

**Title:** *The Spirit of Missions*, 1873

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THE  
SPIRIT OF MISSIONS.

EDITED FOR

THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church in the U. S. of America.

BY THE

SECRETARIES AND GENERAL AGENTS OF THE BOARD.

VOLUME XXXVIII., FOR MDCCCLXIII.

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NEW YORK:

PUBLISHED FOR THE BOARD OF MISSIONS, AT NOS. 22 & 23 BIBLE HOUSE,  
Second Floor, Fourth Ave. Entrance.

1873.

# THE SPIRIT OF MISSIONS

## THE BOARD OF MISSIONS

Protestant Episcopal Church in the U. S. of America

Published by the Board of Missions

NEW YORK: 1880

Printed by the Board of Missions

# CONTENTS FOR VOL. XXXVIII.

## JANUARY.

Domestic.	PAGE.
Earnest Words from our Missionary Bishops—	
Bishop Clarkson—Nebraska and Dakota.....	1
Bishop Randall—Colorado, New Mexico, and Wyoming.....	3
Bishop Tuttle—Montana, Idaho, and Utah.....	7
Bishop Morris—Oregon, and Washington Territory.....	10
Bishop Whitaker—Nevada, and Arizona.....	14
Bishop Pierce—Arkansas, and Indian Territory.....	16
Southern California.....	19
Our Missionary Bishops.....	25
Letter from Bishop Kip.....	26
Another Subscriber.....	26
Commendatory Letters.....	26
Treasurer.....	27
Book Notices.....	27
Acknowledgments.....	29

### INDIAN COMMISSION.

Our Bishop.....	31
Woman Helpers Organizing—Important Movement.....	32
Cheering Words from Mr. Hinman.....	33
Humble but Useful Woman's Work among Yankton Women.....	34
The First "Gloria" at the Yanktonias Mission.....	35

	PAGE.
Enmegabowh and His Work.....	35
Clothing for the Indians.....	36
From the Land of the "Hostiles".....	37
Acknowledgments.....	37

### Foreign.

Epiphany Appeal of the Foreign Committee.....	39
Progress and Results of Missions—Being the Substance of a Letter to the Right Hon. the Earl of Chichester, President of the Church Missionary Society, by the Rev. Archibald Boyd, M.A., Incumbent of Paddington, and Rural Dean, Honorary Canon of Gloucester.	41
Boxes for Missionaries.....	61
Acknowledgments.....	63

### Colord.

Meeting of the Board of Missions—Remarks of the Rev. W. K. Douglas, of Mississippi, on the Report of the Special Committee on the Annual Report of the Commission of Home Missions to Colored People.....	65
---	----

### Woman's Work.

The Girls' School at Shanghai.....	69
The Ponka Hospital.....	72
In Memoriam.....	79
Acknowledgments.....	80

## FEBRUARY.

### Domestic.

An Appeal from Bishop Young.....	81
St. James' Church, Deer Lodge, Montana.....	83
Messages from the Mission Field.....	85
Clerical Notes on Reading and Preaching, By Rev. Francis T. Russell, M.A.....	89
The New York Protestant Episcopal Mission Society.....	91
A Beautiful Gift.....	93
Corn.....	93
Bishop Whipple's Sermon.....	93
Acknowledgments.....	94

### INDIAN COMMISSION.

Consecration of Rev. Dr. Hare, Bishop to the Indians.....	97
Mr. Hinman's Visit to our New Mission Stations.....	98
How Enmegabowh's Work is Sustained by His People.....	100
Christian Improvement among the Ponkas.....	101
Acknowledgments.....	103

SERMON Preached before the Board of Missions, at the Thirty-seventh Annual Meeting in Calvary Church, New York, on Sunday Evening, October 27th, 1872, by the Right Rev. H. B. Whipple, D.D., Bishop of Minnesota.....	106
--	-----

A SCRIPTURAL Litany of Intercession for the Missionary Work of the Church.....	114
--	-----

### Foreign.

Notice.....	117
Treasurer of the Foreign Committee's Notice.....	117
Visit of Bishop Cox to the Mission in Hayti.....	117
A Journey to Berebe, West Africa—A Sea Voyage in a Canoe—At Taboo Station—Start for Berebe—Hearing the Gospel for the First Time.....	120
The Story of a Diamond Ring.....	126
Parish of the Holy Trinity, Ponce, Porto Rico.....	126
Books on Foreign Missions.....	127
Contents.....	128
Acknowledgments.....	130

### Colord.

A New Opening for our Work.....	133
Clothing.....	135
Acknowledgments.....	135

### Woman's Work.

The Ladies' Domestic Missionary Relief Association.....	137
A Beautiful Gift.....	138
Extracts from a Letter from Sister Mary.....	139
Report from a Parochial Society.....	142
Acknowledgments.....	144



## MARCH.

	PAGE.		PAGE.
<b>Domestic.</b>		<b>Foreign.</b>	
The Missionary Element Inherent in the Gospel .....	145	Treasurer of the Foreign Committee's Notice ..	183
Mission Work in Colorado .....	147	Haiti .....	183
Mission Work in South Carolina .....	149	Africa—Bishop Elect to Cape Palmas and Parts Adjacent—Appointment of a Missionary Teacher for Africa—Departure of the Missionaries—Safe Return of a Missionary to Africa .....	188, 189
Mission Work in Kansas .....	150	China—Letter of the Rev. S. R. J. Hoyt—Letter from the Rev. W. J. Boone .....	189, 193
Mission Work in Dakota .....	151	The Commercial Value of Missions .....	194
Mission Work in Maine .....	152	The Superstitions of the Japanese and their Lack of a Moral Education .....	196
Mission Work on the Border .....	155	Acknowledgments of Benefactions from Societies .....	199
The New York Protestant Episcopal City Mission Society .....	157	Acknowledgments .....	200
Critical Notes on Reading and Preaching, By Rev. Francis T. Russell, M. A. ....	158	<b>Colored.</b>	
Messages from the Mission Field .....	160	Importance of our Work—The Negro Problem .....	205
Another Step in the Right Direction .....	162	The Higher Education of the Freedman .....	206
Acknowledgments .....	163	Charleston, S. C.—Franklin Street High School .....	207
<b>INDIAN COMMISSION.</b>		Acknowledgments .....	208
An English Bishop to the Indians Consecrated in January .....	167	<b>Woman's Work.</b>	
Remarkable Meeting of Friends of the Indians in Washington .....	168	Christian Philanthropy in Modern Greece .....	209
Roaming About Like Bears .....	168	Work Among the Colored People .....	213
SERMON Preached at the Consecration of Rev. Wm. Hobart Hare, S. T. D., Missionary Bishop of Niobrara, by Right Rev. H. B. Whipple, D. D., Bishop of Minnesota .....	162	Letter from Miss Wetland .....	215
Niobrara—An Appeal from the Missionary Bishop .....	177	Acknowledgments .....	216
Directions for Sending Clothing to the Indians .....	179	<b>APRIL.</b>	
Acknowledgments .....	180	Greece—Letter from Miss Muir—The Infant Department .....	252
<b>Domestic.</b>		Africa—Letter from Rev. G. W. Gibson—Increased Interest, etc.—Mr. Richards Assigned to Kbeh-Kebh—Rev. Mr. Doldron's Station—Two Young Men Seeking Aid—Trinity Church Incorporated .....	253—255
Letter from Bishop Niles .....	217	Japan—Letters from Mr. Quinby and Mr. Miller .....	255
Bishop Neely wants a Horse .....	220	China—Letter from the Rev. W. J. Boone .....	256
Letter from the Northern Pacific Railroad .....	221	Appointment of a Missionary Physician to Japan .....	258
Faith .....	224	Benefactions from Societies—Gifts of Boxes of Clothing, etc. ....	258
Messages from the Mission Field .....	225	The School at Jaffa, Palestine .....	259
New Hampshire .....	228	A History which is Stranger than Fiction .....	260
To Whom it May Concern .....	229	A Memorial from the Japanese Minister at Washington .....	262
Memorials .....	231	The Death of the Leader of the Anti-Foreign Party in China .....	264
Mite Chests .....	233	Acknowledgments .....	265
How to do It .....	233	<b>Colored.</b>	
Whatsoever .....	234	A New Departure .....	269
Acknowledgments .....	236	Wilmington, N. C.—Miss M. Hicks .....	271
<b>INDIAN COMMISSION.</b>		Charleston—E. H. Johnston .....	272
Missionaries and Teachers Among the Northwestern Tribes .....	239	Acknowledgments .....	272
Eupert's Land—A Letter from its Bishop .....	239	<b>Woman's Work.</b>	
The Indian Bishopric of Moosonee .....	240	Social Missionary Meetings—Our Foreign Work—Condition of Heathen Women .....	273—276
The Church and Rectory of Paul Mazakute .....	241	"Master, Where Dweldest Thou?" .....	278
How Indian Wars Originate .....	242	Acknowledgments .....	280
The Peace Policy as Defined by General Sherman and Others .....	242	<b>MAY. 7</b>	
Memorial Crosses .....	243	Thoughts on the Religious Condition of the Freedmen .....	287
The Niobrara Store-Room—Clothing for the Ponkas .....	244	Critical Notes on Reading and Preaching, By Rev. Francis T. Russell, M. A. ....	292
Acknowledgments .....	245	<b>Domestic.</b>	
<b>Foreign.</b>		Southern California, No. 2 .....	281
Treasurer of the Foreign Committee—Special Notice .....	247	Mission Trip to Minnesota Pinerias .....	285
Visitation of the Mission in Haiti—Episcopal Visitation to Haiti—Noon-day Prayers—Day of Intercession—Examination and Ordination of Candidates—Departure of the Bishop .....	247—252		

## APRIL.

## MAY. 7

Contents.

MAY—Continued.

	PAGE.		PAGE.
Messages from the Mission Field.....	291	Progress in Japan.....	514
Bishop Hare.....	294	Japan—Letters from Rev. J. H. Quinby.....	316
California.....	295	Men Waiting to be Sent.....	317
Minnesota.....	297	Missionary Bishop to Cape Palmas and Parts Adjacent.....	319
Ways and Means.....	298	Visitation of the Mission in Hayti—Notes of the Conclusion of a speech by Bishop Coxé.....	320
To Whom it May Concern—Again.....	300	Easter Opening of Missionary Boxes.....	326
Delegate Meeting.....	301	The Native African is Receptive.....	327
Acknowledgments.....	301	The Testimony of Bishop Alford.....	328
<b>INDIAN COMMISSION.</b>			
The First Church Mission in the Northwest... 303		The Missionary Bishops of the English Church Treasurer of the Foreign Committee—Special Notice.....	329 330
What the United States Indian Commissioner says of Enmegahbowh's People.....	304	Acknowledgments.....	330
Bishop Whipple and the Indian Peace Commis- sioners—"The Wildest Dream of What might have been Done for the Indians Accom- plished.".....	305	Foreign Stations—Committee for Foreign Mis- sions, etc.....	332
The Cheyenne Chief—"The White Man has made My Heart Like a Woman's.".....	303	<b>Colored.</b>	
The Bishop of Niobrara and the Oneidas.....	307	Letters from Bishop Payne to Rev. Giles B. Cooke.....	333
The Mission Among the Lower Brules—Books and Medicines Wanted.....	308	What May be in Store for Us.....	335
Personal Notes.....	308	Acknowledgments.....	335
Acknowledgments.....	309	<b>Woman's Work.</b>	
<b>Foreign.</b>			
Minute Respecting Bishop Hare's Resignation of the Office of Secretary and General Agent. 311		Our Missionary Box.....	337
The Edicts against Christianity not to be En- forced in Japan.....	312	The Work of the Memorial House.....	340
		Thrilling Incidents of Missionary Life.....	341
		What the Church is Doing for the Mormons in Salt Lake City.....	342
		Acknowledgments.....	344

JUNE.

<b>Domestic.</b>			
Letter from Bishop Clarkson.....	345	Africa—Burning of Trinity Church—Extract from Rev. A. F. Russell's Letter, dated Clay Ashland, Liberia, January 27, 1873—Extract from Rev. S. D. Ferguson's Letter, dated Cape Palmas, April 14.....	385—387
Letter from a Missionary in Colorado.....	348	Japan—Letter from A. R. Morris—Boys' School Japanese Service—Toleration—Koyoto Ex- hibition—Osaka Harbor—Public Schools 889—889	389
New York Protestant Episcopal City Mission Society.....	350	African Languages.....	389
Paying the Lord His Tithes.....	353	Acknowledgments.....	392
Messages from the Mission Field.....	356	<b>Colored.</b>	
Horses.....	361	Our Southern Field.....	398
Tithes.....	362	Mississippi.....	399
Book Notices.....	362	Petersburg, Va.....	399
Acknowledgments.....	363	Acknowledgments.....	400
<b>INDIAN COMMISSION.</b>			
Letters from Bishop Hare—Good Friday and Easter among the Oneidas—Bishop Hare's Visitation.....	367	<b>Woman's Work.</b>	
Santee Mission.....	370	Reminiscences of the Early Days of the Greek Mission.....	401
Acknowledgments.....	372	The Joppa Mission.....	404
<b>Foreign.</b>			
Consecration of the Missionary Bishop of Cape Palmas, and Parts Adjacent.....	375	Acknowledgments.....	408
Appointment of Secretary and General Agent. 384			
Appointment of Missionaries.....	385		

JULY.

<b>Domestic.</b>		<b>INDIAN COMMISSION.</b>	
Mission Work Among the Freedmen.....	409	The Death of the Rev. Paul Mazakute.....	431
A Mission Diocese.....	412	Among the Hostile Indians—A Letter from the Secretary of the Indian Commission.....	432
Messages from the Mission Field.....	413	An Easter Visit at the Yankton Mission—Letter from Miss Nicolas.....	434
New York Protestant Episcopal City Mission Society.....	421	Acknowledgments.....	437
Church Papers.....	424	<b>Foreign.</b>	
Mission Work Among the Freedmen.....	425	The Trials and Successes in Western Africa... 439	
"To Whom it May Concern," Responding... 428		Africa.....	443
Church Growth.....	428	China.....	447
Bishop Wilmer's Remarks on Church Periodi- cals.....	428		
Acknowledgments.....	429		



## JULY—Continued.

	PAGE.		PAGE.
Japan.....	447	Louisville, Kentucky—Church of our Merciful Saviour.....	464
Mission School at Jaffa, Syria.....	448	Acknowledgments.....	464
The Various Classes of Chinese.....	448		
Christianity in Japan.....	450	<b>Woman's Work.</b>	
Hioga, Japan.....	450	First Impressions of Japan—A Letter from Mrs. Quinby.....	465
A Great Conflict to be had with Buddhism in Japan.....	451	Life in Peking—Letter from Mrs. Schereschewsky.....	467
Consul Medhurst's Book in China.....	451	A Tribute of Thirty Years Ago.....	469
Acknowledgments.....	454	A Missionary's Letter of Acknowledgment.....	470
		Letter from a Parochial Secretary.....	471
		Acknowledgments.....	472
<b>Colord.</b>			
St. Augustine Normal School, Raleigh, N. C.	461		

## AUGUST.

	PAGE.		PAGE.
<b>Domestic.</b>		China—Extract from Bishop Williams' Letter—Letter from E. H. Thomson.....	514
Letter from Bishop Morris.....	473	Japan—Extract from Rev. J. H. Quinby's Letter—Kiyoto—Particulars Concerning the Journey—Extracts from Diary.....	517—517
Letter from Bishop Whipple.....	477	Haiti—Burning of the Mission Buildings in Port-au-Prince. Continued Effort of the Vestry and Friends.....	518, 519
New York Protestant Episcopal City Mission Society.....	479	English Church Missionaries in Japan.....	520
A Grateful Missionary Asking for More.....	482	The Extent to which the Chinese are Dependent upon the Protestant Missionaries for Knowledge and True Progress.....	520
Critical Notes on Reading and Preaching.....	483	A Memorial to the Shah of Persia in Behalf of Religious Liberty.....	521
A Sad Case.....	485	Great Results in the Face of Immense Obstacles—The Diversity of the Races in India a Great Hindrance.....	522, 523
Letters from Two of our Bishops.....	486	Acknowledgments.....	524
An Appeal from a Maine Missionary.....	487	Foreign Stations, etc.....	526
Acknowledgments.....	487		
<b>INDIAN COMMISSION.</b>		<b>Colord.</b>	
The Visit of the Bishop of Niobrara to the Missouri Missions.....	489	Views of a Presbyterian of Texas.....	527
Bishop Hare and the Indian Schools—A Call for Help.....	491	A Bishop for the Freedmen.....	528
Among the "Hostiles".....	492	Acknowledgments.....	530
Acknowledgments.....	495		
<b>DELEGATE MEETING IN MICHIGAN.</b>		<b>Woman's Work.</b>	
Trinity Sunday.....	497	Extracts from a Letter from Mrs. Thomson.....	531
Monday Morning—Informal Discussion.....	501	An Inveterate Vice of the Heathen—A Special Contribution.....	532
Monday Evening—Missionary Meeting.....	501	Acknowledgments.....	536
Tuesday Morning—Informal Discussion.....	503		
Tuesday Evening—Missionary Meeting.....	505		
Wednesday Morning—Informal Discussion.....	507		
Missionary Meetings Elsewhere.....	508		
First Sunday after Trinity.....	509		
<b>Foreign.</b>			
The Present Difficulties of the Japanese Government.....	511		

## SEPTEMBER.

	PAGE.		PAGE.
<b>Domestic.</b>		Bishop Butler's Analogy Suited for Orientals who are not Ripe for Historical Evidence.....	570
Clothing Boxes for Missionaries.....	537	A Marked Contrast in China.....	571
A California Missionary's Cheering retrospect.....	541	A Great Impression being Made upon the Natives on the Banks of the Niger.....	572
A Pleasant Item from Colorado.....	543	The Rectification of our Ideas Concerning the Interior of Africa.....	578
Mission Work in Nebraska.....	543	Some Customs and Characteristics of the Chinese.....	574
Strengthening the Things which Remain.....	544	The Mental Capacities of the Chinese People.....	578
New York Protestant Episcopal City Mission Society.....	545	Uncertainty of All that Relates to the Question of Toleration in Japan.....	581
Cast Down, but not Destroyed.....	547	Great Results in the Face of Immense Obstacles.....	584
A Record of Mission Work on the Border.....	549	Book Notices.....	584
Mission Work in Mississippi.....	553	Acknowledgments.....	586
Giving and Receiving.....	553	Foreign Stations and Committee for Foreign Missions.....	588
Fraternal Testimony.....	555		
Five Hundred Dollars to Build a Church.....	556	<b>Colord.</b>	
Acknowledgments.....	556	Rev. J. S. Atwell, St. Stephen's, Savannah.....	589
		Petersburgh, Virginia.....	589
<b>INDIAN COMMISSION.</b>		Dry Grove, Miss., Rev. W. K. Douglas.....	591
Resignation of the Secretary of the Executive Committee.....	559	The Colored People in the Country Parishes of the South.....	591
A Visit to White Earth Reservation.....	560		
Letter from Rev. Mr. Cleveland.....	562	<b>Woman's Work.</b>	
Oneida Indian Mission.....	565	The Woman's Auxiliary to the Board of Missions.....	592
Acknowledgments.....	566	Female Workers in the Mission Field.....	592
<b>Foreign.</b>			
Intelligence.....	567		
A Military Officer's Testimony.....	567		

SEPTEMBER.—Continued.

	PAGE.		PAGE.
The Ladies' Domestic Missionary Relief Association.....	594	Indian Aid Association of Fairfield County Connecticut.....	596
The Indian's Hope Association of Philadelphia.....	595	Woman's Missionary Association of the Diocese of Long Island.....	596
The Dakota League of Boston.....	595	Parish Societies.....	597
The Niobrara League of New York.....	596	Parishes in Correspondence.....	598
Indian Aid Society of Providence.....	596		

OCTOBER.

Domestic.			
Bishop Neely in Aroostook.....	601	China—The Property Bought—The Mandarin's First Position—The U. S. Consul's Answer—Their Second Position—The U. S. Consul's Answer—Their Third Position—The U. S. Consul's Answer—The Finale—A Sad Affair—An Episode—Reflections—The Mission Work—Confirmation.....	637-642
The German Problem.....	605	Japan—Letter from Rev. J. H. Quinby.....	643
Work Among the Freedmen.....	608	Letter from Rev. A. R. Morris—Dr. Lang's Arrival—The School—Sunday Services—Sale of Bibles and Tracts—New Bridge ..	646
Messages from the Mission Field.....	613	Day of Intercession.....	648
Links.....	615	The Testimony and the Efforts of a Philanthropic Diplomatist.....	648
Immediate Help Needed.....	617	The Rev. Mr. Ensor's Testimony Concerning the Work in Japan.....	649
Horses and Chariots.....	619	Acknowledgments.....	650
Mission Work in Maine.....	620	Foreign Stations and Committee for Foreign Missions.....	652
The Germans and the Freedmen.....	620		
Meeting of the Board of Missions.....	621	Colored.	
Acknowledgments.....	630	Africa To-day.....	653
INDIAN COMMISSION.		The Colored People in Virginia.....	654
Heathen Red Men Asking for Christian Light.....	623	What Rome is Doing.....	655
The Niobrara Convocation.....	624	Acknowledgments.....	656
Bishop Hare's Visit to Portions of the Indian Field.....	627		
Paul Mazakute and Bishop Tuttle.....	629	Woman's Work.	
Acknowledgments.....	630	A Glimpse of Mission Life, By Miss Fay.....	657
		The Chinese Mission in Oregon, By Miss Morris.....	659
Foreign.		Giving and Receiving.....	662
The Arduousness and the Success of Foreign Missions.....	631	Acknowledgments.....	664
Death of the Rev. Peter Van Pelt, D.D.....	634		
Arrival and Departure of Missionaries.....	635		
Resignation of Missionary Appointment.....	635		
Our Mission Schools in Cape Palmas and Cavalla.....	635		

NOVEMBER.

Domestic.			
Death of Bishop Randall.....	665	Africa—Rev. R. H. Gibson's Report—Communication by Telegraph with Cape Palmas, Liberia, W. A.....	705, 706
Letter from Bishop Tuttle.....	667	Haiti—Extract from Rev. J. T. Holly's Letter—Letter from S. D. Bauduy.....	707
Bishop Neely in Aroostook Co., Maine.....	670	Madagascar.....	707
More about Boxes for Missionaries.....	672	White Men on the African Coast.....	709
How the Church is Building.....	676	The Study of the Japanese Tongue.....	710
Mission Work in Alabama.....	679	An Infant Funeral in Peking.....	712
A Happy Missionary.....	681	Testimonial to Mr. Low.....	713
Messages from the Mission Field.....	682	Christianity in India.....	714
Bishop Randall.....	683	Acknowledgments.....	715
Acknowledgments.....	684	Foreign Stations and Committee for Foreign Missions.....	716
INDIAN COMMISSION.		Colored.	
Our Indian Missions.....	687	Wilmington, N. C.....	717
Incidents of Mission Work among the Indians.....	688	Raleigh, N. C.....	718
Boxes for Niobrara.....	693	Memphis, Tenn.....	718
Acknowledgments.....	693	Charleston, S. C.....	719
		Acknowledgments.....	720
Foreign.		Woman's Work.	
Interesting and Important Field.....	695	In Memoriam—Mrs. Julie Macmillan.....	721
Appointment and Departure of Missionaries.....	698	Mrs. Mary A. Hillyer.....	723
China—Report of Rev. E. H. Thomson—Letter from Rev. R. J. Hoyt.....	698-701	To the Members of the Woman's Auxiliary.....	725
Japan—Reactionary Measures of the Government—Views of Foreigners in Japan Concerning these Measures—The Leaven of Christianity Spreading—Letter from the Rev. J. H. Quinby.....	702-704	Light Amid Darkness.....	725
		Acknowledgements.....	725



## DECEMBER.

	PAGE.		PAGE.
<b>Domestic.</b>		<b>Foreign.</b>	
A Letter from Bishop Clarkson.....	729	Board of Missions.....	777
A Letter from Bishop Niles.....	731	Report of the Special Committee.....	778
Sunday Excursions.....	734	Christmas Opening.....	783
Church Work in California.....	736	China—Letter from Rev. Hoong Neok Woo.....	784
St. Stephen's Church School, Gilroy, California (Illustration).....	737	Japan—Letter from C. H. Newman.....	785
The German Problem.....	738	Haiti—Report of the Rev. L. D. Ledan.....	785
Boxes for Missionaries.....	742	Not Far Off.....	787
A Missionary Letter.....	743	Lord Be with Them.....	793
The Day of Intercession.....	744	Church Almanacs.....	789
Board of Missions.....	746	<i>Acknowledgments</i> .....	790, 791
Our Magazine for 1874.....	747		
California.....	748	<b>Colord.</b>	
Missionary Boxes.....	748	Our Annual Report.....	793
<i>Acknowledgments</i> .....	749	Report of Sub-Committee.....	793
		What the Freedmen Need.....	796
<b>INDIAN COMMISSION.</b>			
Missionaries and Teachers in the Indian Field.....	751	<b>Woman's Work.</b>	
Report of the Special Committee on the Report of the Indian Commission and the Report of the Missionary Bishop of Niobrara.....	751	First Annual Report of the Dakota League of Boston.....	797
Shall We Help Them? And Who Will be Their Missionary?.....	754	First Annual Report of the Niobrara League of New York.....	801
Bishop Rancall and the Indians.....	756	List of Boxes Received at the Niobrara Store Room since its Establishment.....	804
Seed for the Indians.....	757	<i>Acknowledgments</i> .....	803
Contrasts.....	758		
<i>Acknowledgments</i> .....	758		
Annual Meeting of the Board of Missions.....	759		



# SPIRIT OF MISSIONS.

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## DOMESTIC DEPARTMENT.

