

Departments

William D. [unclear]

Rev. P. S. Evans
Boston
Letters
on the
Maps

Management of Missions,
addressed to

The Rev. Solomon Pickers - Secy.
Secretary of the American Baptist Missionary Union

By Nathan Brown,
American Baptist Missionary

When Mr. Pickers came to Antioch, I withstood
him to the face, but he was to be blessed. Feb 22, 1841

See
the
list
of
the
names
of
the
people
who
were
baptized
at
Antioch

2 hours -

Large cop.

No 4. one hour

Very. half hour

N. E. 1/2 mile

1956

Setting up	1.50
Thoms. Press work	2.00
Paper	1.75
	5.25

2 ^d thousand	3.75
8 th 4 th & 5 th thous.	9.00
	11.25
If 3 thous. one pint	20.25
do. do.	2.00
	15.25

LEARNING THE MANAGEMENT OF BUSINESS

THE STATE OF TEXAS, COUNTY OF DALLAS, ss. I, the undersigned, a Notary Public in and for the State of Texas, do hereby certify that the foregoing is a true and correct copy of the original of the same as the same appears from the records of said County.

DATE _____

Rem: are you Sir—Glenn, you have
just made in my mind the conviction, that the
management of Illinois is a subject, which
deserves a more full and substantial contribu-
tion than the Illinois contest. It is with
respectable substance that I have decided
singing before the public my views in re-
gard to the practical merits and drawbacks of
the present system. This I propose to do in
a series of letters; and I know of no one to
whose they can with so much propriety be ad-
dressed as yourself. For many years the man-
agement of our nation has been divided
in part; and so good, so smart, belongs both
to the house and the responsibility of most of
the changes which have been made to improve
affairs.

The pleasure of receiving a communication of this nature is rather enhanced than diminished by a recollection of the kind and consistent treatment which I have received from you, during the many years of our off-and-on relationship; and with a gladly seized opportunity to acknowledge. It is now twenty-three years since I had the pleasure of meeting you at the Anniversary in Providence; a place beloved by its association with the name of Roger Williams; and with me first brought to New England for religious liberty. We there met as brethren, as equals; yet, were I highly conscious of the position which I then held, with I was under appointment as a Missionary to Rhode-Island. Our intercourse was pleasant ever; and I recollect your expressing a regret, if at any conference had presented your business as a necessary passport. I had not long long in the ordinary hall, where you were always to be seen, in an important and responsible situation in the same place and work. It was a satisfaction to me, in our subsequent acquaintance, that I could indulge a freedom of opinion and expression with no feelings of jealousy and ill-will.

Whom is a common cause. The nature of the relation which existed between us, as a missionary and parent, as the official representative of an extensive body, I had never associated with any particular attention; but supposed we were only bound together as witnesses of the Gospel, engaged in the same work, on a footing of perfect equality. The gradual extension of executive authority, especially in the German Mission, and the discussion consequent upon this pretension, awakened from time to time, my recent recollections; yet it was not until after the convention at Maximilian, and the subsequent policy of the Department, that I found myself compelled to adopt the conclusion, that, whatever equality and fraternity there might be in theory, we stood practically in a very different relationship to each other: the one was regarded as acting in the capacity of a *Blower*, the other in the capacity of a *Blown*.

The discussion on which I propose to enter, would have been more agreeable to my feelings could it have been confined solely to an examination of the principles on which relations are sustained. But justice to the subject requires that the tendency of those principles should be illustrated by instances of their actual operation. In doing this, I shall perhaps be considered to say things that may be unpleasant; and I can scarcely hope to escape the charge of being in some instances angry and uncharitable. I have observed that persons who have ventured to speak against errors, are apt to be designated as possessing a bad spirit; this is an accusation which has been very freely applied to some of our German brethren, who, until they were found opposing the present changes, had been regarded as exemplars for their piety and order. Whether it be the rule of weakening the force of their testimony, that the personal imputation charge is preferred "against them," I shall leave to those who have preferred it, to settle with their own consciences. For myself, I make no pretension to any special gifts of disinterestedness and good feeling, nor

am I particularly solicitous in regard to the judgments that may be passed on my rights and motives. One thing however I do state; I state to be accused by a strict regard to truth; and I was sincerely prepared to find that the statements made by myself and several of my brethren, in regard to important matters of fact, had been pronounced untrue by the Department, and Home Secretary, at the annual meeting of the Union in 1844. Whether those statements or the denial of them, be more properly characterized as dishonest in truthfulness, the public will soon have better means of judging than they had at the time of that meeting.

