fully radiant of joy. The children have been assembled occasionally on winter evenings, for social improvement, when they have always received some lessons of instruction in every day morality. These assemblings are great regulators of dispositions and manners, soften, bring out thought and good feeling, and teach a pure enjoyment one
with another. They have proved powerful agents in moulding aright. The last year, we have introduced the plan of the parents coming in with the children. The Sewing School was kept, as usual, four months in the winter season, and was attended by the obvious good effects to be expected.

The Free Evening Schools have been continued with increased favor and success. Proofs of their great utility have abounded this last year. Assurances of their good effects have come in from every quarter. The Middlesex Street School, established in 1845, commenced Nov. 6th, and kept four months as heretofore. The whole number of scholars registered, after deducting some who only attended a few nights, was 516. The number in the male department was 190, in the female 326. The number between the ages of eighteen and thirty was 176; over thirty, 6; between fourteen and eighteen, 334. As far as ascertained, the number of Americans was 132, Irish 288, English 26, Scotch 14, French 12, Germans 1, Norwegians 1, Armenians 1, Chinese 1. There were employed in the Mills 383, in other occupations 133. The number of teachers was 33; ladies 23, gentlemen 11. H. Wood was Superintendent of the male department, W. F. Salmon Assistant Superintendent. Mrs. Wood superintended the female department, with Mrs. Rebecca Dana Bartlett, Assistant Superintendent. Benjamin Walker was Writing Master, a favor received for a number of years. Miss Abby A. Bridge was Clerk, having filled the office with unwavering fidelity for ten years.* The names

* Beside these, the teachers were, Rufus Hart (for several years a scholar,) Charles H. Salmon, James G. Buttrick, Edward Payson Osgood (formerly a scholar for years,) William Cleworth, John S. Sherman, George H. Bartlett, Mrs. Snow, Martha B. Snow, Mary Huntington, Mrs. Trott, Ellen Trott, Mary F. Folsom, Catharine Folsom, Ellen A. Bridge, Philena Mixer, Susan Fuller, Agnes Gillis, Myra P. Child, Julia A. Sleeper, Fanny Read, Mary F. Dana, Sarah J. Gilman, Margaret E. Curtis, Mrs. Fanny S. Howe, Mrs. Sarah Smith, etc.
of the teachers are given because the public should know to whom they are indebted for self-denying labors voluntarily undertaken to enlighten the ignorant, whose ignorance is, in general, personally felt to be a weight, a disadvantage and a disgrace, seemingly unable to find its own way to the light. Should any not hold the teacher in honor for their works' sake, I would assure the teachers that there are many benefitted by their good will, who do, and will ever, remember them with deep respect and affection. Better than honor is this tribute of humble hearts. The presence of the teachers is worthy of note. Five were not absent one night, eight were only two nights.* This School was distinguished, the last year, for the constant devotedness of the teachers, for the considerable increase, steady attendance and faithful attention of adults, and especially for the improvement in the female department in personal appearance and manners, most noticeable in those who have been pupils for a succession of years, so striking as to be remarked upon by the teachers almost every night. The school required an extension of accommodations, and it now occupies the three stories of the Chapel building. The attendance of the school a single evening reached 300, and for two months, November and December, did not fall below 200. Severe cold and snow storms affected the attendance but little. The order of this large gathering was such that the services of a night police were dispensed with for the first time.

The Suffolk Street School, enjoying ample and con-

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* One teacher, an advanced Mathematician, took his first lessons in Arithmetic of an old shoemaker in his shop, evenings, now is proving generously his gratitude by instructing adults with unbroken attendance, and the last Summer went every week to the houses of two scholars to help them to learn Arithmetic, so that they might carry on business by themselves.
venient accommodations, was opened for the third time, in December. Owing to the situation and nature of the school, and the comparatively short period since its organization, neither the same results as in the Middlesex Street School have yet been attained, neither the same fulness and exactness of statistics. The school is, however, steadily advancing in attendance, attention, order, truthfulness, respect, appearance and real learning. A considerable number, the last winter, were refused admittance on account of age. Fifty were dismissed from the school for not repressing the prevalent and almost irrepressible inclination in the minds of the youth of a certain nation, to mingle fun with study. The whole number of scholars was 502. Between the ages of eighteen and twenty, about 100. The number of Irish about 400. More than 300 were from the Mills. The attendance and improvement was much beyond that of previous years. The regular teachers were sixteen in number. H. Wood superintended the male department; Miss Elizabeth T. Wright, the female. Her great interest and entire devotedness, subsequent to the arduous labors of the day in the High School, and continued year after year, entitle her to the highest consideration. There was scarcely an absence among the teachers* generally, during the winter. It is worthy of record, that on the night of the heavy rain of the winter, when the streets were flooded with water and in many places were nearly impassable, and when not a male teacher, beside the Superintendant, was present, there were 76 scholars in attendance.

*The teachers not mentioned, were Hazen Elliot, Edward C. Reed, William P. Wright, Jerome B. Melvin, Samuel H. Folsom, Samuel A. Chase; Nancy J. Abrahams, Adelia Gates, Frances Augusta Woodman, Martha E. Woodman, Helen L. Lovejoy, Mary Johnson, Martha Rumney, Emeline Stiles, etc.
and most of the female teachers! The school on the north side of the river was suspended, this winter. As soon as there shall be less pressure of the poor on the time of the Superintendent of the Schools, and a suitable hall can be obtained in a central location, it is proposed to revive a third school.

The two branches of the School, the past year, exhibited a number exceeding that of the three branches, the previous year. The whole number of scholars exceeded 1000: male scholars 440; female, 576. The number of Americans was one fourth, of Irish two-thirds. Two-thirds of the whole number were from the Mills. The remainder, except two, were engaged in thirty-three other occupations and trades. The usual reward of a privilege in the City Library was assigned to twenty-four scholars, over sixteen years of age, who distinguished themselves by their attendance and improvement. The number of teachers was fifty, every one of whom gave their services. The City Government readily extended to the School the aid of $500.

This school was the third school of the kind established in New England. It is at present the largest in size. There are now in our cities and principal towns twenty schools, of which six in Boston contained last winter, 1863 scholars. The whole number of scholars in the New England schools was about 5000. From the statistics of the several schools obtained, it appears that the expenses of all the large schools are from one to two dollars per head. The expense of the Lowell school is only about fifty cents per head. This may profitably be increased, with a continuance of
economical management, in the multiplication and extension of advantages. It would be a pleasure to communicate more fully the statistics of other schools, but regard must be had to room and patience.

Do these schools accomplish anything, or much? The answer is, much, where carried on with even zeal and perseverance, in places abounding with ignorant population. It cannot be otherwise. We find here that every year adds more largely to the pile of testimony in favor of their effects. The proofs are now all around us. Some are not profited but little, as in all schools, but most are not a little benefited, and not a few wonderfully. Be assured that such great numbers, with only a notice that the doors are open, would not crowd in and continue to come to the school, after the fatigues of daily toil, foregoing rest and pleasures, crowding in more and more every year, unless there was some real advantage seen to be obtained, and obtained. Scholars would hardly come from Ayer's New City and Pawtucket Falls, without a recompense. A mother would hardly be willing to hurry a large family to bed, and then to walk a mile facing storm and cold, for nothing. A large number over sixteen years of age, learned to read and write, the last winter. While writing this sentence, a case is reported to me, not a rare one. An adult, a year since, took her first lessons in reading, and this season comes to the school a fluent reader, having, after work nearly every night for eight months, prosecuted her intent, and now asks that she may learn to write. The Lowell Savings Bank and the City Institution for Savings have proffered testimony to the utility of the school, exhibited on their books the past year, in the number signing well their
names who never signed them before. On one Corporation, where especial pains have been taken to induce the ignorant operatives to attend the school, the number who could not write their names has been reduced, in three years, from 300 to about 30!

There is need of these schools being extended, and of efforts among the mills and all over the city, to persuade the unlearned to occupy the room provided. We have only passed the infancy of this enterprise. Statistics procured from the mills show great ignorance among us.

**EXHIBIT OF THE NUMBER OF OPERATIVES IN THE MILLS WHO DID NOT WRITE THEIR NAMES IN NOV. 1855.**

<table>
<thead>
<tr>
<th>Corporations</th>
<th>M.</th>
<th>F.</th>
<th>T.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merrimack</td>
<td>39</td>
<td>109</td>
<td>148</td>
</tr>
<tr>
<td>Merrimack Print Works</td>
<td>69</td>
<td>69</td>
<td></td>
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<tr>
<td>Hamilton</td>
<td>2</td>
<td>31</td>
<td>33</td>
</tr>
<tr>
<td>Hamilton Print Works</td>
<td>43</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>Appleton</td>
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<tr>
<td>Blechery</td>
<td>53</td>
<td>53</td>
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<tr>
<td>Middlesex</td>
<td>79</td>
<td>27</td>
<td>106</td>
</tr>
<tr>
<td>Lowell</td>
<td>71</td>
<td>261</td>
<td>332</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>25</td>
<td>350</td>
<td>375</td>
</tr>
<tr>
<td>Prescott</td>
<td>20</td>
<td>150</td>
<td>170</td>
</tr>
<tr>
<td>Boot</td>
<td>49</td>
<td>328</td>
<td>377</td>
</tr>
<tr>
<td>Lowell Machine Shop</td>
<td>55</td>
<td>55</td>
<td></td>
</tr>
</tbody>
</table>

In most of the answers to inquiries at the Mills, it was stated that the number given could not write their names. In two or three instances, it was mentioned that it was probable that several of the number were "being very indifferent and slow writers did not choose to attempt" to sign their names on the pay roll.

At the Merrimack Print Works, Blechery, and Middlesex Mills, all not writing their names are reported to be foreigners. At the other Mills, nearly all, or most. But foreigners are the most fixed portion of our population, and are, and are 592,2095,2687 likely to be, the main dependence of our Mills for labor. It is most important that they be enlightened and improved. They have shown themselves capable of it, well rewarding pains. So much so, that not a few are hardly to be distinguished from the native population. Beside these 2500, who do not write, there are as many more, certainly, and very many from remote districts of thinly populated States, who are but little removed from this most ignorant condition. As both these classes are now willing to work together, so they are to study together. And why should not the opportunity be afforded of all joining hand in hand for intellectual and moral elevation?

The Statistics just given are drawn from the Mills, but the other large and small manufacturing establish-

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*Homer Bartlett, Esq., John Clark, Esq., and others, have in past years given to the public written testimony, with facts from records of the Mills, that those ignorant and unable to write their names are the least profitable to their employers, receive the lowest wages, and are the most turbulent and untractable.
ments of the city, in general, and occupations furnishing employment to large numbers of hands, would exhibit proportionate ignorance, and strengthen the appeals upon our sympathies and sense of duty. The times are not those of the Fathers. New circumstances make new demands.

