

**Title:** *The Spirit of Missions*, 1874

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THE  
SPIRIT OF MISSIONS.

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OF THE

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BY THE

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# SPIRIT OF MISSIONS.

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## DOMESTIC DEPARTMENT.

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SEPTEMBER, 1874.

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### LETTER FROM BISHOP KIP.

THE NORTHERN COAST OF CALIFORNIA.

SAN FRANCISCO, *July 17, 1874.*

REV. AND DEAR SIR: I have just returned from a Visitation to the Northern Coast. I confess, I have looked forward with considerable dread to this voyage, as I remembered my last experience. On the Northern Coast the sea seems to be always rough, while the survey of the coast is very imperfect, and constant disasters to the steamers are taking place. The very week I set out, the British steamer *Prince Alfred*, to Victoria, was totally lost. I never remember to have suffered so much at sea, as on my last trip to Eureka.

We left for Eureka, Humboldt Bay, at 9 A. M. Saturday, June 13th. Our little steamer, the *Pelican*, is a screw, with no side wheels, and very narrow, so that she rolls like a lively log. It was a beautiful morning, but by noon we had struck the swell of the ocean and we took refuge in our berths. The succeeding night was very stormy and at times the waves would strike the bows of our steamer with such force as to cause her apparently to stop for a moment, when the shock was so great that I involuntarily started up in my berth, thinking we had run on a rock. Sunday was a day of Sabbath stillness, for no one of the passengers was visible, every one apparently being in his berth, and no voices were heard. There were heavy head winds and, I am told, we passed several steamers bound North, which were lying at anchor under shelter of the shore, waiting to resume their voyage when the wind should moderate.

Our captain, however, kept on, and about six in the evening we reached the bar at the entrance of Humboldt Bay. This is the most fearful bar I have ever seen. It is constantly shifting, and the waves run <sup>so high</sup> that often vessels will be lying off for a week, before they can get in, and when inside are often detained for days, before they can get out. When last here, we had to remain outside for some hours, till a steam tug came to take us in. At the present time, however, we had a calm, clear evening, the bar was in an amiable mood and our steamer went directly in. The next week, when the *Pelican* returned here from Crescent City, she had to roll about on the outside all night.

We found on the wharf the Rev. J. S. Thomson, the Rector, Mr. Walsh, the senior Warden, and others, waiting to receive us, by whom we were at once taken to the Hotel where rooms had been provided for us.

Rev. Mr. Thomson is from the Province of New Brunswick. Some years ago, a large number of his parishioners, who were engaged in lumbering, moved to this place, in the pine forests of whose neighborhood this business is extensively carried on. When, therefore, two years since, he accepted the call to this church, it was like removing into a different section of his old parish. He found many here whom he had baptized in infancy.

The church is a large one for this population, looking rather to its future wants than its present demands. It possesses a fine chime of bells, the only one on this coast, south of Victoria.

In this country every one is so busily employed that little can be done by public Services in the week, except perhaps occasionally in the evening. Obligated therefore to wait for the Sundays, a Visitation takes a much longer time than in our Eastern Dioceses.

On Wednesday, assisted by Mr. Thomson, I administered the Holy Communion to a sick member of the Church.

*Sunday, June 21.* In Christ Church, after Service by Mr. Thomson, I preached and in the afternoon addressed the Sunday-school. In the evening, the church was crowded, when I preached again and confirmed fifteen candidates.

On Tuesday evening, 23d, there was a Missionary Service in the church. Some opening prayers were read by the Rector, when, at his request, I delivered an address on the Missionary enterprises of the Church of England and our own Church, in all parts of the world.

*Thursday, 25th.* Crossed over the Bay to Arcata, a pleasant little town at the head of Humboldt Bay, where I held Services three years ago. Just as we left town, it was announced that the *Pelican* was outside and crossing the bar. We never know when to expect steamers here, and as I was to go in her up to Crescent City, and did not expect her for a couple of days, it rather interfered with my visit to Arcata. But the only practical way of getting out of Eureka is by the steamer. The town is hemmed in by mountains, over which there is no road, and only a trail. The mail, for some mysterious reason, goes by this route. It crosses the mountains on mule back for one hundred and twenty miles, before it reaches the roads in the centre of the State which lead to San Francisco. Consequently it is seven days in reaching San Francisco, while the steamer goes in two. It takes just as long therefore to send a letter from San Francisco to Eureka, as it does from San Francisco to New York. In the winter, too, the trail is often closed, and then there is no mail at all. So, with the mountains behind and the bar before Eureka is rather cut off from the rest of Christendom.



¶ Arcata is a pleasant little village, and, the Presbyterian house of worship having been kindly offered us, we had Service in the evening, prayers being read by the Rev. Mr. Thomson, who accompanied me. I baptized four children and preached.

*Friday, 26th.* We had to set out early on our return to Eureka, as the *Pelican* would leave during the morning. We however were in time and sailed at 11 A. M. The senior Warden, Mr. Walsh, and Mrs. Walsh accompanied us. The bar was said to be quiet, though it looked to us anything but this. As soon as our little steamer reached the ocean, I retired to my berth and was not seen again, until, at sunset, it was announced that we were off Crescent City. It is sixty-five miles from Eureka.

This is a perfectly rock-bound coast, the ocean for miles from the shore being dotted over with rocks of every size and shape, rising from the water. It is difficult therefore to enter the port, and in winter steamers never attempt it. In summer there is one mail a week, while in the winter time it arrives "semi-occasionally." Just above is the place where the *Brother Jonathan* was wrecked a few years since, when General Wright, commanding the Pacific Department of the United States Army, his wife and some of his staff, were lost. She had lost her reckoning in a fog, and, attempting to enter at Crescent City, went on a rock and sank at once, so that only a few sailors were saved.

Crescent City is a most primitive looking place, in its wildness reminding me of new settlements in Wisconsin and the North-west. It is built in the form of a crescent around a little Bay—small wooden houses straggling away at distances from each other, with the tall charred stumps of the forest trees rising among them. Behind it is a background of pine woods which entirely enclose the town. It has about seven hundred inhabitants and is only fifteen miles from the Oregon boundary.

Our steamer anchored some distance from shore and we were passed over the side into a boat to be landed. As we were very much crowded and it had now become dark, this was not easy. The surf too was high, and as we struck it, a wave swept through the boat, which sent all the women and children to their feet, with a shriek, and ran the risk of upsetting us. However, they beached the boat, and then a dray was driven into the water to it, into which three or four of the passengers got at a time, and standing up, holding on to the driver and to each other, were carried up to high water mark and landed. And so we were carted into Crescent City.

The Rev. Edward B. Church met us as we reached the shore. He has been living in this part of the country for the last three years, to "rough it" for the restoration of his health. Having lately settled in Crescent City, where, besides the usual Romish Chapel, there had never been anything but a little Methodist congregation, he has commenced



the Services of our Church. During the summer, his father-in-law, Rev. Dr. Kellogg (formerly of Ohio), resides with him, while during the winter, the Doctor officiates at Anaheim, in the southern part of the State, where he has made his home, for the sake of the climate.