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MAY, 1873.

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SOUTHERN CALIFORNIA, NO. 2.

BY THE RIGHT REV. WM. INGRAHAM KIP, D. D., LL. D.

REV. AND DEAR SIR: I have just returned from my Visitation to San Diego, at the southern extremity of the State, four hundred and fifty miles from San Francisco. When in Southern California last October, (of which visit I gave an account in your January number), I did not go to San Diego, as there had been no Clergyman at that point for several months. Rev. Hobart Chetwood was just entering on his duties there, and it was better for me to wait until he had time to collect the scattered congregation and prepare a class for Confirmation. I was obliged, therefore, at this time to repeat my journey the whole length of the lower half of the State.

*Feb. 27. (Thursday.)*—We sailed in the steamer *Monongo*. She was built for the Navy, and during our civil war was going up and down James River. Having been afterwards sold to the Pacific Mail Steamship Company, rows of state-rooms now occupy the space which once bristled with cannon. She now runs to Panama, stopping in this State only at San Diego.

The bar was rough as we went out of the Golden Gate, and most of the passengers disappeared. But at noon the next day, the sea was perfectly smooth, the rolling of our steamer had ceased, and the weather continued calm and beautiful till we reached San Diego.

I had expected to be there by Saturday noon, but it was ten P. M. before we were off the harbor, and as the steamers do not enter here in the night, we had to lay off until day-break. Most of our passengers are going to San Diego. Of these in the cabin, thirty-two are to land here, and only fourteen go on to Panama. The beauty of the climate is becoming known, and the place is a resort for invalids. Of these we had a number on board, whose fearful coughing suggested a doubt whether they had not waited too long for this change of climate.

*Sunday.*—We reached the wharf at seven A. M., where we were met by the Rev. Mr. Chetwood and Mr. Evans, a kind friend, whose guests we were to be at the hotel where he resided. This place has one great advantage, in the *Horton House*, admirably adapted to the wants of invalids. With its broad airy halls and sunny rooms, it furnishes exactly what they need, and might adopt for its name one of the queer titles which the Chinese, in their own country, bestow upon some of their hotels—the “Hotel of accomplished wishes.”

The little church, built originally by Rev. Sidney Wilbur when Missionary here, and improved by Mr. Chetwood, stands but a short distance from this house, so that it is convenient for invalids residing there. In the morning, after Service by Mr. Chetwood, I preached, and administered the Holy Communion, assisted by him. Twenty communicants came forward. In the evening I preached again and confirmed seven candidates. I am informed that, could my visit have been delayed a month later, there would probably have been double the number of candidates, as Mr. Chetwood has had entirely to build up again the congregation, and it did not allow him sufficient time thoroughly to prepare all who were thinking on the subject.

This is every year becoming a more important point. The place, New Town, has doubled in the last three years, and now contains a population of twenty-five thousand, which is fast increasing. Somewhere along this harbor, will be the terminus of the Southern Pacific Railroad, and where that is, a large city will probably grow up.

The number, too, of those who resort here for health or to escape the eastern winter will be each year increasing. They come from every State on the Atlantic coast and in the West. Many of them are Churchmen, and it is of great importance that we should have here the right kind of Clergyman to sympathize with them, and administer spiritual consolation in the hour of sickness and death. I trust, therefore, that the present incumbent, who is so admirably fitted for the place, will be able to remain.

*Monday.*—The climate is perfectly delightful, reminding me of that at Sorrento in the neighborhood of Naples. We are sitting to-day with our windows open.

In the afternoon I took part with Mr. Chetwood in a Burial Service at the church. It was a sad case of a lady, a communicant of the Church, who attempted to cross a swollen mountain stream, a few miles from here, when she was swept away and drowned. She had never been confirmed, and expected to come forward, last evening, and receive that rite, but when the time came, she was, we trust, with God.

It was at Old San Diego, four miles distant, that I performed my first Service in this Diocese, in January, 1854. Our steamer had been wrecked opposite this port, and, after going on shore in a tornado, and crashing there for a whole night, during which we expected her to go to pieces every time she struck,—as soon as boats could live in the breakers, we were landed. I went up to the old Spanish town of San Diego, where for a week my family were the guests of Don Juan Bandini. The following Sunday a room was procured and I held Service.

Three years ago, I held Service there again, when Rev. Mr. Wilbur was Missionary, and a Sunday-school was organized by him, the Superintendent of which came every Sunday from New Town. But the American population was so small that they found there was too little material to keep it up.

*Tuesday.*—We drove over to Old San Diego. It is within six miles of the Mexican line, most of the houses being *adobe* (sun-dried brick), one story high, and built, as all Spanish towns here are, about a *plaza* or square. This answers, on Sunday afternoons, for the place in which to hold the bull fights which are still kept up. The American population, always small, has been diminished since New Town was founded, until scarcely any are left. We called on the only two Church families we knew were there. The future of this place depends upon the contingency of the Southern Pacific Railroad passing through it.

We drove on, seven miles, to the old Franciscan Mission, founded just



a century ago. It is a beautiful drive up the valley, until at its end we find the Mission buildings on a rising ground. Like all places selected by the old Padres, it is remarkable for the beauty of its situation. There is a wide view for miles down the whole length of the valley, while, directly in front, the grove of old olive trees planted by the Fathers, by their silvery whiteness of foliage, contrast beautifully with the green of the palm trees dispersed among them, which give so tropical an air to the scene.

The buildings, with adobe walls four or five feet thick, present a front of about two hundred and fifty feet, at the end of which is the church. When I first visited this place in 1854, the buildings were entirely uninjured. The church particularly seemed just as it was left by the Padres. The pulpit was standing, and it might at once have been used for Service. Afterwards, Government took it as a military station, and of course everything was altered by the troops. Now that it has been again abandoned, it is almost in ruins. The stately old church has had a floor built through it, making it two stories, until you can hardly trace its original form. The uncovered adobe walls melt away by degrees in every rainy season, and, in a few years more, but little will be left but a pile of ruins.

This was the first Mission established by the Franciscans in California, and their own account of it is curious. They came from Mexico, sending out one expedition by sea and another by land. The former consisted of two vessels; and it is a specimen of the seamanship of the day, that one was never heard of again, and the other, after a long voyage, reached the harbor, having lost so many by scurvy, that there were hardly enough left to work the ship. In the land expedition they copied their military tactics from the Bible, and, like Jacob when about to meet Esau, divided their party into two bands, so that if one was smitten, the other might escape.

Both these however arrived safely, and, selecting this beautiful site, they proceeded to inaugurate their Mission. It must have been a curious scene for the wondering Indians they came to convert. "Having no organ"—say they—"we made it up by discharging our muskets, and the smell of the powder served for incense."

From this point they spread up along the coast, till in fifty years they had, within the present bounds of the State, nineteen Missions, generally with grants of ten and twelve leagues of land. In this delightful climate, with thousands of Indian serfs, (converts, they called them), around them, and the plains covered with their countless cattle, the old Fathers lived the life which tradition ascribes of old to the Monks of Glastenbury. These Missions were secularized in 1835 by the Mexican government, and now nothing remains to remind us of the former glory of Old Spain in this land, but two or three priests lingering still in some of these dilapidated buildings, to supply the spiritual wants of the Spanish population in the country around.

*Wednesday.*—Took part with Mr. Chetwood in the Lenten prayers at the church, and spent a portion of the day and evening in visiting the members of his parish.

*Thursday.*—Confirmed in private a sick person.

This being the evening for the regular weekly lecture in Lent, I took part in the Service and preached. This was the last Service of a most pleasant and satisfactory Visitation, as everything with relation to the parish and its work seemed so well arranged, and promising so much in the future. The Church here is prepared for the probable increase of the place, and will be able to keep pace with the progress of the town.

*Friday.*—At nine A. M. we sailed in the steamer *Pacific* for San Francisco.



In the evening we stopped for an hour opposite Anaheim, a settlement formed by Germans, who have devoted their labor to the culture of the grape and the manufacture of wine.

At daylight we reached San Pedro, and anchored, as usual, several miles from shore. The steam-tug came off, and as the steamer was to remain till night, taking off freight, it gave an opportunity to the passengers, of which we availed ourselves, to go to Los Angeles for a few hours. We reached there by railroad, twenty-five miles, at ten o'clock, and I had the pleasure of passing some hours with the Rector, Rev. J. B. Gray, and conferring on Church matters. It was a bright warm day, and Los Angeles looked beautiful, with its orange groves of deep green contrasting so well with the golden oranges which are now just ripe. We returned to the steamer by sundown.

*Sunday.*—At day-break at Santa Barbara, where we remained but an hour. By arrangement of Captain Douglas, I had Service and a sermon in the saloon at ten A. M. Most of the passengers attended, and we had an opportunity of offering our prayers together that we might be "conducted in safety to the haven where we would be."

*Monday.*—Our last day on board. Weather delightful, without wind enough to furnish a reasonable excuse for disquietude. In the afternoon the monotony of the voyage was broken by the cry of "a man overboard." Then came the alarm signal—the stoppage—the rush to the stern—and the hasty lowering of the boat. Of course, before the steamer could be stopped, it was far ahead of the man, whom we could see at a distance in the water, as he rose on the swell of the waves. He proved to be insane, and, in a moment of want of watchfulness by his keepers, had thrown himself overboard. The cold bath, however, seemed to change his purpose. Being a fine swimmer, he struck out vigorously for the boat, which finally reached him, and he was brought on board, and placed in confinement which would prevent there petition of this experiment.

The sun was just sinking to the West in a flood of glory as we entered the Golden Gate, and by eight o'clock we were once more at the wharf.

Every time I visit Southern California I am impressed more deeply with the idea of its future importance. In a few years, when the Southern Pacific Railroad, through Texas to San Diego, is finished, there will be a perfect rush of people from the Southwestern States. The advantages of soil and climate will be every year more fully recognized. Already

We hear the tread of pioneers—  
Of nations yet to be—  
The first low wash of waves, where soon  
Shall roll a human sea.

It is becoming, therefore, more imperative that there should be a resident Bishop in this part of the State. An occasional visit of a few days from one residing five hundred miles distant, can avail but little. On this occasion, I have been absent from home nearly twelve days, and had nine hundred miles of sea voyage, to visit one single parish. We look with anxiety therefore to the action of the Church, to prepare for the great future which awaits this section of our country.



## MISSION TRIP TO MINNESOTA PINERIES.

REV. AND DEAR SIR: I left St. Anthony's Falls on February 20th, and reached Princeton, on the verge of the pine woods, the same day. I had the promise of transportation into the woods with the proprietor of a camp on Bradbury Brook, (on the east branch of the Rum River), but found that he had started before my arrival. Having sent notice that I would hold a Service at his camp on Sunday morning, I determined to do so if possible, in spite of missing my expected means of conveyance. No stages enter the woods, which ignore the outside travelling public. I soon found an opportunity to act as "guide" for a gentleman who was desirous to leave his young brother at a logging-camp as a sanitary experiment. The pine woods seem destined to become a favorite resort for persons in the early stages of pulmonary disease. The dense forest affords almost perfect protection against winds, while the peculiar aroma of the pine is thought to possess medicinal virtue. I have known several instances of a marked gain in health from a winter in these woods.

We left Princeton on the 21st, with the mercury at thirty degrees below zero, and drove twenty-five miles to Smith's Camp, where we spent the night, holding Service in the evening. On the following day, it was forty degrees below zero, with a high wind, from which, however, the woods shielded us. On such a day, it would be thought hardly prudent to proceed far over an uninhabited prairie country, even in Minnesota, where the powers of endurance seem remarkably fortified to suit the climate. We proceeded fifteen miles to Allen's Camp, when my companion decided to return, and I went forward on a "tote-sled" loaded with provisions for one of the camps, the horses walking all the way.

At a fork in the road we passed a pine woods post-office—a stump on which was nailed a candle-box, with a slit for mailing letters, and a slide to enable each comer to look over the contents. Any visitor is likely to be a mail-carrier, and is greeted at sight with inquiries for letters, papers, and the latest news from "the States," as the outside world is called in this independent republic of the woods.

At length, the "tote-road," or thoroughfare, crossed a "logging-road," which the "toter," or driver of the "tote-team," informed me would take me to the camp I was seeking; so I set out for the few remaining miles on foot, and, as logging roads branch out most bewilderingly, I was not sorry to see, just before the sun went down, the blue smoke of the friendly camp. The "head-man" told me that a gentleman from the East in quest of the same camp, some time ago, lost his way in the dusk, and spent the night, (fortunately a mild one), in the open air, wrapped in his buffalo robes, *not sixty rods from the camp*; and, the next day, abandoning the search, retraced his way fifty miles, back to the "old paths" of civilized life.

The following day, being Sunday, word was early sent to several neighboring camps, delegations from whose "crews" came from one to four miles to the Service, thronging the well-ordered camp with a quaint congregation of stalwart men, in costumes of many hues and patterns, representing all grades of compromise between "store-clothes" and the fringed buckskin shirt, leggins, and moccasins of a native son of the forest. Five tipis were close by the camp, and several of their dusky occupants came in and stood near the door, with shy and roving eyes, during the entire Service—a suggestive background for such a picture of the border. I was gratified to find some singers among the crew, whose hearty rendering of some familiar hymns



lent variety and fervor to the brief, simple Services which preceded the sermon. At the close, a man named Kay, from Bean and Adam's camp, with some urgency requested me to give their crew a "talk" in the evening. As my afternoon course lay in the opposite direction, I could only make a conditional promise to do so.

As an indication of the physique of the lumberman, I will mention that one of this crew, hearing of the illness of a brother, put a lunch in his pocket, tightened the red sash about his waist, and started in the middle of the forenoon to walk to Princeton, fifty miles scant, expecting to reach there early in the evening.

After dinner, I drove to Leavitt's camp, five miles distant, and should with difficulty have found my way thither, had I not been accompanied by a "scaler" familiar with the intricacies of the road, for a tree fallen across our narrow path among the thick, tall pines compelled us to turn back and pursue a blind, roundabout way. Here I stayed just long enough for Service and sermon, and made my way, without drawback, though not till after sunset, to Bean and Adams'. My new friend Kay was delighted, and started off to notify the nearest camp. My fear that his errand, through cold and darkness, would prove fruitless, was turned to something like enthusiasm when, an hour or two later, I saw him enter at the head of a procession of twenty lumbermen, who had followed him, Indian file, on a trail through the woods. My congregation now numbered about sixty men, some filling the "deacon-seat," some lying on the bunks, some standing. The circumstances were to me peculiarly cheering, and I could only wish that, by God's blessing, the profit to all participants might bear some proportion to my own deep interest in the never-to-be-forgotten scene.

I returned the same evening to the camp where I had spent the previous night, and, early the next day, started for an Indian trading-post at Lower Mille Lacs. The Indians were beginning to move towards this point, their spring rendezvous for sugar-making; and, from time to time on my journey, I came upon them breaking camp, and rolling the outer covering of birch-bark and the inner sheathing of rush-mats into huge bundles, beneath which girls and squaws would stagger along, while the proud braves strode on carrying only their rifles. On the trees were occasional pictorial devices—a fish, a deer's head, etc.—the "sign manual" of Indians who had passed that way. At noon, I reached the house of the trader, a Frenchman named Ricard, who informed me that after living among the Indians many years he was about to remove to a farm on the Mississippi, thirty miles above St. Anthony, for the purpose of educating his children. Only a few days later, some Indians made an assault on Ricard's wife, (an Indian woman), probably from a feeling that the intended removal is a desertion of the fortunes of her tribe. While some of this Mille Lacs band have accepted the teachings of Christianity, and have joined our Missionary, Enmegahbowh, on the White Earth Reservation, others still prefer the "wandering foot" of heathenism on their wild hunting-grounds. Among the recusants is an old chief, second in rank, named Man-o-min-e-kay-chee (or Rice-Maker), who, with one of his three squaws, figure among some hasty sketches which I was able to secure. As I came away, I passed by the side of a tipi which had just been abandoned, and there, over the ashes, wrapped in a dark blanket, sat the bowed and motionless figure of a very old, and, (as I learned), totally blind Indian—a pitiable relic of a once haughty race who have long since "heard the quail, and beheld the honey-bee, and sadly prepared to depart."



But I am trespassing on valuable space, and must omit many further incidents and observations. I called at nine camps, but two of which I had visited before; yet, in all cases, my entrance among supposed strangers was followed by a greeting by name from some one whom I had met on former trips, thus causing me to feel *at home*, everywhere, in the heart of the woods. My last day's drive of forty-two miles brought me to Princeton, for a Service in the evening; and on the next day, a ride of twenty miles, through a blinding snow-storm, enabled me to gain the railroad and reach home, just in time to escape a blockade of all routes of travel.

I must testify once more to the warmth of the welcome which I invariably meet with at a logging-camp. In most instances, a spontaneous request is made for Services, or, rather, for a "talk," as soon as my calling is known. My chief regret is to be compelled to decline many messages of earnest invitation from proprietors and crews, and to be unable to devote months instead of weeks to these hard-handed, warm-hearted dwellers among the pines, the products of whose lonely labors reappear in so many of the uses of civilization.

"The ax leaps—  
The solid forest gives fluid utterances!  
They tumble forth, they rise and form  
Citadel, ceiling, academy, organ, library,  
Long stately rows in avenues, hospitals for orphans, or for the poor or sick,  
Steamboats and clippers taking the measure of all seas."

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#### THOUGHTS ON THE RELIGIOUS CONDITION OF THE FREEDMEN.

It has been suggested to the writer, as one born among the southern negroes, and who has been in almost life-long familiar intercourse with them, both as slaves and freemen, to give expression to views in regard to the possibility of their evangelization; and to indicate what, in his opinion, are the chief difficulties to be overcome in the accomplishment of this desirable result.

As to the question of possibility, nothing need be said. Difficulties in the way of such a consummation, though great, must be met and overcome. The hopeful Christian cannot question that the spirit of religious truth must ultimately prove unconquerable; and the attempt should be entered upon cheerfully and at once. This is the more necessary, as these people are most peculiarly susceptible to religious emotion, and now are, in general, through this very susceptibility, wholly misled in this particular, either by a still lingering relic of their former barbaric beliefs, or by those fancied revelations they suppose themselves to receive as a gracious compensation for the lack of that ability to read the written Word of God which has been denied them.

The first and chiefest difficulty to be countered, in the writer's opinion, is the natural suspicion and mistrust of their educated white associates, which circumstances have engendered in the minds of the former slaves. This suspicion is one that probably had no existence prior to manumission. The situation of master and slave was one of mutual dependence, and mutual dependence was, apparently, the occasion of mutual trust. Now this sentiment is utterly changed. Freedom to the slave has resulted from the action of a power greater than, and contrary to, the will of their former owners, and this alone might well have destroyed every vestige of that former kindly con-



fidence. When, in addition to this, it is remembered that such mistrust in the freedmen has been sedulously inculcated and fostered by ill-judging men, for political purposes, it becomes easily evident that the influence of the southern white over the southern negro has, at least temporarily, passed utterly away.

Hence it follows that evangelization of the negro, to be now attempted with any prospect of success, must be attempted through the ministration of other than southern laborers. Those most peculiarly well fitted for the undertaking would unquestionably be men of truly liberal ideas from the North. The action of the North has been undoubtedly productive of the great benefit of freedom, and, in individuals from the North, therefore, the southern negro naturally, for the time being, reposes the greatest trust:—hence the far greater promise of success to northern laborers in this field. The exception is made in favor of men of truly liberal—or unprejudiced—ideas; since, as a social and moral certainty, none others would or could receive the cordial co-operation and sympathy of the southern whites, without which the effort would, to say the least, be difficult, and success problematical.

The second and nearly equally serious difficulty, lies in the peculiarly emotional temperament of the negro. This subjects him, in a very remarkable degree, to the influence of the more superstitious, and more hysterical and emotional, beliefs, and, in a considerable measure, places him beyond the reach of the usual influences of the Episcopal Church. To accomplish the desired task of his religious reformation, therefore, the Church must show itself adaptive, and come to this work not in its ordinary guise and manner. It must be considered more in the nature of a true Missionary undertaking, and our beautiful ceremonial observances must be, in a measure, modified, without at all interfering with their spirit or essential integrity, for the purpose of attaining a great success among the ignorant. To use the apt language of one at whose instance these suggestions are made:—"To this work the Church must not advance in its proud stateliness. As the Son of God came down from heaven to earth in humility and lowliness, that He might reach the hearts of men, so the Church must come down from its exalted position to the level of these people, that it may the better labor among them with effect." This is unquestionably true. The guise and habit of the Church must be temporarily laid off, that its spirit may the better make advance. The dignified preacher must lose himself, for the nonce, in the familiar and friend. The emotional element of the negro should be duly taken advantage of at the outset. The colder sermon must merge into softer and persuasive conversation:—even the sensational must not be wholly scorned in the attempt to reach a temperament which can only be affected by such means. The lifting up of the convert to the true level of all that is beautiful in our conception and presentation of Christianity must be the work of afterwards. This is, in all probability, a matter which can only move side by side with his secular and scholarly education.

A third difficulty, and one which may be greatest or least of all, according to the habits of thought of the locality, is to be encountered in this singular shape—to which, indeed a slight reference has already been made. It is the sometimes remarkable and vainglorious habit among the southern negroes, for them to allege confidently that, to whom God has denied the ability to read and study his written Word, He has granted the really far greater boon of direct oral communication with Himself. To-day it is very far from uncommon in the South to discover elders, both male and female, among the colored congregations, who will gravely assert, and in all proba-



bility absolutely believe, themselves to have repeatedly face to face, and in easy and familiar converse, with the Great Ruler of the Universe. Where such hallucinations occur, the subjects, in the plenitude of their holy and sacred knowledge, are generally, in their own estimation, so very far superior to religious advice and exhortation from the intelligent, that they present most exceedingly difficult cases for the truly authorized Teacher. And not merely that they themselves reject his teachings, but that they assume themselves to be spiritual guides and leaders, and do indeed, not unfrequently, seriously mislead and delude others of their brethren.

The treatment of such diseased and unmanageable fancies will admit of no easy and unvariable rule. It must, in general, vary greatly, according both to the temper of the subject and of the teacher attempting his reformation. Perhaps the nearest approach to a specific for this annoying conceit is the frequent reading before them of the simpler and hortatory portions of the Holy Scriptures. This obviously tends to the destruction of the very fundamental support of their self deception, by removing their special plea for inspiration. And, if it have not this first good effect, it is exceedingly likely that their idle errors and theories may not long be able to endure before the clearer light of the beautiful and real revelation. In all probability, however, this last mentioned difficulty, while it may prove occasionally a real and serious one, will not, with any very distressing frequency, be found to interfere with, or impede, the ministrations of the true and more intelligent faith.

These three enumerated difficulties, in the opinion of the writer, probably comprise and cover the chief of those which will be found peculiar to this interesting field of labor. In all likelihood others to be encountered will be only those common to every new and unworked Missionary field. An overwhelming contradiction to this may seem apparent in that marked and extremely natural absorption of the negro in his newly acquired political rights and privileges, which has had hitherto the baneful effect of partially converting religious meetings and societies into semi-political gatherings and associations. But this is a difficulty perhaps more apparent than real; and it is amply evident that it is one which can have but a temporary duration. To this last subject reference may perhaps be made at greater length in a future paper.