The schools should be liberally encouraged, more liberally supplied, and extended. We look to the source whence has seemed to come with propriety and wisdom, aid, which for several years has not been asked in vain, within the bounds of want. A difficulty has crossed our path, we see no other, in the late amendment of the Constitution relative to schools, which is, "that all moneys raised by taxation in the towns and cities, for the support of public schools, and all moneys which may be appropriated by the State for the support of common schools, shall be applied to, and expended in, no other schools than those which are conducted according to law, under the order and superintendence of the authorities of the town or city in which the money is to be expended; and such money shall never be appropriated to any religious sect, for the maintenance exclusively of its own schools." It is believed that this amendment was not intended to prevent appropriations by cities to adult Evening Schools, expressly authorized by the Legislature of 1847. It is believed that the school here has been so far submitted to a Sub-Committee superintendence of the School Committee; that the money set apart for its expenditures is to be so drawn; that the school is so entirely unsectarian, and broadly open, that the decided and determined vote of nearly every member of the City Government, appropriating $500 to the
schools, will be triumphant over the unfriendly injunction on its payment. It is believed that in some form a legal appropriation can be made by the city. Should aid from this source fail us, we are fully persuaded that the Manufacturing Corporations of the city, who have always been ready to encourage every good measure, certainly calculated to upraise the operatives, will not hesitate to help uphold and multiply these schools. No other way is seen by which they can be maintained, until the city should make them a branch of the school system. It is to be hoped, that, profiting by the experience of some other cities, this city will not undertake the entire management of them, and responsibility with regard to them, until prepared to adopt them in full, to make liberal provision for teachers and every reasonable want, and make them as thoroughly and widely useful as possible. In this spirit have they been started and conducted in the city of New York. There, great credit is due to the Board of Education. In 1847, six schools were established. Last year, (1854,) there were in operation twenty-seven schools, seventeen for males, and ten for females. The number of scholars registered in 1847 was 3224; in 1854, 12,012, 8654 males, 3358 females. There are now two terms a year, from Oct. 1st. to Christmas, twelve weeks; from about Jan. 9th to March, seven weeks. The schools keep five evenings a week. The attendance is fast becoming what it should be. From common branches the scholars are ascending to the higher. Lectures, oratory, composition, debates, conversations, etc. are reported as giving increased life and efficiency to the schools. The Executive Committee on Evening Schools, in their Report, congratulate the
Board of Education "upon the great success of the Evening School system, for it is coming to take rank among our most important means of popular instruction." They say, "contrast the well-lighted class room with its appropriate furniture and text books, with its scores of busy learners, all striving to redeem the time, and improve their opportunities, with the firesides of many of them, where there is nothing to aid, but everything to retard, any progress in mental improvement. Thousands have earnestly engaged in the wholesome moral atmosphere of the schools. The philanthropist, economist, and the earnest and true man every where, cannot fail to read in this fact something auspicious of a hopeful condition of the masses. There is evidence of the enlightened policy of the Board, and of the fitness of these schools for the classes they are to benefit. That vast good has been done is known beyond a doubt, and affords data to estimate the aggregate power of our Evening Schools."

Reflection and experience have deeply convinced me of the great importance of indirect means, to prevent poverty and sin, to quicken, raise, and purify, to make individuals a blessing to others rather than a curse. I have a long time revolved in my mind a plan, which the more it is turned over commends itself, as meeting a want of the times, as filling a vacuum, which ought not to remain unfilled, affecting the condition of a period of life most important, with the most difficulty controlled, and awakening our anxious solicitude. I refer to a plan for a Library of miscellaneous juvenile literature, suitable for youth, between the ages of twelve and twenty-one, and now generally not accessible to the mass of young people. Our Sunday School
Libraries are, with rare exceptions, true to their names, properly and wisely, I think, exclusively religious. Any other books for children than those belonging to them rarely enter, except as gifts to the interesting circle within the family circle, under sixteen. Of these religious books, those over sixteen are deprived the use, not being members of the Sunday School. Their desires and tastes, too, are enlarging. Their only resort is the City Library. This contains books selected for adults. Very few are placed on the shelves expressly for the young. These few are not known by their titles, and are mingled with the rest. The result is, that a small number of our youth, limited to the most intelligent families, take books for themselves from the Adult Library. The books are looked upon as above them, and are above them. Attempts to read them frequently end in listlessness and discouragement. The reading is abandoned for other questionable habits. Other places than the fireside, and other pleasures than those of an intelligent home, are sought to pass away time. Now it is proposed to select from adult literature the most simple and suitable books for young minds and beginners in reading, and to add to these from the great body of juvenile literature, the best tales, travels, history, biography, etc. etc. and lay these treasures at the feet of the young of our city, so that they have only to take up and use what will be interesting, pure, profitable, enlarging the mind, forming the taste, and fitting for a higher and more useful life. A free Juvenile Library of secular literature, standing out by itself as such, is the great want in the series of Libraries,—among us, certainly. Could it once be guaranteed by benevolent hearts, established,
it would be an anomaly if readers should be wanting, and very strange, if it should not rise before the children a monument to the wisdom of the fathers.

It only remains to me to give a general account of the moneys that have passed through my hands, the past year. The financial year of our charity closed with Oct. 1st. The receipts of the year were $1653 49. Deducting $500 received from the city for the Evening Schools, the sum remaining for charitable purposes was $1153 49. Of this sum, about $400 were raised by Dr. Dalton, about $450 were the net proceeds of the Promenade Concert, $25 were from the Female Temperance Society, $25 from H. Howard in wood, $40 from Christmas contributors, $83,83 from a collection in the South Congregational Society, $25,23 from a collection in the Lee Street Church, $4,34 from the Sunday School of the South Congregational Society, $8,25 from a collection in a store, $7,50 from the Board of Aldermen, the Auctioneers’ Licenses for a year, etc. etc. The expenditures were $1142 08, leaving in the Treasury $11,41. The principal expenditures were for wood, food, and clothing. Beside the purchase of clothing, gifts of the same were distributed among the poor, equal in value to more than a thousand dollars. The accounts have been regularly examined, and a certificate to that effect is appended.*

In behalf of the poor, and personally, I would

*The undersigned, a Committee of the Directors of the Lowell Missionary Society, appointed to examine the accounts of the Rev. Horatio Wood, for the year ending Sept. 30th, 1855, have attended to that duty, and found the accounts correctly cast and properly vouched; the receipts for the year being $1653 49, and the expenditures amounting to the same sum, including $11,41 left in the hands of the Treasurer.

ISAAC HINCKLEY,
HAPGOOD WRIGHT,
WILLIAM G. WISE.

Nov. 15th, 1855.
express deep gratitude to many earnest friends, and the citizens generally, for the ready liberality manifested toward the needy during the last year, which has severely tried them. It is a matter for congratulation, that we were enabled to withstand the call, the last winter, for the establishment of Soup Houses, a questionable, and after trial, everywhere, a questioned mode of relief. I would also express warm thanks for the confidence reposed in me, and the forbearance toward me in the discharge of duties, become so numerous with the growth of the institution as to really require an assistant for their proper performance.

I appeal again to your philanthropy, for the poor, shivering and shoeless, pale and hungry, now knock earnestly at the door of your hearts. The early winter was mild, the snow held itself back, there was more than usual employment for a diminished population of poor, but now the winter has come in its severity, the snow has descended covering the chips, many kinds of out-door labor have ceased and in-door labor is lessened, prices of necessaries are very high, credit is at zero, and February and March, the hardest months for the poor, are to come. I am persuaded that you will open your hearts, and keep them open and glowing with kind considerations, until there is necessity no longer. It is a happiness that I can ever appeal with confidence to the benevolence of this community,—a benevolence, not abounding and then no more to be found, but in warm and melting existence under all the icebergs of parties and distinctions, rising in the winter of want to an open, encircling sea of charity. On that sea I delight to sail in contemplation. In that sea I delight to bathe myself, rising refreshed and
vigorous for a work arduous, but amply rewarding us all. Respectfully submitted.

Dec. 31, 1855. HORATIO WOOD.
OFFICERS OF THE LOWELL MISSIONARY SOCIETY,
FOR 1855–6.

DIRECTORS.

ISAAC HINCKLEY, President.
Rev. THEODORE TEBBETS,
Rev. AUGUSTUS WOODBURY,
JOHN A. KNOWLES,
JOHN NESMITH,
WILLIAM LAMSON, Jr.,
MOSES G. HOWE,
WILLIAM G. WISE, Treasurer.
HAPGOOD WRIGHT, Secretary.

MATTHIAS PARKHURST, Collector.

The Office, at the Chapel, is open every day, from 8 to 9 o'clock, and from 4 to 5 o'clock—except in the month of August.
TWELFTH ANNUAL REPORT
OF THE
Minister at Large in Lowell.
THE

TWELFTH ANNUAL REPORT

OF THE

Minister at Large in Lowell

TO THE

LOWELL MISSIONARY SOCIETY.

LOWELL:
COURIER STEAM PRESS, 27 CENTRAL STREET,
1857.
1857 Jan 28
shift of the Andes
REPORT.

The Twelfth Annual Report is presented to the Missionary Society; but, like all the reports, is intended for the citizens generally, and for all humane hearts interested in the amelioration of the condition of their kind. Interest toward us is bounded by no lines, and for this, if from no loftier consideration, our bosom is opened to all.

I am devoutly thankful that I was called to begin here, and have been enabled to carry on, this broad and expansive work of mercy to this day. No one can regret, I think, a single effort made, any sympathy given, any encouragement extended, any self-denial exercised, any prayer offered, that this institution might have an infancy and growth. All along the path has been solid satisfaction—good seed, under the good providence of God, has come to good fruit. I wish to bear willing testimony now, and always, that the coöperation of those who have pledged themselves to me, and of very many others, has ever been ready, springing to aid when emergency called, and thus proving the fidelity and depth of the movement in the heart. If unitedly we may have done much, let our union allow of but one regret that we have done no

* All the reports have been published upon delivery except the third, which, the last year, has been printed with the entire assent of the Directors, to answer calls for complete sets for binding. It is ready for delivery to any who may seek for it.
more, and cherish a single hope that we may do, ever, more in the time to come.

In our city, the last winter, there was much less severe suffering than in the winter previous. There had been a diminution of unoccupied population, seeking employment on farms. Many had emigrated to the West, leaving chances here for others ready to take them. Frequent and abundant snows made great call for labor among those who had nothing to do. We expended one fourth less than in the winter before. One drawback to a time of unusual ease among our poor was, the very high prices of food of all kinds. Another was, the increased sale of intoxicating liquors, reducing to beggary, emboldening to live on charity, and making clamorous for money. There have been many applications during the year for only twenty-five, or twelve and a-half, or six and a-quarter cents, to pay for lodging, which, being interpreted, means pay for one or more drams.