In speaking of the course pursued by yourself and colleagues, I shall endeavor to express a suitable degree of civility, and hope I may not put a wrong construction upon any of your acts. Sensible of my own liability to err, I would endeavor to state due allowance for others; and should I, in the following letters, be unjust to the wisdom or motives of yourself or any other individual, I beg to assure you that it will affect me almost indifferently as my own conduct. Truth is lovely, benign and good; and justice to every soul, binds not merely each portion of truth to the purchase of this or that theory, nor what, but the whole truth; truth pure, uncorrupted, unperished. Nothing else will prove of benefit to man; nothing else is worth seeking for; nothing else will answer for wisdom, wisdom abroad, or for the advancement of religious affairs at home. Unless our work be built on this inseparable foundation, all our labors will be worse than vain.

In the convention at Maximilian, you strongly deprecated any discussion as to the relative rights of the different agencies employed in missions. You then expressed the opinion, that the mission we began to separate the missionaries and the executive Department in 1844, that moment we should begin to undermine our own work: that such a course would

in the beginning of the end. In this opinion you may have been correct. If so, those who have turned their backs into a distance of their separate and distinct rights, must have assumed a heavy responsibility. But it was no doubt considered safer to act on the principle that the control of the executive over the relationship was absolute, than to undertake the defense of such a principle, by argument before a missionary convention. While deprecating dissenting however, the official organs of the Board have not hesitated to receive and endorse their own views to the full extent. By the constant advocacy of these views in official documents and missionary publications, their partial endorsement by the Missionary Union, has at length been secured. Under such circumstances I trust I shall be justified by my brethren generally, in giving a public expression to my own convictions, in opposition to those of yourself and colleagues. If our missionary relations are such as the New Testament requires, there must be no line of demarcation; truth is one and the same everywhere. But if, on the contrary, our system is such, that we cannot safely discuss the relative positions and rights of the laborers at home and abroad, there is room for a strong suspicion, to say the least, that we are acting upon a false ground. If our missionary policy stands as we feel it has come to be shaken by an open and full examination, we cannot too early commence removing the dangerous materials, and applying their place by others in accordance with the primitive pattern.

Reserving this subject for further consideration, I remain

Yours faithfully in the Gospel,
Nathan Haves

LETTER ON THE MANAGEMENT OF MISSIONS

TO THE REV. J. PIERCE, & F. COO, SEC. OF THE A. S. M. S. V. B. 1840.

LETTER II.

Rev. and Dear Sir:

There can be no doubt that the Christian Church, in its original organization, was essentially a missionary church. If there was any one object to which it was specially adapted, that object was the conversion of the world. If then, the organization adopted by our Father, and continued by his apostles, had no special reference to the promotion of missionary labor, we may safely take their system as a model for all future periods of the church. Considerable latitude may doubtless be allowed for different modes of operation, suited to different circumstances and times; but no change of time and circumstances can justify us in establishing missionary organizations on a basis essentially different from that of the apostolic period.

To prepare the way for the discussion I have proposed it will be convenient first to make a brief survey of the general principles on which the Kingdom of Christ was established, and in accordance with which the earliest missionary agencies were conducted.

1. According to the teachings of the New Testament, the ministers of the Gospel are, in their appropriate sphere of labor, independent of human authority and control. They are the ambassadors of Christ, receiving their commission from him, and subject to his commission alone. There is among them no gradation of authority, but all are placed on an equality by Him who has appointed them. It was with great reluctance that the apostles admitted this doctrine, and the repugnance with which they at first regarded it, became the source of its resistance, the more explicit confirmation. They appear to have had no conception of the possibility of forming a kingdom, in which there should not be some regular government.

with a visible gradation of offices for the management of its affairs. The Jewish system, as well as the government of Gentile nations actually led them to hold for a similar organization among themselves. At these periods then the subject was brought to the notice of our Father, and he often did the request of his disciples, for the appointment of leaders, from his exalted throne. He informed them that the gradations of office, and the exercise of authority belonged to the worldly governments, but that in his kingdom nothing of the kind was to be introduced. "Ye know that they which are appointed to rule over the Gentiles exercise lordship over them, and their great sons exercise authority upon them. But so shall it not be among you." Mark 10: 42. After Christ's resurrection we never find the apostles discussing this point again: they no longer looked to worldly governments for the pattern of their organization; and we find their practice to have uniformly been in accordance with the instructions they had received.