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## CRITICAL NOTES ON READING AND PREACHING.\*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in Berkeley Divinity School, etc., etc.*

### THE LESSONS (*Continued*).

#### THE SECOND SUNDAY AFTER TRINITY.

FIRST LESSON A.M. Gen. ix. to v. 20.—If the meaning of the latter part of v. 3. is “Even as I have given you the green herb so have I also given you for meat every living thing that moveth,” then the emphasis must rest with full force on “*green herb*,” followed by a pause. In v. 6. the rigorous exaction of the law is brought out by the deliberate and emphatic delivery of every word in the clause, “*by man shall his blood be shed.*” The first use of

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\* Entered according to Act of Congress, in the year 1870, by REV. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.



*covenant* in v. 9. seems to require primary emphasis, while *establish* in v. 11. appears to be the leading thought, and is therefore emphatic. v. 9.—“Behold I establish my *covenant* with you,” etc. v. 11. “And I will *establish* my covenant with you : neither shall all flesh be cut off any more,” etc. In v. 12 “This is the *token* of the covenant \*\*\* v. 13. “I do set my *bow* in the cloud \*\*\* for a token of a *covenant*,” etc. In the former verse it is the *token* that is the leading thought, while the *covenant* is the leading thought following. v. 15 “I will *remember* my covenant”—as the remembrance is the new thought it takes the chief emphasis—v. 16 “*establish*” and “*covenant*” are both emphatic.

SECOND LESSON A.M. Acts x. v. 1. 2. All that describes Cornelius in his character and acts should in each particular have the distinguishing emphasis of the falling inflection. v. 3. It is a careless yet common reading to connect, by misplacing of the pause, “evidently,” with the hour and not with the vision. v. 14 “Common or unclean.” This clause requires strong emphasis to make the meaning plain, and prepares the ear for the emphasis upon “God,” “common” and “thou,” in v. 15 : “I have never eaten anything that is *common* or *unclean* \*\*\* What *God* hath cleansed that call not *thou* common.” v. 35. “In *every* nation,” will give the meaning. St. Peter before the coming of Cornelius to him had supposed that all but the Jews were as common and unclean, but, “I perceive (by the case of Cornelius) that in *every* nation he that feareth” etc. If emphasis be not applied in v. 45 to “astonished” and “Gentiles” the meaning of the verse is not fully uttered. “They of the circumcision were *astonished* \*\*\* because that on the *Gentiles* also was poured out the gift of the HOLY GHOST.”

FIRST LESSON P.M. Gen. xv. to v. 19—v. 3. “*one born* in my house is mine heir.” This reading makes it apparent that the child of his household is not his own child v. 6. So much is made here and elsewhere of the faith of Abraham that the emphasis must imply the virtue of it “He *believed* in the LORD.”

SECOND LESSON P.M.—v. 3. “Endure *hardness*” with falling inflection to mark the meaning—v. 6. The husbandman that laboreth must be *first partaker* of the fruits.” v. 11. “It is a *faithful saying*,” etc. v. 22. The careful reader will mark how entirely the words following, “Flee also youthful lusts” to the end of the chapter, differ in the gentle and sympathetic character of the meaning they convey, from the stronger directions and warnings of the other parts of the chapter.

The critic recently found the following excerpt in one of the papers of the day : its teaching may be of profit to some whose theology is not altogether Andoverian.

“Some years ago there was a student at the Theological Seminary at Andover who had an excellent opinion of his own talents. On one occasion he asked the professor who taught elocution at the time, ‘what do I specially need to learn in this department?’ ‘You ought first to learn to read’ said the professor. ‘Oh ! I can read now,’ replied the student. The professor handed the young man a Testament, and pointing to the 25th verse of the xxiv chapter of Luke’s Gospel asked him to read that. The student read : ‘Then he said unto them, O fools, and slow of heart to *believe* all that the prophets have spoken.’ ‘Ah,’ said the professor, ‘they were fools for *believing* the prophets were they?’ Of course that was not right, and so the young man tried again. ‘O fools, and slow of heart to believe *all* that the prophets have spoken.’ ‘The prophets, then, are sometimes liars?’ asked the professor, ‘No,’ ‘O fools, and slow of heart to believe all that



the *prophets* have spoken.' 'According to this reading,' the professor suggested, 'the prophets were notorious liars.' This was not a satisfactory conclusion, and so another trial was made. 'O fools, and slow of heart, to believe all the prophets have *spoken*.' 'I see now,' said the professor; 'the prophets wrote the truth, but they *spoke* lies.' This last criticism discouraged the student, and he acknowledged that he did not know how to read. The difficulty lies in the fact that the words 'slow of heart to believe' apply to the whole of the sentence, and emphasis on any particular word entirely destroys the meaning."

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## MESSAGES FROM THE MISSION FIELD.

### ARKANSAS.

By the blessing of God, your Missionary has not been hindered in his work by a single day's sickness. As stated several times before, my work has been greatly impeded at many places by the lack of Church buildings of our own. Besides Washington, Lewisville, Spring Hill, and Columbus, there are several other very interesting places where the Church would be well received. Had we a supply of Missionaries, she would soon have the ascendancy in this section of Arkansas.

During the month of October I visited Richmond, some forty miles distant, held three Services, and married a couple. These were the first Services of the Church ever held in the town. I also visited Rocky Comfort, sixty miles from this place, but could only hold one Service, as the court-house was occupied by the Methodists, there being no other suitable building in the town for worship. The Methodist Preacher very kindly invited me to occupy the court-room on Sunday morning. I did so, and found a large congregation assembled at the court-room. The responses were well rendered by the use of the Mission Service which had been distributed through the room. In the afternoon I administered the Holy Communion to four members of the Church. During my visit I married a very interesting couple, both of whom are intelligent members of the Church.

This last mentioned place is about five miles from the Choctaw Nation, and is the county seat of a very productive region of country. Rocky Comfort is certainly a fine opening for the Church. The various Christian bodies attempted to build a union church which has never been completed, is in fact a failure, and the Romanists have entirely failed to interest the people with a Latin Service. Would that we had some one to introduce our Scriptural branch of the old Church into this growing town!

There are candidates for Confirmation at five or six points, awaiting the Bishop's next visit, which will (D.V.) be during Holy Week and Easter. Among my candidates are two Choctaw Indians.

There was an excellent attendance here on the 20th December, the great Anglican Prayer Day. May the gracious SAVIOUR answer the prayers of His Church, is the earnest hope of your itinerant Missionary!

### DAKOTA.

Since last report I have not been able to make any Missionary trip. Dakota Hall has so occupied my time that I could not. I could procure no suitable teacher. Rather than have it remain closed, I took charge of it last September. I am in hopes that I have found the man for the place, and



that he will take the charge, February 1st. The school, in its present imperfect state, has done a good work for the Church ; and, so soon as funds can be procured to put up an additional building, and enable us to convert it into a boarding and day school, it will become a success.

Dakota, the past year, has increased rapidly in population, and will have a greater increase next year. Our railroad is within twelve miles of Yankton, and will be here in fifteen or twenty days, nothing preventing. Next spring, Church work will open out greatly. We ought to have a Bishop for the Territory ; but, till that is so, we shall try and do the next best thing—visit, as far as we can, every town and settlement in the Territory, and give them Services as often as possible.

Had I \$500, I could erect a neat church at Springfield, a town thirty miles west of this, and very thriving. With the aid of \$300 I could build one at Bon Homme suitable for the place. At Scotland, a farming town, with \$300, a stone church 20 by 40 could be erected. At Turnerville, also, with \$300 I could build a church. Where is the money to come from ?

Dakota, to-day as thriving as any Territory, with prospects as fair as any, seems to be almost entirely neglected. Since the organization of the Territory, we have received, in specials, about \$6,000. With this we have built Dakota Hall at an expense of \$3,000. The church at Yankton received from abroad about \$1,200 ; this was procured by myself. With about \$500 we have built a neat little chapel at Vermillion ; with \$600, one at Elk Point ; with \$500, a perfect gem of a little church at Sioux Falls ; with \$175, a suitable chapel at Swan—the second building on the town site. Such is the aid we have received, and such the disposition of the money. I do not think that there is an indebtedness of \$300 resting upon all the Church property in the Territory. Its present value is about \$15,000.

We need for our work this very moment \$7,000. Had I \$5,000, with the assistance I could get from the church at Yankton, I could erect a stone building, 40 by 50, three stories high, capable of accommodating thirty boarding pupils ; and, what is better still, I could fill the building with pupils in two years, and have a school (and a Church school at that) second to none in the Northwest. *Where is the money to come from ?*

#### GEORGIA.

Since I wrote you last, I have been as diligent in the prosecution of my work as was possible under the discouragements arising from the excessive bad weather we have had, together with the want of comfortably warmed places in which to hold Services.

I am most happy to inform you of the fact that, after much sowing of the good seed in Dalton on the part of the several brethren who have had charge of that Mission for the past two years, we have gathered a harvest. The Bishop confirmed there, on his Visitation in November, fourteen persons. At Cave Spring we had two Confirmations, the inclement weather preventing some others from being confirmed. At Cartersville, we have given Services for the past quarter three times a month, and, when the weather permitted, have held Services in the country, seven miles from the town.

We are now greatly in hopes of getting a Church edifice in the flourishing town of Cartersville. A subscription has been made there of about fourteen hundred dollars towards this end, and we have let the contract out for the building of the church, in the hope that our friends elsewhere will aid us in our laudable desires to construct a house of prayer and praise at that point. The Church building when completed will cost \$2,600 : we need



therefore about \$1,200 more to complete it. I wish that some of the good people of your city and country would find it in their hearts to aid us.

I mentioned the bad weather as a great hindrance to our work, and I may say that, out of the past six weeks, we have had scarcely three days in succession of fair southern sky. What with cold, and snow, and sleet, and rain together, it has been nearly impossible to do anything. But all is of the LORD, and we patiently abide His time.

## ILLINOIS.

The year just elapsed had begun with bright prospects, promising to be an excellent one, and even the best I spent yet in this Missionary field. But the removal of *ten* families to other States, and two deaths, that took away from us some of the most intelligent and influential in the community, made it the saddest I ever saw.

The Visitation of our good Bishop in September did much toward curing the severe wounds inflicted upon our whole body. Since that time, we are recovering from the severe blow, slowly, but surely; and I foresee the day, not far distant, when, the LORD helping, our losses will have become a gain, and our sorrow turned unto joy.

Sickness is effective of better health sometimes. Trials and hard times do often bring after themselves such advantages and success as would never have been realized in a quiet and undisturbed prosperity. . . . So be it, to the glory of God and for our own consolation!

## MISSOURI.

Enclosed I forward you statistical reports from each of my Stations for quarter ending December 31st, 1872. You will judge from them that but little visible progress has been made; and you will judge rightly. But then I have the satisfaction to believe that the way is being prepared for better things, whenever the Church in this city is more firmly established.

There are many reasons why Missionary work should be slow in its results in this section:

1. This portion of Missouri has been settled for more than a quarter of a century, and no systematic efforts made to plant the Church until a few years ago. In the meantime, the different religious bodies have taken possession, built good houses of worship, and hold the people between them. Besides, in many instances the more religiously disposed of those who were with us, years ago, have from long neglect found homes with other communions. The most of those who did remain with us were too indifferent upon the subject of religion to make any change. They were merely traditional Churchmen. This was the condition of the field when Bishop Robertson came to the Diocese. You can judge for yourself of the difficulties in the way of Church work.

2. Another drawback is the condition of Kansas City. Here is a place which has sprung up as if by magic. It already has the proportions of a city, but, like all other new and prosperous places, its material prosperity has outstripped its religious. Several years must therefore elapse before the Church can be put upon such a foundation as will enable her to exert an influence upon the country around. Kansas City is the commercial and social centre of my entire Mission field. As the centre, so will be the country tributary to it; for there is constant and almost general communication between the two. People may theorize as they please, but I know from experience (and sad experience too) that, for the Church to grow, it must spread



out from a vigorous and healthy centre. It was so in early times, is so now, and always will be.

All that can be done, in view of the present state of Church matters, is to visit and keep up Services at the surrounding places; hold on to such people as we already have; take possession of any who may come among us, before they are absorbed by the existing bodies; gather in such few additions from the old settlers as we can influence; and abide the good time when the Church in Kansas City is more firmly established.

That time is not far distant I hope. St. Luke's Parish has to all appearance settled down to steady, healthy work; while St. Paul's is making good progress. By another summer we hope to see a Church building up and paid for. It is to this latter parish that I have given a part of my time with the Bishop's consent. By doing so I am enabled by the additional pay from it to keep in the field, besides assisting to place Church affairs in a good condition for future efforts.

In addition to my regular work, I visit as opportunity offers other points. In some of them I have baptized infants and adults and presented some few for Confirmation.

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#### BISHOP HARE.

BEFORE his elevation to the Missionary Episcopate of Niobrara, the Rev. William Hobart Hare was, as our readers well know, for about the space of two years, the Secretary and General Agent of the Foreign Committee. How wisely and how ably he discharged the duties of that office, it might seem a little out of place to record in this department of the SPIRIT OF MISSIONS. Indeed, it may possibly seem strange to some that here special reference should be made to him at all. But for this reference, there are, as it seems to us, good and sufficient reasons. Two years of official relations which, though in some senses distinct, yet in others were closely blended; and two years of very intimate and almost constant brotherly intercourse, have served to form in us an ideal of a loving and noble Christian manhood with which we could not part without painful consciousness of a real and great loss. We do not hesitate to say that we love Bishop Hare almost as though he were a son, while we honor him for all the high elements and qualities of character and life which he brings to every kind of work with which he is connected.

We are of the number of those who believe that a wise thing was done when he was chosen to be the first Missionary Bishop to the Indians, and we are firmly of the opinion that, on the higher plane of service to which he has been elevated, he will be able to do more for the outlying heathenism of the world than he could possibly have accomplished in his former position. But speculations and beliefs in this matter are of little account. All



this may be left to time and to God. Bishop Hare has gone to his great work in the spirit of an unquestioning Christian heroism. In that work he will be certain to find hardships and perplexing complications, and, possibly, trials greater than he has anticipated. We know him well enough to affirm that none of these things, if they must come, will bring to his brave mind and heart anything like abiding discouragement. If, in our time, trial, sorrow or embarrassing vexation shall thus come upon him, he will have our unqualified sympathy, the benefit of our fervent prayers, and all other aids to his comfort and strengthening that God may enable us to render. And what we say for ourselves, we are certain finds a hearty response from all who were in any way associated with him while at this centre of our Missionary operations. All are ready to say, God bless, and guide, and keep the Bishop of Niobrara.

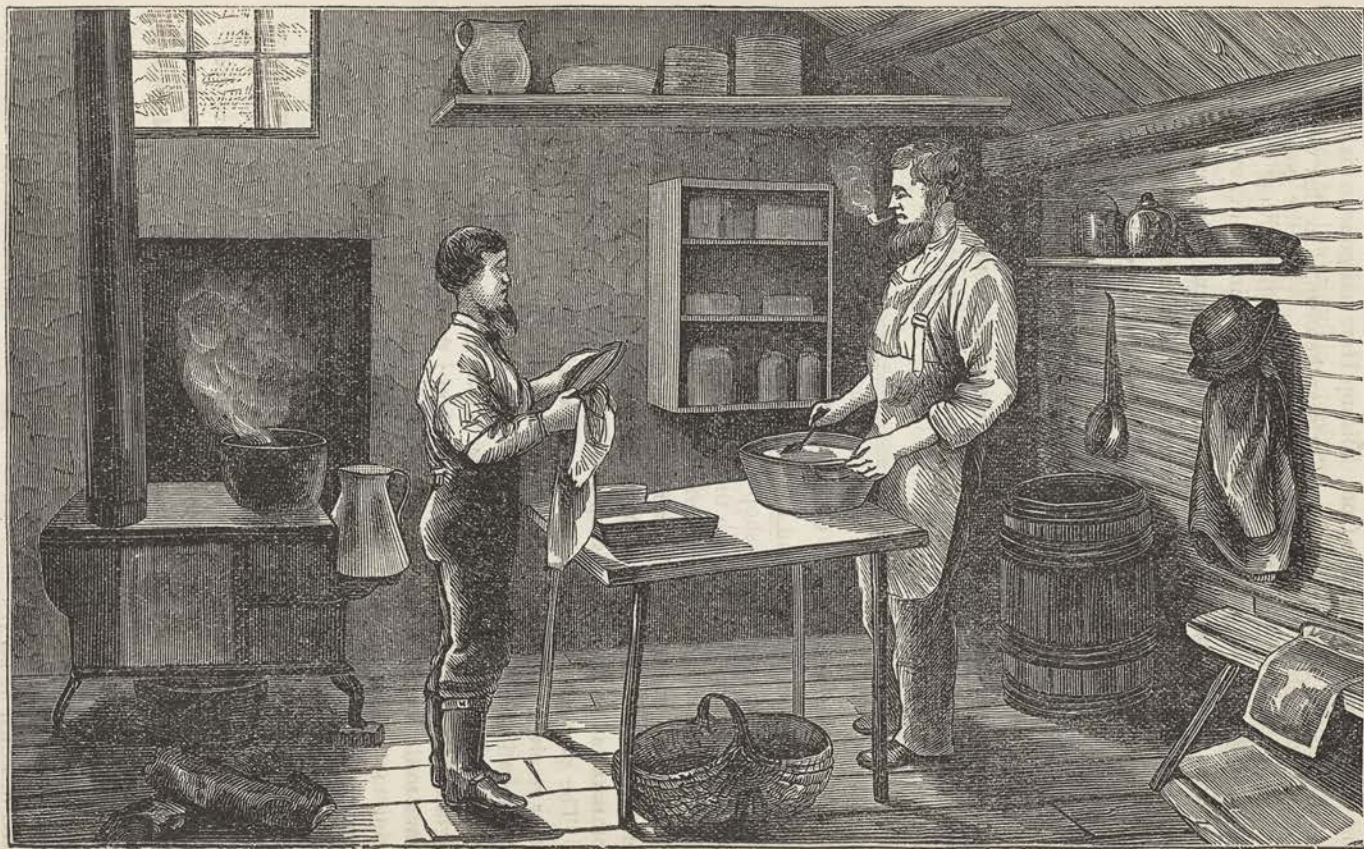
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## CALIFORNIA.

It is not long since we had the pleasure of presenting to our readers a very interesting letter from Bishop Kip relating to Southern California and the Mission work of the Church there. We had not expected to hear from him again so soon, but are, nevertheless, more than glad to lay before our friends another letter from the same source and relating to the same work. Subscribers to the *SPIRIT OF MISSIONS* will never complain of too many communications from the Bishop of California.

The portion of his vast Diocese of which both the articles speak, has never received from him, nor from the Church at large, that wise and earnest consideration and care which its importance and promise, as a Mission field, demand. We are not blaming Bishop Kip—indeed, are not hinting that the slightest blame in this matter attaches to him; the Church sent him to California to do a work which no mortal ever has done or ever can do, and he, being mortal, has not succeeded to the extent of the Church's unreasonable expectations. His calls for men have been frequent, pathetic and urgent. The men, in sufficient force to do the work, did not respond. His calls for money have not been as frequent nor as importunate as, with all propriety, they might have been. He had some money of his own, and has freely used it in the prosecution of interests which were, to say the least, in large part, those of the Church more than personally his. We do not care to pursue the subject on this line of remark, but we wish to say, with all the emphasis that we are master of, that the suggestion contained in his letters regarding an increase of Episcopal force in what is now his Jurisdiction, is worthy of all serious consideration, and most cordially do we join with him in expressing the hope that the next General Convention will make fitting provision for the need of which he speaks.





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MINNESOTA MISSION CHAPEL,



In the very nature of things, Southern California will, at no very distant day, have within its borders a vast population. When the means of ready and easy access to it, now in progress, are completed, people from all portions of the world will flock to it as to an earthly paradise. The Church must be there in her integrity and strength to do for them what no other body on earth can do. It may be that some man of GOD may be found, full of energy, of love for the souls of men, and of the HOLY GHOST, as well, who, without domestic hindrances, may be willing to yield prompt obedience to the bidding of the Church; and, under the responsibilities of an Apostolic Commission, place himself in the midst of that great field as the centre and head of an Associate Mission, to which others, like-minded and in like manner unhampered, will be attracted as his helpers in carrying forward in all its departments the work which the Church was organized to do. If it be inferred by any that we have in mind the thought of a Christian Brotherhood, ready, from motives of economy and efficiency, to enter upon what is sometimes called Community Life, we frankly confess to the truthfulness of the inference, and hope that we shall not be greatly blamed for the suggestion.

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#### MINNESOTA.

WE are certain that no words of ours are needed to secure an attentive reading of an article, elsewhere printed and graphically descriptive of Mission work in the Minnesota pineries. The picture, which almost literally speaks for itself, is the handiwork of the Missionary who sends us the communication. In a private note, he states that it represents "the cook and the cookee, or cook's assistant." He also states that the kitchen end of the camp serves as a chancel, and the cook's table for a lectern, while the cook himself is his confidential adviser, from whom he receives valuable hints as to the state of the *parish* and the individual cases which may need special attention. Just what particular thing in the culinary line the cook, as seen in the picture, is doing, the writer does not inform us. We infer that he is occupied with one of the earlier processes of bread-making, or is preparing for a display of smoking pancakes on a very broad scale.

But, quite aside from the rustic and not slightly romantic element, so pleasantly presented in the article and in the picture of the Minnesota chapel, the real Mission work is the thing to be especially noted.

It is not long since the impression was very general among those who are not of us, as well as among many of our own number, that the Episcopal Church was especially adapted to meet the needs of the educated and refined portions of the community, and that, with them, its mission ended. Thank God that we have lived to see the day when such impressions, whatever apparent justification there may have been for their existence, are seen to be utterly false, and are rapidly passing away. Any and every argument formed to show that this Church has a mission from God to execute in this world, is



very weakness itself, if in truth there were any foundation for the impression or theory to which we have referred. All men are by creation the children of God, and it seems not irreverent to say that it would be unworthy of Him to establish a Church for the chief benefit of those who, without it, according to common estimation, are already the favored classes of society. Real and hard Mission work, like that to which the article in question relates, and now vigorously prosecuted at many points in this land, while subserving directly the interest of souls for the present and the future, is strengthening the argument, as nothing else can, for a genuine Apostolic Succession. Bishop Whipple was right when he said before the Board of Missions in October last, "It is not the arguments for an Apostolic priesthood, but the work of an Apostolic priesthood, which softens hardened hearts. The world will recognize us as the Church of the Apostles when, in personal piety, devotion and zeal, we show the work and faith of the Apostles; without this, they will believe our claim to be pretence and fraud."

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#### WAYS AND MEANS.

MANY thoughtful Christians are more or less troubled by the unceasing calls for help from those who are actually at work in the Mission Fields of the Church, and from those whose duty it is at home to supply their necessities. There seems to be no end to the money that is needed, and no end to the opportunities for spending it when it is raised; and the question of ways and means for filling the LORD'S treasury, which only becomes empty the faster it is replenished, seems one of the most trying of the many perplexing problems which constantly arise before the heart and conscience. We propose to-day to look it fairly and soberly in the face for a little while, and see if anything can be done to make our duty in the matter plainer, and perhaps less difficult to perform.

There are two facts about which we may be quite certain, and which, if acknowledged at the outset, will make it easier to accept our reasoning and the conclusions to which that reasoning brings us:—one is, that, until all the kingdoms of this world have become the kingdoms of our LORD and of His CHRIST, there will be Missionary work to be done, somewhere or somehow, in every quarter of the globe; and the other is, that, until the LORD Himself shall come in glory, He has appointed His people stewards of the silver and the gold which are His, and will hold them responsible at His appearing for every effort they might have made, through a wise use of the talents committed to their keeping, to extend the knowledge of His Salvation through all the waste places of the earth.

The work is before us, and *must be done*. We are God's stewards, and *we must do it*. Nothing in the whole teaching of the Holy Scriptures can be clearer or more unmistakable than this; that every individual baptized into the Church of CHRIST is as absolutely bound to do his part in this work as

he is to strive against the wiles of Satan in his own heart. What his part may be, is another question, but *something* he must do, or his life and service will be as imperfect in the sight of God as though the truth or honesty or humility were left out completely.

If this be granted, let us face the matter bravely, and, knowing that the calls will never cease so long as the world shall stand, and that our duty can never end but with our lives, let us look patiently upon the work, and seriously at the duty, studying, not how to spend other people's money, but how, faithfully, to use that which we call our own.