Among those who importune aid at the doors, there are some who, to induce favor, use my name without any authority, and represent that I help them all that I can, but have so many on my hands that I am obliged to send them to others. This must be understood as a ruse. To send to private individuals without liberty and a direct word is not our method. Not subjects for our aid, we only send them to other established sources of charity for consideration there. Once or twice, or a few times, when in great strait, I may have helped them until I could ascertain the history, or trace out by observation the habits of life. Never may it be understood that I endorse any one
as a beggar, or say to the public, because I have helped or do help, therefore it is safe to give and let every one give of his abundance. The more correct supposition is, that I am doing or seeing done about all that in my judgment ought to be done. For want of a distinct understanding on this point, every year furnishes instances of great capital made, and a whole base living secured, by this wicked art. This last year, one smart woman in particular, a stranger here, in the way detailed, has begged and obtained, I know not from how many, food and money as much as wanted. Provided for without exertion, at call, she has been at liberty to act out freely her wicked self. She has poured down the maddening liquid, got drunk, fought in the streets, beat her children at home, driven one boy to the House of Reformation, one girl into an Ann street cellar, and kept the little ones in terror and almost bare of clothes,—very likely and capable children too, the whole of them! At intervals of madness, she would call on the tender-hearted, with a very plausible story, enlist the sympathies, appear very well, and overcome the sensibilities by an appeal to so many dependent on a poor widow. Of her ability she prevailed, at one time, and overwhelmed her benefactors with thanks, At another time, seen through and repulsed, she would curse the hand that fed her.* The children are scattered. The mother is now on

* It appears that beggars have their rules as well as others. We should understand them. One of the Saturday night beggars and Sunday drinkers said at our office, when on the eve of the Sabbath, he was refused only a pittance in money, after a deal of encomium "on my good name,"—said plumply, "I make it my rule, where one gives to bless, where one refuses to curse." And then he cursed me in no measured terms.
sentence at the Poor Farm. The strong and capable woman, at one time made decently comfortable by us, her family all gathered pleasantly around her, and every opportunity of improvement offered, fell because of rum indeed, but more rapidly and surely, because of her success in begging. And many, startled at their agency in the downfall, have confessed that they should not have helped her, had they not known that I had done it! I am sorry, but feel bound to add, that but for this, her reformation at one time might have been effected, at least for a season. In this connection it may be well to state that there is a tendency in many poor to lean, which tendency should be watched and resisted. There is too a disposition on the part of those who have abundance to open the hand too freely, in most cases; especially where there is a case of great destitution reported extensively, or where it is not supposed to be known. Each charitable person gives as if the only one giving, when there may be from ten to twenty contributing to swell the spring of supply, which is carefully concealed from the knowledge.

There were more beggars the last winter in the streets, than for two or three winters previous. One reason was found in the recent establishment of the State Alms Houses. There has been a great reluctance to going to them, with many for whom the provision was made. The city being under no obligation to provide for them, they have preferred to take their chances in the streets; not because to abide there for a season is so degrading. And often it is not because of the distance from "church," or from
the priest; for in extreme poverty, neither the one or the other are recognized as a friend in distress, but the alienated affection acknowledges the Protestant church and its worshippers as the "friends in deed, because the friends in need." It is in general a prevailing, indefinite, unfounded dread, awakened by the hard dealings of the charity of Government in the old country. Besides, there is often a feeling which says, "I came here to work and am able to work, all I want is work. Show me the way of getting it. I shall soon have it, and I had rather live on next to nothing, than settle down in a poor house." This spirit, conjoined to good habits, is in the highest degree creditable, and disposes all our hearts, in the most suitable way practicable, without great expense, to prevent the necessity of their becoming a public charge, and the danger of their losing their readiness to use their energies in the struggle of life. Different is it, when we find an objection to the Alms House in laziness, which can indulge itself more to the mind out of the House than in it; when the gratification of the lowest appetites and lusts predominate, and will not be restrained and shut away from its opportunities,—preferring misery with indulgence, to comfort with restraint. Another reason why there were more beggars at our doors the last winter, was to be found in the multiplication of low, drinking, gambling shops, fast increasing the number of poor, fast dragging the poor down into utter destitution and wretchedness, and sending them and their children starving and naked about the streets. If the means whereby vice thrives were cut off, the number of stroll-
ing paupers would be at once diminished, and the number that remained, if necessarily, almost or quite dependent, would more readily avail themselves of the public provision for the needy. And I would add, if we would not encourage begging, and with it vice, or more, vice and its consequent, begging, by our habits and sentiments, the community would be saved many trying importunities at the doors, of which there is no need, and which the most intelligent and ready system of charity now fails, uniformly or entirely, to prevent.

It is a matter of deep regret that while there are so many intelligent and considerate, and, at the same time, truly merciful persons, that will not give at the doors, there are not more still whose eyes are open to the wisdom of the public and private arrangements for the poor; arrangements, not intended to prevent personal action in certain known cases, and especially of charity, intelligent, having moral and spiritual aims, but only of impulsive, indiscriminate, unthinking, uninformed, short-sighted, superficial charity, whose chief elements are mere feeling and alms-giving. A reason for this may be found in the fact that we are a shifting population. Strangers are continually coming here who have not been led to reflect as we have upon the difference between the common and passing custom of charity, and the improved and extending method of enlightened benevolence. With these, until there has been time for experience in the midst of light, the lazy, shiftless, improvident and vicious find their chief support and encouragement. It is gratifying, sometimes, to see new comers, who at
first look with astonishment upon our deliberation and careful investigation and sparing help, after a few months, acknowledging the importance of thoroughly examining into the claims of beggars, and of aiding in such measures and in such a way, as not to develop dependence, but, while relieving, foster independence, exertion and virtue.

Happy the time when there shall be a perfect understanding of the great principles of charity as far as now evolved without dispute, and charity shall be universally conducted according to those principles, with regulated feeling and self sacrifice.

Of those who ask our charity there are several classes, and they may be disposed of in different ways, according to the nature of the case. One class is unnaturalized foreigners. For them suitable provision is made by the State in the State Alms Houses. And for many of them, debased and corrupting, in need of every thing, and without prospect of any change in their condition, hangers on upon grog shops, and dens of infamy; for many too, diseased, sickly and broken; for others, who upon first coming are and must be entirely destitute through a long winter, it is the place; and we should rejoice in the bounty of the State, offering them a refuge and a home. The provision made, there is no reason why we should consider ourselves under any obligation to be at the expense and care of them, because we are wanted to; and especially, when by so doing, we are encouraging vice, and the panderers to vice, encouraging imposition, multiplying the victims of disease and wretchedness; and when, at best, we are, in a very imperfect
way, ministering to suffering, which needs a cheerful, neat house, an eye and a hand with full means at command constantly at the side, to ensure a moderate satisfaction to the outer and inner man,—needing just what is at command. At the same time, there are belonging to this class some, who are of previous respectable standing, virtuous, industrious and aspiring, who will never need much help or for a long time; and although unnaturalized foreigners, yet with the promise of good citizenship upon their brows, we must all say concerning them, that the legal lines should not be strictly regarded, but that the hand of the city, of the private association, and of the private individual may be extended to lift them up and establish them among us. Only we want to observe and watch, and be sure that such is, and continues to be, the condition and character.

Another class of the poor consists of those who, citizens of the United States, have a settlement in the city, and are chargeable upon it. This is a small number. For their benefit provision is made in the city Alms House; with us, abundantly furnished with comforts for health and sickness, and under kind management. There is not a few of this class, incapable of taking care of themselves, and requiring a large expenditure, it may be with an almost certain prospect of no better condition in the future, whose proper place this is; and there is no reason why we should undertake to do what it belongs to the city to do, and which it alone can well do. Some of these, ignorant of the liberality of the public provision for their wants, unable to see what is manifestly for their
best good, or from an inertness of will never ready to say they are ready to go to the Poor Farm; it is, in general, no lack of mercy, but the highest exercise of it, for the city, and all interested in them, to withhold help from them until they feel obliged to go. Still there are instances, where one is, not only seemingly, but really, too respectable, in the common and highest acceptance of the term, to be compelled, or to be allowed to take up a residence at the City Farm, where there is no better classification; while there are so many there whose characters are low and habits offensive; and while still, shamefully, so many criminals are there consigned as to a place of punishment.* They ought, of course, to have their wants supplied out of the Poor House, among the so called out-door poor, most of whom, however, are only a small or occasional burthen, not to be urged into a full dependence. Here the city and this ministry often meet and take counsel, interchange knowledge, and adjust their action to the requirements of the case in review.

There is another class of poor, who come here from other States, or from other towns in this State, where they have a settlement. When some of these ask alms, being under no legal or natural obligation to aid them, it seems best that they should be sent back to the places where they belong, or handed over to the State or city, that the charge of them fall where it should, and not be assumed by any of the organizations of private charity. But it is well known that

* The number of paupers admitted to the Alms House from November 22, 1855, to November 22, 1866, was 64; the number sent there for criminal offences was 97!
most of this class, very large in Lowell, are persons who have come here to seek a subsistence. At first and occasionally they may be much straitened for a season. These seldom call upon the city for aid, for they have no legitimate claim, and although the city may help them some, yet they may be sent by them back to their homes. Rather than make an application, therefore, they will submit to great suffering. They are deserving of sympathy and encouragement. They shrink from notice. They should be sought out. Private charity cannot pass them by.

There are a considerable number, who, belonging to one or other of these classes, will not call upon the city or State for relief. And it is better that they should not. They feel above it, and this feeling ought to be respected and preserved. Self respect and self dependence ought not to be diminished by application for public charity. The private association, with its fund, and its principles and spirit formed and matured by thought and experience, or individual benevolence, may find here the fittest and best exercise of its gifts. To these it is a satisfaction and delight to minister—to be a medium for the communication of the means, the sympathies, the kindliest wishes, the generous feelings, the noblest affections and desires of Christian men and women. We are glad,—if not always attaining to the truth of a case, and if our judgment sometimes fails, as it does,—by our investigations and particular knowledge to make commonly sure to the community that the alms of charity will flow in the right direction, will not be wasted, but answer more than a temporary purpose; and that edu-
cation and religion will be added, to uphold and elevate. We are glad to prevent from falling into poverty and degradation, to rescue children from ruin, to put an armor on young men, and preserve and add to the charms of young women, lift adults out of the pit of ignorance, save the sick, be a staff to the aged, and lay them gently in their graves. This is the happy work which this ministry is baptized to perform, and we love it. This work of every day, for all good where most needed, and against all evil where most likely to abound, tells day by day among the people, swelling, year by year, the sum and power of its influences. Let me ask, has it not accomplished and presented results which no other existing mode of charity, in the same time, and all others, could not?