Sunday morning we had Service in a hall which has been hired and handsomely fitted up for this purpose. They have a melodeon, at which Mrs. Church presides, and a good choir who lead in congregational singing, which is very hearty, so that the music is remarkably effective. One of the choir is a grand-daughter of our late Presiding Bishop Chase of Illinois. Morning Prayer was read by the Rev. Dr. Kellogg and I preached. After the Second Lesson, by request, I baptized four adults and one infant.

In the afternoon, at 3 o'clock, we had the second Service, when Rev. Mr. Church read Service. I preached and confirmed three candidates. Had there been longer notice of my Visitation, I am told, the number would have been much greater. As it is, the Church has commenced here under the most favorable auspices.

On Monday morning, we drove out a short distance, to visit a little *rancherie* of Indians who are still lingering about the place. Our road was through the pine forests and along "the resounding shore," to use Homer's phrase, so applicable to this coast, where there is the ceaseless music of the waves as they boil and surge among the ragged rocks. The Indians are now at the sea-shore, laying in their winter supply of dried fish. Their miserable wigwams show no advance from living so long within sight of civilization. The object of most interest is their burying ground. The dead are placed in graves and around and above them is heaped up all the worldly wealth of the departed. Beautifully wrought baskets of all sizes were fastened around the graves by stakes. In the case of females, strings of beads covered their last resting place, and the dresses they once wore fluttered in the wind. On a child's grave was a bonnet still adorned with ribbons. About a chief's grave was a framework on which were lying the oars of his canoe with his bows and arrows and around was suspended costly shell-work. It was a curious display of barbaric wealth, which remains here year after year, until all that is perishable about it decays.

At sunset the steamer's gun was fired, as the signal of departure, and we were again boated on board. It proved to be a fearful night. With an ugly cross sea and the natural tendency of our steamer to roll, there was still an amount of it exhibited for which it was difficult to account. I was told, her cargo was iron ore, from a mine near Crescent City, and perhaps the manner in which it was packed contributed to the motion of the vessel. It was rolling off on one side, pitching and plunging, and then plunging, pitching and rolling, to get back again. And so, the night wore on and at daylight we crossed the bar. It proved to be just



in time, for had we been delayed a little longer, the fog which was settling down would have prevented our entrance and we would have spent the day outside, rolling in the sea.

*Wednesday, July 1.* In the evening we had Service in Christ Church, when Prayer was read by the Rector and I preached.

*Thursday, 2d.* I have been to-day with the Rector on a tour of some twenty miles through the surrounding country. For almost the whole distance our way was through the primeval pine forests. Now and then we came to a clearing with cultivated grounds about the house, but almost all the settlers are engaged in the lumber business and most of their time is passed in the woods. I found that almost all of them were from New Brunswick, old parishioners of the Rector, though now too far distant from the town to come often to Service. There should be a Deacon attached to this Parish, who could assist the Rector in holding "Cottage Services," in visiting these scattered members of our Church, and "seeking for CHRIST's sheep which are dispersed abroad."

*Friday, 3d.* By request, assisted in the Service by the Rector, I baptized two children in the sick room of their father, who is rapidly passing away and wished to witness the Service.

*Sunday, 5th.* In the morning, after Service by the Rector, I preached and administered the Holy Communion, assisted by him. In the afternoon there was a special Service, when I baptized three adults. In the evening, I again preached, confirmed nine candidates and addressed them. These, with those confirmed two weeks since, make twenty-four receiving that rite.

*Tuesday, 7th.* In the morning visited the Female Seminary, and addressed the pupils. This was established during my last visit, to prevent the Romish Convent from monopolizing the education in this place. It has answered the desired end and has now about seventy pupils.

At noon I privately confirmed a sick member of the Church, whose children were baptized in his room on the last Friday.

In the afternoon, at a special service in Christ Church, assisted in the Service by the Rector, I baptized four children, who were about leaving the city.

*Thursday, 9th.* In company with Rev. Mr. Thomson and Mr. Walsh (the senior Warden), I set out on a Missionary tour to some of the interior towns. We left Eureka at 9 A. M. and drove partly through the old forests and partly through the cultivated valleys, crossing Bel River by a primitive ferry boat and fording Salt River, where fortunately the tide was low. Early in the afternoon we reached Ferndale (twenty-two miles). This is a pretty town of a few hundred inhabitants at the foot of the mountains, with one small Methodist house of worship, which has been offered for our Service.

We made a number of calls with reference to our Evening Service



and to arrange for the baptisms, finding several families who had originally been Church people but had joined different denominations, in the absence of their own Church. The latter part of the afternoon we drove out into the country to see some scattered families.

At 8 o'clock the Methodist chapel was filled to attend the first Service of our Church ever held in Ferndale. Mr. Thomson read prayers and I preached, and after the Second Lesson baptized nine children. One of these was an Indian girl. There has been a general expression of satisfaction at the introduction of our Services, and the wish that this place might be regularly visited by a Missionary.

*Friday, 10th.* This morning we made some more visits and then started for Rohnerville. We forded Salt River and at noon reached Hydeville, where we stopped for a couple of hours and made some visits. From thence is four miles to Rohnerville, which we reached in the middle of the afternoon. Before evening we made some visits with reference to our Service.

This was held in the evening in the Methodist house of worship, the same order being observed as the evening before, the Mission Service being read by Mr. Thomson and the sermon preached by myself.

On Saturday morning we left for Eureka, twenty-two miles, which we reached at noon.

Thus ended this little Missionary tour, in which I found families of our Church scattered over the whole country. One person told me, she had not heard our Service before in seventeen years. A Missionary stationed here to itinerate might easily win back again and gather into the fold these straying sheep.

*Sunday, 12th.* In Christ Church, Eureka, in the morning, Service by Mr. Thomson, and I preached. In the evening, by request, I preached a sermon giving an "Historical view of the Church."

On Monday evening, 13th, there was a reception at the residence of Mr. J. A. Watson, where I had the pleasure of meeting most of the parishioners.

On Tuesday we expected to sail on our return. It was proposed therefore to have an early Communion. It was found, however, that quite a number had, at this last hour, probably impressed by the previous Services, decided on being baptized and confirmed. We determined to have all three Services. Assisted by Mr. Thomson in the Service, I baptized three adults. A class of nine then came forward and received the rite of Confirmation. I then administered the Holy Communion, assisted by the Rector, and, after a brief address, pronounced the Benediction. This formed the appropriate conclusion to my Visitation to the Northern Coast of California.

At 11 A. M. we went on board of the *Pelican*, hearing the chime of bells ring out from the church tower, as our parting salute, and on Wednesday afternoon reached San Francisco.



I have given a more particular account of this Visitation because I have never before sent you anything with regard to Northern California, and because application will be made to the next General Convention, to erect this portion of the Diocese into a Missionary Jurisdiction. I wish the members of that body to see the extent of the field and the impossibility of its being attended to by any one Bishop. When the present Bishop began his labors on this coast, there was but one Clergyman engaged in parish work ; there are now sixty-four on the list of the Diocese.