We have an income, be it large or small : that is, we have the responsibility—the stewardship—of an income ; do we realize at all that, for our use of it, we are surely to give a reckoning hereafter? We balance our cash accounts at night, at the end of the week, at the close of each year ; do we do it, ever, with the feeling that the Recording Angel is looking over our shoulder to mark how we have used our LORD's money? We grant that it is the LORD's, and then we use it as though it were our own. We drop the penny saved in some unexpected way into the Mite Chest ; we lay by for the alms basin the ten cent piece received in change ; we set aside our dollar subscriptions to our various Church Aid Societies, and think we have done well. We go even farther, and, putting to ourselves the question, "How much do I owe unto my LORD?" we tithe our income for His service, and congratulate ourselves upon our liberality, until some fresh appeal touches our heart or stings our conscience, and we are forced to confess that there is a mistake—a flaw—in our method of giving, or we could not find it such an unceasing burden and anxiety. What is the mistake, where is the flaw, if it be not in cherishing the thought that we may keep and spend freely upon ourselves any part of that which we know to be the LORD's? What honorable man, what true woman, would treat a human friend like this? Suppose to one of us a neighbor whom we loved and honored should say,—Will you do for me this errand of mercy in another city or another country? I put into your hands five hundred dollars, or a thousand dollars, as the case may be. Use for your own expenses what you must, but be prudent and unselfish, for the need is urgent and the money can do little at the most.—Which of us would not strive with careful economy to prove ourselves worthy of such a trust?

This life is but a journey which we, as Christians, take, not for our now happiness, but for the good of others and the glory of our King. For every penny placed in our hands we must surely answer at the end. For every idle word we speak, we are to give account in the Day of Judgment ; on the decision of a moment, a whole eternity of blessedness or misery may hang. If our time and our words are to be thus weighed in the balance, how much more certainly may we expect to be reckoned with, most strictly, for that which even the world counts the measure of a man's honesty?

This then is the question every Christian must settle with himself, not morbidly or scrupulously as though dealing with a harsh and unmerciful



Master, but still truthfully, remembering that he *is* dealing with One Who is as just as He is merciful.

*How much of my income is it really necessary for me to use for my own expenses?*

How many do this, soberly, conscientiously, and in the fear of God? How many do it always and *beforehand*, with careful, painstaking, prayerful calculation? May the shadow of the Cross, and the awful light of the coming Judgment, so rest upon the understanding of those to whom this comes as a new thought, that they may see and act henceforth upon the one great way by which the means are to be secured for the doing of the Master's work.

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#### TO WHOM IT MAY CONCERN, AGAIN.

In our last number, some thoughts were suggested, and some reasons assigned, why this Missionary magazine should have a much wider circulation than it now enjoys; and also why our present subscribers should willingly accept the office of agents in securing an extension of its influence. It is too early yet to look for the fruits of those suggestions on any extended scale. We are willing to wait a reasonable length of time, and then, if the fruits do not appear, we will try again. At present we have something quite different to say, namely, that many of our subscribers—judging from an inspection of the subscription list—seem to think that ordering the magazine, and paying for it, are one and the same thing. It is a great mistake, and one that often subjects us to annoyance and embarrassment. Our paper-makers visit us regularly once a month, and our printers do the same thing, and, smilingly, present their bills, and, if they are not paid, frowningly, go away; or, frequently, that they may not thus go away, we are obliged to draw upon the general funds of the Committees. This would never be the case if all our subscribers were influenced by the conviction that it is their duty to pay promptly for THE SPIRIT OF MISSIONS, as they consider it their privilege to take and read it. It seems unnecessary to take time and space to indicate with a special distinctness those whom this article particularly concerns. We do not like to write dunning letters or dunning articles; but, if we only did things agreeable to our taste, the Missionaries would starve, and their work would be given up. We must do our duty, and a part of that duty is, by every reasonable motive that we can present, to induce our subscribers to do theirs. Prompt payment by every subscriber would make this periodical a tributary to the funds of the Committees: neglect to do their little in this matter, on the part of many, produces a totally different result. Annoyance and embarrassment we are willing to encounter if they cannot be avoided: we should, however, be glad to be saved from their depressing influence when there is no need of their existence, and made thankful and strong for other and higher kinds of conflict and endurance.

DELEGATE MEETING.

THE first Delegate Meeting of the Board of Missions was held in the city of Detroit, Michigan, in March, 1866, simultaneously with one of the same kind in Troy, N. Y. Both meetings made an impression upon the minds and hearts of Churchmen which has not yet passed away. The Bishop of Michigan has more than once cordially invited the Secretaries to provide for another meeting in his Diocese, but hitherto the claims of other localities have rendered it impracticable for them to accept his invitation. Arrangements are now in progress to hold a second meeting in Detroit, similar to the one held last year in Western New York, embracing an octave of Services in the city, and at points not too remote from it to be conveniently reached. It will open on Sunday, the 8th, and close on Sunday, the 15th, of June. The Secretaries know, beforehand, what sort of a welcome will be accorded to them by the good Bishop of Michigan and his helpers, both clerical and lay. If it shall please God to vouchsafe His blessing, it is believed that the fruits will be more abundant than those of any other like occasion. These Delegate Meetings have never been immediately and largely productive of money, but they have proved one of the most effective of our educational Missionary appliances, and we have good reason for the hope that in this line they will not in the future be less influential than they have been in the past. Our weakness is found in our lack of this kind of education; our strength and our progress will be in proportion to its extent and thoroughness.

ACKNOWLEDGMENTS.

 **N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.**

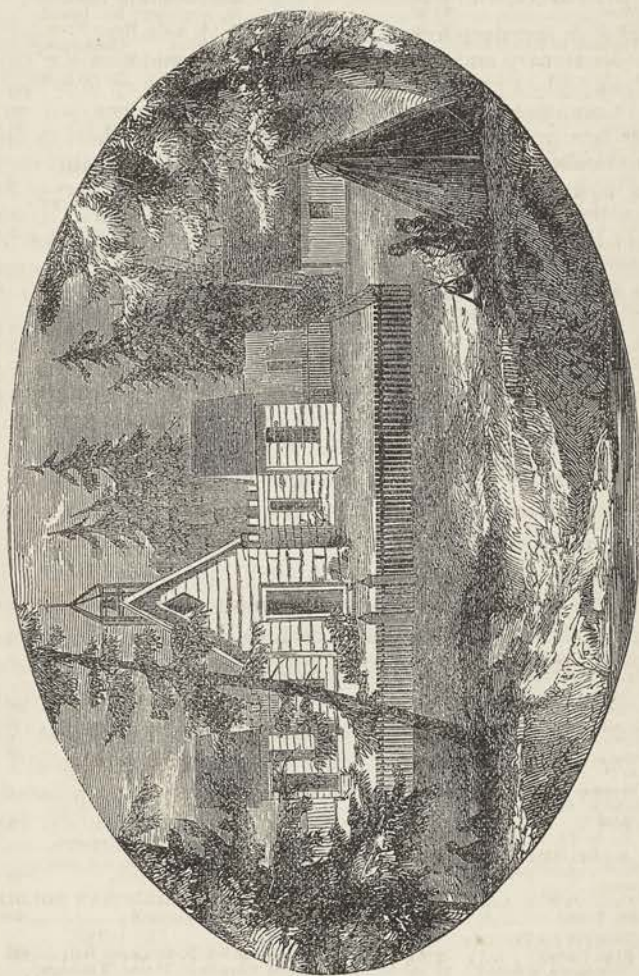
The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 1 to April 1, 1873, inclusive:

ALBANY.					
<i>Albany</i> —St. Peter's, of which for Bp. Whipple, \$20; Bp. Tuttle, \$10.....	\$30 00				
St. Peter's, M. C.....	17 70				
<i>Hudson</i> —Christ.....	59 01				
<i>Sandy Hill</i> —Zion.....	11 39	118 10			
CALIFORNIA.					
<i>Santa Clara</i> —Holy Saviour, M. C.	14 44	14 44			
CENTRAL NEW YORK.					
<i>Cleveland</i> —St. James.....	3 00				
<i>New Berlin</i> —H. O. M., for Ch. at Summit Miss.....	10 00				
<i>Waterloo</i> —St. Paul's, M. C.....	26 55	39 55			
CENTRAL PENNSYLVANIA.					
<i>Eckley</i> —St. James' S. S.....	6 66				
<i>Wellsboro</i> —St. Paul's, Samuel Breck, Jubilee offering.....	10 00	16 66			
CONNECTICUT.					
<i>Birmingham</i> —St. James.....	33 30				
<i>Danbury</i> —St. James.....	8 00				
<i>Fair Haven</i> .....	33 50				
<i>Middletown</i> —Holy Trinity.....	50 00				
<i>New Milford</i> —St. John's, M. C.....	58 41				
<i>Naugatuck</i> —St. Michael's.....	5 10				
<i>North Haven</i> —St. John's, M. C.....	24 23				
<i>Norwalk</i> —St. Paul's T. E. S.....	10 00				
<i>Seymour</i> —Trinity, M. C.....	7 13				
<i>Waterbury</i> —St. John's, M. C.....	60 00				
<i>West Haven</i> —Christ.....	15 50				
<i>Weston</i> —Emmanuel, M. C.....	19 00	324 17			
DELAWARE.					
<i>New Castle</i> —Emmanuel.....	32 90				
<i>Middletown</i> —M. C.....	19 00	51 90			
GEORGIA.					
<i>Augusta</i> —St. Paul's.....	26 75				
<i>Savannah</i> —Christ.....	111 88				
St. John's.....	30 00	168 63			
ILLINOIS.					
<i>Chicago</i> —W. H. S.....	4 00	4 00			
KENTUCKY.					
<i>Lexington</i> —Christ, M. C.....	101 68	101 68			
LONG ISLAND.					
<i>Astoria</i> —St. George's.....	25 00				
<i>Brooklyn</i> —Emmanuel.....	10 00				
<i>Heights</i> —Grace.....	12 50				
St. James', quart pay't Van B. Stipend.....	75 00				
Mrs. A. L. King, for Ch. Summit Miss.....	5 00				
<i>Newtown</i> —St. James', for Ch. Summit Miss.....	5 00	132 50			
MAINE.					
<i>Bath</i> —Grace.....	19 65				
<i>Gar diner</i> —S. K. B., for Ch. at Summit Miss.....	20 00				
<i>Portland</i> —St. Luke's.....	61 33	100 98			



<b>MARYLAND.</b>			
<i>Baltimore</i> —Emmanuel, for Bp. Vail.....	195 20		
Christ.....	29 88		
M. C.....			
<i>Lappons Cross Roads</i> —St. Mark's, of which from M. C., \$28.	32 34		
"C.".....	4 00	261	42
<b>MASSACHUSETTS.</b>			
<i>Boston</i> —M. D. C., for Bp. Tuttle..	50 00		
<i>Cambridge</i> —Christ.....	20 00		
<i>Melrose</i> —Trinity, M. C.....	20 05		
<i>Taunton</i> —St. Thomas, of which for Dr. Breck, \$1; for "a sad case," \$1; for "aching heart," \$1.....	133 82	223	37
<b>MICHIGAN.</b>			
<i>Detroit</i> —St. Paul's.....	200 00		
<i>Grand Rapids</i> —St. Mark's, of which from M. C. \$3.01.	53 01		
St. Mark's, Woman's Asso., for Dr. Breck, \$7; for Christ Ch., Charleston, S. C., \$3.....	10 00		
Grace Chapel.....	7 26		
<i>Marshall</i> —Trinity, a lady.....	2 00		
<i>Pontiac</i> —Zion.....	7 00		
<i>Rome</i> —Trinity, M. C.....	16 88		
<i>St. Joseph</i> —Christ.....	5 00	301	15
<b>NEW JERSEY.</b>			
<i>Bergen Point</i> —Trinity, Woman's Miss. Asso., for Bp. T.....	10 00		
<i>Englewood</i> —St. Paul's, M. C.....	14 29		
<i>Elizabeth</i> —Christ.....	64 20		
A. H. C., "first earnings," for Dry Grove.....	5 00		
<i>Hackensack</i> —Christ.....	8 06		
<i>Jersey City</i> —St. Mark's, "P." quart pay't of stipend.....	25 00		
C. M. S.....	50 00		
<i>Orange</i> —Grace.....	200 11		
<i>Pompton</i> —M. C.....	13 84	890	50
<b>NEW YORK.</b>			
<i>Garrisons</i> —St. Philip's, for Bp. Young, \$2.75; Bp. Tuttle, \$81.27.....	34 02		
<i>New Brighton</i> —Christ.....	62 40		
<i>New York</i> —Calvary, add.....	25 00		
Christ.....	231 27		
Nativity—Schools for Salt Lake, \$10; for Nashotah, \$10.....	20 00		
Transfiguration, add.....	20 00		
Trinity Chapel.....	5 00		
St. Augustine Chapel.....	18 27		
St. Luke's, M. C.....	34 12		
St. Mary's, in Bowery.....	862 00		
St. Thomas, for Seabury Hall, \$480; for Bp. Whipple, \$500.....	930 00		
R. W. T., for Ch. at Sardis.....	5 00		
"G.," for Bp. Tuttle.....	250 50		
Mrs. McN., quart pay't of Stipend.....	25 00		
<i>Rye</i> —Christ, Woman's Miss. Asso., for Bp. Tuttle.....	189 25	2711	83
<b>NORTH CAROLINA.</b>			
<i>Beaufort Co.</i> —Zion Parish.....	2 80		
<i>Goldsboro</i> —St. Stephen's, a friend.....	11 40		
<i>Pittsboro</i> —St. Bartholomew's.....	17 85		
<i>Wilmington</i> —St. James'.....	81 00		
St. Paul's.....	5 00		
C. M. M.....	8 50	121	55
<b>OHIO.</b>			
<i>Belleue</i> —M. C.....	6 60		
<i>Cincinnati</i> —St. Philip's, of which from S. S., \$13.27.....	97 97		
<i>Cleveland</i> —Trinity, M. C.....	60 59		
<i>Clifton</i> —Calvary, Miss E. J. M.....	100 00		
<i>Columbus</i> —Trinity.....	5 00		
<i>Ironton</i> —Christ, a member.....	2 00	204	16
<b>PENNSYLVANIA.</b>			
<i>Doylestown</i> —St. Paul's.....	10 60		
<i>Mannsfield</i> —St. James.....	8 60		
<i>Philadelphia</i> —St. Luke's, of which for Rev. T. G. Dashiell, Richmond, \$200; Rev. S. E. Appleton, for Island Pond, \$50; Rev. W. G. Hankins, Chambersburgh, \$25; Rt. Rev. F. M. Whittle, for White Port, \$25.....	979 69		
( <i>Germanstown</i> ) Christ.....	31 42		
( <i>Manayunk</i> ) St. David's.....	34 09		
<i>Woodcock</i> —A widow's mite.....	1 50	1064	70
<b>PITTSBURGH.</b>			
<i>Clearfield</i> —St. Andrews.....	6 00		
<i>Pittsburgh</i> —St. Andrews for Ch. at Walla Walla.....	40 00		
St. Peters a lady member..	5 00	51	00
<b>RHODE ISLAND.</b>			
<i>Providence</i> —Christ S. S.....	15 00		
Grace M. C.....	60	15	50
<b>SOUTH CAROLINA.</b>			
<i>Aiken</i> —St. Thadens.....	46 50		
<i>Camden</i> —Grace.....	5 00		
<i>Charleston</i> —Grace.....	8 25		
<i>Florence</i> —St. John.....	1 00		
<i>Summerville</i> —St. Paul's.....	10 00	70	75
<b>TENNESSEE.</b>			
<i>Nashville</i> —Christ.....	17 25		
St. Peter's Mission.....	1 45	18	70
<b>VERMONT.</b>			
<i>Bethel</i> —M. C.....	8 50		
<i>Poultney</i> —St. John's.....	7 66		
<i>Wells River</i> —Missionary Cup of Tea.....	50 00	66	16
<b>VIRGINIA.</b>			
<i>Cumberland Co.</i> —Leighton Parish.....	1 00		
<i>Fluvanna Co.</i> —Rivanna Parish.....	8 00	4	00
<b>WESTERN NEW YORK.</b>			
<i>Albion</i> —P. A. F.....	4 00		
<i>Brockport</i> —D. H.....	5 00		
<i>Buffalo</i> —Christ, of which for Seabury Hall, \$50; Ch. at Fort Smith, Ark., \$46.35.....	124 32		
<i>Lewiston</i> —St. Paul's.....	5 00		
<i>Niagara Falls</i> —"P." for Ch. at Sardis Miss.....	10 00	148	32
<b>WISCONSIN.</b>			
<i>Racine</i> —St. Luke's.....	3 40		
<i>Ripon</i> —O. W. A., for Bp. Whipple.....	5 60	8	40
<b>MITE CHESTS.</b>			
Receipts for the month, not credited to parishes.....	150 07		
<b>YOUNG CHRISTIAN SOLDIER.</b>			
Receipts for the month.....	636 78	636	78
<b>LEGACIES.</b>			
Estate Judson N. Duckett, Balt.....	985 00		
Estate Caroline Jones, Yonkers, N. Y.....	311 00		
Estate Eliza T. Ruckel, N. Y.....	25 00	1321	00
<b>MISCELLANEOUS.</b>			
A friend.....	5 00		
"P.".....	3 00		
Interest on investments.....	30 00		
Cash.....	1 00		
Cash.....	10 00	0049	
Received for General Purposes.....	\$6,657 65		
Received for Special Purposes.....	2,233 32		
Amount previously acknowledged.....	\$8,890 97		
	91,119 15		
<b>Total receipts since October 1 1872.</b>			\$100,018 12

# INDIAN COMMISSION.



MISSION HOUSE OF ST. COLUMBA, 1854.  
THE FIRST CHURCH MISSION AMONG THE TRIBES OF THE NORTHWEST.

## THE FIRST CHURCH MISSION IN THE NORTHWEST.

THE above engraving shows the Mission House and Church of St. Columba, Minnesota, the first Mission station planted by our Church among the Indians in the Northwest. The Oneida Mission at Green Bay, Wisconsin, was a continuation of the work begun among that people before they left their homes in New York State, the pioneers in which were the Missionaries



sent to this country by the Church of England's Society for the Propagation of the Gospel in the beginning of the present century. The story of the founding of the Mission of St. Columba (named after the Missionary to our own pagan ancestors of the British isles, who lived about six hundred years after CHRIST) is thus told in a little volume entitled "Under His Banner," written by Mrs. J. M. Parker, and published by the Church Book Society :

"In 1852, in the deep forests of Kahgeesh Koonsikag, Upper Minnesota, sat a Missionary and his interpreter, in the midst of the chiefs and warriors of the Ojibwa nation. The latter had just come up from their Grand Medicine Dance, the great pagan worship of the American red race. All were in blankets, with faces fancifully painted, having feathers in their hair, and Indian hatchets in hand. They had consented to hear what the Praying Father had to say to them. They never before had a Missionary of the Cross to tell them that there was a SAVIOUR for the red man as well as the white man. They had never been encouraged to labor and live like the white man. They had been taught to esteem work a disgrace. They now heard, for the first time, that the praying father had a message from the GREAT SPIRIT for the Indian, and that this message extended to their children as well as to themselves.

"After silence, and some deliberation together, an aged chief arose and said they were persuaded of the great superiority of the white man, and wished their children to be taught. They said the GREAT SPIRIT had heard their words, and that they now extended to the Missionary the right hand of fellowship, and invited him to live among them."

The Missionary referred to in this extract is the Rev. J. Lloyd Breck, who must be regarded as the pioneer of the work among the Indians of Minnesota. His Mission was broken up through the interference of a former Government agent among the Chippewas, who foresaw in its increasing influence and success, the interruption of his own schemes of personal aggrandizement. But the work was resumed under Bishop Whipple and the first native Missionary, the Rev. J. J. Enmegahbowh, was ordained and sent among his people. The story of his labors and his successes has been related in *THE SPIRIT OF MISSIONS*. The Mission buildings of St. Columba (near Gull Lake) were standing a year or two since. The Indians have all been removed to White Earth where the present Mission under Enmegahbowh is in a thriving condition.

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#### WHAT THE UNITED STATES INDIAN COMMISSIONER SAYS OF ENMEGAHBOWH'S PEOPLE.

The Rev. E. P. Smith (Congregationalist), recently transferred from the Agency of the Mississippi Chippewas to the head of the Indian Bureau in Washington, thus testifies of the progress made by these Christian Indians in industrial pursuits during 1872 :

"There have been built at the reservation this year one hundred and nine comfortable log-houses, 18 by 22 feet, with five rooms in each house.

The work was all done by the Indians, with the exception of some portions which actually needed the services of skilled carpenters. The lumber has been all sawed by the Indians, and the engineer is a full-blood Indian.

"Their crops in the spring were very fine indeed, but they have since been all destroyed by the grasshoppers, and there is likely to be suffering among them this winter. They have supported themselves by labor during the past summer. I think there is no doubt in the minds of the Association as to the practicability of christianizing these Chippewas, or any other Indians under their charge. It is only a question of time and patience, of kind and fair dealing."

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BISHOP WHIPPLE AND THE INDIAN PEACE COMMISSIONERS,  
 "THE WILDEST DREAM OF WHAT MIGHT BE DONE  
 FOR THE INDIANS, ACCOMPLISHED."

At the recent meeting between the representatives of the religious bodies and the U. S. Board of Indian Commissioners in Washington, Bishop Whipple testified to the success of the civilizing work now being prosecuted among the red men in the Northwest, in the following earnest words :

Bishop WHIPPLE. Mr. Chairman, I desire to detain you but a very few moments ; but there are two or three matters which I am very desirous to bring before your Board.

In the first place, I would say that my wildest dream of what might be done for the Indians has been accomplished. I had never conceived in my heart that a work could be done for the Indians equal to that which has been done within the last ten years, and more especially during the last four years in which we have had the co-operation of a Christian Government. I have taken pains to trace the history of the breaking up of the Indian Missions in the past, and I could bring the evidence, in very many instances, of Missions which have been broken up, through the influence of parties who represented the American Government directly or indirectly ; and I am very sorry to say that, when I first visited these Indians of Minnesota, in two or three instances I had individuals ask me whether the Jesus that I had told them about was the Jesus that my white brothers spoke to when they were angry and drunk, at the agency ; and when I urged the sanctity of Christian marriage, invariably the old chiefs told me in private, that the penalty for violation of the seventh commandment was that the woman's nose should be bitten off ; that was the penalty of their fathers, and all the corruption and degradation had come from men of the white race. They very often said to me, "We have never made fire-water. We do not know how to make it. It is your white brothers ; they who worship the Great Spirit ; they have brought this here. Go back and tell that story to your brothers."

In every single instance where crime has dragged this poor and wretched people down to death and degradation, it could be at once laid at the door of our own white race.

But there were two or three things that encouraged me. The first was, that if this was a dying race there was but one question : Are they to live beyond the grave ? And the very fact that they were a perishing race was but the very reason why a Christian movement should be made in earnest to try and bring to them the blessings of the Gospel of CHRIST ; and another



fact was this, that if they were a heathen people, there were no such awful revelations to impart among them as there were in heathen civilization to whom the Gospel was carried by the Apostles. There are no such records in the Indian country as you can find in Pompeii and Herculaneum. I found that everywhere, the moment they were impressed with the fact that your errand was one of mercy and love, they gave you their respect and reverence; and they have always been true to their plighted faith. I say now, that as far as my own conviction goes, there is not a Christian body in the United States which can show such fruits and rewards for Christian labor as can be shown in the Indian Missions among the people of the United States. It is true of our own body, and I believe it is true of all others, and it has seemed to me, at times, as if God had so richly rewarded us, that we might have the courage and bravery to endeavor to make atonement for that awful record which we have paid for in such terrible histories of massacre and blood."

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THE CHEYENNE CHIEF—"THE WHITE MAN HAS MADE MY HEART LIKE A WOMAN'S."

"The remark has been made by one or two gentlemen, that we are attempting to undo the wrongs of two hundred years. There is not a single body of Indians in this country, if their history was known, whom we have not wronged. If any one of you will go through the records and find out how often faith has been violated, you will be perfectly appalled, and you will wonder how people who believe in a God, have dared to breast His anger and indignation as we have done. The attempt to atone this wrong is an expensive business; there is no question about that. Those Indians to whom my friend Mr. Welsh referred, those Cheyenne chiefs up at that agency, have had their relatives and kindred murdered in the Chivington massacre, of which General Sherman, when he wrote the report, simply said it would have disgraced any savage tribe in the interior of Africa, and the testimony in regard to which was so vile, that Congress suppressed it. It is there in the records of the Department, and I venture to say that your cheek will grow pale, as it never grew before, if you will take the trouble to read it.