Having indicated with more particularity than before, because seeming to be required and desired, the relation of the duties and the action of this ministry to public and most private charity, for a more distinct understanding of the method we pursue with those who appear to be the proper subjects of our aid and care, I will enter into a minute but brief detail. There is an endeavor to ascertain the place of abode, the time here, the existing and available means of support; the rent paid and food used; whether helped before and by whom, exactly and fully; whether there are relatives that can aid, and, if able, why not willing; whether they are connected with any religious society or church, and what is done by these; what is the present need; what the prospect for the future support and independance; if children, the names and ages are taken, and inquiries made as to
their attendance upon schools, &c. If there is a representation of pressing hunger, a short immediate supply of the wants is given, until there can be a call made and an investigation into the case. There is an inquiry started into the truth of representations, and into the character and habits of the applicant. Sometimes there is no such residence as given. And again, helping would do far more injury than withholding. Not seldom no help is really needed with proper management and exertion. When alms are dispensed, they are given of such a kind, in such measures, generally small, as to relieve pressing want, and not take away the urgent stimulus to exertion and economy. We want for the most part that one should not feel satisfied with what is given, only relieved and encouraged. The temporal wants supplied, the spiritual condition is then examined into, and direct or indirect words and measures applied to comfort, save or quicken. A vigilant eye is maintained, as closely as can be, personally to know the character, the effect of the aid and counsels given upon the conduct and endeavors. The course pursued is constantly modified and shaped by the knowledge coming to light, and by the changes in the physical and moral condition of the subject of our care. It is here that much private and public charity fails,—continuing to do just what the circumstances of one time seemed to dictate. All assistance is given with the understanding that it is to be rendered only as long as is absolutely necessary. Here we think a great good has been done by us to many. The expectation of aid year after year, month after month, in about the quan-
tities once given, is very detrimental, keeps on, increases and fixes poverty, and invites others to share gifts and become dependent. It is a rule, as soon as possible, to close up a case, and leave one to work his own temporal way. Many in the city have occasion to bless us for this, who now have a living energy and thrift;—when, otherwise, they might still have been receiving from us, and thought it necessary. We could have done more good hereby, if misapplied pity had not taken up what had been laid down, and bestowed of own and gathered substance, until, in some cases, entire dependence upon one and another and ruin have been reached. It is true that "he who needeth love, to love hath right," but it is the highest, the broadest love, thinking, far sighting and self-sacrificing—sacrificing selfish views and feelings the tenderest on the altar of the single best good of others.

Casting our eyes over the field of poverty for the last year, they rest at once on the continued high prices of nearly every article of necessity and comfort, bearing hardest upon the anxieties of the needy. Great suffering, during the last winter especially, was only prevented by three agencies—the watchful eye and ready hand of charity,—the better than usual supply of employment, caused by the blocking snows and a diminished population of day laborers,—and by the practice of an economical saving and a wise selection of food.

The pressure from high prices still continues. The first agency of relief is established and will continue. The second is uncertain, but it is to be hoped that it will not fail. The third, it is in our power greatly to
extend and make effective. Some learn economy in the school of necessity; but many are dull scholars, tread doggedly in old ways, do not think why they suffer under hard circumstances, or whether there is more than one way out of difficulty. It is the office of philanthropy to think for them and utter the thoughts. The key which unlocks great secrets in nature and life is oftenest a very simple one. Economy reveals wonders as to the power of self-support. By eating, chiefly do we live. Then it should be the object of every friend of the poor to understand and teach the poor, as occasion may be found, what are the most nutritious, digestible, healthy, and at the same time, least expensive, articles of food. It is certain that the "eternal" potatoe, the watery turnip, and so much sugar and tea, certain pieces of meat and tainted meat, baker's bread or all flour bread, is not the best way of living on small means. It is very certain that Indian meal, brown bread, oat meal, beans and peas, should be urged into more use, without descending into more particulars. It is better to teach this than to supply money or food, where there is a lack of this knowledge. It is of course better than money, for it goes farther. It may prove a hundred fold advantage in saving and health. It may be the stepping stone to a rise in life, the foundation even of a fortune. Who will say that physical vigor, mental ability, comfort, happiness and the morality of individuals and families are not involved in the teaching? Believing that they are, I have endeavored to procure a reliable scale of the actual value of different articles of food, to aid us in our teaching, and if ob-
tained in season, it will be added to the report, together with other important matter sustaining and making more forcible the remarks in this connection. High prices still ruling, feeling a pressure from them, let us consider how much more they must affect the condition of the poorest, who are obliged to buy in the smallest quantities, than upon those who can buy in large. Let us consider, too, how great is the increase in the prices of food now, compared with five years since, while the remuneration of common labor in the city is seldom more, often less.

The high prices of food continuing from one year to another, have made it more and more difficult for the poor to provide themselves with garments sufficient to protect them from the cold. For the want of them, especially among the infirm, colds and sickness have often resulted, and death has as surely ensued as if the body had been frozen to death. A shudder has often gone over me at the knowledge of the extreme suffering undergone on this account. I have observed and inquired, and freely dispensed from a large stock at one time accumulated, until now the supply is very far short of the necessary demand from many quarters, especially for those in tender years. We appeal with intense feeling to the benevolent ladies of the city, whom we are sure will respond to this cry of the poor. And here I cannot but drop a tear on the memory of one who has passed from us the last year with the suddenness of lightning, one whom we all honored and loved, one of the most constant, consistent, and freshest friends of this ministry, ever enlisting friends in its behalf, who yearly sent
to us piles upon piles of garments, sometimes entirely the work of her own hands, at other times of her own and of a domestic, and again of her own and those of enlisted neighbors and acquaintances. We rejoice in her reward with Jesus, saying to her, "I was naked, and ye clothed me." The appeal is from heaven to be "up and doing."

There is an advancing want of the poor, to which we hope the ladies will begin to give their warm sympathy and attention, until it shall in due time be provided for. I refer to a home for the aged and infirm females of respectability and worth, in indigent circumstances. There is not the number here that there is in the old towns and cities, but a number considerable and increasing. Some have outlived their husbands and children. Some have been worn out by the misconduct of their husbands and children, under which they have heroically striven, to the last energy, to keep themselves up. Others have sunk into premature old age, exhausted by sickness or overburdened with care. Some have grown old in hard service, poorly requited. Some have ambitiously gone beyond their strength, and been compelled to use the last cent of reserved gains. Some have worked hard to provide for the future, and, through an unlucky investment, have unfortunately lost their all just at the time of need anticipated. Others have had advantage taken of their ignorance and weakness, and been most shamefully cheated, from time to time, out of their just dues by strong, shrewd men! Some never had but a feeble existence, and now it is too feeble for scarcely any exertion. Now they are tottering on the brink of the
grave, cold blooded, poorly clad, hungry, shivering, lonely,—perhaps forsaken,—perishing with clouds and darkness about them. Shall they suffer? Shall they be sent to the Poor Farm, to then a terror and a disgrace? Forbid it, every good feeling of the heart. Who should step forward to uphold and comfort them, to give them presence and affection, to bring a golden sunset upon the close of their days, but their own sex, christian women with the means? Whenever they shall do it and extend the box of charity, christain men will not be wanting to drop into it of their abundance.*

There is another want of the community in general, which we hope the men of the city will not lose sight of until it is met—the erection of a public bathing establishment. There are thousands so situated as to be strictly forbidden the important practice of cleansing their persons in warm weather. The law will not allow bathing in any of the streams running in every direction through the city, inviting to ablution. Then it is plain that some place ought to be provided where, in decency, one of the first requirements of nature may be answered. The provision would prove also a lever of society. For the great advantage it would be to the poor, I would speak earnestly.

The Five Cents Savings Bank has continued to prove itself of great value to all classes of society, but especially to young persons. On January 3d, 1857,

* The success which has attended the establishment of Societies for the relief of aged females, in other places, is encouraging. The Society in Newburyport, with a very humble beginning, has only lately sought the favor of the public, and is already so well endowed that a pleasant home for aged and indigent females is shortly to be erected.
the bank had on deposit rising of $240,000—which is good success for the period of its existence, two and a-quarter years. It will make a large triennial dividend next July. A dividend once in three years presents a peculiar advantage to many operatives and others, who take up their residence in Lowell but for a short time. All encouragement extended to the bank is a doing of good.

The prompt restoration of the office of Truant Commissioner, last January, by the City Government, was very creditable to them. The office is one of the highest utility. Its direct benefit may be seen by a statement of the cases investigated by the officer in one month, October. The number of cases was 80. Fifty-eight were new cases. Of the whole number, 49 were boys, 9 girls; 25 were truants, 20 absentees and 13 were children who had never been members of our public schools. Seven of the whole number were sent to the House of Reformation for juvenile offenders.* Taking from the streets is snatching from ruin. A residence at the Reform School awhile is often a seasonable check to a downward propensity, and sometimes affects an entire change in the boy. This office, backed by the City and State Reform Schools, is a suitable and timely appendage to our system of free schools, in a period of growing laxity. The indirect benefits of the measure are not to be overlooked. It is becoming a disgrace not to be in school; the desire of many to be absent is overcome; parents

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*The Truant Commissioner reports, December 31, 1856, the whole number of cases examined and recorded for the year, 844; truants 356, absentees 488. Of the whole number, 725 were boys, 121 girls; 206 were children of American parentage, 640 of foreign.
are awakened and compelled to their duty; the safety and morality of the community find a gain. Never may the office be dropped again while there is need of it.

The Industrial School for girls, established by the State at Lancaster during the last year, is one that nearly concerns us. Many girls among us, to be counted by scores, yearly, take a downward course to ruin, who might easily be saved by being taken seasonably from bad associates and influences, and placed in this institution. The institution is on a plan, which we earnestly advocated ten years since, and which we are rejoiced to see adopted in this country. We only hope that it will be carried out, perseveringly and in detail, in the full spirit of which the plan was born. The plan is that of a number of buildings, entirely separated from each other, each intended to accommodate only a small number (limited here to 30), to be cared for as a family under a matron of peculiar fitness; each building having the usual domestic conveniences of the present day, with the addition of a work room, a room for exercise in inclement weather, a school room and a library; the whole superintended by a christian man of enlightened benevolence, and kind, genial, quickening address. The inmates will be in a family school, on one of the pleasantest farms in the country, where the best influences of nature can be brought to bear upon the heart,—in a country home, where, upon the growing mind the morning and the evening sky of devotion will cast a mellowing light, and the guiding sun of righteousness will shine without the interference of the mists and corrupting
vapors of the city. It is important that pains should be taken to have the existence and plan of this school known by every one in the community.

There are children for whom our reformatory institutions were not intended; bright, capable children, whom it is desirable to have transferred from their homes to other homes where they will receive care, be properly educated, and be subject to kindly and elevating influences. This is often done, and the result is highly satisfactory to the three parties interested. The community would be greatly benefitted, if more attention should be given to this measure, and earnest efforts made, by persuasion, every honorable art, and sometimes by the strong arm of the law, where necessary and practicable, to ensure its success.