The present Visitation is only with reference to the territory west of the Coast Range, while the greater portion of the proposed Northern Diocese will be east of these mountains. During the last Spring I went to San Diego, within a few miles of the Mexican boundary, and now have been to Crescent City, near the line of Oregon. These places are about 900 miles apart. To visit them, I have been obliged therefore to make 1,800 miles of sea voyages.

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#### EXTRACTS FROM THE ADDRESS OF BISHOP GREGG TO HIS COUNCIL.

##### SPIRITUAL CARE OF THE FREEDMEN.

APART from the want of means and men for some years past to do the work, we are all well aware of the peculiar difficulties in the way, and which yet continue to be more or less operative. These difficulties, however, are not so great now as they have been. A favorable change is taking place in the feelings and views of this class of our people. And, after careful and very extended inquiry, I am persuaded the time has come for us to enter upon the serious consideration of the work, and to devise, and, if possible, put in operation, the most effective system.

The plan suggested last year by one or two of our Bishops to their Conventions, of a Missionary Bishop to be appointed for the Freedmen of the South, did not commend itself to my judgment as either proper or expedient. Apart from all objections on the score of principle, it would fall very far short of meeting the demands of the work. For four millions of people, scattered through such a vast extent of country as the Freedmen are, it would be utterly impossible for one Bishop, though of ubiquitous presence and gigantic energy and the highest administrative ability, to minister and provide. If the work is to be done at all, it should be done effectively, and the plan adopted should give reasonable assurance of success. The Bishops of the South have as much, some of them more than they can perform, in carrying on the work for the whites. The other, if thoroughly organized and effectively administered in any one of the Dioceses most largely concerned, would demand all the time and energy of the most active and devoted Bishop. Consider it a moment. Schools would have to be established, congregations organ-



ized, churches built, colored candidates educated and trained for the ministry—for a colored ministry would be absolutely indispensable—and withal, an extensive system of chief pastoral visitations carried out, a personal, living, sympathetic connection and oversight maintained. In the earlier stages of the work, especially, would the necessity for this last be felt. A few years would be required to organize fully and put in general operation the various parts of the work. The efforts among the Freedmen, as conducted for a few years past, in some of our Dioceses, have been extremely disconnected and fragmentary in their character, making scarcely any impression upon that large and widely-scattered population. And yet, so far, it has been the best that could be done.

We have in Texas to-day about three hundred thousand of this class of people, taking the census of 1870, with the opinion of those most competent to judge, as the basis of the estimate. And five-sixths of this number, or two hundred and fifty thousand, are to be found within the limits of Middle and Eastern Texas proper, the bulk of whom are embraced in fifteen or twenty counties widely removed from each other.

Here, then, is *work, ample, glorious work* for one Bishop—a Missionary in the highest, truest sense, at home—a Missionary for multitudes of souls, ignorant and benighted, with hereditary tendencies to the wildest religious fanaticism and superstitious excess; and yet, a race for the most part of deep religious instincts, full of emotional feeling, inclined to follow and easily led; but, for these very reasons, needing most of all others to be properly trained, thoroughly instructed, and guided, and led aright. But what should be the status of a Bishop appointed for them? Certainly a Bishop in and of the Diocese, not one from without—a Bishop, with relations to the Diocesan very much like those of an assistant, though not of necessity such in every respect; a Bishop, to whom a special work would be directly and chiefly committed, and approaching more nearly in character a Suffragan than in latter ages has been known to the Church.

Our condition in these Southern Dioceses, with a class like the Freedmen among us, is *anomalous*, and *anomalous means* must be used to meet the emergencies of the case. There is no lack of adaptation in our mode of worship to their wants, and the better able they are to take part in it, the more admirably suited would it be found to be to those wants—largely responsive and musical as it is, and abounding beyond any other in the teachings of Holy Scripture. It is a great mistake to suppose that the Services of the Church are unsuited to the poor and ignorant. Surely the Church, like that Divine system of which it forms a part, must be possessed of the power of adaptation to times and circumstances and the exigencies of the ever-varying conditions of society and the world as time goes on. We want more flexibility in all this, indeed, than we have had. We seem, in fact, through an unbending interpretation, to have reached a



kind of fossilized canonical and rubrical condition in some respects, which has left the Church hampered and fettered to an extent wholly unknown to primitive times and utterly unsuited to any period. This rigid inflexibility is altogether uncatholic, and partakes not of the true spirit of the Church as that spirit was portrayed in the life and teachings of her Divine founder.

There has been legislation enough—too much in many things—and not such as to give relief and infuse new life, expansion and power where they are most needed. We have been too much afraid of changes and innovations where change and innovation are altogether legitimate. The Memorial Movement, a few years ago, and its lamentable failure in attaining any substantial results, is a sad illustration of what we have said. The truth is, the great problem of our day for the Church—of a stable adaptation, with flexibility in the work of extension—is how the “one body” may best be made a truly “Missionary body,” going forth conquering and to conquer. This problem yet remains unsolved. In the matter of which we have spoken—of a Bishop or Bishops for a peculiar work, *a work* unlike any which the Church has yet to perform, *a work* that ought now to be commenced and vigorously prosecuted—the plan suggested seems to me to be the most feasible, and the only one, if it can be carried out, which gives any reasonable hope of effectiveness and success.

The men for it can be found. Our general legislation, if need be, can be shaped to meet the emergency; and for its support (the only practical difficulty in the way) it is to be hoped and is believed that the Church at large, through its general Missionary organization, would provide. I have brought the subject to your notice, to the end it may be considered, and, if you concur with me in opinion, that action may be taken to bring the matter before the General Convention in October next. Others are moving in it, and one great communion in particular is laying the foundation of a well-matured scheme for bringing the Freedmen spiritually under its control.

Surely a grave responsibility rests herein upon the Church. This large class of our population, to which we are bound by so many sacred ties and affecting associations, demands the most anxious care at our hands, and we should strive to give them the inestimable benefits and incalculable blessings in the Church of a sound, well-regulated and enlightened Christianity.

In connection with the matter of adequate provision for the religious wants of the Freedmen, I beg to call attention to the subject which has anxiously engaged our thoughts in the past—that of increased

#### EPISCOPAL SUPERVISION FOR TEXAS.

The developments for the past year in the work of Church extension



and the prospect of its more rapid increase hereafter, with the admonitions of my own personal experience in the enormous work committed to my care, have satisfied me that it will be well for us again to take action looking to a reduction of the Diocese, if no other mode of relief can be devised. And I am prepared in that event, if the support of the Diocese so reduced can be provided for, to recommend the establishment of two Missionary Jurisdictions—that of the West by the line agreed upon in 1871, with one or two changes; and that of Northern Texas by a line extending from the Colorado northeast to Red River, beginning with Lampasas county, running along the northern line of that, and of Coryell, McLellan, Limestone, Freestone, Anderson, Smith, Gregg, Rusk, Harrison and Marion counties.