To show you what kindness will do after long effort, I will relate a single instance. One of these very men who has maintained this position of hostility for months, was evidently watching the agent very closely to see whether he was a man who spoke the truth. At last the agent heard that that man's son was dying of pneumonia. He knew it was the custom of these Indians to give away everything they had whenever they lost a near friend; and this Indian gave away his blanket, gun, dogs, everything that he had, and scarified his body until he bled from every pore, and then sat down at the side of his dead son. The agent sent him a coffin, a blanket, and a kind message, and said to the one who carried the message, "Give my message to him and tell him how sad I am for him, and that I have sent him this coffin that he might bury his son. His white brother pities him. If he can help him he will be glad to do so." The Indian sat silent for two hours, but at last arose and said "The white man has made my heart like a woman's. I shall bury my dead son beside his door. I am going to live beside the agency, and I will be the white man's friend forever." It is a simple instance to illustrate what kindness will do."—*Bishop Whipple.*

## THE BISHOP OF NIOBRARA AND THE ONEIDAS.

BISHOP HARE took his departure from Philadelphia for the Indian field on the 7th April. His first Confirmation Service was held at the Oneida Mission, near Green Bay, Wisconsin, on Easter Sunday, Bishop Armitage having requested him to take the Episcopal charge of these Indians. The Oneidas, it will be remembered, were the first Indians in America to whom a Church of England Missionary was sent. When they were transferred from New York State to Wisconsin, the Foreign Committee of our Board of Missions took charge of the work among them, which was afterwards transferred to the Domestic Committee. There are eight hundred souls remaining under the care of Rev. E. A. Goodnough, of which number two hundred and thirty are communicants. The old wooden church in which they worship is called Hobart Church. An appeal is made for funds to aid these Indians in their effort to build a new church of stone. Mr. Goodnough writes :

“ In urging our white brethren to aid us in our great undertaking of the building of a new large and comfortable stone church, I would mention the fact that the Oneidas try to help themselves with good courage, and that it is a good thing for those who are able to give them something to help themselves with.

“ The first church here was a log church, which the Indians built entirely with their own labor. The present church was built entirely with their own funds, proceeds of the sale to the United States of their claim to the forty miles square tract, in a part of which their Reservation is located. They have, since I have been with them, paid one-half towards the cost of building on a chancel and vestry-room, and also one-half of the cost of repainting the church twice. They have always paid part of the Missionary's salary, and they now propose to assume the whole burden of paying their Minister themselves.

“ These facts show that they are, for a people in their circumstances, most liberal in supporting the Church amongst them, and call for praise instead of sneers.

“ It is true that they have long had a Missionary supported amongst them, but the actual expense to the Church at large has been but little in comparison with that of other Missions.

“ The old ‘Green Bay Mission,’ which was such an expense and failure, was never in any way connected with this Mission. That was a school for the education of the children of other tribes in the vicinity, though some Oneida children were also sent there. The Oneidas are by no means perfect, yet they show that they are worthy of aid in their good designs.”

Contributions in aid of this object may be sent to the Treasurer of the Indian Commission, W. K. Kitchen, Esq., National Park Bank, New York. The May number of the little pamphlet entitled *The Church and the Indians*, issued from this office for gratuitous distribution, contains an engraving of “Hobart Church.”



THE MISSION AMONG THE LOWER BRULÉ—BOOKS AND  
MEDICINES WANTED.

THE Mission among the Lower Brulé Sioux continues to prosper in spite of the hostile Indians reported to be lurking in the vicinity. Our Missionary and his female helpers have remained faithfully at their posts in the face of many alarming and discouraging signs, their new friends and pupils (last year almost as wild as the wandering and predatory bands) offering to protect them. Mr. Cleveland writes (March 17): "The Indians held council yesterday, and Iron Nation (head chief) called upon some men from each camp to volunteer to guard the Mission house so long as there is danger from the hostiles. We are too far from the post for the soldiers to be of much use to us in case of a night attack. Our house, too, is built exactly on the trail which comes in from the hostile regions. I do not think we are in much danger, however; but give you these facts that you may see what is going on." He then enumerates some of the wants of the Mission:

"I need blank copy-books, slates, pens, ink, lead and slate pencils, etc., for my school. There are now about thirty regular attendants."

Sister Lizzie writes: "We are having some bad accounts about the wild Indians. I am a little nervous about it. Yesterday we had quite a number of Indians at both the Morning and Evening Service and at Sunday-school, notwithstanding the distance most of them are from us. Week before last, in visiting around, we found quite a hospital in one tipi. A young man dying with consumption, a little burned boy, and a boy about eight years of age that had lost the power of his limbs. Poor fellow! my heart ached to see him drag himself around. . . . We need medicines, and I am going to ask for a little dried fruit and a few eatables for the sick. Their ration and the style of their cooking is such that they get disgusted, and I don't wonder that so many die."

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PERSONAL NOTES.—Bishop Hare, before proceeding to his Jurisdiction, visited the Indian Territory north of Texas to examine the progress of civilization among the Cherokees, Choctaws, and other tribes in that region, and also to ascertain the fitness and preparation of that territory to receive advantageously the Northern Indians, whom the Government is anxious to transfer to the Indian Territory. Bishop Hare expects to commence his visitation to the Missions on the Missouri early in the present month. His salary has been provided for by Trinity Parish, and by members of St. George's Church in New York, and from other private sources.

Mrs. M. S. Stanforth will return to her work among the Ponkas, if her health permits, about the middle of the present month.

## ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums from March 1 to March 31 inclusive:

ALBANY.		KENTUCKY.	
<i>Troy</i> —Christ Ch.....	\$10 00	<i>Versailles</i> —Miss F. Williams.....	25 25
<i>Sandy Hill</i> —Ponka, \$5; boy named after J. M. Cool, \$5.....	10 00	LONG ISLAND	
<i>Albany</i> —St. Paul's Ch.....	48 84	<i>Little Neck</i> —Zion Ch., a member..	30 00 30 06
<i>Auburn</i> —St. John's Ch.....	20 00	MAINE.	
CENTRAL NEW YORK.		<i>Lewiston</i> —Miss Anna Berthold, for Ponkas.....	2 06 2 00
<i>Oswego</i> —Miss "F. W. P.," for En- megahbowh's work.....	10 06	MARYLAND.	
<i>Albion</i> —"P. A. F.".....	4 00	<i>Georgetown</i> —St. John's Ch.....	21 00
<i>New Berlin</i> —St. Andrew's Ch.....	38 30	<i>Talbot Co.</i> —Mrs. J. W. Martin, for Ponka Hospital.....	2 00
<i>Auburn</i> —St. John's Ch.....	3 89	<i>Washington</i> —"L.," for feeding Ponkas.....	5 00
CENTRAL PENNSYLVANIA.		St. John's Ch.....	23 50
<i>Athens</i> —Trinity Ch., S. S., \$2.85; Rector's offering, \$2.15..	5 00 5 00	Newton Perkins.....	5 00
CONNECTICUT.		<i>Baltimore</i> —Christ Ch.....	34 50
<i>Cheshire</i> —St. Peter's Ch.....	21 40	W. Alexander.....	25 00
<i>Middletown</i> —J. G. Baldwin, for Ponkas thro' Niobrara League.....	5 00	<i>Woodville</i> —"L. A.," for Ponkas..	2 00 118 00
<i>Greenwich</i> —Christ Ch, freight....	5 00	MASSACHUSETTS.	
<i>Norwich</i> —Miss Mary Williams \$50; Miss Abby Fitch, \$5; a friend \$3, for Ponkas....	58 00	<i>Cambridge</i> —St. Peter's Ch., thro' Dakota League of Bos- ton.....	79 00
<i>New Canaan</i> —St. Mark's Ch., for Ponkas.....	10 00	<i>Taunton</i> —St. Thomas Ch., Enne- gahbowh, \$1; Santees, \$1; General, \$19.40.....	21 40 100 40
<i>Poquetanock</i> —St. James Ch.....	10 00	MICHIGAN.	
<i>Andover</i> —"An aged Pilgrim," for Indians under Bp. Hare, \$5; same under Bp. Whipple, \$5.....	10 00	<i>Grand Rapids</i> —St. Mark's Wo- man's Miss'y Associa- tion, for Ponkas.....	6 05
<i>Watertown</i> —Christ Ch.....	74 84	Grace Chapel.....	2 00
" " additional..	1 06	<i>Monroe</i> —Trinity Ch.....	8 37
<i>West Haven</i> —Christ Ch.....	4 75	<i>Ann Arbor</i> —St. Andrew's Ch.....	33 81 50 23
<i>Ansonia</i> —Christ Ch., a daughter of the church "a thank- offering to God for giv- ing to the Church as its hundredth Bp., a Father in God for the poor In- dian," for Bp. Hare, \$25; Ponka Hospital, \$25....	50 00	NEBRASKA.	
<i>Naugatuck</i> —St. Michael's Ch.....	4 00	<i>Fremont</i> —St. James Ch.....	3 50 3 50
<i>New Haven</i> —Christ Ch.....	80 00	NEW JERSEY.	
<i>Woodbury</i> —Ladies of St. Mark's Ch., for Ponka Hospital, \$8; freight, \$6.....	14 00	<i>Trenton</i> —Mrs. E. J. Hunt, for Pon- kas.....	20 00
<i>Waterbury</i> —Mr. and Mrs. John H. Nettleton, for a chapel in Niobrara to be fixed on by Bp. Hare.....	550 00 897 49	<i>Boonton</i> —St. John's S. S., Ponkas, \$5; Enmegahbowh, \$5..	10 00
GEORGIA.		<i>Bloomfield</i> —Christ Ch., Ash Wed- nesday collection.....	2 50
<i>Washington</i> —Ch. of the Mediator..	5 00 5 00	<i>Princeton</i> —Trinity Ch.....	25 21
ILLINOIS.		<i>Lambertville</i> —St. Andrew's Ch....	6 56
<i>Alton</i> —Woman's Miss'y Associa- tion of St. Paul's Ch., for Ponka Hospital.....	4 75	<i>Elizabeth</i> —Christ Ch.....	37 45 101
<i>Chicago</i> —Mrs. Mary Matterson, for Ponka Hospital.....	26 00 24 75	NEW YORK.	
ILLINOIS.		<i>Garrisons</i> —Woodlawn, W. M.....	100 00
<i>Alton</i> —Woman's Miss'y Associa- tion of St. Paul's Ch., for Ponka Hospital.....	4 75	<i>North Castle</i> —St. Stephen's S. S....	27 10
<i>Chicago</i> —Mrs. Mary Matterson, for Ponka Hospital.....	26 00 24 75	<i>Brooklyn</i> —Ch. of the Messiah.....	6 44
ILLINOIS.		<i>City</i> —The sailors of the Floating Ch.....	6 50
<i>Alton</i> —Woman's Miss'y Associa- tion of St. Paul's Ch., for Ponka Hospital.....	4 75	Sale of Enmegahbowh's pictures.....	1 00
<i>Chicago</i> —Mrs. Mary Matterson, for Ponka Hospital.....	26 00 24 75	St. Luke's Ch., a poor wo- man for Enmegahbowh..	2 00
ILLINOIS.		Mrs. Robert Ray.....	100 00



Thro' the Am. Ch., Miss'y Society, Edith M. Les- cure, for personal use of Enmegahbowh, \$7.70; J. M. Andrew's, Colum- bus, O., \$20; Ware Par- ish, Gloucester, Va., \$5; Grace S. S., Great Bend, Penn., \$4.....	36	70	
M. L. Eddy, for Enmegah- bowh.....	10	00	
St. Ann's Ch., two mem- bers.....	3	00	
Leake and Watts' Orphan House, for Indian girl in Bp. Whipple's diocese..	5	00	
"W. C. S.," quarterly for Bp. Hare.....	125	00	
H. T. M., for Bp. Hare....	10	00	
Wm. Alex. Smith, for Bp Hare.....	25	00	
St. James Ch.....	128	45	
St. Mark's Ch., for freight	15	00	
Ch. Annunciation thro' Niobrara League (\$10, for Santee Hospital).....	32	00	
Subscriptions Misses Mar- tin and Gibbes, Mrs. Swords, Mrs. Robbins, Mrs. Lyde, thro' Niobra- ra League.....	12	00	
Mrs. Cross, for Bp. Hare, thro' Nio' League.....	30	00	
Calvary Ch., thro' Nio. League.....	100	00	
Trinity Chapel, "J. A. L.".....	50	00	825 19
<b>OHIO.</b>			
Middletown—Ascension Ch.....	6	56	
Oberlin—Two subscribers of Standard of the Cross, for White Earth.....	20	00	26 56
<b>PENNSYLVANIA.</b>			
Bristol—St. James Ch., Mrs. H. W. Pierson, for Ponkas....	5	00	
Tioga—St. James Ch.....	2	06	
Philadelphia—Ch. of the Redeemer (seamen's) Miss Hannah Sollinger, for Hospital..	1	00	
A member of St. Peter's Ch., for Ponka Hospital.	60	00	
St. Peter's Ch.....	100	21	
Indian's Hope Association thro' Wm. Welsh Esq., Ch. of the Holy Trinity, per Mrs. Horner, \$159; St. Luke's Ch. per Miss Lewis, \$65; St. James Ch., per Mrs. De la Cuesta, \$32; St. Mary's Ch., West Phila. per Miss Wiltberger, \$15.50; Christ Ch., Germantown, for Ponka Hospital, \$11; Madam Clement School, Germantown, 5; Calvary Monumental Ch., for Ponka Hospital, \$3.....	290	50	458 77
<b>PITTSBURGH.</b>			
Connellsville—"A. E. C.".....	1	00	
New Haven—Trinity Ch., R. H. M., for Ponka Hospital.....	5	00	
Pittsburgh—St. Andrew's Woman's Miss'y Association, for Ponka Hospital.....	60	00	
Trinity Ch.....	8	72	74 72
<b>SOUTH CAROLINA.</b>			
Columbia—Ladies Missionary So- ciety of Trinity Ch.....	20	00	20 00
<b>VERMONT.</b>			
Bennington—St. Peter's Ch.....	10	00	10 80
<b>VIRGINIA.</b>			
Richmond—Emanuel Ch., Miss M. Norwood's S. S. class, for Ponka Hospital.....	4	50	
Haymarket—Mrs. Lomax.....	50		
Columbia—Anon.....	3	00	8 00
<b>WESTERN NEW YORK.</b>			
Canandaigua—Miss F. A. B.....	1	00	1 00
<b>WISCONSIN.</b>			
Green Bay—Mrs. E. S. Whitney, for Ponka Hospital.....	10	00	10 00
<b>MISCELLANEOUS.</b>			
Mrs. "M. N. M.," for Ponka Hos- pital.....	25	00	
"F.," mite for Oneida Ch.....	2	00	
Special for Bp. Hare, "A Mission- ary Hen," \$4; several friends St. Mark's Ch., Boston, \$11.52; a friend, Bristol R. I., \$2; Mrs. Samuel H. Russel, \$20; a member of St. Paul's Chapel, N. Y., \$25; Miss Langdon, Phila., \$144; Miss Hettie Robinson, \$1; Stephen G. Deblols, \$25.....	232	52	
"F.," for the Bp. of Niobrara.....	100	00	
"L.," for Bp. Hare.....	50	00	
"M. H. V.," for Bp. Hare.....	100	00	
A. Poor Widow.....	2	00	
Anon, for Mr. Hinman's work....	1	00	
Sale of Enmegahbowh's pictures..	1	00	513 52
			\$3,431 13
Previously acknowledged.....			27,347 73
Total since October 1, 1872.....			\$30,778 86

**CORRECTION.**—The offering of \$4, credited to St. Paul's Church, Pittsburgh, in the February number, should have been credited to St. Paul's Church, Erie, Pa.

# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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MAY, 1873.

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### MINUTE RESPECTING BISHOP HARE'S RESIGNATION OF THE OFFICE OF SECRETARY AND GENERAL AGENT.

THE remarkable fitness of Dr. Hare for the office of Secretary and General Agent of the Foreign Committee, resigned by him upon his elevation to the Indian Episcopate of Niobrara, has been universally acknowledged. None can possibly judge more accurately and understandingly of this than those who have been intimately associated with Bishop Hare in the official conduct of the Foreign Missionary work, for the term of two years and more during which he has held the office. Their judgment in the premises is fitly expressed in the following :

*Extract from the Minutes of the Foreign Committee, March 27, 1873.*

The following minute was submitted by the Special Committee appointed for that purpose.

The Committee appointed to prepare a suitable minute expressive of the views and feelings of this Committee in regard to the resignation of the Right Reverend William Hobart Hare, D.D., the Secretary and General Agent of the Foreign Committee, would respectfully report that they recommend the adoption of the following minute and its entry upon the records of this Committee.

The Right Reverend William Hobart Hare, D.D., Bishop of the Missionary Jurisdiction of Niobrara, having, in view of his consecration to that Episcopate, resigned his office as Secretary and General Agent of this Committee we would place the following minute upon record.

The retirement of Bishop Hare, after a connection of more than two years duration with this Committee, furnishes an appropriate opportunity for an expression of our views and feelings as to the character of his services as our



Secretary and General Agent, and the circumstances under which he has resigned the duties of that office.

We recall with great satisfaction the delightful character of our official intercourse with Bishop Hare. The harmony of this intercourse, although at times differences of opinion and questions of delicacy may have been involved, has nevertheless been unbroken. We shall never cease to remember with pleasure the courtesy and Christian kindness by which it has been uniformly distinguished.

We cheerfully bear our testimony to the promptness, discretion and ability with which Bishop Hare has discharged the duties of his office and especially to the earnestness and enthusiasm with which he has advocated the cause of Foreign Missions. It is to this administrative ability and conscientious discharge of duty that we are largely indebted, under God's blessing, for the great increase of interest throughout the Church in the evangelization of the heathen world.

Deeply regretting as we do the retirement of Bishop Hare from this office we cannot but recognize the peculiar fitness of that appointment which calls him to the duties and sacrifices of a Missionary Episcopate.

In undertaking the special work to which he has been consecrated, full as it is of peculiar responsibilities and the most sacred claims, he has our most cordial interest and sympathy and our earnest prayers for his personal happiness and welfare, and for the abundant blessings of the great Head of the Church upon his Mission of benevolence and salvation to the Indian race.

This minute was unanimously adopted. It was further ordered that it be published and that a copy of the same be sent to Bishop Hare.

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#### THE EDICTS AGAINST CHRISTIANITY NOT TO BE ENFORCED IN JAPAN.

By the last steamer from Japan we have the very gratifying intelligence that the Imperial Government has issued an order to the governors of the different cities and provinces, instructing them not to enforce the edicts against Christianity, and to remove them from the public edict boards. It would have been still more gratifying if there had been a formal repeal of these obnoxious laws, and a public proclamation of religious liberty: but what has been done amounts to a toleration of Christianity, and puts an end

to the persecutions of the last few years. It is the most beneficial of the many government orders, which have followed each other in such rapid succession of late. A Missionary who has been one year in Japan gives the following very graphic account of the salutary changes introduced during his brief residence—changes which, taken in connection with the order above referred to, place Japan in a very exceptional position in reference to Missionary work.

“The Daimios are deprived of their power and nine tenths of their revenue. The Samurai, the retainers of the Daimios, are thrown back upon their own resources for support. The Yetas, who have heretofore been considered something less than human, have had their disabilities removed and are citizens.

The first line of railroad has been most successfully opened, and a line of telegraph is finished through the length of the empire, putting it in the electric circuit of the world. The old restriction against the export of rice is removed, and twelve vessels are now in our bay, loading for America and Europe.

The promiscuous use, by both sexes, of the public baths, has been prohibited; also the printing and sale of obscene books and pictures. The disgusting obscenity connected with some of the religious festivals is also prohibited, and following close upon these prohibitions comes the abolition of a system by which fathers and relatives sold young girls for a term of years, or for life, for the vilest purposes, and thus fed and kept up a most gigantic system of licentiousness, which has poisoned both the bodies and souls of the masses in this empire. This vast army of unfortunates are released from their contracts, and no more such contracts are to be made in the future.

A truly gigantic system of education is planned, and the machinery to work it is preparing. The empire is to be divided into eight grand divisions, in each of which there are to be a university and thirty-two middle schools. Then there are to be in the empire 210 academies, and 53,760 common schools. From the middle schools and academies there are to be sent abroad for education, each year, 180 young men.

Thousands of volumes of English text-books have been imported, and are found for sale in all the bookstores in the great cities. Translations have also been made, by the Japanese themselves, of many text-books, in Geography, Arithmetic, Philosophy, and even of the higher Mathematics. The old custom of shaving the crown of the head is forbidden, and men are requested to wear their hair in foreign style.

And now, to close the year, comes a list of changes, great and sudden enough to startle the sleep of a Rip Van Winkle. Japan has heretofore had a variable year, using the lunar months: but with January 1, 1873, she is to start even with the world, and keep with her hereafter. The numerous and



ancient holidays of the empire, on which they worshipped at their temples and shrines, are all abolished, except New Year's day, and the birthday of the Mikado, and *Sunday* is substituted for them. Officials are all to dress in foreign uniform, all the old laws are to be revised and printed in a foreign language, and all new ones are to be printed in the official daily newspaper of the capital.

This array of changes does not look much like Japan's going back. She cannot go back. You might as well try to stop an ocean current with tissue paper as to stop Japan now."

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### PROGRESS IN JAPAN.

THE NEW EDUCATIONAL SYSTEM OF THE EMPIRE—ADVANCE OF CIVILIZATION.

WASHINGTON, THURSDAY, *March 27th, 1873.*

IN my recent account of the new decree providing a system of public instruction for Japan, and lately translated by Minister Mori, for the Commission of Education, something more should have been said in commendation of the system, its wisdom, its comprehensiveness, and, notwithstanding, a broad liberality, its adaptability to the people for whom it is intended. As Hon. B. G. Northrop has recently said: "It is not a mere copy or imitation of any foreign system. After studying all other approved plans they have wisely constructed one for themselves, in some measure built on old foundations, so as to introduce innovations without doing violence to cherished traditions." The general plan and scope of the system is as truly Japanese as is the wording of the decree, the peculiar style of which is fairly illustrated in the first sentence, which is as follows: "The way by which everybody can establish himself and find means for support, and prosper in his occupation, and live this life, requires no other than to better his being, to widen his knowledge, and increase his power to work."

This decree, by the way, is soon to be published by the Commissioner of Education, in a circular, so that the public will have an opportunity of perusing in full this interesting document. A copy of the original of it in the Japanese language, which came to hand to-day, presented to the Commission by Minister Mori, is very much of a curiosity to all who have examined it. It is printed on the most delicate silk paper, so fine as to be almost transparent. Although only one side of this paper can be impressed, owing to its translucent qualities, in consequence of each leaf being double, the pages follow each other in the usual order.

Among the many evidences and results of the sudden change which Japan has made during the last few years from barbarism, as we understand the term, to civilized customs and improvements, the adoption of an admirable system of public schools is, perhaps, the most remarkable; though possibly we should except that of the peaceful abolition of the office or class of Daimios—an order

of two-sworded gentlemen, or feudal lords—which was secured, as will be remembered, about two years ago, by a veritable *coup d'état*. One cannot but hope that in putting on the garments of civilization and Christianity, Japan may have the good taste to decline the filthy rags, hanging, as it were, upon the outskirts of both, and still retaining the romantic and noble qualities belonging to their own race, add to them all the best acquirements of ours. This early adoption of a wise and thorough system of public instruction—a system so well calculated to prove a success from its adaptation to the peculiarities of the people—may certainly be taken as an indication that there is good ground to hope for such a result. No better illustration could be adduced of the wisdom and tact embodied in this new policy than the provision of the decree as to the duties of school superintendents. Although Japan is, or has until quite recently been, one of the most despotic of nations upon the face of the earth, it is decreed that superintendents “shall devote themselves to the business of persuading the people in behalf of education.” And again : “All the superintendents shall be selected from those who are most popular among the People.”

True, schools have always existed in Japan, and the higher classes of Japanese men are much better educated than a similar class in any other eastern country, not even excepting the Chinese. But these schools, as the decree so ingenuously acknowledges, were “for the upper classes only. Farmers, mechanics, traders, and women—the different grades of the lower class—were left in ignorance, so that they knew not what education was.” The remarkable change which must have been wrought in the ideas of these people when they could consent to include the female sex, as well as all the other lower classes in their scheme of education, giving them equal privileges, opportunities of promotion, and to become teachers in the schools, cannot be over-estimated. To what extent America has contributed to the dawning and growth of this liberal sentiment cannot, of course, be determined, but it is certain that the influence of their liberal and enlightened Minister Mori, as well as that of our Minister to Japan, Hon. C. E. De Long, and his accomplished lady at the court of that Empire, must have contributed largely to the beneficent result. During his residence in Washington, Minister Mori has been in constant communication with the Bureau of Education, seeking information upon every possible subject connected with educational affairs and machinery in the United States. He quickly perceived all the good points of our system, and had presented them to his Government even before the setting out of the educational office connected with the late embassy, from Japan, presenting them upon their arrival here to the Commissioner of Education, who took the greatest possible interest in explaining to them minutely every matter pertaining to our school system.