There is a great and growing evil among poor families in the city. It is that of nearly all the parents placing their children at a very early age in the mills, and to other occupations, even as early as ten and eleven years. Low wages and high prices have compelled many, and tempted more, to make easier their circumstances by the work of their children before their physical powers are properly developed, and just as they are beginning to exert their mental powers in learning. The evil is not merely that the bodily powers are overtasked and never reach a full development, or that there is a loss of necessary learning for a respectable position in society, but that the children are put too early to the earning of money, a portion of which they soon claim as the desert of toil, and then more and more, until, as is now common, they only pay their board at home, and some not that.
The rest of the earnings is spending money. Too much is expended for clothes, too much for the appetites, too much at the shops foolishly, too much in laying the foundation for ruinous habits of life. Much spending money is an injury to the children of both rich parents and poor, and especially to those of the latter, as, in the neighborhood of their abodes and among their acquaintances, temptations to the lowest life abound. Parents are sadly disappointed and often broken-hearted at the result. They see the error too late. Beside, children placed too early at work often get a distaste for it, and never will work, after a few years, more than they are obliged to, hardly as much; and not unfrequently seek sinful modes of support, rather than labor,—live by thieving, gambling, cheating boarding-house keepers out their dues and taking wages for iniquity. Notwithstanding this, there are cases where early labor is necessary to prevent a worse result probable, and where it is the lifting up of a family. But it seems to me that we want to be more cautious in encouraging it, and frequently very earnest, if possible, to prevent it. Better help the family to the amount of the child's wages.

The establishment of a library of select miscellaneous reading, adapted to the minds of our youth, and a great want in the series of libraries among us, to which your attention was called in the previous report, has not been attempted the past year, because the minds of the citizens have been so deeply absorbed in other subjects, and there has been a desire not to interfere with other urgent calls upon the purses of the citizens. When a favorable moment shall present
itself and be improved, it is earnestly hoped that the movement in view may meet with all the encouragement which the highest interests of the young ask at our hands.

The work at the Chapel has been prosecuted through the year on the same system, in the same order, on the same great principles more thoroughly applied, and we trust with deeper and more permanent results. As from the beginning, out of deep conviction of its suitableness and superiority, with the broad field of the city ours, all parts of this institution open to every one who wills to come, we have endeavored carefully to keep the pulpit and all our operations free from all party objects, thoughts and feelings,—so carefully, that in addition to this, we have avoided the very appearance of party. Our motto has been man and charity. However any may, at times, from any motive attach to us any party name, or indulge toward us any sectarian suspicion or jealousy, we believe that we have been as true as steel to that point, and trust that we ever shall be. The ministrations of the Sabbath have had about the usual attendance, at one time more, at another time less. No audiences are distinguished by such variations as those of the Ministry at Large. Sometimes I almost need the comfort of "ubi tres, ibi ecclesia;" and then again, am gladdened with a very good attendance. Besides the changes which are our peculiar lot, particularly in a manufacturing city, there are, every Sunday, many absences from causes springing out of the condition of the poor, which must ever prevent the congregations from being considered the usual indicator of the number attached
to the worship. I beg that this may be remembered. The religious interest of the church has not been greater at any previous time. A considerable addition has been made to the number of communicants and more than ever have been baptized. The Sunday School has not numbered quite so many as last year, but has had a greater average attendance. The whole number that have been in the school the past year has been one hundred and eighty-seven. The school has been somewhat affected by a plan adopted by a number of the churches, which is excellent in itself with limitations, but without these, productive of much evil, interfering with other organizations for the instruction of the young, preventing their legitimate effects, deranging the schools, unsettling attachments, making fickle the schools, sometimes breaking up ties which at great pains have been hardly formed, and oftentimes unfitting for attendance ever again for any length of time on any school or church. I refer to making the children missionaries to increase the number of scholars and giving them distinction and reward according to the number obtained. I am persuaded that unless the children are watched and kept to a requirement never to disturb the relations of scholars to other schools, and to bring in only those belonging to no school, a system making children missionaries to children had better be abandoned and the work committed to those who of themselves have principle and discretion. The Bible Class has been well attended the past year with much profit and interest, which will never be less while they are favored with the constant attendance and instructions of the
most faithful teacher, who, for nine years, has ministered to them of her abundance.

The several libraries for children and adults have had a wide circulation of books during the year, and under a paid and faithful librarian, have been well preserved, and scarcely a book has been lost—the last, a new fact in our experience. Meetings for conference and prayer have been held during the year. Occasional social meetings also for the children on long evenings. The Christmas Services and Festival have gladdened and benefitted us, while they have opened and blessed the hearts of others. The Sewing School has dispensed its instruction and various lessons of good to one hundred and eighteen children. The school was under the direction of Mrs. Wood, assisted by several benevolent ladies.

The Free Evening School, last March, concluded its eleventh annual session. The surprising opposition to it, in the previous autumn, from a high official quarter, proved of the highest benefit, calling the school into notice, bringing out toward it the strongest terms of approbation from the citizens generally, the more determined support of the City Government,* and an assistance in teaching, ready and abundant as never before! Truly we are grateful. To secure to us the necessary aid of money, cut off by an injunction obtained and put upon the usual appropriation of the city under the recent amendment of the Constitution relative to monies raised by taxation, etc.,

* The position and action of the City Government, last year, with regard to the Evening Schools, must be viewed as very creditable, worthy of the guardians of the public interests.
the city, the last winter, established the schools, took
them under its order and superintendence, and had
them conducted according to law. The immediate
management of them was left in the same hands as
heretofore. The teaching was to be voluntary as be-
fore.

The Middlesex Street School, now occupying the
three stories of the Chapel building, opened Novem-
ber 5th, and continued four months. The whole
number of scholars registered was 573, or deducting
68 who attend but a few evenings, 505. The number
in the male department was 222; in the female, 283.
The oldest scholar was sixty years of age, learning to
read. The number over twenty-five years of age was
22; between eighteen and twenty-five, 75; between
sixteen and eighteen, 188; making nearly three-fifths
over sixteen years of age. None were admitted under
fourteen. The number of scholars, American, was
76; English, 22; Irish, 350; Scotch, 21; Nova Sco-
tians, 4; Armenian, 1. There were employed in the
mills 340; as domestics, 25. Nearly every occupa-
tion in the city was represented in the school. The
corporations, which furnished the largest numbers of
scholars were the Hamilton, 197; the Middlesex, 64;
and then the Lowell, Massachusetts and Boott. The
largest number of scholars in attendance on any eve-
nings, was 356. Notwithstanding the extreme cold
of the last winter, the severe storms, and the great
quantity of snow, on only one night did the school
fall below 200! The average attendance in Novem-
ber was 315; in December, 200; in January, 250;
in February, 220. The attendance always diminishes
with the advance of the severity of the season, and yet these months are proved by experience and reason to be the best months for a session. Comparing the attendance with the number registered, it is at first sight smaller than might be expected. But it must be remembered that the number registered is not at any one time the number of scholars. There is always a coming and going in any school, more likely to characterize one of this nature. A failure in work, causing a removal from the city, a better chance elsewhere, engagement in night work, a change of residence, an inability after the physical toil of the day to go through what a worthy ambition attempts, are among the causes of leaving the school. Besides occasional sickness and many colds causing absence, it must be considered that the honorable enthusiasm of some is liable to be cooled by difficulties in learning and slow progress, that in so large a collection of scholars there must be many disposed to be irregular when not compelled to be otherwise; that there are other necessary engagements sometimes, and many allurements and temptations in the streets of a manufacturing city.* All things considered, the attendance on evening schools is full as constant as can be reasonably counted upon. The attendance upon our school will compare favorably with any other. The average attendance has increased one-fourth within five years, because with experience and time our interest has increased, and because of the means set on foot to secure presence. Last year, with good effect,

* It must also be remembered that we, teachers, may not always have the life and tact, or the time to interest and retain all.
we gave out, at the close of the school, a handsome
certificate to those who had been most constant. The
scholars are assembled in seven rooms, and both males
and females are divided for the most part according
to their age and ignorance. The male department
was superintended by H. Wood. The female by Mrs.
Wood. The number of teachers* was 38, most of
whom were very constant and very deeply interested.
They delighted in the work in which they were en-
gaged, and saw much fruit attending their labors.

The Suffolk Street School opened December 4th.
It was the fourth session of that branch. The num-
ber of scholars was about 560. Nearly four-fifths
were foreign born. More than two-thirds were from
the mills. The changes and absences among the
scholars were of course greater in this newer school,
located in the midst of poverty, ignorance and irregu-
larity. There was a larger number of scholars reg-
istered than in the other branch of the school, but
the figures of attendance show quite differently. The
largest attendance was 261. The least, 165. The
average attendance in December was 238; in Janu-
ary, 210; in February, 210. The diminution in the
number of scholars was among the females, the males
maintaining their attendance good to the end. This
school is assembled in one large hall, which is less

* The teachers were Charles H. Salmon, James G. Buttrick, William Cle-
worth, Edward S. Hunt, Charles Buncher, Solon S. Whithead; Mrs. S. R.
Snow, Abby A. Bridge, Mary H. Huntington, Caroline A. Raymond, Cath-
arine Folsom, Sarah C. Weymouth, Martha A. Snow, Elizabeth R. Osgood,
Mary A. Knowles, Ellen A. Bridge, Elvira I. Bush, Hannah S. Young, Julia
A. Davis, Mary F. Howard, Sarah T. Pierce, Susan A. Fuller, Nancy B. H.
Robbins, Fanny McAlvin, Eliza J. B. Nesmith, Harriet E. Hedrick, Caro-
line A. Page.
favorable to distinct division, easy control, and quiet order, than separate apartments. Still, when visited, it is always commended for its order. And it has an advantage to the spectator, seeing at one glance such numbers and all the operations of instruction, and hearing the busy and thrilling hum of so many voices earnestly engaged in the laying up of knowledge. The improvement among the scholars last year exceeded that of any previous year. The number of regular teachers was twenty-two. Thirty-four took part in instruction. The large increase of teachers enabled us to conduct the school with much more ease and with greater effect. The teachers in this school have to deal with many undisciplined natures, disposed to rudeness and fun, and sometimes most ungratefully seeking to torment those who would benefit them. In the superintendence of the school we endeavor to have the eyes all the time everywhere, and to be very decided and firm, but still there is not a little for the teacher to bear. Here, then, is the best field for the exercise and trial of benevolence; for what is our benevolence, if, unshrinking, we cannot wrestle with difficulties, endure patiently, and labor faithfully and lovingly in trust, where our services are most needed. Then and thus are we in the school of the Great Master, and are partakers of his character and rewards. The school has continued under the same superintendence, assisted in the female department by Miss Elizabeth T. Wright, teacher in the High School for females, who, for four years, with distinguished ability and constancy, with ever fresh zeal, creating interest among all around her, has faith-
fully served the school. With the regret of all she now feels herself obliged to abridge her labors, and retire from the school. Would that she could crown her retirement with the substitute we need. The names of the other teachers,—all to be honored for their work, are given below.*

In the two branches of the school, on Middlesex street and Suffolk street, the whole number of scholars registered was 1133, or, deducting 68 attending but a few nights, 1065: males 532, females 533. The equality in the numbers of the sexes is remarkable. It is a pleasing fact that while the number of females diminished only forty-three the past winter of unusual severity, the number of males increased about one hundred. More than four-fifths of the scholars were foreign born. For the most part, the improvement was good; in some cases, very striking. The attendance was the best we have had, and quite encouraging. More than two-thirds of the scholars were from the mills. None were admitted unless engaged regularly during the day in some trade or occupation, unless thrown out of employment for a season, or unless having only the opportunity of three months schooling under the law regulating the labor of minors. The number of regular teachers was fifty. In all, seventy engaged in the instruction. For the first time we had about teachers enough, faithful and constant to the end. A number were from the High

School, advanced scholars, doing good, and getting good.*

On the evening of February 29th, the schools were closed, all the scholars being assembled at the Chapel, and the School Committee being present. The Mayor of the City, Dr. Huntington, presided. A report, containing all the statistics of the school was read by the Superintendent. Certificates were given to 146 scholars, 80 males, 66 females, who had not been absent more than four times. The names of fifty were called, twenty males, thirty females who were commended for improvement. To the twenty-four who excelled all others in constant attendance, improvement and correct deportment, a privilege in the City Library was awarded. Addresses were then made to the scholars by Dr. Huntington, Rev. Mr. Woodbury, Chairman of the School Committee, Joseph White, Esq., Rev. Dr. Cleaveland and Mr. E. B. Patch. The effect of the exercises of the evening is believed to have been very happy and imperishable. Many applied and re-applied for admission on this occasion, but there was no room except for the scholars, teachers and School Committee.