This would leave the magnificent domain of Northern Texas intact, where the Church has the brightest future perhaps, and into which the great tide of immigration is pouring—a territory in its rapidly developing wealth and numbers, in the new and diverse elements that are filling it up, and in the relative condition of the Church, which needs to be provided for far more than the West, and that speedily. Here, more than any where else, have I principally felt the utter inadequacy of my efforts and of the means brought to bear, and for this region, one of the finest portions of the earth, if we are to do any thing, should the most effective provision be made.

The Diocese thus reduced would embrace Middle and Eastern Texas proper, with an area of about two hundred and fifty by three hundred miles, well shaped in its general outlines, the northern boundary running nearly parallel with the coast, and a people more directly united by railroad and commercial connections, and homogeneity of sympathy and interest, than those of the other extended portions of our territory proposed to be cut off. Considerations of this kind should have due weight, and in casting over the lines in the first instance, attention was directed thereto. In the number of counties, respectively, in the three divisions, a remarkable equality was found to exist—in Middle and Eastern Texas, fifty-five; in Northern Texas, fifty-five; in Western Texas, fifty-five—the last two, however, containing a number of unorganized counties, though with more or less population therein. The population, taking the census of 1870 as the basis, with the estimate of relative increase since by persons most competent to judge, will be: for Middle and Eastern Texas, five hundred thousand; Northern Texas, four hundred thousand; and Western Texas, two hundred thousand. The colored population alone, taking the same basis and estimate—a point of interest in connection with the matter already considered—would be, respectively, two hundred and fifty thousand in Middle and Eastern Texas, thirty-five thousand in Northern Texas, and fifteen thousand in Western Texas, giving the Diocese, as it would be, five times as many of this class as the other two



portions combined. Five years more will, doubtless, give Northern Texas the preponderance in population over the Middle and Eastern sections of the State, and in wealth its relative increase will probably be still greater.

The Diocese as reduced, would be left with twenty Clergymen, twenty-six parishes and fifteen Missions. When I came to the State, there were ten Clergymen in all and fifteen parishes. Northern Texas would have five Clergymen, four parishes and ten Missions; and Western Texas, seven Clergymen, nine parishes and nine Missions—the whole presenting an increase for which we have reason to be devoutly thankful, and, in view of it, to be inspired with fresh hope and redoubled courage for the future. If we begin the work of reduction, my desire, for the sake of the Church, is to make it as thorough and complete as possible—painful as it would be to me, inexpressibly painful, to sunder the ties which have bound me to my brethren of the Clergy and a people dearly beloved, and which the intercourse and communion of every successive year have only served to deepen and strengthen. But all personal considerations must yield for the sake of CHRIST and His Church. When application was made, some years since, the General Convention manifested a ready willingness to respond favorably to our appeal, and now that the constitutional barrier is doubtless to be removed, as division still continues to be impracticable, I feel persuaded this double measure of relief will be afforded if it is asked for. At all events, it cannot in any way possibly prejudice the application, if all we seek cannot at once be obtained. I am very sure, also, that the Diocese, as so proposed to be reduced, if immediate and proper steps are taken to that end, will be found willing by a proportionate increase of assessment to provide for its own support. Its smaller dimensions would doubtless infuse new life and vigor into the Diocese itself, giving it the benefit of more efficient Episcopal supervision; and the election of two Missionary Bishops would enable the Church throughout our widely-extended borders to keep pace with the increasing tide of population flowing in, and give to the Southwest its due prominence as one of the most important and interesting portions of the great domestic Missionary field of the Church.

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## A SHINING CROSS ON A DARK GROUND.

ANOTHER LETTER FROM COL. E. C. KEMBLE.

AN Indian recently said to a white teacher who had told him of what the Church was doing for his people: "It is as though new life had entered into the trees whose tops were dead and roots dried up." To realize the force of this simile, one must stand among the ruined forests which stretch for hundreds of miles along the coast of Oregon and Washington.



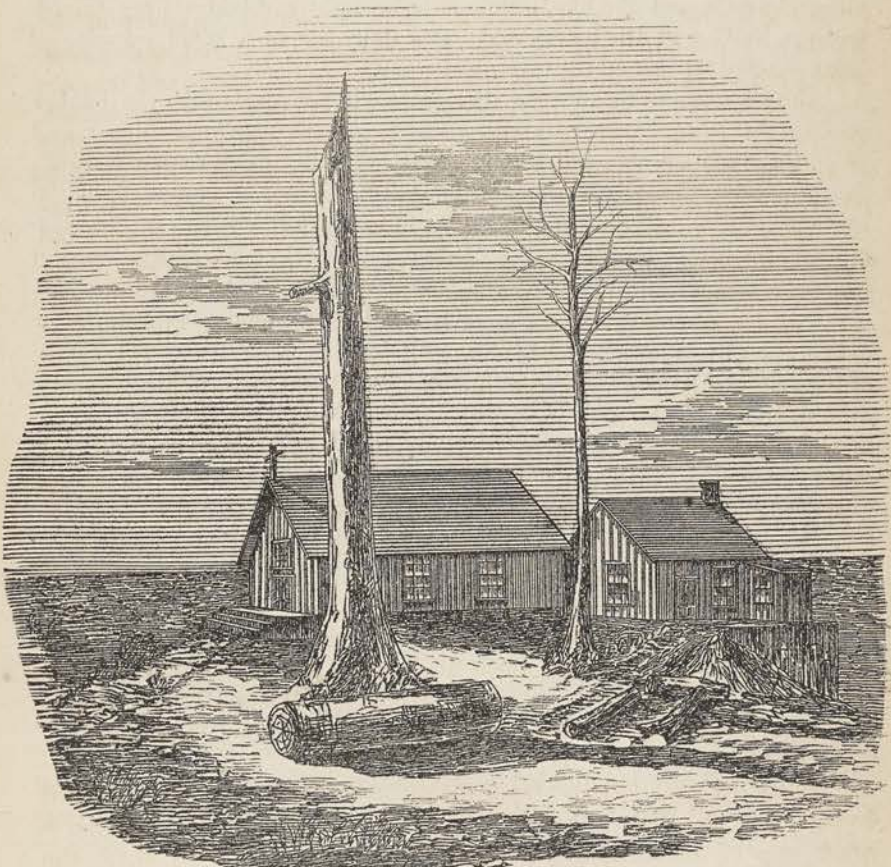
Territory and encompass the majestic waters of Puget Sound. At certain seasons of the year, this immense region, so densely timbered that an Indian pony cannot be ridden through the frightful labyrinth of gigantic trees, standing or lodged at every few feet, is visited by fire—or rather let us say by a conflagration so vast that its smoke hides the sun, envelops in an impenetrable cloud the seven snowy peaks that stand like white-panoplied sentinels along the line of the Cascades, and shuts out the view of the coast to mariners who approach it anywhere between Capes Mendocino and Flattery.