Minister Mori leaves us, regretted by a large circle of friends and acquaintances here, who regard him as not only a cultivated and very agreeable but, in many respects, a truly remarkable man. His intention is to make a tour



of the countries of Europe, for the purpose of studying more thoroughly international law, after which he will return to his own country, and aid his Government in the renewal of their international treaties which expire this year.  
—*New York Times*.

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JAPAN.

LETTER FROM THE REV. J. H. QUINBY.

OSAKA, JAPAN, *February 16th, 1873.*

REV. AND DEAR BROTHER: I suppose ere this you have been informed of our safe arrival here. Our voyage though protracted a full week beyond the stated time, was also full of God's merciful dealing towards us. When we had changed steamers at Yokokama, we were in a little while after greeted most kindly by our good Bishop who brought us on our way here, much to our comfort and gratification. At Hiogo we took a small junk, and the wind being fair and brisk we expected to have a quick and pleasant trip. But the wind soon died away, and it was quite dark before we reached the mouth of the river, and nearly an hour was consumed in getting to the Custom House, only a mile higher up and still two miles below the Bishop's residence. It will be long ere we can forget that afternoon's sail. The placid waters of the bay, the bright heavens smiling with their evening blush, and the little band all united in one sacred cause, with its appointed leader in their midst, stowed away as cosily as possible in the lumbering hulk, with sail barely full and anon drooping listlessly in the still air, form a very pleasant picture in the mind's eye. And how agreeably the hours sped! the Bishop giving us our first lessons in Japanese; and all now and again awakening the stillness with those sweet songs—"Sun of my soul, thou SAVIOUR dear." "Nearer, my God, to Thee, nearer to Thee," and others. It growing uncomfortably cold, we left the boat at the Custom House, and found a two miles' walk to the hospitable home of the Bishop and the Rev. Mr. Morris an agreeable change. Here we have been ever since, our days spent chiefly in trying to gather resources of speaking and reading and writing the language—the Bishop until recently giving us an hour's instruction.

The Bishop has opened a school for boys. The number of scholars daily increases though it is very hard to teach them to be punctual and regular in attendance. The labor of teaching falls quite lightly upon us now, being divided among us.

On Sunday afternoon he has a Service in Japanese, the congregation though not large is composed of good material and gradually increases. They are very devout in their manner and take part in the responses, and chants. One cannot but pray that the GOD of all grace may make this the entering wedge to rend this solid mass of ignorance, superstition, and indifference. I will write you more at large about the work and people, as I become acquainted with it and them.

## MEN WAITING TO BE SENT.

THE following letter, issued by order of the Foreign Committee, has recently been sent to the Clergy and, through them, to the Laity of the Church. It is repeated here with a view to giving it as wide a circulation as possible; and is commended to the earnest consideration of every reader:

*Dear Brethren of the Clergy and Laity:*

In the Annual Report of the Foreign Committee presented to the Board of Missions in October last there occurs the following:

“The Foreign Committee have hailed with joy the call which has come to us from the Mother Church, to set apart Friday, December 20th next, as a day of special intercession, throughout the Anglican communion, to ALMIGHTY GOD for an increased supply of Missionaries. They have adopted the following minute:

The whole work among the heathen committed to the Foreign Committee is most painfully embarrassed by the want of faithful Missionaries.

Not a single clergyman has been added to the staff in Africa for a number of years.

Most urgent appeals for a clergyman and a Missionary physician to take advantage of the marvellous condition of Japan, have been in vain. And because of the lack of two or three Missionaries, Suchow, a city of China, with a population of about one million, and utterly destitute of the Gospel, whose needs have been urged upon the Church for years is still unoccupied.

The Committee desire respectfully to present this minute to the Board of Missions, with the prayer that the Board will take such action as they shall deem most suited to bring to the conscience of the members of our Church the duty of engaging heartily in the special intercession proposed.

This minute is also commended to all Missionaries and other agents of the Foreign Committee, in all parts of the Missionary field, with the request that the day named may be duly observed.”

The day to which reference is here made was solemnly observed throughout the Church in the United States and in all the Missions of the Church abroad. Greece, Africa, China, Japan, Haiti, mingled their cry with ours in earnest supplication to the LORD of the harvest that he would send forth laborers into His harvest.

A few months have passed away, and what do we now see? A Missionary physician raised up, appointed, and ready to embark for his field of labor in Japan.



And what more?

Five young men of the Theological Seminary at Nashotah, Wisconsin, have expressed their earnest desire to be sent to the foreign field. Four of these have already formally applied, three for Japan, and one for Africa.

And what more?

Bishop Coxe, in his recent visitation of the Mission in Haiti, undertaken by him at the request of the Foreign Committee, the Board of Missions, and the House of Bishops, and executed with abundant labor and untiring energy and devotion, ordained while in Haiti six persons to the Diaconate, and advanced two of these, with three others already employed as Missionaries, to the Priesthood. So now we have there two Presbyters and four Deacons standing waiting for appointment, and supporting themselves meanwhile by the labor of their own hands. These are all colored men, men of simple piety, the story of whose faith and devotion, as it fell from the lips of the visiting Bishop in his interviews with the Foreign Committee, produced the deepest emotion. Suitable places for all these await their appointment. And moreover an earnest desire is expressed for the reopening of the station at Cape Haitien, the northern port of Haiti, and for this important position a well qualified Clergyman of Barbadoes has offered his services, making seven new Missionaries for Haiti whose employment now waits the action of the Foreign Committee. No one who reads Bishop Coxe's Report, which appears in this number of *THE SPIRIT OF MISSIONS*, can fail to be convinced that there is the most urgent need that Haiti should have the benefit of the active labors of all these men at the earliest day possible.

One application is, as we have said, before the Committee for appointment to Africa. Now while this paper is being prepared, the arrival of the Missionary Bishop elect of Cape Palmas and parts adjacent, the Rev. Dr. Auer, is daily looked for.\* He comes here for Consecration, but who can doubt that the crying needs of his great field where—as the only white ordained Missionary—he has long borne the weight of responsibilities and labors which often bid fair, if longer continued, to crush out his life:—who can doubt that he comes with his whole soul intent on getting men for that field? His appeals in this direction will, we cannot doubt, be responded to, and “Here am I, send me,” come from some of our Seminaries and elsewhere. These will swell the list which we have already enumerated, and what are the Foreign Committee to do? Are they to check this current of Missionary

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\* Dr. Auer arrived while this paper was being made ready for the press.

life by saying to any of these men, we cannot send you? God forbid! and yet with responsibilities already assumed which will absorb all that their ordinary receipts for the current year are likely to furnish, what are they to do? They most respectfully, and yet most earnestly, put this question to their Brethren of the Clergy and Laity; they do it by this letter, the only means at present within their reach. Their late most efficient Secretary and General Agent would have done it in person in as many parishes as he could have reached, if his labors had been continued in connection with the Foreign Committee, but his duties now lie elsewhere, and no successor has as yet been found.

The Foreign Committee, under the necessity laid upon them, send this paper to their Brethren. Let the question "*What shall the Committee do?*" be regarded as personally addressed to each one into whose hand it shall come: it is the concern of all; in sending it, therefore, we do not discriminate between those whose parishes have already, this year, contributed to the funds of the Committee, and those whose parishes have not so contributed. The former may feel constrained by love and by gratitude for God's gracious answer to the prayers of His people to make a special offering for the noble object of sending these waiting servants whom He has raised up, to their several fields of labor; and yet withal the Committee do especially appeal to Rectors of parishes which have this year made no collection for Foreign Missions, and beg their help, and that at the earliest day possible.

The work is worthy.

CHRIST died for the heathen.

The fields are white to the harvest.

Therefore have we prayed the  
LORD of the Harvest to send forth  
laborers into His Harvest.

The men stand waiting at the doors  
ready to go forth.

Will you have them sent? Will  
you help to send them?

#### MISSIONARY BISHOP OF CAPE PALMAS AND PARTS ADJACENT.

THE Rev. J. G. Auer, D. D., arrived in New York, by the Steamer "Main" from Hamburg, on the 12th of April. His consecration as Missionary Bishop of Cape Palmas and parts adjacent took place at St. John's Church, Georgetown D. C., on Thursday the 17th ult. Of this most interesting event and of the Bishop's plans and purposes during his visit to the United States we hope to give a more extended notice in our next number.



## VISITATION OF THE MISSION IN HAITI.

NOTES OF THE CONCLUSION OF A SPEECH OF BISHOP COXE, AT ST. ANNE'S CHURCH, BROOKLYN, N. Y.

WE are glad to lay before our readers the following notes of an address by Bishop Coxe, on his recent visitation of the Mission in Haiti.—These and his more extended addresses, delivered on different occasions since his return, have thrown a flood of light upon the history of that portion of the Island, its past and present condition, and upon the extent and urgent nature of its need of Missionary labor. These accounts and the facts presented by the Bishop in his personal interviews with the Foreign Committee, have impressed them with full conviction of the fact that, Haiti demands at the hands of the Church very much more consideration and attention and help than have been hitherto devoted to it.

The earnestness and ability with which the Bishop performed the work committed to him, involving as it did great self-denial and most abundant labors, entitle him to the thanks of the whole Church. The extent of those labors will be better understood when it is remembered that they were performed under a tropical sun and, moreover, that the Bishop had to write his sermons in a foreign tongue.

No one, however, could listen to the Bishop's expressions of profound interest in the work, his portraiture of persons, scenes and incidents connected with his visit, the testimony of affection with which he regards the Missionaries laboring there and those also whom he ordained and who now await appointment by the Foreign Committee, without being assured of the fact that he had found no small compensation in real satisfaction and spiritual comfort.

When our Mission in Haiti was first established it was thought it would be primarily important to the white inhabitants. But we cannot wonder that these, after toiling in the tropical sun all the week, find themselves exhausted by Sunday, and neglect their duty to God on this excuse. They follow the custom of the country, and go to the mountains for relaxation. This is very natural when we consider the facts as they are. But thus you observe that the whites are not the Missionaries by any means which we might desire them to be. Before God is their account! We cannot change them; but the fact remains that as Missionary helpers they are worse than useless as a class.

Bishop Burgess, who was there some six years ago, during that painful voyage which he had undertaken for the benefit of his health, and which ended in his death while in sight of the Haitian highlands, gave the proper

direction to our Mission work, when he remarked that our American Missionaries must not work for these whites. They are not poor (said he), some of them are wealthy, and can support a chapel for themselves if they wish one. Our Board directs its efforts to these poor wretched people who have no ability to help themselves. Thus he strengthened Mr. Holly in his resolution to make his Mission to the English-speaking people a secondary consideration ; and to direct his whole effort to the destitute inhabitants of the island.

Since the date of Bishop Burgess's visit, six years ago, Mr. Holly has thrown his chief energies into the work of evangelizing these poor natives.

The white race are few in number ; and the mixed, or mulatto race, next. They have chief influence in the affairs of Government. The religion of the country is nominally Romish, but of the natives we have about five hundred thousand, who are virtually heathen. We learn from history that during the years of the French Colonial occupation nothing was done to alleviate the condition of this people. They were treated as beasts of burden. The mulattoes were children of the French colonists, and they treated them often with some sense of justice, giving education, and making them intelligent men ; but these were not regarded as having any rights. When the French Revolution broke out, an edict was issued, to the effect that all colonists who were twenty-five (25) years of age, and who contributed to the expenses of the Government, should be allowed to vote. This intelligence was received by the colonists with bursts of indignation ; but they contrived to evade it. Taking the decree and reading it according to the letter, they said it means nothing. It was not "so nominated in the bond." It said "all *persons* over twenty-five years of age, and free, should be allowed to vote," but they argued, "these mulattoes are not *persons* ; they are not recognized as *persons* in St. Domingo." Such being the case of the mulattoes, you can imagine how they regarded the negroes who were mere beasts of burden. They toiled night and day upon the sugar plantations in the greatest ignorance, and the most abject misery. The French Revolution, however, eventually made them free men. But they were scattered over the country, and in the mountain districts, and finally returned to their primitive African condition. I say *returned*, but in point of fact, except in their condition of servitude, they were never otherwise than as they had been in Africa. We must not, therefore, conclude that they have actually retrograded ; I am inclined to think that, to some extent, the reverse is true.

I have been into some of their wild regions on the plains near Port-au-Prince, where I felt myself, like Dr. Livingstone, in the very heart of Africa. There were the same mud cottages, the same thatched dwellings of the black tribes just as you have seen them represented in Dr. Livingstone's travels. And from the dark entrances of these huts the half naked creatures would look out upon us, then dart away again, suggesting always that they were simply savages. I seemed to be "in the valley of the shadow of death."



This region in colonial times was one vast expanse of sugar plantations. Every one of which is now abandoned. For twelve (12) miles I travelled through a deep forest almost impenetrable, except in places here and there. The dense copses were not of indigenous growth; but had sprung up from exotic roots, with a remarkable growth of underwood, which has taken positive possession of the country. A stream of clear water occasionally crosses our path, and then suddenly disappears in the deep dark thicket. I was forcibly reminded of some passages in the fearful descriptions of the poet Dante. The whole scene had that wild, dreary, wicked appearance which Dante gives to the Inferno. It is one expanse of desolation, unbroken except where you come across small plantations of sugar cane. The natives are not willing to raise much cane, because it tempts the cupidity of the white man, and in case of revolution they are sure to be robbed; besides sugar plantations presuppose a clearing, which affords a better opportunity for attack upon them than the dark woods.

The religious condition, then, of these people is that of barbarism. Although many of them have been baptized in their infancy, yet they worship the spirit of evil; not because they admire or love the evil spirit, but because their ancestors have done so before them, and because they wish to propitiate him. They dread the white man's God, however, and seem to think that baptism keeps from the power of charms and incantations which one family is continually using against another. This superstition is deep in the hearts of these five hundred thousand African barbarians. They take their children to the Romish priests and have them christened; but although many of them have thus been baptized, they are still heathens, and worship the evil one. They are, nevertheless, very docile, and treat our Missionaries with great respect.

In their mountain coverts, they still practise their fearful rites. For it seems that their superstition demands that once a year a sacrifice should be made to the infernal spirit, and the most acceptable sacrifice is human life. I was horrified to learn from our Missionary that in the island of Haiti cannibalism not only exists to-day, but is very prevalent in many parts of the island. It is not the cannibalism which takes life for the sake of food. It is the cannibalism of religious superstition. During the blessed season between Christmas and Epiphany they perform their sacrifices in propitiation of the evil spirit. It is customary, wherever they can do it with impunity, to prepare children for this horrid affair. First, they give them a sort of root or bark which stupefies them. They are then fattened for the sacrifice; and after the sacrifice, the worshippers feed upon the bodies.

Cannibalism, then, exists within easy reach of our own shores, on an island so near to us that trade between it and this port is a thing of everyday occurrence. It seems almost inconceivable. I should not repeat it before this Christian congregation if it were not that a Wesleyan Missionary, who has been upon the island for nearly forty years, and is still laboring there, assures me that there can be no doubt about it.

These practices are systematic, not merely occasional. At times the Government has attempted to suppress it ; but it has not strength to do it.

I have the highest authority for the statements which I thus make. When in the island of Jamaica, I visited the exiled President Gefrard, a man whose manners are distinguished by great personal dignity, and would grace a court. His white hair is only a little crisped, and, though he is quite black, his countenance is most intelligent, his features regular ; and altogether he is a distinguished personage. He remarked that the color of his skin had been of great advantage in his dealings with this barbarous population. "I did my best," said he, "to put down this cursed Vaudou worship." I asked if it were possible that they thus sacrificed children to their heathen god. "Alas !" said he, "I was obliged to shoot eight men for cannibalism, to strike terror into those whom I could not reach. Cannibalism is strong there, and it was for that reason that I am here : an exile because I made war upon it."

And this agrees with a remark made to me by an intelligent Haitian, a person who had been educated in France in early life, and who speaks the French language with great purity. He is a devout Romanist. He said to me : "Alas ! alas ! this evil, in its power, surpasses belief. It is strange, but some who profess the Christian religion, and go up to our cathedral, do so habitually to offer their prayers as heathen. It would surprise you to hear that some of those whom you meet in the upper circles, some of the dignitaries of the island, are only nominally Christians, and are as deeply interested in this religion as those who inhabit the mountains. So thoroughly does it seem to have taken possession of these people that it is next to an impossibility to do anything with it." So he said ; but he has never seen it under the power of a true Christianity.

I made a visit twelve miles into the interior, and had the privilege of preaching to some of these people. They received my words with the greatest interest and apparent gratitude. When I visited a mountain region, on my return, they came to me in tribes. Some brought their children and asked me to bless them. They had the idea that this would bring some blessing from the white man's God ; but this shows our duty to give them light.

Such being the condition of these people, let us ask the question : What has been done ?

The Wesleyans, as I have stated, have had a Mission there for forty or fifty years. In what condition did they find them ? It has been said that nothing had been done to alleviate the condition of those people by the Romish religion : Nay, the terrible example of bad priests has been visited upon the whole island, and is the fundamental cause of their misery. They have set before the people the idea that marriage is not so good as a single life ; yet many of their priests had children notoriously. Their example has been followed, and the family relation scarcely exists.



Marriage is an exceptional institution. On finding out these facts, I was obliged to charge our Missionary Clergy to preach the institution of marriage and the sanctity of the family on every proper occasion, and the recognition of this apostolic principle as the fundamental, the first, step towards any attempt to evangelize and sanctify this people. I do not touch upon the disgrace of this condition of things. The degradation is great. But for obvious reasons I cannot enlarge upon it.

One of our Missionaries who labors in the mountains came to me with eyes beaming, and reported that he had during six years celebrated six marriages. This seems little, but it indicates a turn in the tide, and tells of that revolution which Christianity makes wherever it goes. The Wesleyan Missionary tells me that persons who wish to be regarded as respectable there, begin to assume the marriage relation ; but that during his whole residence there, the great difficulty of getting at them at all has been the absence of this marriage relation.

I urged upon all who call themselves Christians in the island to press these three things :

- 1st. The necessity of Christian marriage :
- 2d. The sanctification of the LORD'S Day :
- 3d. And the knowledge of the Scriptures, of which this people, even among their nominal Christians, seem to be very ignorant. These are three matters which, first and foremost, ought to be presented to the people of these islands.

Our Mission was started not by the enterprise of the Church, except as it was started by one of our presbyters, Mr. Holly, who went out there to administer help to the race to which he belonged. His observations led him to take out a colony from New Haven, Ct., but it met with the usual fate of colonies. In six months one half of them had been carried off by death, and the rest returned in despair, but Mr. Holly notwithstanding he had lost his wife and two or three children determined to stand at his post. He labored with his hands to support himself. He had received scarcely anything in the way of support from any of the Christians of our Church, and was recognized by no Missionary society anywhere. He at last attracted the attention of the Church Missionary organization, and subsequently he was made a Missionary by our Board ; and under our Foreign Committee he has been pushing the work almost single-handed until now. Now what is the result ?

The Missionary labored under many disadvantages, not being able to give the true direction to his work, until six years ago, when Bishop Burgess sustained his views respecting it. Notwithstanding this, he has gathered together a most interesting congregation in Port-au-Prince.

The death of Bishop Burgess led his friends to contribute towards the erection of a memorial church on the island, and a very respectable church it is. It is altogether the best specimen of architecture in the place. It is not large, but it will hold 350 people, and not be crowded. It will hold 450 by

crowding. It was my honor and privilege to consecrate the church under the name "The Church of the Holy Trinity." In this church I had the privilege of confirming 53 persons. They were not all of this place, but from the surrounding country. There have been as many or more confirmed by the other Bishops. There are as many as one hundred communicants connected with this church. A very large number in view of the state of society. For it means a great deal more than I could have supposed possible, until I saw the circumstances in which the work must be carried on.

Then from these Missions there have gone forth lay catechists, who have established some eight or ten Missionary stations in the island. And all are working with greater or less success.

In examining into the character of these Missions, I find that even the smallest of them are a source of light and blessing to the surrounding country, which we can little understand. And why? Because such a Mission organization is the Christian family. It holds up the sanctity of the family relation. The natives see in these families the institution of marriage and of household prayers. They observe their simple piety. They observe the solemnity with which the Lord's Day is kept. And thus a little light has dispelled a great deal of darkness, even in the smallest of these Missions; and I learned to esteem them, highly, as germs of greater blessings.

But the most interesting fact of all is this: That all, or nearly all, the workers have come over to our Church from among the Wesleyans, and that, too, without any special invitation. There does not appear to be any dislike to us among these disciples of our own great Wesley. They use a great portion of our liturgy, and they are not prejudiced against our system. The very flower of their people have come into our ministry, and many prominent young men have become members of our congregation, and have been engaged, a year or more, as Catechists; and from these have been selected our Candidates for Orders.

It was my duty for two weeks to subject them to an examination close and critical; and while there were a few whom I could not finally accept, yet I felt it was my duty to ordain and set apart no less than five persons as Priests and four as Deacons. Of the whole number of Clergymen engaged in the Missionary work upon the island, no less than ten were baptized as Romanists.

You will ask, no doubt, concerning the qualifications of those persons. In giving a very detailed account of their qualifications to the Foreign Committee, the other day, my brethren responded, as far as I could learn, to my idea that it would have been wrong to reject any of them, and prevent them from entering upon that ministry which they so sincerely desired. They were persons who might not be exactly fitted for our own country, but would answer far better for Haiti than persons educated here. Some of them were well-informed persons, and two of them very well educated, alumni of the Divinity School of Philadelphia.



Taking them altogether, a more primitive band of Ministers I have never seen.

One person whom I ordained was forty (40) years of age. He had spent the most of his life as an examiner for public schools. He proved to be an eloquent preacher; in fact a natural orator. He delivered one of the best maiden sermons that I ever heard. It was expressed in idiomatic language, and was modelled on the plan of the old French masters.

Another person, upon whom it was my privilege to lay hands, was nearly seventy years old, a most simple-hearted Christian, and one devoted to the work. He began his career as an Evangelical Catechist. He was ordained Deacon by Bishop Burgess, and has proved a most excellent and efficient worker.

In conclusion, what is the prospect? What can be done with such people?

Let me tell you two very encouraging facts. There is at Cape Haitien a commodious old Wesleyan building which they used as a place of worship, and this building has been offered to us, while many people have said that they would join our Church provided we give them a Missionary. A young man has gone out under a similar invitation to Jeremie. He was educated in Philadelphia. He assures me that the work he has there engaged in is like that of one of our parishes. There are a great many inferior positions where Services by the native Missionaries have been sustained. But, you will say, what are so few loaves and fishes among so many where the wants are so great? That was precisely what the Disciples said when they saw the multitude gathered before them. The LORD gathered this multitude to show that He could supply their necessities even with a few loaves and fishes. On asking how many loaves and fishes they had, they said five, and the LORD distributed them among the multitude. God will not suffer these people to perish. He will do His part, if you are but earnest in your efforts, and bring what you have to Him, for His acceptance and blessing. Do what you can—for your own good; He will do the rest, and multiply your feeble gifts, by His power. God grant this work may not cease.

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### EASTER OPENING OF MISSIONARY BOXES.

THE mails are now bringing returns from the Missionary Boxes. By these we are made glad; they give great help to the Missionary cause. We beg all holders to be prompt in sending forward these most welcome contributions.

## THE NATIVE AFRICAN IS RECEPTIVE.

AN unusually able and interesting address on West Africa as a Mission Field was delivered at the last anniversary of the American Colonization Society by the Rev. R. H. Nassau, M.D., a Missionary of considerable experience at Corisco. We quote what he said about the receptivity of the native Africans, and also his testimony to the effect that white men can live in Western Africa—testimony all the more valuable as coming from one who is a *physician* as well as Clergyman :

“ Missions in Africa have, compared with other countries, an advantage, in that the native African is *receptive*.

“(1). He is so *physically*. You may go into their villages, and although they are all armed with either spear or gun or knife or sword or poisoned arrow, those weapons are not for you. You are looked up to as a member of a superior race. You enter the village public-room of the huts lining the side of the one long street, and take the best seat. Even a certain seat, occupied only by the principal men of the family, you may take without offence to them and with dignity to yourself. You will be offered the best of their rude hospitality.

“(2). The African is receptive *theologically*. He has no rigid system of theologic thought to which he is attached, and an attack on which he feels bound to resist. He has his vague, superstitious ideas of witchcraft, to which he clings only so far as they are bound up in customs. The Chinaman meets you with the stolid morality of his Confucianism; the Hindoo with astute logic for his Pantheism. The Missionary among those people is assaulting strongholds, bristling with guns and bayonets. When I carry my torch into the caves of Africa, I meet only filthy birds of darkness, bats, owls, and evil wings of night, that, bewildered by the light, know not how to blunder out, or out, blunderingly dash themselves in again.”