With regret we turn from the bright and encouraging side of our work to as brief a view, as we can well take, of a dark side, very dark, and daily darkening; saddening our hearts, because multiplying ignorance and destitution, and plunging many into ruin from

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* I assure the teachers that I have no words to express my obligation to them for aid in this mutually beneficial work. It is with me a cause of devout thankfulness that, during the eleven years continuance of the schools, I have been obliged to submit to only one absence; and then, the death of a near relative at a distance made that absence imperative.
which they will never recover. Intemperance has prevailed again in the habitations of the poor. And is it not the direst of evils? We just now think that slavery is. But this slavery of the North, though not peculiar to it, is worse than that of the South. It is worse in the traffickers. The venders of intoxicating liquors do not in a far off land, but boldly, in the streets of Christian cities, put on chains, allow only garments enough to cover the nakedness, crowd their slaves together, not between decks to cross the sea, but right around them in damp, unhealthy cellars, or cold garrets of filthy lanes, back of rich, comfortable abodes and Christ's churches; and consign them,—not to other masters, to labor for them, and care for them, and get them great profit,—but themselves hold them in slavery, tenacious of the right, unfitting them for labor with poisoned draughts which bring gain,—not caring that they imbibe disease and perish, so that others can be got to fill their places,—providing them all that they want to drink, giving them nothing to eat, but foisting them for food, and clothes, and fuel, on good churches and charitable societies, and going about Samaritans; or calling upon the public to build large brick and stone institutions, at great expense, to hold their slaves, to give them a chance to recruit for labor enough to furnish the grog shop the small pittance of gain, or help them, all broken, to as easy a grave as possible,—when, ruined by themselves, they would only kick them into the streets to perish! This is not all. Worse than this! They will not only not give their slaves opportunities of knowledge and religion, but take away the very power of exertion
and thought, take reason out of the head and feeling out of the heart—close the door through which the kingdom of heaven might enter. Separate husbands and wives and children! Is it not worse to rob of affection itself; in their own homes to separate more, by cross and enraged passions, vileness, cruelty, or by steeled and deadened affections, than if driven from one another to the remotest parts of the earth? Extend slavery in new made Southern States! Why to extend this more abject slavery, allow it to spread at will among us and carry itself with emigration abroad over the land, is perilling more, if we do not see it, the liberties of the country and the dearest liberties of the soul! Is this slavery voluntary? Who puts, and who allows to be put, the occasion to fall in a brother's way?—My heart never feels on any subject so deeply, never comes so near to breaking, as when I contemplate the scenes presented among the slaves of appetite and the victims of most unrighteous gain. The blood of Abel crying to God is nothing compared with the voices of ravaged and ruined spirits from dark dens crying to whatever of heaven there is in our hearts for deliverance from misery and woe unutterable. There is no evil like this!

Intemperance has fearfully increased during the last twelve months, demonstrating the necessity of law, and of, at the same time, a public sentiment in its favor, which seems to be temporarily overcome by selfishness and art. The sale of intoxicating liquors, allowed, has been extended greatly. Many men and women have returned to the traffic. Many to the bad habit. Rowdies and gamblers have multiplied. Num-
bers have been stimulated to licentiousness, and licentiousness emboldened. The Sabbath* has witnessed to the revival of by-gone spectacles—men reeling in the streets on the day of holy rest! Many otherwise respectable men, mechanics, tradesmen, operatives, day-laborers and others, have taken up again a custom entirely laid aside as disreputable and ruinous. Many young men and boys have entered upon a career, which will bring disappointment to fond hearts, make them a plague and a tax to the community, and terminate in misery. Occasions show the daily indulgences of the masses. Remember the public occasion of last September, when rioting, insult, licentiousness and drunkenness had our streets to themselves; when the police were in fact overpowered or set aside; of which every citizen has a painful recollection as a disgrace never before endured, and against which the press, with one voice, spoke with a noble remonstrance. Compare this, and all we have witnessed the last year, with what Lowell has seen and enjoyed under a short, golden reign of a temperance law triumphant! Where are our judgment, our sense, our good citizenship and our christianity, that they do not come up to the life required to make themselves felt?

These statements and appeals have point and power given to them by statistics presented from the books of the Jail, Watch House and Police Court of this

*In one of the cities of the old World, the last winter, bottles were to be seen at shop windows on Saturday evening, presenting to the eye of the passer by, on conspicuous labels, the words, "Remember the Sabbath day"! This shocking profanity was only the daring utterance of the wicked greediness of gain in many hearts, and only brings to glaring light the only use many are tempted and led to make of holy time.
city. I give the number of committals to the Jail for three months after the passage of the Maine Law, i.e. from July 21 to Oct. 31, 1852; then the committals for the same months in 1856; then compare these with the corresponding months in 1851, the year of the free sale of intoxicating liquors, before the passage of the Maine Law.

<table>
<thead>
<tr>
<th></th>
<th>1852</th>
<th>1856</th>
<th>1851</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whole number of committals</td>
<td>57</td>
<td>121</td>
<td>78</td>
</tr>
<tr>
<td>Belonging to Lowell</td>
<td>46</td>
<td>107</td>
<td>72</td>
</tr>
<tr>
<td>Addicted to intemperance</td>
<td>47</td>
<td>100</td>
<td>71</td>
</tr>
</tbody>
</table>

It will be observed that the increase in the number of committals in 1856 above that of 1852 is more than double, and one third more than was the number of 1851, while the increase in population from 1851 to 1856 was only one eleventh.

The Police records, compared in the same periods of time, testify more strikingly to the increase of intoxication and crime.

<table>
<thead>
<tr>
<th></th>
<th>1852</th>
<th>1856</th>
<th>1851</th>
</tr>
</thead>
<tbody>
<tr>
<td>Committed to Watch House for drunkenness</td>
<td>70</td>
<td>447</td>
<td>180</td>
</tr>
<tr>
<td>Seen drunk</td>
<td>110</td>
<td>583</td>
<td>396</td>
</tr>
<tr>
<td>Warrants returned to the Police Court, during same months—inc. all offences</td>
<td>186</td>
<td>428</td>
<td>248</td>
</tr>
</tbody>
</table>

How long shall a low and selfish minority impose expensive wretchedness on a majority of voters in this good Commonwealth—how long inflict on so many families and hearts a woe no language can depict—how long make humanity to bleed and toil so much hopelessly? How long, O Lord, how long!

* I would add from statistics obtained from the Alms House that, while there were admitted to it, as before stated, 54 paupers in one year, ending November 22, 1856, and there were sentenced to it 161 men and women, of these last 29 were committed for drunkenness, and 98 for being common drunkards.
Under the necessity of drawing to a close, I beg
leave to call your attention, for the fifth time in these
reports, to the urgent importance of an assistant, at
least a portion of the year,—a female assistant. The
duties of this ministry are very various and extensive.
They extend every year. They have long since pas-
sed the fulness within the power of any capacity or
devotedness. The attempt is painful to attend faith-
fully to everything, to omit nothing, and improve op-
opportunities of doing good continually opening upon
us, and unless improved at the fitting time, lost to
us. The duties too are large and small. The large
ought not to be robbed of the time and thought re-
quired for their best performance by occupation with
those lesser duties which some one else can as well,
and better, sometimes, perform. Among the visits
made, there are not a few which can be delegated,
and with more suitableness, to a female; in the win-
ter season garments are to be furnished daily and pro-
vided for a numerous host, which now draws largely
on my time; many children need to be looked after
with constant watchfulness and care, and many visits
made to their homes for conversation and expostula-
tion with their parents as to absences and neglect;
there is a minute care to be taken of the rooms, fur-
niture, and especially of the clothing, of which a great
quantity must be, and is, always on hand to suit all
kinds and forms of want—to specify no more. Be-
side, an organ between me and the benevolent ladies
of the city is needed, with whom they can freely, and
at any time, communicate about cases of poverty com-
ing to their knowledge, and about the modes in which
they can be most useful to the poor, and any information or advice that may be desired. No argument beyond the simple statements are deemed necessary to convince every one, that such an assistant is just what is needed to make the ministry more effective in all its departments of business, especially in its higher movements, while it gives it freedom for progressive development. Further appeal would be superfluous. In a community of so many benevolent ladies, with hearts warm and ready, there cannot be wanting enough to associate to sustain a female assistant, if they see that one would clearly be an important benefit, and that the support of one would be their appropriate work.

For the good-will and words of the Mayor of the city, Hon. Elisha Huntington; for the coöperation of the City Government, and of the School Committee in the work of night instruction; for the voluntary and often entire self-sacrificing aid of so many teachers in the Evening Schools; for generous assistance in all our plans of usefulness; for large quantities of clothing sent in for the needy; for considerable sums of money furnished by individual gift at home and by some abroad, who, separated from us, never fail to remember the scenes of their fond labor at the Chapel; for the ever fresh and liberal interest in our Christmas festivities and donations to the poor; for frequent contributions of surplus money and ready contributions in the church; and especially for the general assembling of the citizens once a year at Huntington Hall to fill up the poor's purse in the time of severest suffering, I would, as I can only, give a tithe of the
thanks that I feel,—while I devoutly thank God for the direction of His providence and His blessing.