On the shore of Puget Sound, forty miles from its head—where the city of Olympia stands—and right in the edge of one of these fire-scathed forests is the little town of Tacoma. It is the Pacific terminus of the Northern Pacific Railroad, a city of foundations, material and moral, among which, thanks to the wise provision of Bishop Morris, and the generosity of Jay Cooke and his associates, the Church is largely represented. To plant these foundations, for time and eternity, requires the uprooting of monuments and temples centuries old, on the one hand, and philosophies and false religions on the other—against which modern sectarianism has spent its force, and only left behind dead hearts and seared and blackened wrecks of human faith and hope. For all over the site of the proposed future metropolis stand the charred remains of the earlier forests—enormous trunks of trees so closely studding the steep hillsides that they form a black and seemingly impenetrable background to the green foliage of the later groves, and the labor of removing these unsightly objects might almost rank among those fabled tasks of Hercules. They have to be “slashed,” in the language of the logging camp; that is, cut down, blown up with gunpowder, or burnt with fire. And so of the heathenism, white, red, copper-colored and black, as typified by outcasts from all European climes, wanderers and fugitives from our own Eastern homes, untutored Indians, pagan Chinese, Kanakas and other Asiatic estrays, and negroes from all parts of “the States.” These form the “crews” of the logging camps, or the gangs employed in the immense saw mills on the Sound, and their heathenism and immorality seem, to the eye of man, capable of resisting ordinary methods of treatment as the huge, blackened shafts against which the axe and torch of the slasher gleams night and day.

Yet amid all this, “the centre of the scene,” right against this darkened background, the Church has lifted a shining Cross. I do not mean a brass or other metallic symbol. Like that cross of fire by which the highland clans were assembled, it may be composed of hemlock or yew, but its lustre, next to that which it derives from its sacred character as a symbol, comes from the heroic self-devotion and hard labor of the faithful servant of CHRIST who labors beneath it. A patient Missionary who in addition to all other duties well performed makes his own church and



kitchen fires, draws water and "sweeps out," because his income will not afford the luxury of even a partial helper, and who does it cheerfully and without a thought that his excellent scholarly acquirements and distinguished family connections are being trailed in the dust under his broom—must needs make ready the hearts of men about him and water the soil and kindle the affections in not a few. And so the zealous and devoted man of God, the Missionary Rector of the little Church of St. Peter in the town of Tacoma, is lighting a flame, by the grace of God, among the seared and darkened hearts in this portion of the Missionary field, that will make its way as effectually as the clearing fires that are lighted on the hills around him.



ST. PETER'S CHAPEL AND RECTORY, TACOMA, W. T.

The picture shows the little church and rectory, at Tacoma, and by its side one of the fire-blighted monarchs of the forest which abound in every direction. The engraving would have been more striking and complete had the background of dead and living evergreens been preserved



with more of the characteristic features of the scene. The church building is one of the plainest of plain battened frame houses, built in part with the Missionary's own hands. The rectory, a pine cabin 14x23 feet, containing two rooms where dwell the Missionary and his patient and accomplished wife. A third apartment, called a "lean-to," built of slabs, and just large enough to hold a small cooking stove and a little table, serves as kitchen and dining room. Humbler and less expensive accommodations, except the bare ground and a tent, it would be difficult to imagine. One of the peculiar methods by which this Missionary impresses his sacred calling and the claims of the Church upon men, is to receive no money for the ordinary offices of religion and humanity, such as weddings, burials, and the like, unless it is brought and laid among the offerings to God in Divine Service. His daily life is a strict exercise of prayer and faith joined to every good work.

The Church in this sunset region grows, if not apace with the lumber mills and trading houses, yet with a steady growth from year to year, and it is like a city set on a hill among the false lights, which flash and expire round it like the exhalations of the marsh. But it is sustained, in the absence of the men and means requisite to make it a power in the land, by *such* sacrifices on the part of Bishop and Clergy and a little band of devoted laity as never the willing few should be called upon to make. Bishop Morris is wearing out, as Bishop Randall was worn out, by the accumulation of cares and duties and the deficiency of means wherewith to do the work pressing upon him. From month to month he pleads for men and money, and his strong cry falls unheeded upon the ears of those who could well afford to go or to give for the MASTER'S sake, and whose offerings and services would be like seed sown in the virgin soil of the West, bringing forth fifty and an hundred fold.

Within a few days I have read the following paragraph, clipped from an Oregon paper, describing the process by which the work of reclaiming the wilderness to God's use is being carried on, on the shores of Puget Sound. The scene of the labors portrayed is the site of the new building which it is proposed to erect at Tacoma, a short distance from the spot occupied by the little church and rectory above represented.

"Last Tuesday the Bishop, the Rector of the parish, members of the Vestry and several others interested in the work, assisted by twelve Chinamen, all directed and led by the Bishop, began about 2 P.M. to clear the ground. Coats were laid aside for pick, grubbing hoe, axe and shovel. The people had a mind to work. It was a busy and cheerful scene, and the presence of five ladies, who also put their hands to the work, was encouraging and refreshing. The ladies repaired the wasted strength of the laborers with cool lemonade. Stumps, hillocks and fern rapidly disappeared before fire and iron and muscle, and by five o'clock the ground was comparatively levelled. A procession was formed and the usual religious exercises performed."

## MONTHLY MAIL.

WE open our Mail for September with the interesting report received from the Clergyman in charge of the Associate Mission at Jacksonville, Florida. It is possible that some of our readers may be able to furnish such sketches of plain wooden chapels as the Missionary asks for : we shall be glad to forward to him any that shall be sent to us. The statement made in the latter part of the closing paragraph of the letter is, to say the very least, suggestive. We commend it to the consideration of our friends who have spent, or contemplate spending, a winter in Florida.

I herewith enclose the report of my Mission for the present quarter. Of the two assistants, I send Mr. Roote's report in full ; Mr. Flythe has been obliged to have leave of absence on account of broken health. If he is not able to return shortly, we will fill his place with another. Meantime my own services, and those of a very zealous candidate for Orders, supply the deficiency ; together we are maintaining regularly (outside of my own Parish) five Services on each Lord's Day, and six Sunday-schools. Though the statistics are not large in numbers, the work itself is encouraging. I hope to add two more men to the staff of Missionaries next winter. We have the beginning of a fund for three simple chapels, which there is a fair prospect we will put up next winter.

Is there not in your possession some simple sketch of a plain wooden chapel which will seat about one hundred to one hundred and fifty persons ? If so, I would be greatly obliged for the use of it. We propose to put up these buildings of rough vertical plank, roof open to ridgepole, with simple entrance porch, and recess chancel, the whole to be covered with a dark lime wash. I had Upjohn's book, one or two sketches of school houses in which could have been *adapted* ; but some one has *borrowed* it.

Our work is a pretty hard one down this way, living in the midst of a Romish population three centuries settled. But they are losing force and vitality, while we are gaining. If a few of the host of Churchmen from the North who winter here, and are wealthy, would only aid our work while enjoying its privileges, or leave some token behind them, it could very soon go alone. It is rarely, however, that they do this : coming for pleasure or for health, the one object absorbs all their thoughts.

In connection with the preceding summary of work, reported by the Head of the Mission, we give the detailed account of Services held by one of his assistants. The report furnishes a good illustration of the



advantages secured by what is termed an Associate Mission, which is simply a Mission on a large scale, carried on by a number of Clergymen associated together at a common centre, and working out from that centre in all directions, and thus covering by their ministrations a broad area of country.