## THE WHITE MAN CAN LIVE IN AFRICA.

“ I wish to controvert two extreme statements that are sometimes flatly made, viz.: that the white man *cannot live* in Africa, and that the *negro does not sicken* under its malaria. Neither of these statements is unreservedly true. Residence there is not necessarily fatal for the white. The lives of four living members of the Gaboon and Corisco Mission, extending over thirty, twenty-eight, seventeen, and eleven years, and of others in other Missions on other parts of the coast, and my own healthful children born there. But it is accomplished by an amount of care, prudence, forethought and expense not common to most Missionaries. I explain the sad list of deaths that mark the history, especially the earlier, of African Missions, by reference to the character of dwelling, modes of eating and living, ignorance of disease and mode of cure, by the depression arising from extreme isolation and other



causes, and the want of medical attendance. Give us even a portion of the comforts you have ; give to our ladies companionship of a female friend, medicine, nurse, doctor ; and to us all even a slight knowledge of disease and its remedy, and we *can* live and combat for a term of years the malaria—a malaria from whose influence the negro, not even the native, is not entirely free. The negro of this country, with his Americanized constitution, *does* feel its effects distinctly. Still the fact remains that he can stand it better than I. Give me two men of equal capability and attainment and consecration, one black and the other white ; I promptly say to the former, you ought to go first, because, however we may account for it, God has given you a skin which in the nature of things will suffer less than the other. If then asked why I went to Africa, or why I return thither, I reply, that though there be American negroes of capacity equal with their white brother, they do not seem to have the devotion of spirit that consents to Missionary privations. I went to Africa for the present stress and necessity. When some of these capable black men shall be baptized with a spirit of consecration, and made willing by God's Spirit to go and do and bear, my work shall be done."

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#### THE TESTIMONY OF BISHOP ALFORD.

BISHOP ALFORD, of Hong Kong, contributes a lengthy paper to the *Mission Field*, in which he gives his personal knowledge of the empire of China and of the Missionary work therein. He states that his repeated investigation of Chinese Missions has led him to the following conclusions :

1. That Mission work in China is sound and real. As for numbers, had our Missionaries thought fit to baptize indiscriminately, and to admit to Holy Communion without examination, the number of professing Christians in our China Missions might have amounted to ten times what it is. But applicants were tested, and they only who gave marks of pure motives, of true repentance, and of sincere conversion, were accepted.

2. I would express my conviction that the work is a growing work, growing generally in proportion to the strength and efficiency of the Missionary agency. It is wonderful how the Foochow Mission has expanded through the country districts ; so that we can number, under the charge of two European Missionaries and one native Missionary Clergyman at Foochow, eighteen branch stations within a radius of about a hundred miles. Foochow, Shanghai, Hong Kong, and Peking need more Missionaries. And I believe that, if we would hold the ground, extension is a necessity. Retrogression, even in appearance, emboldens the Adversary (and he is "legion" in China) to bestir himself to drive the Missionary out of the land.

3. Without depreciating the value of European agency, and gladly

testifying that the European and American Missionaries in China are generally men of unusual ability, judgment, and enterprise, let us rejoice in the native agents. Let us pray God largely to increase the number of native Clergy and native Catechists. Europeans cannot preach as they can. Europeans cannot penetrate to the places they can visit. Europeans cannot discriminate Chinese character as they can. Europeans cannot live on Chinese food, nor bear Chinese climate, as they do. No matter how long a Missionary may have been in China; however well he may be supposed to speak the language of his hearers; however much he may live like them and dress like them, there must ever be a great gulf—national, at least—between an Englishman and a Chinaman—the one a sort of unintelligible mystery to the other. The Chinese need a Chinese Ministry, and a Chinese Episcopate, and Chinese translations of the Bible and Prayer-Book *made by a Chinaman*. Englishmen cannot, in their own persons, supply the need. It is our duty to intrust the sons of China with these precious gifts, even as we ourselves have been intrusted with them. They are responsible to God (not to us) for the use they make of these benefits. Our responsibility is to give them what we have received. Our credit is at stake in the faithful communication of the gift, not in the use they may make of it. Set the Chinaman free, clad in the panoply of the Gospel of CHRIST, and I believe that God will bless our faithful obedience to His command.

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JUST as this number of THE SPIRIT OF MISSIONS was going to press, we received a copy of the *Japan Gazette* of March 10th, in which we regret to find the following statement :

“In spite of the promised toleration of Christianity and the removal of edicts against it from the notice boards, real liberty of faith is not yet allowed. A notice has been issued that the edicts had been taken down because they had been so long exhibited the people know them by heart. In Tosa, it is said, six hundred Christians are still treated as criminals.

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#### THE MISSIONARY BISHOPS OF THE ENGLISH CHURCH.

Sweet and sequestered Hoddesdon sent forth its Heber; Islington, its Daniel Wilson, at the age of fifty-four, when four Bishops, all younger than himself had died within nine years; an Eton tutorship and a Windsor curacy gave the Church a Bishop Selwyn; a Derby parish, its Bishop Anderson; more recently, a Derbyshire village, its Bishop Cheetham; a training college, its Bishop Ryan; the rooms of a Cambridge fellow, Bishops Gell and Machray; Oxford and one of England's fairest rural districts, the Bishop and Martyr Patteson; a Northern parish its Bishop Gray; Bishop Wilkinson, stimulated by the example of Bishop Mackenzie, went forth to Zululand



from a Suffolk village ; Rugby, its large hearted and sagacious Bishop Cotton ; by *home* work mainly was Bishop Mackenzie trained. And their names and their labors stand forth on the Church's annals as of self-denying men to whom the elevation of itself was but small compensation for the homes and friends they left behind. In every case there was a sacrifice from which flesh and blood might have shrunk—*Rev. Dr. Miller.*

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**TREASURER OF THE FOREIGN COMMITTEE.**

SPECIAL NOTICE.

JAMES M. BRÖWN, ESQ., HAS BEEN ELECTED TREASURER OF THE FOREIGN COMMITTEE, IN THE PLACE OF JAMES S. ASPINWALL, ESQ., RESIGNED. ALL COMMUNICATIONS AND REMITTANCES TO BE ADDRESSED TO 23 BIBLE HOUSE, NEW YORK.

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**ACKNOWLEDGMENTS.**

**N. B.—With all remittances the name of the Diocese and Parish should be given.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from March 10 to April 10, 1873.

ALABAMA.				IOWA.		
<i>Mobile</i> —Trinity.....	\$10 00	10 00	<i>M</i> .....	1 00	1 00	
ALBANY.				KENTUCKY.		
<i>Albany</i> —St. Peter's, of which from boxes, \$33.....	82 00		<i>Mt. Sterling</i> .....	1 25	1 25	
<i>Sandy Hill</i> —Zion, of which for sup. of a scholar in Miss Fay's school, China, \$40.....	43 20		LONG ISLAND.			
<i>Cazenovia</i> —Two friends.....	10 00		<i>Astoria</i> —St. George's.....	330 27		
<i>Cleveland</i> —St. James'.....	3 00	138 20	<i>Brooklyn</i> —Grace, add.....	10 00	340 27	
CENTRAL PENNSYLVANIA.				MAINE.		
<i>Athens</i> —Trinity.....	15 00		<i>Ashland</i> —Emmanuel.....	1 41		
<i>Bellefonte</i> —St. John's, \$22.39; S. S., \$14.08.....	36 47	51 47	<i>Portland</i> —St. Luke's.....	18 00	19 41	
CONNECTICUT.				MARYLAND.		
<i>Danbury</i> —St. James'.....	7 15		<i>Annapolis</i> —St. Ann's.....	61 29		
<i>Kent</i> —St. Andrew's.....	14 25		<i>Baltimore</i> —Christ, for Africa.....	114 85		
<i>Middletown</i> —Holy Trinity.....	40 00		<i>Frederick</i> —All Saints', five cent coll., \$50; box 75 cents... ..	50 75		
<i>Naugatuck</i> —St. Michael's, \$1.03; box, 5147, \$1.02.....	2 05	20 00	<i>Hancock</i> —Missionary boxes.....	13 69		
<i>New Haven</i> —Christ.....	20 00		<i>Lappons Cross Roads</i> —St. Mark's..	9 16		
Grace S. S., for Edward Thomas scholarship in Girls' school, Cavalla... ..	20 00		<i>Mount Savage</i> —St. George's.....	12 00	261 65	
<i>North Canaan</i> —Christ.....	5 75		MASSACHUSETTS.			
<i>Stamford</i> —St. John's.....	119 80		<i>Andover</i> —Christ.....	17 44		
<i>Waterbury</i> —St. John's, boxes.....	22 62		<i>Boston</i> —Good Shepherd.....	38 00		
<i>Woodbury</i> —St. Mark's, Ladies, of, for Miss Fay's school.....	5 00	256 62	Cash.....	2 00		
DELAWARE.				<i>Brookline</i> —St. Paul's.....	421 84	
<i>Brandywine Hund</i> —Grace, \$3.75; boxes, \$3.07.....	6 84		<i>Cambridge</i> —Christ.....	20 00		
<i>Christiana Hund</i> —Christ, five cent coll.....	41 06	47 90	<i>Salem</i> —St. Peter's.....	27 30		
GEORGIA.				<i>Taunton</i> —St. Thomas', of which for Greece, \$1.....	250 88	777 46
<i>Savannah</i> —St. John's.....	15 65		MICHIGAN.			
<i>Washington Co.</i> —Ch Mediator.....	5 00	20 65	<i>Alma</i> —Box 12005.....	1 00		
			<i>Detroit</i> —St. Paul's.....	100 00		
			<i>Courtland</i> —St. Paul's.....	5 55		
			<i>Grand Rapids</i> —St. Mark's, Woman's Miss'y Asso., for China.....	2 78		

\* *Westport*—In the April number, "Christ, a member, \$5," should read \$50.

ACKNOWLEDGMENTS.

331

Hillsdale—St. Peter's..... 5 50  
Pontiac—Zion..... 15 00 129 83

New Iberia—Epiphany..... 7 00 7 00

NEW HAMPSHIRE.

Dover—N. B. C. D..... 1 00 1 00

NEW JERSEY.

Camden—St. Paul's..... 50 00  
Elizabeth—Christ..... 72 73  
Freehold—L. S. V., for Rydle scholarship in Miss Fay's school..... 20 00  
Mount Holly—St. Andrew's..... 42 06  
New Brunswick—St. John Evangelist, boxes..... 9 77  
Paterson—Jacob Weimar, for West African Record.... 1 00  
Ridgefield—St. James'..... 16 30  
Box 1333..... 10 00 321 86

NEW YORK.

New Brighton—Christ..... 55 20  
New York—Calvary, \$506.80; for Haytl, \$249.61..... 756 41  
St. James'..... 203 57  
Mrs. Matthew Clarkson for Hoffman scholarship in Hoffman Inst., \$75; for Fay scholarship in Boone Mem. school, Wuchang, \$40..... 115 00  
A. M. Bible Society, for sup. of Rev. S. I. J. Schereschewsky D.D., teacher and copyist at Pekin..... 2200 00  
Pelham—Christ, Mrs. W. J. Emot..... 5 00  
Philipsetown—St. Philip's, of which from five cent collection, \$10..... 21 26  
Rhinecliffe—Ascension, 3 boxes... 1 42  
Sing Sing—St. Paul's..... 1 00  
Miscellaneous—Rev. J. Liggins' Interest..... 17 50  
Box 10741..... 2 00 3378 36

NORTH CAROLINA.

Gulf—St. Mark's, box 9522..... 5 50  
Pittsboro, N. C.—St. Bartholomew's, boxes..... 5 50  
Tarboro—Calvary..... 58 20 69 20

OHIO.

Avondale—Grace..... 20 00  
Bellevue—St. Paul's S. S., for Africa, \$11; boxes, \$15.40..... 26 40  
Cleveland—St. Paul's, \$75; Nina Armstrong's Missionary box, \$4.54..... 79 54  
Trinity boxes..... 35 32  
Harry and Annie, box.... 2 00  
Clifton—Calvary..... 49 21  
Fremont—St. Paul's..... 2 47  
Portsmouth—All Saints', \$22.50; Rev. E. Burr, D.D., for West African Record, \$2. 24 50 239 45

PENNSYLVANIA.

Doylestown—St. Paul's..... 11 00  
Germantown—E. Palmer, \$2..... 3 00  
Christ, boxes..... 39 38  
St. Luke's..... 28 50  
Kingsessing—E. R. Hansell, five cent coll..... 1 00

Philadelphia—Emmanuel Missionary Asso. at discretion of Dr. Auer..... 50 00  
St. Jude's..... 12 00  
Redemption..... 27 25  
St. Stephen's..... 326 52  
(N. L.) St. John's..... 10 00  
G. W. Hunter..... 245 20  
Wilkesbarre—St. Stephen's..... 122 52 876 87

PITTSBURGH.

Pittsburgh—St. Peter's, a lady member..... 5 00  
Sewickley—St. Stephen's..... 11 81 16 81

RHODE ISLAND.

Pawtucket—St. Paul's..... 26 50  
Providence—Christ S. S..... 15 00  
St. John's, \$1348.93; for China, \$25; Africa, \$5; Orphan Asylum, \$20..... 1398 93 1440 43

SOUTH CAROLINA.

Charleston—St. Michael's..... 5 00  
Upper St. John's—Epiphany..... 10 00 15 00

VERMONT.

Bethel—Rev. M. P. and Mrs. Stickey, for Miss Baldwin's school, Jaffa..... 10 00 10 00

VIRGINIA.

Columbia—Rivanna, Par..... 13 70  
Cumberland Co.—Leighton, Par... 6 30  
Greenwood Depot—Two boxes.... 7 20  
Haymarket—St. Paul's S. S..... 1 05  
Leesburg—Rev. R. T. Davis..... 10 00  
St. James'..... 40 76  
Leavington—Francis H. Smith, for China..... 10 00  
Lynchburg—Grace, mem. S. S., for the Wm. Knickle scholarship in Rev. Mr. Boone's school, Wuchang..... 10 00  
Petersburg—Grace S. S., for scholarship in Miss Fay's school, \$20; Ladies of, for C. J. Gibson scholarship in Miss Scott's school, Cavalla, Africa, \$10..... 30 00  
Port Royal—Grace, boxes..... 53 00  
Richmond—St. Paul's S. S., for scholarship in Miss Fay's school, China..... 45 00  
Theological Seminary—Toward scholarship in China, \$75; African scholarships, 1872, \$25..... 100 00 327 01

WESTERN NEW YORK.

Hunt's Hollow—St. Mark's, a member..... 5 00 5 00

MISCELLANEOUS.

Mrs. J. A. Scrimser..... 5 00 5 00

LEGACIES.

Conn., Norwich—Est. of Jedediah Huntington..... 5000 00  
Stratford—Est. of Mrs. P. Bedell..... 120 00  
Mrs. Rebecca Hazlehursts. 475 00  
Proceeds sale Chesapeake and Ohio Canal Bond... 529 00 6124 00

Amount previously acknowledged... \$14,792 19  
53,986 65

Total..... \$68,778 84



# FOREIGN STATIONS.

## WESTERN AFRICA.

Rev. J. G. Auer, D.D.	.....	Cavalla.
Rev. G. W. Gibson,	(Liberian).....	Monrovia.
Rev. A. F. Russell	"	Caldwell.
Rev. S. D. Ferguson	"	Clay Ashland.
Rev. N. T. Doldron	"	St. Paulian.
Rev. R. H. Gibson (Deacon)	.....	Monrovia.
Rev. J. W. Blackledge	.....	Siaco.
Rev. Samuel Seton (Native)	.....	Hoffman Station.
Mrs. Auer	.....	Cavalla.
Mrs. Ware	.....	Orphan Asylum, Cape Palmas.
Mrs. Toomey	.....	"
Mrs. S. Simpson (Teacher)	.....	Cape Palmas.
Miss Margaretta Scott	.....	Cavalla.
Mrs. Julie MacMullan	.....	Rocktown.
Miss Julia De B. Gregg	.....	Orphan Asylum, Cape Palmas.
Miss Mary E. Savery	.....	"
Miss Fanny J. Betts	.....	"
Miss Sarah Barclay (Liberian), Teacher	.....	Monrovia.
— Tucker	.....	Toto Kori.
Rodger Fuller (Liberian)	.....	Kobeh Kobeh.
J. J. Blyden	.....	Candidate for Orders.....
— Clark	.....	"
J. Neyle	.....	Catechist.....
John T. Thorpe	.....	Crozierville.
L. Montgomery (Liberian), Teacher, Candidate for Orders	.....	Cavalla.
W. M. R. Richards (Liberian) Candidate for Orders	.....	Cavalla.
Edward Hunt	.....	Teacher.....
M. P. Valentine (Native), Candidate, for Orders	.....	Rocktown.
Joseph A. Russell (Liberian)	.....	Tobo.
Samuel Boyd (Native), Teacher and Catechist	.....	Fishtown.
Alonzo Potter	.....	Hoffman Station.
John Farr	.....	Half-Gravay.
B. F. Wisner	.....	Berebey.
Merrick White	.....	Catechist.....
John Bohlen	.....	Gideyatabe.
Richard Killen	.....	Teacher.....
O E. Shannon, Native Teacher	.....	Rockbeckah.

## CHINA.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bishop.	.....	Shanghai.
Address	.....	"
Rev. Robert Nelson	.....	"
Rev. Elliot H. Thomson	.....	"
Rev. Samuel I. J. Schereschewsky, D.D.	.....	Peking.
Rev. Augustus C. Hohing	.....	Hankow.
Rev. S. R. J. Hoyt	.....	Wuchang.
Rev. W. J. Boone	.....	"
Rev. Kong-Chai Wong (Presb'ry)	.....	Shanghai.
Rev. Yang-King Ngan, M. A. (Presb'ry)	.....	Hankow.
Mr. Hoong Nioh Woo, Candidate for Orders	.....	Shanghai.
Mr. Kia-Sung Ting	.....	"
Mrs. Nelson	.....	"
Mrs. Thomson	.....	"
Miss Lydia M. Fay	.....	"
Mrs. S. Schereschewsky	.....	Peking.
Mrs. Hoyt	.....	Wuchang.
Mrs. Boone	.....	"

## JAPAN.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bp.	.....	Osaka.
Rev. A. R. Morris	.....	"
Rev. G. D. B. Miller	.....	"
Rev. J. Hamilton Quinby	.....	"

## GREECE.

Miss Marion Muir	.....	Athens.
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## HAITI.

Rev. J. Theodore Holly	.....	Port-au-Prince.
Rev. St. Denis Bauduy	.....	"
Rev. Julien Alexandre	.....	Cabaret Quatre.
Rev. Pierre E. Jones	.....	Serente.
Rev. Charles E. Benedict	.....	Cayes.
Mr. Alexander Battiste, Catechist	.....	Port-au-Prince.

## Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., <i>Chairman.</i>			
REV. JOHN COTTON SMITH, D.D.	REV. W. R. NICHOLSON, D.D.	STEWART BROWN, Esq.	LEMBEL COFFIN, Esq.
REV. H. DYER, D.D.	REV.	JAMES M. BROWN, Esq.	
REV. BENJ. I. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	FREDERICK S. WINSTON, Esq.	
Rev. — Secretary and General Agent, No. 23 Bible House, New York. Rev. S. D. DENISON, D.D., Honorary Secretary, No. 23 Bible House, New York. JAMES M. BROWN, Esq., Treasurer, No. 23 Bible House New York.			

STATED MEETINGS—THIRD WEDNESDAY IN EACH MONTH.

## Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. William H. Hare, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

## Rates of Postage to our Mission Fields.

<b>GREECE.</b> —Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
<b>CHINA.</b> —Via San Francisco, (thence first of each month), Letters, each half ounce or fraction thereof,	10 cts.
Newspapers, each,	3 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
<b>LIBERIA.</b> —Via Southampton, (thence weekly), Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each,	4 cts.

THE FORGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES :

N.B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate Envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York

**HAITI AND LIBERIA.**—(By Sailing Vessels.) Enclose Letters in ten cent stamped envelopes, (as required by U. S. Postal Laws,) addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.  
Newspapers and Books free through the Mission Rooms.

**Missionary Box Association.**—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartons of ten each, (by Express.)

Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to the Secretary of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

# SPIRIT OF MISSIONS.

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## FREEDMAN'S DEPARTMENT.

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MAY, 1873.

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\* \* \* *The Office of this Commission is at Room No. 30 Bible House, Fourth Avenue, New York. Communications on ordinary business to be addressed to the Rev. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to Hon. EDWARD HAIGHT, Treasurer, Banking House, No. 9 Wall St., N. Y., or to Mr. WEBB. Special Communications for the Commission may be addressed to the Rev. BENJ. I. HAIGHT, D.D., LL.D., Chairman of Executive Committee.*

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The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

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### LETTERS FROM BISHOP PAYNE TO REV. GILES B. COOKE.

#### No. I.

ONLY too thankful to be able in any manner to help the good work you have on hand, I return the letter [No. II. which follows this] to be used as you and Dr. Haight may think best.

You will be pleased to learn that at the last meeting of the Convocation of the Valley of the Rappahannock, which met in Urbana on the 30th ult., the following resolution was adopted: "Resolved that, remembering the SAVIOUR'S command, 'Go preach My Gospel to every creature,' we recognize the colored population in our parishes as an integral part of our pastoral care, and will use all practicable means to bring them under the influence of the Gospel."

Doctor Newton, of Tappahannock, has already a Service and Sunday-school for them, taught by ladies and gentlemen of his congregation. Three leading young men in Essex have a Sunday-school of 75 to 100. Poindexter, of Port Royal, will do what he can for them. I shall labor and pray that such measures shall be adopted through the Convocation and throughout the Diocese. Praying for God's blessing on your labor of love, and in the confident hope that the *requisite providential supply* will be forthcoming to meet your *providential demand*.

I remain, Rev. and dear Brother,

In living sympathy,

Your friend and fellow-laborer.

JOHN PAYNE.



## No. II.

I have appended with pleasure my name to the paper you send. But this does not by any means express my high appreciation of the work in which you are now, and for the past several years have been, so earnestly and necessarily engaged. Since I had the pleasure of seeing you in Petersburg I have been increasingly engaged in efforts to promote the moral and intellectual improvement of the colored people near me. First, as Trustee of the Public Free Schools in this District, it became my duty to open and superintend day-schools for them. Then I commenced a Sunday-school and religious Service in the Parish School-house on my premises. Subsequently I have appointed Services at four other places in this county and in Essex, on the opposite side of the Rappahannock river. By this means I have had sufficient opportunity to ascertain the intellectual and moral *status* of this people. The result is sad indeed.

For our colored schools we could neither find nor hear of any one at all qualified to become teacher! Not even a competent *Sunday-school teacher* has yet been discovered!

Their religious *status* is not more satisfactory. Segregated as they are from all influence from without, except my own, they have not a single teacher or preacher competent to read intelligently, and to expound to them the Word of God!

Under such circumstances, the fact certified by competent, qualified witnesses that *immorality abounds among all classes*, leaders and the led, is not at all surprising. I am assured by parties deeply interested in their welfare that discipline is scarcely known, because all are involved in the common evil! What an argument is here for your Normal School! \* Can we conceive of *any greater desideratum* under such circumstances than an institution to train competent *religious teachers* for these ignorant and corrupt masses? And the connection of a Chapel with a school where the pious may be trained in the worship of God according to the sober and Scriptural Liturgy of our Church will, of course, much advance the great design. For it is only by bringing "the form of sound words" in contrast with disorder and fanaticism that these evils can be gradually displaced.

Therefore, only regarding the wants of the millions of these people in our own land, the importance of your Institutions cannot be overstated. But, if as you hope (and why should you not hope for it?) God shall touch the hearts of some whom you may train with the *Foreign Missionary spirit*, and send them forth to enlighten the fatherland, how does your enterprise grow in importance and grandeur!

I am sure that every one who prays and labors for the blessed consummation when Ethiopia in the fatherland, as well as in all the lands of her dispersions, "shall stretch forth her hands unto God," must delight to cooperate with you in your *good works*.

## No. III.

## THE COLORED PEOPLE OF VIRGINIA.

(From the Churchman.)

We have received the following from the Right Rev. Bishop Payne :  
It is cause for thankfulness that the time has come when the condition of

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\* In Petersburg, Va.