The charity accounts are made up to October 1st, 1856. The receipts of the year were $1,269 03. Deducting $500 appropriated by the city to Evening Schools, $769 53 remained for other charity. Of this sum, $421 72 were the net proceeds of the Promenade Concert; $64 from a collection in the South Congregational Society; $40 from the Lee Street Church; $22 from money offerings at Christmas; $20 from second hands on the corporations; $12 50 from the Board of Aldermen, auctioneer's licences; $2 from Sunday School of South Congregational Society; a small unexpended balance of the Excelsior Lyceum was among the receipts. The expenditures were $1,276 34, leaving in the Treasury, $4 10. Nearly the whole expenditure was for wood, food and clothes. The accounts have been regularly examined at the expiration of six months. The certificate of the examining committee for the year is given below.*

* The undersigned, a committee of the Lowell Missionary Society, appointed to examine the accounts of the Rev. H. Wood, for the year ending September 30, 1856, have attended to that duty, and found the accounts correctly cast and properly vouched, and four 10-100 dollars in his hands at that date. They find that the balance on hand October 1, 1855, was $11 41
And that the expenditures of the year ending Sept. 30, 1856, were $1,269 03

$1,276 34

And that the expenditures of the year ending Sept. 30, 1856, were $1,280 44

Leaving a balance in the hands of Rev. Mr. Wood, Oct. 1, 1856 $4 10

$1,280 44

ISAAC HINCKLEY,
HAPGOOD WRIGHT,
WILLIAM G. WISE.
So long have high prices ruled in the market, with no prospect of material abatement, the poor are hardly pressed, and are so destitute as to be obliged to call for help, even those who never have before. According to the urgency of demand, I will confidently look for a supply. And in the labors awaiting me, I will, as always, implicitly trust in your sense of justice to me, in your sympathy, benevolence and magnanimity. Heaven grant us wisdom. Heaven increase success. HORATIO WOOD.

December 31, 1856
APPENDIX.

What follows is referred to at the bottom of the sixteenth page of the Report. The letter is from a source entitled to high regard, and will reward a careful perusal:

Lowell, January 5, 1857.

Rev. Horatio Wood—

Dear Sir:—You have asked me what is the "amount of nutritious matter" in several of the common articles of food. The question could be easily answered, if nutrition depended on any one substance, or one group of substances, whose like chemical value would insure a common physiological relation.

It has been laid down as a law of physiological chemistry, that all food serves two distinct purposes; one part builds up the body, is the blood-former, out of which comes all the animal tissues; while another part forms fat and furnishes the fuel by which the animal heat is kept up through the process of breathing. This is the expression of an idea, not of an established law. It is a great idea. Though but an imperfect one of nutrition, its prosecution has led onward into many dark paths of the vital processes, by a new light.

Food articles contain flesh, blood and tissue-formers in proportion to their amount of nitrogen. Hence, that amount being capable of a definite determination by chemistry, expresses the relative value of food articles for these purposes. Yet even here, there is a source of error, for the nitrogen of an animal body is dependant partly on its gelatine tissue, its sinew, gristle, etc., and it is doubtful whether this gelly is reconvertible by digestion into animal tissues. It is quite certain that there are from 3 to 5 per cent. of the nitrogenous matter of grain, which never take part in nutrition.

The blood and tissue-forming principle being thus determined, all the remainder is starchy principle, gum, fat, or sugar and water, with occasionally a portion of pure woody fibre, rarely ministering to the wants of nutrition. These substances are the fuel-formers, and out
of which fat may be formed, when the food article does not contain sufficient preformed. Here again, there is a source of error, for fat is formed in the process of nutrition out of the blood-forming elements, and beside, this assigns a low and subordinate office to fat. It is as essential as blood. Here, then, in this view, we have the "nutritive power" dependant mainly on articles containing nitrogen, aided by articles which contain none. Sometimes one and sometimes the other class has preponderated in the estimate made of the value of an article for food, and tables expressing this value have been constructed as follows.

Taking wheat flour as the unit, Boussingault arranges thus the proportions based on nitrogen, and any substance in the state of dry powder is called meal.

<table>
<thead>
<tr>
<th>Article</th>
<th>Nitrogen Parts</th>
<th>Pure Starch Parts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat, good quality, 100</td>
<td>107</td>
<td>63 66</td>
</tr>
<tr>
<td>Barley Meal, 111</td>
<td>64 65</td>
<td></td>
</tr>
<tr>
<td>Barley, 130</td>
<td>38 37</td>
<td></td>
</tr>
<tr>
<td>Rye, 111</td>
<td>44 47</td>
<td></td>
</tr>
<tr>
<td>Buckwheat, 108</td>
<td>43 44</td>
<td></td>
</tr>
<tr>
<td>Indian Corn, 138</td>
<td>65 66</td>
<td></td>
</tr>
<tr>
<td>Rice, 171</td>
<td>85 86</td>
<td></td>
</tr>
<tr>
<td>Peas, 67</td>
<td>38 39</td>
<td></td>
</tr>
<tr>
<td>White Beans, 56</td>
<td>37 38</td>
<td></td>
</tr>
<tr>
<td>Cabbage, fresh, 810</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>&quot; meal, 613</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; meal, 126</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; meal, 757</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; meal, 96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Turnips, 1335</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The figures in the column on the right hand I have added, to show what the relative value would be, calculated on pure starch.

Observation had shown that there existed a certain relation between the blood-forming and heat-forming elements. Liebig has constructed the following table showing this relation. From chemical analysis it was evident that fat and starch would generate heat differently, according to their amount of oxygen. Ten parts of fat are equal to twenty-four of starch in generating heat, and grape and milk sugar, free from water, are about equal in heating power to starch.

For every ten parts of blood and tissue-formers there are heat-formers.

<table>
<thead>
<tr>
<th>Article</th>
<th>Heat Parts</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Wheat flour, 10</td>
<td>46</td>
</tr>
<tr>
<td>&quot; Rye meal, 10</td>
<td>67</td>
</tr>
<tr>
<td>&quot; Oatmeal, 10</td>
<td>60</td>
</tr>
<tr>
<td>&quot; Buckwheat, 10</td>
<td>130</td>
</tr>
<tr>
<td>&quot; Barley, 10</td>
<td>67</td>
</tr>
<tr>
<td>&quot; Rice, 10</td>
<td>123</td>
</tr>
<tr>
<td>&quot; White potato, 10</td>
<td>86</td>
</tr>
<tr>
<td>&quot; Blue do, 10</td>
<td>130</td>
</tr>
</tbody>
</table>
The proportion which is common to wheat, rye, oats and barley, is, reduced to lowest terms—1 of blood-former to 4.7 heat-former. This is just the proportion which the rations of a regiment of soldiers, fed on meat, bread, vegetables, with peas and beans, beer, brandy and fat afforded, on the most careful experimentation. It may be assumed, therefore, that the grains contain these blood-forming and heat-forming elements in a proportion well adapted to the wants of laboring and active men.

I have not considered animal food, as it formed no part of your question. I may say, however, that the amount of blood-forming principle in flesh or muscular fibre, is the same nearly throughout the whole animal kingdom. The flesh of fish contains the same absolute amount of nutrient matter as that of the ox. Oysters contain far less, but are more easily digested,—hence their frequent prescription to invalids.

It would appear, then, that your question is answered by these tables. But after all the labor expended on them they furnish little practical information. They lose sight of the great fact that life cannot long be maintained by food which fulfils a part only of the process of nutrition. An animal fed on that only which forms blood and tissue, dies of starvation; so dies the animal fed only on "fuel-formers;" so dies the animal fed on both these, if deprived, at the same time, of certain chemical salts, as common salt and compounds of sulphur and phosphorous, potash, soda, lime, magnesia and iron. Even fed on food containing all these three classes of substances, the animal dies of starvation, unless allowed a certain proportion of ready formed fat, in addition to that which may be formed out of the other elements of his food. Hence it is seen that the nutrient quality of any substance depends on the cooperation of some other body, and its nutrient value is wholly relative.

Let us turn to Nature. She has furnished us with a type of all food. She has taught us the necessity of a mixed food. All men instinctively follow her teaching. Her type food is milk. Milk contains the essentials of four great groups of substances, on which nutrition in its widest sense depends. What is this wide sense? It comprehends all that is essential for the performance of the vital functions, all that is required for the growth of the body, all that is demanded for the exertion of new forces or bodily duties according to the age and sex, all that pertains to the removal of matter which
has performed its office in the system. Nutrition comprehends secretion and excretion.

Milk furnishes all these requirements, and its elements, though varying in their proportions according to the kind of animal and the age of the suckling, are yet ever fixed and invariable under like circumstances. The elements of milk are—

1. Curd.—This represents the "blood-formers" of the tables above. All the nitrogen of milk resides in its curd; so does sulphur. Its amount gradually increases with the age of the suckling.

2. Fat, or Butter.—This element is the least variable in its proportions, at least in woman, during all the period of nursing. This is a significant fact.

3. Sugar.—It is a peculiar form of sugar, and represents the "fuel-formers." Its amount diminishes as the suckling grows older.

4. Salts.—These are both soluble and insoluble. The last consist chiefly of the earth of bones, and increase in quantity with the age of the suckling. The soluble salts afford potash and soda, and phosphoric acid.

Such are the substances which nature has prepared for our first food—a mixture of four groups of substances—not served up by rule of thumb, or no rule, but generally in certain definite proportions, which show in woman's milk about 10 parts of blood-forming substance; 10 parts fat; 20 parts sugar; 0.6 salts. Very different indeed from those proportions indicated by the tables before quoted, and if we would imitate this best mixture we must alter them so as best to suit the requirements of advancing age.

If we examine the several substances which are the foundation on which all changes of animal matter depend, we shall find them composed of four groups, represented by the four classes of elements of milk.

There are in vegetables and animals, certain common and well known substances termed albumen, fibrin, cascin, gluten and legumin. These are all alike chemically constituted. They all contain nitrogen. They may be termed albuminous principles. If there is any substance which may claim precedence in the animal economy, it is albumen. It is found largely in the blood, in all animal juices which are immediately concerned in the nutrition of organs. It consolidates and forms gristle, sinew, membrane, muscle, hoofs, horns, nails. Albumen forms the most delicate structures, and is found in the nerve tubes.
We have, then, in the solids of the animal body, a group of substances, corresponding to the curd element of milk, which may be termed the albuminous.

In the second group may be placed fat. It performs manifold offices in the animal system. Mechanically it is a lubricant. It is part and parcel of all the chemical changes which the body undergoes. It is essential to the process of digestion, which occurs after the food has passed from the stomach. Its changes result in production of colorless blood-globules. It predisposes the animal body to form cells in conjunction with albuminous matter. No cell is formed independently of fat. When the food does not furnish albumen for the investing cell for fat, a surrounding substance is derived from the flesh, and when the flesh fails, the fat accumulates in the blood and juices. Fat ever tends to form new cells, or to collect in cells ready formed; hence the "fat liver" of fattening animals. Who may say after this, that fat is only a fuel-former? It has already been stated that fat may be formed out of albuminous substances, and it is abundantly formed out of the next or third.