On the contrary, when the Christian Church was converted into a centralized ecclesiastical establishment, it began to assume its policy to that of the kingdoms of this world. One kingdom became the model on which to build the kingdom of Christ. As the papal corruption advanced, the different ranks and orders were multiplied, and a rigid conformity to the decisions of the ruling authority, in matters of doctrine and practice, was exacted from all, especially from the clergy. Thus, no longer the ministers of Christ, became the ministers of a church; the hired servants of a corporate, centralized, worldly establishment. In accordance to her order, organized through her regularly constituted organs, they performed their ministrations. Nearly all sects, dissenting whether Papal or Protestant, have been formed after the same model. The ministers, instead of being independent, and responsible to Christ alone, are under human direction, and responsible to officers appointed by human authority.

In conducting their missions among the heathen, the propagators of the Romish faith have of course acted in accordance with the principles of their church. The missionaries are placed under their appointed directors, as well as the ministers engaged at home. Independent action is unknown. The most perfect system of centralization is that of the Jews, where the movements of thousands are directed by the impulse of a single mind. If the best mode of converting the world is to perpetrate upon it the countless examples of Christendom, acting under the direction of an efficient central power, then it may be doubted whether a more judicious and successful system than that of the Jews could be devised. Napoleon gained his victories by pointing on the columns of his army his well-disciplined banners, all moving in accordance with the impulse of his own superior genius. But shall nations be modeled after the organization and discipline of an army? To human reason this may appear wise, but it was not the plan of Infinite Wisdom. The more compact the organization, and the more strict the official subservience of every member, the more widely will it differ from the mission of the apostles.

As the different sects of Protestant sects have generally imitated the Romish church in appointing officers for their administrations, so it was to be expected that they would appoint directors to superintend the labors of their missionaries. When, therefore, we read an announcement that "the missionaries at Jerusalem are under the superintendence of Bishop Hilari" or that Mr. Johnson, principal of the College at Halle, is "director of the German mission in Southern Italy," it was no more an surprise, as this is in perfect conformity with the principles on which these respective churches are founded. But if it should prove to be the case that Baptists or Congregationalists, after having discarded the episcopal element in their churches at home, had introduced it into their missions, it would certainly present a very great incongruity.

There is no objection to the use of such terms as *agent* and *factor*, provided a formal convention be given them, such as does not conflict with Baptist principles. The "instructions" given to a missionary as being designated to the foreign field, ought to be regarded in the same light as the "charge" given to a minister at his ordination, in which no official superiority is either expressed or implied; the authority must such instructions become authoritative instead of advisory, the relation changes from the *factorial* to the *episcopal*.

2. Another source which we feel most strongly started in the mission of the New Testament, is that the first preachers acted on the principle of a strict individualism; a personal and not a combined responsibility. Peter was not responsible for the acts of Paul, nor Paul for those of Peter. When Paul and Barnabas differed, each took his own course, independent of the other; neither claimed a right to control the movements of his associate, or to abridge his freedom by an appeal to the missionary body. There is no trace in the New Testament of what is called the "community spirit," and which, more or less, pervades nearly all modern missions. The organization of several missionaries into a company, having joint responsibilities, and conducting all their operations in accordance with a vote of the majority, is quite as incompatible with the doctrine of an independent ministry, as the establishment of an episcopal power. How far we have oversteered these two modes of government, by establishing an episcopal authority in the home churches, and the community system in the foreign field, and what has been the effect upon our missions will appear more fully as we proceed.

3. The apostolic missions were distinguished for the simplicity of their organization. In reading the New Testament one is struck with the great absence of labor performed, and the almost total absence of machinery. It would be fair, even that no formal organization, except the church, was considered necessary. There may have been sectarian agencies, but if so, we have every evidence which the nature of the case will afford, that these agencies considered themselves strictly to financial matters. Their authority could extend no further than the funds which might be placed in their hands. In the names of the churches or individuals donors themselves could extend no farther. They might withhold their support from any one whose labors they did not approve, but they could not direct those labors, or prescribe

either the matter or the manner of their preaching, without infringing on the prerogatives of him who calls and sends forth the laborers into the harvest.