## WHAT MAY BE IN STORE FOR US.

STARING into the faces of people may be a great impoliteness; but staring into the faces of facts, especially ugly ones, is a great duty. Above almost all other things, we need to keep our eyes upon the condition of the negro race in those portions of the South where the members of that race are massed together in great numbers. It is possible that, without the most determined efforts for diffusing education and moral influence among them, our experience with this unfortunate people may yet reveal some most dismal phases. What is in store for us, if downward drifts are not efficiently checked, we may be helped to imagine by some statements which have lately been made by Bishop Coxe, of Buffalo. "In Hayti," he says, "there are 500,000 negroes, who descend from slaves, and are themselves, in many instances, barbarians. The heathenism of the interior of the island is the heathenism of Africa, grounded in most horrible superstitions and the worship of evil spirits. Its darkest feature is that they are not only savages and idolaters, but cannibals, who at their annual feasts sacrifice and devour their children, who previously have been fattened for the offering; and these horrible orgies are conducted sometimes within sight and hearing of a little sanctuary, where a native Missionary is engaged with a band of worshipping converts."

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from March 1, 1873, to April 1, 1873:

<b>MAINE.</b>			<b>NEW JERSEY.</b>		
Portland—St. Luke's Ch.....	\$9 69	\$9 60	Orange—C. S. H.....	30 00	30 00
<b>VERMONT.</b>			<b>PENNSYLVANIA.</b>		
Guilford—Christ Ch.....	1 50		Philadelphia—J. Welsh, Esq., for N. School, Petersburg, Va.....	100 00	
Bennington—St. Peter's Ch.....	10 00	11 50	Chestnut Hill—St. Paul's Ch.....	21 40	
<b>MASSACHUSETTS.</b>			Frankfort—St. Mark's.....	273 00	
Taunton—St. Thomas' Ch.....	119 40		Bristol—Church of St. James the Greater.....	22 25	
Andover—Christ Ch.....	10 76	130 16	W. Philadelphia—Ch. of the Sav- iour.....	75 85	492 50
<b>RHODE ISLAND.</b>			<b>PITTSBURG.</b>		
Providence—St. Stephen's Ch.....	185 00	185 00	Washington—Trinity Ch.....	19 25	19 25
<b>CONNECTICUT.</b>			<b>CENTRAL PENNSYLVANIA.</b>		
Milford—St. Peter's Ch.....	11 00		Lykens—Rev. V. H. Berghaus.....	5 00	5 00
Hartford—Trinity Ch., a Member..	5 00	16 00	<b>MARYLAND.</b>		
<b>NEW YORK.</b>			D. C., Washington—St. Paul's Ch., a member.....	8 50	
New York—St. James' Ch.....	63 83		St. John's Ch.....	23 50	32 00
Ch. of Heavenly Rest.....	24 70		<b>VIRGINIA.</b>		
St. Chrysostom's Chapel.....	22 85		Richmond—Monumental Ch.....	2 00	
Trinity Ch.....	105 85	217 23	Roanoke Co.—Salem Parish, for work of Rev. G. B. Cooke	15 00	17 00
<b>ALBANY.</b>			<b>MICHIGAN.</b>		
Hogansburg—St. James' Ch.....	2 15		Hastings—Emmanuel Ch.....	5 56	
Albany—St. Peter's Ch., gen. work	10 00		Grand Rapids—Chapel of St. Mark's.....	2 55	8 11
Work of Rev. G. B. Cooke	10 00	22 15	<b>WISCONSIN.</b>		
<b>CENTRAL NEW YORK.</b>			Green Bay—Mrs. E. S. Whitney... 10 00		
Cleveland—St. James' Ch.....	5 00	5 00	Delavan—Christ Ch.....	15 00	
<b>LONG ISLAND.</b>			Milwaukee—St. Paul's Ch.....	51 00	76 00
Brooklyn—St. James' Ch.....	50 06	50 06	<b>MINNESOTA.</b>		
<b>WESTERN NEW YORK.</b>			Minneapolis—Ch. of Gethsemane... 5 85	5 85	
Albion—P. A. F.....	4 00		\$1436 81		
Geneva—Trinity Ch.....	52 23		\$7656 62		
St. Phillip's.....	4 16		Total.....\$9093 43		
Rochester—Christ Ch.....	10 00				
Hornellsville.....	9 00				
Oakfields—St. Michael's Ch.....	3 01				
Batavia—G. B. W.....	20 00				
Catherine—St. John's Ch.....	2 00	104 40			

**SUPPLIES**—1 box of clothing from Ladies of St. Peter's Ch., Niagara Falls, for scholars of Mrs. T. C. Hall, Wilmington, N. C.; 1 trunk do. through Ladies' Auxiliary; 1 package of books from C. R. Christopher, Esq.; 1 large package of Sunday-school papers from Hackensack, N. J.; 3 smaller do.; Am. Bible Society, 500 copies of the New Testament.

# SPIRIT OF MISSIONS.

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## WOMAN'S WORK.

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### OUR MISSIONARY BOX.

A LETTER FROM ONE OF THE "BRANCHES" OF THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.

MY DEAR MISS EMERY: We sent off our Missionary Box this morning. The name of a faithful soldier of the Cross, doing service on the frontier, was inscribed almost lovingly upon it. If plain lettering will secure him our gift, he will receive it without fail, and if earnest prayers may add to its blessing, the value of our box may not be told in dollars and cents. The careful Treasurer of our Society, who kept a list of the articles sent in, and placed a fair valuation upon them, pronounced the box worth one hundred dollars. The most precious items were not on her list; self-denial, faith, and all the bright catalogue of priceless things the filling of that box had revealed. We have learned that the Missionary was our benefactor, and the meaning of the oft-repeated but little comprehended words, "It is better to give than to receive."

Now if Dr. Twing had appealed to our Parish for one hundred dollars to aid the Rev. ——— in carrying on his difficult work, I doubt if the response had been worth the postage, unless the Doctor had made the appeal in person and opened our purses at the point of the bayonet of unanswerable conviction. Not that we are ungenerous as a congregation, or give only "grudgingly and of necessity." The truth is, we have so many urgent demands in our own parish, and a paucity of funds. We are not a wealthy congregation. We call ourselves genteely poor. Our Church edifice needs repairing and beautifying. The organ is asthmatic, wheezing painful petitions for one thousand dollars or more; the carpets are dangerously ragged, and plead for another five hundred; the cushions are untidy, but nobody dares speak of new ones; the rectory ought to have a new furnace to-morrow; and above all, like a "dragonish cloud," is the floating debt of the parish. The



children wish they might have a new Sunday-school library, but nobody hears them ; the teachers wish the Sunday-school chapel might be enlarged, and say it must be, or a part of the pupils dismissed ; nobody heeds their complaints ; the wheezing organ drowns every other sigh of discontent.

The first week in January brought the annual meeting of our Sewing Society. This Society is a staid and venerable organization, whose crochet hooks, knitting-needles, and sewing machines have accomplished wonderful things. "The gentlemen of the Vestry" never forget "the Society" when in a hard place, and this year we were fresh in their memory, and with the first meeting came the loving plea from our Rector that we would organize for earnest work to meet the increased demand upon our zeal and industry. With the plea came orders for shirts, children's clothing, knitting, and embroidery. All we needed was faithful officers, and the treasury would accomplish the rest.

We were triumphant in our new President, and we heaped the work upon the presidential chair, and clamored for more orders, confident she would bring prosperity within our borders. With our first breath as a new board of management, we *resolved*, to pledge ourselves as a Society to the Vestry for five hundred dollars. That meant business, sharp work, and certainly few Missionary Boxes.

The resolution was adopted unanimously, and plans devised for raising money during the year. At this very crisis our new President threw a wet blanket upon the assembly by declaring that she for one intended to favor and urge the sending off of a Missionary Box. It would be discreditable to the Society, she said, to spend all its energies upon ourselves. Thereupon she read a letter from the Secretary of the Woman's Auxiliary, and made practical remarks upon our duty to aid the Domestic Board by one box at least. The articles might be forwarded to her during the coming week—bedding, clothing, anything which would be of use in the family of a Clergyman. She would write to the Secretary at once, and have her specify some case for our immediate assistance.

A suggestive silence followed. "A good beginning on the five hundred dollars," whispered one. Miss Doubtful questioned the propriety of diverting attention from the object we had undertaken. Our needs were not imaginary and the Vestry relied upon our assistance. Mrs. Crisp called the box "moonshine." "We had better ask somebody to give us a new carpet." "Charity begins at home," etc., etc. Our President preserved a quiet demeanor, but expressed a determination to undertake the box, and two or three of the faithful promised to support her. Wise heads were shaken in disapproval, but this beginning of the subscription list was accomplished, and one lady offered her house for a quilting if the material for work would be furnished. Cotton and calico were insured, and this saved the enterprise from a deathly chill. The success of that quilting was the success of our Missionary Box. While we bent over the comfortables, our President read

the letter from New York, pleading for a nice box for a faithful Missionary, whose salary could not supply his family with the necessaries of life. He needed most sadly a new suit of clothes, and other wants were enumerated. One lady had the coat, a new one of black broadcloth never worn. It could be remade clerical fashion. Thereupon somebody else volunteered to furnish waistcoat and pantaloons. Was not that a grand beginning? and two comfortables nearly done!

The next day the parlors of our President began to resemble store-rooms. The little flame was kindled, and every kind heart caught the glow. Our Rector requested the congregation to aid us, and made a plea not easily resisted, though the wheezy organ followed his words. At the next meeting of the Society the leading topic was the Missionary and his box. The ladies sewed more briskly than ever, and we never had a more enjoyable time.

A touching contribution came in that afternoon from a household in sorrow, whose light and joy had been extinguished in the death of the eldest daughter, a member of our church choir. We loved Fanny most dearly, and when her contribution to the Missionary Box was received many eyes were wet. The package contained two suits of her underclothing, daintily made, and a pretty box in which was her little assortment of finery—lace collar and sleeves, tasteful bows, etc., etc. With this was a sealed note from the stricken mother, "To the Missionary's wife." "I was thankful for an opportunity of sending her precious things away, where they might be of some use," she said. "It broke my heart to see them, and I could not give them to any one who would wear them in my sight." And this sweet gift brought us another. A lady was telling a neighbor of Fanny's contribution. The neighbor was not a Churchwoman, nor in any way interested in our work, nor was the narrator aware of the fund awaiting her disposal. The story ended, six dollars was given to our Missionary Box, making the recipient doubt for a moment the sanity of the giver. The explanation was this: A homeless, friendless woman had died at her house a short time before, leaving a little sum in her pocket-book, to be given to the first good object demanding the aid of the trustee. Our Missionary Box won the legacy, and the interest of a stranger in our work, won for a stranger's grave sympathizing tears.

The box is gone, but we are feeling very much as if we had had a Missionary Meeting, and been greatly blessed and invigorated. Our Sewing Society has been infused with new life, profitable orders have come in, and surely the Lenten Services were never better attended. Yes, we are really enriched by our effort in more ways than one. We are inclined to assert that nothing will cure the pulmonary difficulty of our organ more speedily than the sending off of another Missionary Box.

J. M. P.



## THE WORK OF THE MEMORIAL HOUSE.

REPORT READ ON THE SIXTH ANNIVERSARY.

PHILADELPHIA, *April 5, 1873.*

THE BISHOP POTTER MEMORIAL HOUSE enters this day upon its seventh year with the prospect of steadily increasing usefulness, because an unreasoning prejudice against Missionary Sisterhoods is gradually fading away, and the Church has recognized the fact that a Mission Training School is necessary to give the highest efficiency to the services of Christian women.

During the six years of its existence, thirty-seven women have been received into the House to be prepared for work in Hospitals, in Mission Churches and among the heathen, at home and abroad. Four of these women are in Church Hospitals here and in other cities; four are ministering to Indians, and two have gone as Missionaries to Africa; eight reside in the House, and one in its vicinity, all actively extending the life-giving influences of our holy religion by word and by deed.

The Sister through whose self-denying labors the Church at Bridesburgh mainly grew into an independent Parish, is now aiding another Sister at St. Paul's Chapel, Aramingo, in a like service, and with good prospects of success.

The four devoted women who are teaching Indians and ministering to their spiritual and bodily needs, are by their success forcibly illustrating the wrong of separating what God hath joined together. He who manifested Divine love by deed as well as by word, commanded His Disciples to heal the sick, and to perform other acts of mercy in His Name, as well as to teach the saving truths of the Gospel. As our Exemplar "JESUS went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people."

The inmates of the Bishop Potter Memorial House are, *specially in this respect*, trained to be humble imitators of their LORD and SAVIOUR. The sufferers thus relieved and comforted, become ready learners, and by their prayers draw down a large blessing upon the members of the household.

The Foreign Committee and the Indian Commission, look to the Bishop Potter Memorial House, to test the fitness of the women who offer themselves for service among the heathen, and to train them for a work which needs not only a zealous self-sacrificing spirit, but a preparedness to labor perseveringly and harmoniously with others, and also under authority.

Last summer one of the Sisters was invited to take charge of a sea-side Hospital for Children, and her services were so acceptable that she received the special commendation of the managers.

During the year a number of children have been received into the House, and nursed or otherwise cared for until permanent provision was made for their support.

The much loved House Mother, the widow of the Rev. William Jackson, resigned at the close of the fifth year, the term of service to which she had limited herself, because of her age and declining health. This was a great loss to the Institution, for much of its remarkable harmony and prosperity was due to her peculiar fitness for the work when it was surrounded with prejudice. As Mrs. Jackson is an Associate Sister, the Institution will still have the advantage of her wise counsel, as well as that of the zealous, experienced and discreet women who are the council of advice.

One and another of the more experienced Sisters have had charge of the House during the last year, guiding its affairs with discretion, but they prefer the Missionary work, in which they have been eminently successful.

The Bishop Potter Memorial House cannot any longer be considered an experiment, and as Bishops and other clergy and conventions, both Diocesan and General, are increasingly urgent that Institutions of this general character should be established and fostered, an increase in the number of its inmates, and in the efficiency of their training may reasonably be expected. At your request, the undersigned will continue to co-operate with the little band of devout and judicious women, who render most efficient service in supervising the work outside of the House, and in acting as a council of advice to the Sister in Charge.

Respectfully submitted by

WM. WELSH.

*To the Rt. Rev. Wm. Bacon Stevens, D.D.,  
Bishop of the Diocese of Pennsylvania.*

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#### THRILLING INCIDENTS OF MISSIONARY LIFE.

Miss Fay sends us the following extract, which we will introduce with a few words from the letter which accompanied it :

“The Church at home certainly has a right to know something of our daily routine, and I shall try from time to time to give you some account of how my days go on ; yet it always seems to me that the details of a daily life, however well that life may be filled with necessary duties, are something like a huge dictionary—one likes to know that it is correct, true, and reliable ; but one never thinks of reading a page in a dictionary, however valuable it may be,—an occasional reference is all we prize it for. So, in case the events of my daily life be found wanting in interest, I have copied for you some remarks of a favorite author, on the subject of Missionary writing, which I trust you will make public, as I consider them a beautiful apology for those who don't write with any spirit, and also a tolerably good plea for not writing at all !

“An English writer of the day, while lamenting the modern taste for religious excitement, refers his readers to Bible history as a model of Missionary writing and speaking. In alluding to St. Paul he says : ‘There is



something almost awful in the unruffled calm which pervades the narrative of nearly continuous imprisonments in the latter part of the Acts of the Apostles—St. Paul is confined at Philippi and Jerusalem, Cesarea and Rome, warily guarded as an important person, now by sea and now by land ; but it is all given as a matter of course ; no particulars of the jail, no description of the dungeon, scarcely an incident of years spent by him, girt with a chain or in free custody ; above all, no account of ‘how he bore it,’ none of his looks, his words, his sufferings ; none of his patience, his cheerfulness, his prayers, his union with CHRIST : we are supposed to know all this, and not require to be told that St. Paul in the stocks of the inner dungeon of Philippi, singing God’s praises, was the same St. Paul speaking with noble courage before Festus ; that it was the privilege of the Apostolic character to be as serene in a dungeon as on the Episcopal chair. ‘None of these things move me, neither count I my life dear,’ should be the spirit and tone of all Missionary writings.’”

When will the day come that we shall all be moved—less by the stirring recital of an occasional deed of heroism or an overwhelming need of assistance, than by the love of CHRIST and of our fellowmen for His sake—to give regularly, systematically and faithfully, instead of as impulsively as we are too apt to do now, for the building up of the Kingdom of our Lord?

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## WHAT THE CHURCH IS DOING FOR THE MORMONS IN SALT LAKE CITY.

### A SPECIAL COMMUNICATION.

MY DEAR MISS EMERY : If any of your readers are as ignorant as I have been till very lately of the effect of Church work among the Mormons in Salt Lake City under the supervision of Bishop Tuttle, the items of information contained in his letter will not be amiss.

I have had a beneficiary in St. Mark’s school for several years, and have been content with sending my \$40, and receiving in return a report of “the standing of Lucy H. for the last six months or year,” as the case might be. A few weeks since, I received a note, containing some details in regard to my little beneficiary, signed by a name with which I was not familiar. On the opposite side of the sheet was an indorsement by the Rev. Mr. Haskins, of all that had been stated about Lucy, accompanied by the information that the writer of this note was one of their first beneficiaries, now advanced to the dignity of pupil-teacher, and, furthermore, that there are eight such in the school. I began to wonder,—What about these girls? are they the children of Mormons? What a good work if they be.—So I wrote to Bishop Tuttle for information, and, after some little correspondence, received from him the following letter with permission to use it as I deemed best. I accordingly send it to you for publication.

Very truly yours,  
R.

SALT LAKE CITY, UTAH, *March 6th, 1873.*

MY DEAR FRIEND: The gist of the remark you kindly make about our Missionary work, is that in your opinion the Church hardly realizes what we are doing, especially among the Mormons, and you venture the suggestion that it might be well to publish some facts that I lately gave you in a private letter. It is not right, I know, for me to decline any lawful opportunity of spreading information about our Mission, and I therefore sit down to throw into this letter a recital of a few circumstances that your interest has kindly drawn out.

In Salt Lake City, since we have been here, we have baptized two hundred and forty-four. Of these, one hundred and forty-four were Mormons or children of Mormons. I have confirmed eighty-one. Of these, thirty-nine were of Mormon antecedents. We have one hundred and forty-three communicants. Of these, forty-eight have been Mormons. In our two day-schools there are three hundred and fifty pupils, and more than half of them are children of those who are, or have been, Mormons. And the same proportion is true of the two hundred and ninety children in our Sunday-school.

Of the thirteen teachers in our day-schools, eight have been Mormons, and these eight were formerly free scholars in our school and have been fitted by us to be teachers. Two of them are the daughters respectively of the second and third polygamous wives of a Mormon in high authority, now dead. One of them is the niece of one of the first officials of the Mormon Church. Her mother, a widow, apostatized before we came here, and when we found her out was in abject poverty. Her four children have been educated by us and are now caring for themselves. Three of them and the mother are our communicants. In the days of violence now gone past, that mother believes that her husband, a mail carrier, was killed for his apostasy by Mormons, disguised as Indians. Two sisters of a wife of Brigham Young's oldest son I lately baptized and expect to confirm. A former Mormon exhorter is now one of the officers of our Sunday-school: baptized and confirmed by me, he is becoming an earnest, faithful intelligent Christian.

From these facts, and such like, we beg of all friends not to think that God's blessing is not resting upon us to the accomplishment of some good work among the Mormons themselves, and we also beg that none will get discouraged in their continuance of succor that we greatly need. The good work of our schools can scarcely be overrated. For five years we have been educating freely hundreds of children who, but for us, would have grown up wild in the streets. Our work herein we claim to be truly Missionary, and a help most wholesome to society and true religion.

Yet, on the other hand, we are not, and we beg our friends not to be, largely sanguine, humanly speaking, of immediate or great success among these strange people. They are, in the main, an earnestly religious people. Who judges them otherwise mistakes. They *know* that they are right, and that theirs is *the* Church of the latter days foretold by the ancient prophets, with a knowledge fixing its roots in the deep soil of vigorous fanaticism. And when lukewarmness does come (as now it is coming to multitudes) or the conviction dawns on them that they have been dupes of an imposture, interest in religion dries at its sources, and capacity for faith seems to wither away, and they say to the Christian Minister in courtesy and despair, as one said to me, "Do not, please, propose to me another faith now. I want only to rest. I am wearied with the trials, and anxieties of old, and with the



doubts that have now sunk me down. I want to rest and that is all;” or as another one said—a woman of marked intelligence and force of character, whose children have been in our school, “Oh, what a sad thing to look on twenty years of one’s life with all its sacrifices for religion’s sake, as having been one bitter mistake; and how cruel to be compelled to lose utterly one’s faith, and not to be able to have the heart to turn to anything better,” and then such a burst of tears came as would have made you, dear friend, weep with her. She is a polygamous widow, and our valued friend. But to her, and such as her, it does no good for us to talk and argue—we can only, in prayer for them and kindness to them, wait.

I can’t but hope that, for the sake of the mothers and children so situated as this last one mentioned, the civil authorities at Washington will do nothing in hot haste, but in mercy will consider all the conditions of this Mormon problem before they strike hard.

Yours faithfully,

DAN’L S. TUTTLE.

## ACKNOWLEDGMENTS.

*Offerings made through the Secretary of the Woman’s Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.*

Received from March 1, to April 1, 1873.

CONNECTICUT.		NEW YORK.	
<i>Woodbury</i> —Ladies of St. Mark’s Ch., for Miss Fay’s school, \$5; Ponka Hospital, \$8; freight on goods sent to Ponkas, \$6.....	\$19 00	19 00	
INDIANA.		NEW YORK.	
<i>Lima</i> —Mrs. Frances M. Howe.....	10 00	10 00	
MAINE.		<i>New York</i> —Niobrara League.....	189 00
<i>Lewiston</i> —Miss Anna Berthold, for Ponkas.....	2 00	2 00	
MICHIGAN.		<i>Rye</i> —Woman’s Miss’y Association of Christ Ch., for Bp. Tuttle, of which for scholarship, \$40.....	189 25 378 25
<i>Grand Rapids</i> —Woman’s Miss’y Association of St. Mark’s Ch., China, \$2.78; Ponkas, \$6.05; Freedmen, \$2.40; St. Mary of the Pacific, \$7.00; Christ Ch., Charleston, S. C., \$3.....	21 23	NORTH CAROLINA.	
<i>Marshall</i> —A member of the Ladies’ Aid and Miss’y Society of Trinity Ch., Foreign Missions, \$18.00; Domestic Missions, \$2.....	20 00	41 23	
NEVADA.		PENNSYLVANIA.	
<i>Eureka</i> —Mrs. R. A. Fisher.....	6 00	6 00	
NEW JERSEY.		<i>Philadelphia</i> —A member of St. Peter’s Ch., for Ponka Hospital.....	60 00 60 00
<i>Bergen Point</i> —Member of Woman’s Miss’y Association, Trinity Ch. quarterly pay’t scholarship in Bp. Tuttle’s school.....	10 00	10 00	
		PITTSBURGH.	
		<i>Pittsburgh</i> —Woman’s Miss’y Association of St. Andrew’s Ch., for Ponka Hospital.....	60 00 60 00
		VIRGINIA.	
		<i>Petersburgh</i> —Grace Ch. S. S. semi-annual paym’t scholarship in Miss Fay’s school.....	20 00 20 00
		WESTERN NEW YORK.	
		<i>Geneva</i> —Woman’s Miss’y Association of Trinity Ch., for Bp. Hare, to be applied to Indians under his charge.....	32 60 32 60
		MISCELLANEOUS.	
		Through Mrs. Stanforth, for Ponka Hospital, from Mrs. J. W. Martin, Talbot Co., Md.....	2 00 2 00
		Total receipts for March.....	\$646 08

Box to Rev. H. Burt, Crow Creek, from Ladies’ Society, Newton, L. I. Value, \$50.

Package for Rev. Mr. Gibson, Monrovia, Africa, from Christ Ch. Ladies’ Missionary Society, Germantown, Pa.

2 Boxes to Rev. J. J. Enmegahbowh, from Woman’s Missionary Association, St. John’s Ch., New Milford, Conn. Value, \$205.

## *ERRATUM.*

We desire to correct a typographical error which occurred in the May number of *THE SPIRIT OF MISSIONS*. In Bishop Kip's Letter, page 282, line thirteen from top, for twenty-five thousand, *read* twenty-five hundred.



LETTER FROM A LION OF ASSYRIA

My dear friends, I do not know of anything that has happened in the East of late years more than a battle between the two great powers of the East, the Catholic and the Protestant. The Catholic is the more powerful, and is usually called the Lion of Assyria. The Protestant is the weaker, and is usually called the Lamb of God. The battle has been going on for many years, and is now at its height. The Catholic is the more powerful, and is usually called the Lion of Assyria. The Protestant is the weaker, and is usually called the Lamb of God. The battle has been going on for many years, and is now at its height.