Starch and Sugar group. The principal elements of this group are milk sugar, grape sugar and starch-gum. These last are derived from starchy food. They never form a part of the animal tissues, but perform an important office in all the changes of those tissues. Sugar is not less important in these changes, than are albumen and fat. It is found in nearly all animal fluids which pertain to nutrition, in blood, lymph, white of eggs, in the intestines of herbivorous and omnivorous, and even in those of carnivorous animals, formed doubtless from albuminous food in the liver of the latter. Milk Sugar, by its decomposition, forms lactic acid, the acid of sour milk, and this free acid plays no small part in nutrition. Sugar in all its forms, and gum, contribute largely to the formation of fat, whose functions are so various.

Lastly, in the animal body there is a fourth group, composed of chemical salts, the same as found in milk. Thus we are made acquainted with the substances on which vital changes depend. We eat to afford materials for these changes. We eat to be nourished,—nourished in the sense which has been defined. It is clear that the waste of anything essential to life, and all its healthy functions, must be supplied by a like substance. What, then, can be plainer than this,—food will be nutritious in proportion as it contains the nutrient
elements of the four groups duly mixed. Articles of food are to be distinguished from nutrient elements; their relative value depends on these. If a table of these relative values is to be constructed, the quality of the nutrient element on which depends its digestibility and the special requirements of the system, will form an appendage to such tables. Let us now class some of our common articles of food on the rational system which has been suggested. It is not to be forgotten, that we owe the data on which such a table may be formed, to patient chemical analysis, that most wearisome labor, coupled with delicate tact and manipulation to which the mind can be subjected.

Table of the relative value of articles of food, arranged according to their proportions of nutrient matter in each of the four groups of elements concerned in vital changes.

<table>
<thead>
<tr>
<th>In 100 pounds of</th>
<th>Standard water</th>
<th>Husk or woody fibre</th>
<th>1st Group. Albumoses</th>
<th>2d Group.</th>
<th>2d Group. Sugar</th>
<th>4th Group. Starch</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GRAINS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wheat, - - -</td>
<td>15</td>
<td>15</td>
<td>10 to 19</td>
<td>2 to 4</td>
<td>65</td>
<td>2</td>
</tr>
<tr>
<td>Barley, - - -</td>
<td>15</td>
<td>15</td>
<td>12 to 15</td>
<td>2 to 3</td>
<td>60</td>
<td>3</td>
</tr>
<tr>
<td>Oats, - - -</td>
<td>15</td>
<td>20</td>
<td>14 to 19</td>
<td>6 to 7</td>
<td>60</td>
<td>4</td>
</tr>
<tr>
<td>Rye, - - -</td>
<td>12</td>
<td>10 to 20</td>
<td>10 to 15</td>
<td>3 to 4</td>
<td>60</td>
<td>2</td>
</tr>
<tr>
<td>Indian Corn, - -</td>
<td>6</td>
<td>12</td>
<td>12</td>
<td>5 to 9</td>
<td>70</td>
<td>1-1-2</td>
</tr>
<tr>
<td>Buckwheat, - -</td>
<td>15</td>
<td>25</td>
<td>8</td>
<td>0.4</td>
<td>50</td>
<td>4</td>
</tr>
<tr>
<td>Rice, - - -</td>
<td>13</td>
<td>3</td>
<td>7</td>
<td>0.7</td>
<td>75</td>
<td>0-1-2</td>
</tr>
<tr>
<td><strong>POD PLANTS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beans, - - -</td>
<td>14</td>
<td>14</td>
<td>8 to 11</td>
<td>24 to 28</td>
<td>2 to 3</td>
<td>40</td>
</tr>
<tr>
<td>Peas, - - -</td>
<td>14</td>
<td>9</td>
<td>24</td>
<td>2.1</td>
<td>50</td>
<td>3</td>
</tr>
<tr>
<td><strong>ROOTS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Potato, - -</td>
<td>75</td>
<td>4</td>
<td>2</td>
<td>0.3</td>
<td>18</td>
<td>3-4 to 14</td>
</tr>
<tr>
<td>Turnip, - -</td>
<td>88</td>
<td>2</td>
<td>1</td>
<td>0.3</td>
<td>9</td>
<td>4-5</td>
</tr>
<tr>
<td>Carrot, - -</td>
<td>88</td>
<td>3</td>
<td>1</td>
<td>0.4</td>
<td>10</td>
<td>4-2</td>
</tr>
<tr>
<td>Beet, (mangold wurtzel) - -</td>
<td>85</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>11</td>
<td>3-14</td>
</tr>
<tr>
<td>Long red, - -</td>
<td>85</td>
<td>3.03</td>
<td>0.48</td>
<td>0</td>
<td>10.36</td>
<td>1-4</td>
</tr>
<tr>
<td>Short red, - -</td>
<td>85</td>
<td>3.31</td>
<td>0.26</td>
<td>0</td>
<td>12.46</td>
<td>.75</td>
</tr>
<tr>
<td>Sugar beet, - -</td>
<td>85</td>
<td>2</td>
<td>0.35</td>
<td>0</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Parsnip, - -</td>
<td>90</td>
<td>11-2</td>
<td>2.5</td>
<td>0</td>
<td>16</td>
<td>1-2</td>
</tr>
<tr>
<td><strong>LEAF</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cabbage, - -</td>
<td></td>
<td>30 to 35</td>
<td>00</td>
<td></td>
<td>66 Starch 5.26 Sug. 4.19 Gum</td>
<td></td>
</tr>
<tr>
<td><strong>MEAL</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wheat flour, -</td>
<td>10.33</td>
<td>9.70</td>
<td>2</td>
<td>0</td>
<td>66 Starch 5.26 Sug. 4.19 Gum</td>
<td></td>
</tr>
<tr>
<td>Rye meal, - -</td>
<td>14.50</td>
<td>4.63</td>
<td>8.97</td>
<td>3</td>
<td>66.54 Starch 2.56 Sug. 9.40 Gum</td>
<td></td>
</tr>
<tr>
<td>Barley meal, -</td>
<td>14</td>
<td>14</td>
<td>2</td>
<td>0</td>
<td>68</td>
<td>2</td>
</tr>
<tr>
<td>Oat meal, -</td>
<td>14</td>
<td>18</td>
<td>6</td>
<td>0</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td>Wheat bran, -</td>
<td>18.1</td>
<td>19.3</td>
<td>4.7</td>
<td>0.8</td>
<td>7.3</td>
<td></td>
</tr>
</tbody>
</table>

What an amount of nutritive matter is afforded by the oat! No part of it useless. Its albuminous portion allies it to peas and beans.
—its starch equals that of fine wheat flour, its fat far exceeds that of any other cereal grain, and is equalled only by that of our Indian corn. It would seem as if nature intended oat meal gruel as the food to succeed milk when the child is weaned. It is still generally considered the food for invalids, but unfortunately it forms a popular article of diet in Scotland only. It is praise enough, that it is a favorite with a people distinguished for shrewd common sense. Oat meal is placed near bran, so that the eye may at once see how wheat is robbed of its nutritive value by those who brand its flour as "extra" fine.

It is well known that the fatty matter of the grains resides chiefly in the bran; so does a large portion of the salts. By mealing, therefore, the composition of the grain no longer represents the composition of the meal, and this has an important influence on the nutritive power, as is above seen. "It is written man shall not live by bread alone." It may be added, he cannot, if his bread is made of the finest wheat flour. It is a great error in diet, this refined fine flour, as the composition of bran, thus separated, teaches.

Casting the eye over the foregoing table, it is seen that the grains, the pod plants, the roots, differ widely in nutritive power, viewed in the mass. They all contain a portion of the four groups of nutrient substances, yet there are very wide differences.

The *grains* contain the third, or starch and sugar group, chiefly with such an admixture of the first, or albuminous group, as eminently fits these for nutrition.

The *pod plants*, while still retaining starch as the predominating ingredient, have a very large proportion of the albuminous group. The pod plants, peas and beans, approach, in this latter respect, animal substances.

The *roots* contain over 5-6 of their weight of water; the remainder is composed almost wholly of the ingredients of the group—starch, little else.

Rice alone forms an exception to the grains, and, as an article of diet, must be ranked below potato meal. Practically in navy rations, it is found that 3 1-2 lbs. of rice are equivalent to 1 lb. of beans. The day, we trust, is not far from dawning, when rice shall give place to oat meal. Rice and potatoes are among the lowest articles in our scale. Yet, we have accounts of whole races of men subsisting on these articles, the national diet. We forget that potatoes imply buttermilk and cabbage, with salt herring; and we are assured that the
rice eaters in India add to their diet "*kari,*" a compound of meat, fish and vegetables, which is boiled with the rice. Cabbage, as we have seen, contains a very large proportion of the albuminous group; hence it is an excellent addition to the starchy potato. No healthier, or, for its cost, richer nutrient dish can be named than the "*kol-cannon*" of the Irish—boiled and mashed potatoes and cabbage, seasoned with pork fat, pepper and salt, a truly savory dish. Immense bulks of rice and potatoes must be consumed, when used as the main food articles. Hence, rice and potato eaters are all pot-bellied. These articles have only a very small portion of fat or oil, hence instinct has lead to supplying this by such fatty articles as can be best obtained. Instinct, observation and experience have led also to the addition of fat to peas and beans. These contain a larger proportion of albuminous nourishment than any other food article, far exceeding that found in animal food. The nutrient albuminous principle is found in peas and beans in the form allied to curd of milk, to skim milk cheese. In this state it tends to produce costiveness, an evil overcome by adding to peas and beans a portion of fat. Pork and beans! The concentration of nutrient diet! Let it be interchanged with "*kol-cannon,*" or suet pudding—sweetening the last with molasses. This last is one of the best nourishers, peculiar to, and almost wholly composed of, chemical constituents of the third group, with a reasonable tincture of the first. Who can sound the praises of molasses as an article of diet? Why, the very word is to be pronounced with the tip of the tongue as Leigh Hunt said of "*lucent syrup tinct with cinnamon.*" Molasses, like wit, is not only fat within itself, but the cause that fat is in other things. Who so fat and sleek as the African in the sugar season? What article of diet so well, so cheaply affords the material for fat, the presiding Genius in nutrition, as molasses? It performs all the functions which belong to the nutrients of our third group of nourishers.

As long, therefore, as oat meal cake supports life better than the wheaten loaf of finest flour; as long as bean porridge, the wholesome breakfast of the "*golden days of good Queen Bess,*" may be cooked; as long as pea soup, with its garniture of potatoes, carrots and onions, which are more than a relish, and which ought to have graced our table as nourishment of high order, may be gently simmered by the smallest fire; as long as beans may be baked, and moistened lusciously with a bit of pork fat, rendered toothsome by molasses; as long as
gems of suet may be "battered" into corn meal pudding, where they sparkle like drops of honey dew inclosed in trembling jelly; so long Nature assures us that she spreads her daily board with that same wise forecast, with which she furnishes forth the banquet of milk, which waits and welcomes the new born babe.

With great regard,

I am ever faithfully yours,

SAMUEL L. DANA.
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