The only missionary, which appears to be consistent with the principles of the New Testament, is a fixed agency, or consistently receive and faithfully distribute the arms entrusted to their care. Although we have no positive evidence that there were men's constitutions in the primitive churches for the management of missionary funds, yet we know that constitutions were appointed for other charitable objects, which militates the principle of such appointments. At Jerusalem men were chosen to distribute the collection made for the poor, Acts vi. 3. Paul offers to accompany a committee from the church at Corinth, who might be chosen to carry their liberality to Jerusalem. 1 Cor. xvi. 3, 4.

The information furnished in the New Testament, of the mode in which the first missionaries were supported, is very brief and for the most part incidental. The twelve disciples, and afterwards the seventy, were provided for by providing themselves with means of support, while they labored in Judea, but were to depend on the people among whom they went. When they received their final commission to go and teach all nations, no such provision was referred to. Accordingly we find that when the apostles went forth among the heathen, they received their support from the churches already formed, and avoided being dependent on the new communities which they were gathering. Paul refused to be supported by the church which he had gathered in Corinth, but he should be burdensome to those, give occasion to those who sought occasion, and so hinder the Gospel of Christ. 2 Cor. xii. 13, 14. He took wages from other churches, while doing service for the Corinthian. Rather than be chargeable to them, he labored with his own hands to supply the wants of himself and those who were with him. Acts xxi. 12. He

did the same while preaching amongst the Ephesian and Thessalonian. Acts xv. 24; 2 Thess. ii. 8. While at Corinth he was supplied by the teachers from Macedonia. 2 Cor. xii. 18; and at Thessalonica by the Philippians church, the only one from which he received pecuniary assistance during the first period of his labors in Greece. Phil. ii. 12, 13. There is little doubt that the other apostles and ministers pursued a course similar to that of Paul; "they went forth taking nothing of the Gentiles." John. i. 7. After churches were formed, the apostles were careful to inform upon them the duty not only of supporting their own pastors, but of sustaining those who went forth as missionaries. John exhorts Titus to receive those who were preaching among the Gentiles, and "bring them on their journey," in other words to provide means of defraying their necessary expenses. Paul informs the Romans, that he expects to "be brought on his way" by them, when he takes his journey into Spain. The Corinthians also, from whom he would not not receive support while with them, were expected to "bring him on his journey," when he should have received their contributions for the saints at Jerusalem. 1 Cor. xvi. 6. Titus was expected to see that Zenas and Apollos were "brought on their journey. Slightly," so that nothing should be wanting to them. Th. iii. 12.

Thus while we have indications of considerable liberality in the methods by which the Gentile missionaries were supported, we have no trace of any superintending body entrusted with the power of direction. This would have violated a principle. So long as the principles of the Gospel are preserved, it is a matter of secondary importance what particular mode is adopted for securing the necessary funds. These may be furnished by churches or by individuals; one church may act as a society by itself, or several churches may unite in one society; these societies may be small or large, supporting a single missionary, or a hundred missionaries;

12
though, of course, the larger the society, the more danger there is of an universal assumption of power. The missionaries may either be supported by donations made from time to time, or their necessities supplied as they may have a fixed salary, which has this advantage, that it places a missionary above the necessity of engaging in secular labor to procure the means of subsistence. In the weak state of the early church, it would have been impracticable to secure in every instance a permanent provision for missionaries; and if the church were ever persecuted by the gentile spirit, a much greater number would go forth, than could obtain from any of our societies the assurance of a permanent salary. A person who hesitates to enter the missionary field or who hesitates to enter the missionary field merely because his support is attended with some uncertainty, evidently fails to have the apostolic standard.