The following is the report of my work, connected with the Associate Mission of St John's Church, Jacksonville, from the 20th of March last, that being the date of my last report.

On the 22d of March, I visited Hibernia on the river, twenty-five miles above Jacksonville, and held the full morning and evening Service, in the large boarding house of Mrs F., and preached a sermon at each Service. The congregation was very respectable, both for numbers and intelligence, and included many visitors from northern cities. Among the number several expressed a desire for Confirmation. On the 29th of March, Church Service was held, morning and evening, at Mulberry Grove, in the house of Mr. R. A sermon was preached at each Service ; and at the evening Service, I baptized nine children, five of whom were colored. The family of Mr. R. are devoted Church people, and Mrs. P., a daughter of his, some time ago organized a Sunday-school of about twenty-five pupils, which she has conducted ever since with signal ability and success. On the 5th of April I was unexpectedly called away to Ellaville, a small town, about ninety miles west of Jacksonville, on the railroad to Tallahassee, to conduct the funeral service and bury a child

Mr. B., a communicant of our Church, whose family relations reside at Ellaville. I preached to a large and attentive congregation, both morning and evening ; and found some who expressed a strong desire for Confirmation. On my way to Ellaville, I passed through Baldwin, Live Oak, and Lake City, respectable towns on the railroad, in each of which a Missionary of our Church could find interesting work to do.

On the 12th of April I visited Fort George Island, at the mouth of the St. John's River, and held morning Service at the house of Mr. Rollins, and evening service at the house of Capt. B., in Pilot Town, three miles from the house of Mr. R. At each of these places, during this visit, I organized Sunday-schools and have supplied them with books. The prospect for a healthy growth of the Church, at each of these places, is very promising.

On the 19th of April I held morning and evening Service again at Mulberry Grove and had the same attentive congregation as before.

On the 26th of April I held the regular morning and evening Service again at Hibernia ; and at the evening Service, I presented to the guests of Mrs. F., the duty and importance of their aiding Mrs. F., in erecting a proper chapel, for Christian worship, at this point. My suggestions were well received ; and one lady, from Philadelphia, immediately con-

tributed two hundred and fifty dollars for that purpose, and promised more.

On the 3d of May I held evening Service at Brooklyn, a suburb of Jacksonville, and baptized one child.

On the 10th of May I visited Fort George Island and Pilot Town again, and had the same pleasant morning and evening Service as before, and catechized the pupils in the Sunday-schools. On the 17th of May I held the regular morning and evening Service again at Mulberry Grove.

On the 24th of May I held evening Service again in Brooklyn ; my visits to this place have been interesting, because they bring to the Church Services a class of people who cannot otherwise be reached. On the 31st of May I held morning Service at Fort George Island, and evening Service at Pilot Town. At the evening Service there was a respectable attendance of citizens from May Port, on the opposite side of the River. On the 7th of June I held morning and evening Service at Hibernia. The congregation was not large, but the Service was full and hearty.

On the 14th, I held morning and evening Service at Mulberry Grove, and had a large congregation for that point, several persons being present from other places on the River.

At all the places where I have conducted the Services of the Church I have invariably preached a sermon, both morning and evening ; and one object, essential to the *permanency* of the Services of the Church, I have kept steadily in view, and that object is, the erection of proper chapels for Christian worship at places where the population is sufficiently large to render it practicable. At Hibernia and Mulberry Grove, as I learned in my last visit to those places, they will proceed at once to the erection of such chapels, and have them ready for occupancy by December, if not earlier. I shall endeavor to have the same accomplished at Fort George Island, which is likely to become one of the most popular places of resort on St. John's River.

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#### WHAT WILL THE GENERAL CONVENTION DO?

It would be idle and worse than idle to attempt to answer this question with absolute or even approximate accuracy. There is no prophet in our day who is equal to such a task. The General Convention is a very important and imposing body, embracing the fifty Bishops of our American Branch of the Catholic Church, and nearly four hundred representative Clergymen and Laymen, selected—four of each order—from every Diocese in the land.

The sessions of this body generally continue three weeks ; and in this length of time, an assemblage of so many and of such men, animated by



a common love for the Church which they represent, and deliberating under the sought illumination and guidance of the HOLY GHOST, ought to do good and great things—things out of which to make bright Christian history, to gladden the hearts of those who are to come after us.

We have confidence, undoubting confidence, in the wisdom, loyalty and competency of the General Convention to do whatever the interests of this Church require to be done ; and its decisions shall be law to us, of sacred and binding obligation, only second to the words of God.

We have said that we cannot answer the question placed at the head of this article ; but we can say what we should like the General Convention to do, and we hope there is no impropriety in our saying it.

In September, 1865, there appeared, in *THE SPIRIT OF MISSIONS*, a very thoughtful editorial article, written by the Rev. Dr. Carder, who was then the Secretary and General Agent of the Domestic Committee, entitled "*THE MISSIONARY EPISCOPATE.*" That paper was unquestionably one of the forces, and a not inconsiderable one, by which, happily, this Church was moved to a *new departure* in the Missionary line of service. The General Convention, which was held in the following month, in the city of Philadelphia, elected the Rev. Doctors R. H. Clarkson, Geo. M. Randall and Mark Antony De Wolfe Howe, to serve as Chief Shepherds in the Home field. Only the first two were consecrated to the great office, Dr. Clarkson on the 15th of November, and Dr. Randall on the 28th of December, of the same year. Bishop Clarkson is still in charge of his original Jurisdiction, Nebraska and Dakota Territory. Bishop Randall served in the Territories of Colorado, Wyoming and New Mexico, till September 28th, 1873, when he entered into rest.

This movement in the right direction, begun in 1865, has not been allowed to terminate. On the 1st of May, 1867, the Rev. Dr. Daniel S. Tuttle was consecrated Missionary Bishop of the Territories of Montana, Idaho and Utah ; on the 3d of December, 1868, the Rev. Dr. B. Wistar Morris, of Oregon and Washington Territory—to fill the vacancy occasioned by the death of Bishop Scott ; on the 15th of October, 1869, the Rev. Dr. Ozi William Whitaker, of Nevada and the Territory of Arizona ; on the 25th of January, 1870, the Rev. Dr. Henry Niles Pierce, of Arkansas and the Indian Territory—to fill the vacancy occasioned by the acceptance, on the part of Bishop Lay, of the Diocese of Easton ; on the 9th, of January, 1873, the Rev. Dr. William Hobart

Hare, of Niobrara; and on the 31st of December, 1873, the Rev. Dr. J. F. Spaulding, of Colorado, Wyoming and New Mexico—to fill the vacancy occasioned by the death of Bishop Randall.

We have now seven Missionary Jurisdictions, the exact number that Dr. Carder, in the paper to which we have referred, hoped would be reached in 1865. The hope that he expressed, that four additional Jurisdictions would be organized by the Convention of 1868, has not yet been realized; but the Resolution, offered by Bishop Clarkson, discussed and warmly approved by the Board of Missions, last October, contemplates an increase of fully organized Missionary Jurisdictions, which would make the total number fourteen.