4. The relation between the gentile missionaries and the churches was supported then was direct. Those who contributed of their salaries did it with a full knowledge of the purpose to which those donations were applied. The communication between the laborers abroad and their brethren at home was unobscured. No intermediate party controlled the channels of information, or decided what should, what should not, come to the knowledge of the public. There existed no official agency, whose province it was to select and circulate such missionary intelligence as might be best adapted to keep alive the liberality of the churches, and to prevent the disclosure of facts that might operate unfavorably. With the channels of information thus open, the delinquencies of an unworthy missionary could be long accounted from the Christian community; and although a shock would no doubt be given by every instance of infidelity, yet its prompt denunciation would prevent any approximation on the part of the churches, that their missionaries were not generally true.

13
ally, with a frequent open interference of this kind, such a wholesale denunciation of the missionaries as that which took place at the anniversary in 1814, could never have occurred; or if it had occurred, the churches would have had at least the means of disproving the charges, without waiting to receive a formal refutation from the missionaries themselves.

(There is no right more sacred than that of a donor to understand all the particulars in reference to the manner in which his donations are appropriated.) Any communication intended to correct the operations of the Missionary Society into a slave corporation, will only tend to damage to the cause. In the various attempts to control the right, either of missions or individuals, to designate the specific objects in which their donations shall be applied, however specious they may be the plan of conversion, are equally mysterious and unjust. It cannot be expected that Christians who feel the obligation which their Lord's commission imposes, will rest satisfied with merely paying their money into the treasury of a society; that commission is not properly obeyed, until they have before them the evidence that their funds have been judiciously expended in the work. This evidence can only be obtained by a full and free communication with the laborers, and not by a partial view, gathered from such portions of their official correspondence as may be selected for publication in the pages of a magazine.

It will no doubt be maintained that the simplicity of the primitive system is not suited to our times, and to the present circumstances of the foreign field. It must, however, be acknowledged that we are in a situation remarkably similar to that in which the apostles found themselves. Their field was the world, and as it was. Their commission embraced all nations, and even extends no farther. Whatever

different than any to be in the circumstances of the times, and in the facilities for communication, it is not true. We can now make the passage to India with greater ease and safety than the apostles could go from Judea to Rome. Communication between the churches in America and their ministers stationed at a distance of half the globe, is now more rapid and regular than it could possibly have been between the church at Jerusalem and the ministers in Asia Minor. Faith can be transmitted with greater security, and at far less expense. If ever there was a necessity for multiple agencies, and a central directory, clothed with authority to manage the affairs of missions, it must have been under such difficulties as the early Christians had to surmount. But as such directory was established; Christ had made no provision for its institution; and apostles found no necessity for far going beyond the powers given. Now it is maintained that more systematic organizations are indispensable to the successful prosecution of our work; that without definite rules and institutions the carrying on of missions has been found impracticable. This seems to be little less than an impeachment of divine wisdom. Harder than suppose the plan of Christ and his apostles to be inadequate to the propagation of the Gospel through all countries and all ages, let us candidly review our ground, and enquire whether the results and tendencies of our present system are such as to justify its continuance. Yours very respectfully,

Nathan Brown,

James Miller West Philadelphia Pa
Jacob & Isaac Zernatt Jerseytown Columbia Co Pa
Rev Robert Lowrey West Chester Pa

Joseph Mason Uniontown P. O. Lycoming Co Pa
Robert Dunbar Elmport Lycoming Co Pa
Martin Garrison Uniontown P. O. Lycoming Co Pa

Deborah Johnson Uniontown Lycoming Co Pa
Benjamin Kelly Uniontown do do

David Fowler Fairbairnville Columbia Co Pa

Joseph Fox Smith Newcapack Luzerne Co Pa
Joseph Hindinall Newcapack do do
Josiah Johnson Berwick Columbia Co Pa

Anna Corder Berwick do do do
Dr. Bragg Berwick do do

William Little Eng. Berwick do do
Eastman Rapp Phoenixville Chester Co Pa

Nicholas Boyer Phoenixville do do

Rev J. E. Mather do do do

John Rapp do do do

John A. Jones Marsburg P. O. Lycoming Co Pa
John Roberts Eng. Millville Columbia Co Pa
John F. Lewis Washingtonville Maryland Co Pa

July 9th

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Rev. James B. Thompson.

Philadelphia.

Golden

Pick Langham

Edmund Selley

Rev. U. B. City

Row 11

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Members of the Society. Union Village Union

Wm. C. Baker, Cheshire, C.

Wm. C. Allen, Concord, C.