If justification be demanded for the action of the Church already taken, which has added four to our Missionary Episcopate since Dr. Carder's noble article appeared, it is to be found, and in greater abundance than is needed for this purpose, in the work accomplished and in progress in our seven Missionary Jurisdictions. And if the record were not half as cheering and significant as it is, the amplest assurance regarding this matter is to be found in another direction. It is something to have convinced those who are not of us, as we certainly have done, that this staid, dignified, highly conservative and highly respectable Church of ours, can do effective and persistent Mission work, and do it on a broad scale, and in the interest of people most difficult to be reached by the elevating and saving influences of the Gospel. It is more and better to have convinced ourselves to this effect—shame and reproach though it were that a practical demonstration should have been needed to strengthen the faith of a true Branch of the Church of CHRIST in its competency to do successful work among all classes and conditions of men. Thank God, we most devoutly may, for anything that corrects and enlarges our views as to what His Church is, and is appointed to do. Our great Territorial Missions, not to dwell here with especial emphasis upon the nature and extent of the work done and arranged for in them, have served, as nothing else could, to improve our reputation for capacity and fidelity in administering a most sacred trust, and, at the same time, to give us greater breadth and accuracy of thought, and a much higher elevation of purpose. To be put back, in all this, to the position we occupied prior to the General Convention of 1865, would on all hands be regarded as a great calamity, and the common estimate would fall below the mournful reality.



We should like, then, to have the members of the General Convention of 1874 give their best thoughts to the consideration of the results of the increase of our Missionary Episcopate during the past nine years; and then we should like them to take action according to the spirit, if not according to the letter, of Bishop Clarkson's Resolution.

We can hardly be mistaken in supposing that the discussion of this subject will bring out the old and often-repeated remark, that square miles of land are not exactly the things to put Bishops in charge of; that they are elected and consecrated in the interest of men, women and children. Probably no one ever imagined that the Church is, under any circumstances, called upon to elevate her best Presbyters to the office of Bishop, and send them out to be surveyors or farmers. By common consent, Bishops are for the benefit of souls. But how many souls there must be in any given portion of country, before this benefit can properly be provided for any, has not yet been determined; and how many souls a single Bishop can minister to, according to the full meaning and intent of his office, is equally an open question.

The Territories of Wyoming and Arizona—the first a part of the Jurisdiction of Bishop Spaulding, and the second belonging to that of Bishop Whitaker—are the lowest in population of any of the seven named in Bishop Clarkson's Resolution, each, in 1870, having only a little more than 9,000. And, on account of these low figures, their erection into separate Jurisdictions is probably the most doubtful.

Our Mother Church of England, very cautious and conservative for the most part, and never seeming to be much in a hurry in the best of her multitude of good works—surely she did not hurry very much in giving us the Episcopate—has recently, in the interest of others, supplied an example, quite to the point in question, which we trust our General Convention will seriously consider.

Territorially, the new "Diocese of Athabasca," lying partly within the Arctic Circle, throws even our Texas and California into the shade, it being twenty times larger than England and Wales, and half as large as the whole United States, while to cross it in one direction involves a journey of 3,000 miles. Has the Church of England taken to sending Bishops to square miles? Not exactly that. She has respect, even in her colonial appointments, to souls, and to souls only; but she does not consider that a quarter of a million, or even the half of this number, are needed to justify the erection of a new Missionary Jurisdiction.

Athabasca has only a population of about 8,000, made up of Indians and Esquimaux, with a slight sprinkling of Europeans; and it is said that one tribe of the Indians is so rapidly dwindling in number from disease as to betoken its early extinction.

If the Church of England, after solemn deliberation, reaches the conclusion that those 8,000 souls require the services of a Bishop, why shall not the American Branch of the same Church, after similar deliberation, reach a similar conclusion, and say to some of the best men in the land: "Go to Dakota Territory, Washington Territory, the Indian Territory, or New Mexico—not to a population of 8,000 only, but to Jurisdictions containing *twice, three times, eight times, ten times* that number of souls"? And then, why shall we not continue the good work, and say to other good men: "Go to Arizona, Montana, Idaho—to Jurisdictions containing respectively more souls than Bishop Bompas will find in his new field"?

Whatever may be the range of the discussion which this subject is likely to evoke in the General Convention, we earnestly hope that no more will be heard about square miles, as not supplying in themselves such conditions as to justify the increase of our Missionary Episcopate to at least the extent indicated by Bishop Clarkson's Resolution. He was thinking of souls, and of souls only, when he framed, presented and argued that proposition; and of more souls, as they are situated, than the seven new Bishops, if ministering alone, could, with proper interest and fidelity, possibly care for. But Bishops must have Presbyters and Deacons to help them. Unquestionably, if they can be had; yet just how many, in a particular field, has not been determined. There was not one of either order in Utah, Montana and Idaho, when Dr. Tuttle was elected; and Bishop Bompas will find, in his great Diocese, only *three* Clergymen and one Church edifice.

But the Territories named in Bishop Clarkson's Resolution, are by no means the only portions of our country that would seem to have a most equitable claim upon the general Church, regarding an increase of our Missionary Episcopate and the support of it. To speak of Bishops Gregg and Kip as having the spiritual oversight of Texas and California, if such oversight means any ministration likely to be effective in the interest of even all the souls in each not reached by other Christian organizations, is simply to use the language of exaggeration, if not of caricature. Let California be divided into townships ten miles square, allowing



one week for the visitation of each, and it would take Bishop Kip *thirty-six* years to get once over his Diocese! and Bishop Gregg *fifty-two* years to do a similar service for Texas! If Bishops are among those who watch for souls, as they that must give account—and we suppose the responsibility in this awful business increases, as office in the Ministry of Reconciliation rises—then our traditions and our legislation would seem to be in stern and irrepressible conflict with the ability of the highest order of our Church, and with Divine arrangements for the evangelization of the world.

We should like, then, in the second place, to have the General Convention of 1874 begin, at least, the work of so modifying its legislation, as to render it constitutional and canonical for the Church to put in charge of a Missionary Bishop such portion of every Diocese in the land as cannot, under existing arrangements, have the full benefit of all the powers that God has connected with the Episcopal office. If, in giving this office to His Church, He meant only or chiefly administration, even then there is call for action in the direction indicated; while, if the cure of souls be therein as in no other office ecclesiastical, the call takes on such imperativeness and solemnity that a national, Christian Council may not wisely or safely refuse to hear and to heed it.

Having done thus much, the General Convention would not and could not adjourn, without such a united, earnest and loving appeal to the Church, for means to carry forward the increased, projected work, as could not fail to be effective from one ocean to the other.

The moral effect of a great, national Church Council, thus giving, under the gentle but mighty influences of the HOLY GHOST, its best thoughts and efforts to the practical side of Gospel requirements, would be grand and salutary to the last degree. The broad land over, prejudice would be disarmed and good-will secured.

That our General Convention for 1874 can do anything better than what we have here indicated, we do not believe, as, from our viewpoint, there is nothing better to be done.

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#### HORSES WANTED.