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 Simons - Dr Garrison
 Maylap - Country of
 Boston
 C.C. Craig took, say, New London, (t
 Rev. Dr. Isaac do -
 Dr. Apog. Suffolk Ct
 Dr. H. H. Meale Boston
 Dr. W. W. Channing
 Channing two letters to
 Mrs. Polly Plummer
 I Miss Maria Rogers 10
 Mrs. W. W. Channing
 March 4/54
 Sent 150 copies of
 No 36 - one to nearly all
 the addresses preceding me
 sent 15 copies to 3
 last numbers - not 5 numbers

Colored Baptists
 (Rev. M. W. Watson
 Cincinnati, O
 Rev. Mr. Simpson, Cincinnati, O
 Pastor Peter St. Church
 Rev. S. S. Benedict
 Brooklyn, N.Y.
 Rev. G. L. Black
 Pastor St. Church
 Williamsburg
 New York

Bible Union members

New J. Atkins, Bristol, Conn

Rev. A. A. Benson & Derby Conn

Levi S. Benedict, Danbury CT

J.C. Carruthers

J. L. Thompson, water-powder

B. P. fallens, staining testine C

Capt. S. C. Lewis New London Ct.

M. A. Fink, Mystic River Ct

apt ill Frigida Stomachum C

J. W. Gallahue Norton Ct. Essex

Der Journalist *Glabbe*, 1871.

8th Nov. 1840, Gregory, Stephen

Rev. C. Hanson, Secretary,
Winnipeg, Nov. 1884.

Rev Levi Meech, Preston Ct

Rev Geo Allister New-London Co

See Mr Morgan New London Ct

Rev John Palmer Aiken (1841-1910)

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Dr. J. Rogers, Newark, N. J.

1800

Miss J. W. Holman, Union City

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Rev Wm A Smith, Groton Mass. Ct.

Dea John Smith Waterford (H)

Dear A. Smith, North Lyme (Ct)

Dea R. Tilling North Lyme Ct

Dec 2 W. Wheeler, N. Lyons ft.

very close to a perfect, taste, strong

E. J. P.

to produce Water, Bellows, &c.

Thos. R. Butler and Robert W. W.

Rev. F. Wendell Phillips

Rev. J. B. ...

Dr. Thomas - 2nd - 1885

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Dear John & Elizabeth

John C. Brooks, Esq.

From the same place 11

Mrs R Butler Pittsford Ct

Paul L. Chase, Attorney at Law

Break Chillis, Cornish & H

Rev J. M. Swann - New London Ct

Ed Barney Day

~~Dr J. H. (J. H.) Boston Mass~~

Rev Mark Carpenter Holyoke Mass

J. B. Bunkerell Shelburne Vt

Rev J. Dowling, Tolland, Ct

Rev Dr Hays Albany

Rev R. Jeffery Albany

~~Rev Dr J. J. Caldwell - Boston~~

~~Rev J. M. Richards - Newburyport Mass~~

Rev W. Arthur West Troy

Rev H. K. Richardson

Rev Albert Day, Hartford Ct

Rev Dr Hall - Greenville Ct

~~Rev J. L. H. (J. L. H.) - Springfield~~

Rev J. L. Batchelder - Lowell Mass

~~Rev J. L. (J. L.) - Lowell Mass~~

Linus Austin, Akron, O

Mrs E. J. Barney Dayton

Mr Henry Thomas, Dayton

Miss Sarah P. Chase (Charleston)

G. W. Forbes, Bridgeport, Ct

Rev J. L. (J. L.) - Suffield Ct

Rev Dr J. L. (J. L.) - Suffield Ct

Rev J. B. (J. B.) - New Haven Ct

Rev M. H. (M. H.) - Norwich Ct

Rev J. L. (J. L.) - Woodstock Ct

Rev L. L. (L. L.) - Middletown Ct

C. S. (C. S.) - East Lyme Ct

Rev J. B. (J. B.) - Hartford

East Thompson Ct

J. H. (J. H.) - East Thompson Ct

Rev J. L. (J. L.) - East Thompson Ct

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Rev J. L. (J. L.) - East Thompson Ct

Rev J. L. (J. L.) - East Thompson Ct

K. to J. D. Ballantyne, Grand Highways, Madison

Office Union B O

Wm. L. Stewart

Wm. L. Stewart

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