BISHOP SPAULDING writes us that two of the Missionaries in Colorado are in very urgent need of horses, to enable them to reach stations which are from thirty to forty miles apart, without so large an expenditure of

time and strength as is involved in making frequent journeys to them on foot. A good Christian lady in the South, who, we have reason to believe, has herself walked hundreds of miles within the past few years in the prosecution of Mission work, also writes us on the same subject, and in a very pleading way, in the interest of a Missionary there. Both the Bishop and the lady seem to think that it is only necessary for us to say in *THE SPIRIT OF MISSIONS* that the horses are wanted, and they will be forthcoming, or at least the money to purchase them with; and so we present the need, hoping that some good people who have the ability will see, for the sake of the work, and for the sake of our reputation in the line indicated, that it is speedily supplied. Four hundred dollars will purchase the three horses, the necessary equipment, and will make three faithful Missionaries very happy, and much more useful than they otherwise can be.

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#### TEXAS.


THE extracts from the last Address of Bishop Gregg to the Council of the Diocese of Texas, which we present to our readers elsewhere, are worthy of the best consideration that can be given them. Our views of the general matter he discusses with singular clearness and ability, are given under the head of *What will the General Convention do?* and need not be repeated here. Bishop Gregg comprehends the situation, and speaks like a wise and loving Chief Shepherd of the flock, bending under a burden of responsibility and work too heavy for any man to bear. He will be heard from again in the House of Bishops, and with such power, we trust, as will secure the kind and extent of relief he so much needs and the work so imperatively demands.

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### ACKNOWLEDGMENTS.

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

**All Money Orders should be drawn on Station D.**

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 1st to July 31st, 1874, inclusive.

ALABAMA.		ALBANY.	
<i>Mobile</i> —Christ, a member.....	2 00	<i>Cooperstown</i> —Christ.....	11 30
Trinity, M. C.....	1 80	<i>Little Falls</i> —Emmanuel, Miss B..	2 00
<i>Montgomery</i> —St. John's, M. C....	26 75	<i>Schenectady</i> —St. George's, M. C..	14 32
	30 55		



ACKNOWLEDGMENTS.

<i>Troy</i> —Holy Cross S. S., M. C.....	8	70	
St. Paul's, for Bp. Wilmer of La.....	25	00	
<i>Waterford</i> —Grace, M. C.....	3	00	64 32
CALIFORNIA.			
<i>Bridgeport</i> .....	10	00	
<i>San Francisco</i> —Advent, of which from M. C., \$40.35.....	90	35	
St. Luke's, M. C.....	3	50	
St. Peter's.....	3	00	106 85
CENTRAL NEW YORK.			
<i>Oscego</i> —Evangelist's, M. C.....	1	00	
<i>Sherburne</i> , Christ, M. C.....	15	10	
<i>Utica</i> —Grace, of which from M. C., \$2.50.....	76	70	
Trinity, M. C.....	41	80	
<i>Waterloo</i> —St. Paul's, M. C.....	21	54	
<i>Watertown</i> —Trinity, M. C.....	87	77	243 91
CENTRAL PENNSYLVANIA.			
<i>Columbia</i> —St. Paul's, M. C.....	17	00	
<i>Danville</i> —Christ, M. C.....	4	00	
<i>Lancaster</i> —St. James', M. C.....	18	10	
<i>Pottsville</i> —Trinity, M. C.....	39	27	
<i>South Bethlehem</i> —Nativity, M. C.	8	20	
<i>Tamaqua</i> —Calvary, M. C.....	6	54	93 11
CONNECTICUT.			
<i>Ansonia</i> —Christ, of which from M. C., \$4.20.....	30	70	
Bethel—St. Thomas'.....	35	00	
<i>Bridgeport</i> —H. L. M.....	25	00	
<i>Brookfield</i> —St. Paul's, of which from L. H. S., \$10.00.....	43	00	
<i>Danbury</i> —St. James'.....	21	00	
<i>East Haddam</i> —St. Stephen's, of which from M. C., \$4.53; from a member, \$5.....	39	53	
<i>East Plymouth</i> —St. Matthew's... 3	85		
<i>Fairfield</i> —St. Paul's.....	15	36	
<i>Glastonbury</i> —St. James', M. C.... 5	82		
<i>Gulford</i> —Christ, M. O.....	22	55	
<i>Hartford</i> —Est te Chester Adams, payment on Adams and Whiting note.....	250	00	
Interest on Smith and Kelly note.....	116	66	
<i>Harwinton</i> —Christ.....	3	20	
<i>New Haven</i> —Ascension, Woman's Miss'y Association, M. C.....	15	00	
St. Paul's, M. O.....	56	59	
St. Thomas' S. S., for Rev. E. C. Cowan.....	10	00	
Trinity, of which from M. C., \$80.15; from a member quarterly payment of stipend, \$50.....	130	15	
<i>Newtown</i> —Trinity, of which for Bp. Green, \$100; Bp. Tuttle, \$20; from H. L. M., for books for poor children in the West, \$15.....	190	15	
<i>North Haven</i> —St. John's S. S., for Bp. Spaulding.....	50	00	
<i>Norwich</i> —Christ, M. C.....	15	87	
<i>Plymouth</i> —St. Peter's, M. C.....	18	84	
<i>Waterbury</i> —St. John's, of which for Bp. Green, \$50; from M. C., \$2.....	52	00	
<i>Westport</i> —Christ, M. C.....	43	00	
<i>Windsor</i> —Grace, M. U.....	23	00	
<i>Stamford</i> —St. John's, of which for Bp. Tuttle, \$70.....	80	00	
"D. M., Jr.," for Bp. Spaulding.....	2	00	1298 27
DAKOTA.			
<i>Canton</i> —Trinity.....	2	60	2 60

DELAWARE.			
<i>Dover</i> —Christ, M. O.....	9	64	
<i>New Castle</i> —Immanuel.....	40	42	
<i>Wilmington</i> —St. John's, a com- municant, \$10; M. C., \$7 07.....	17	07	67 13
EASTON.			
<i>Easton</i> —St. Mary Anne's Parish, M. C.....	6	82	6 82
GEORGIA.			
<i>Cartersville</i> —Ascension.....	5	00	5 00
IDAHO.			
<i>Boise City</i> —St. Michael's.....	22	37	22 37
ILLINOIS.			
<i>Albion</i> —St. John's, of which from M. C., \$14.35; from S. S., \$1.20.....	15	55	
<i>Algonquin</i> —St. John's, M. O.....	2	80	
L. T.....	3	25	
<i>Cairo</i> —Redeemer, M. C.....	37	16	
<i>Chicago</i> —J. H. W.....	1	00	
<i>Galena</i> —Grace, M. C.....	17	46	
<i>Galesburg</i> —Grace, M. C.....	5	09	
<i>Peoria</i> —St. John's, M. O.....	44	25	
St. Paul's, M. C.....	15	00	
<i>Peotome</i> —Miscellaneous.....	5	00	
<i>Rock Island</i> —Trinity, M. C.....	10	00	
<i>Springfield</i> —St. Luke's Mission, M. C.....	3	25	
<i>St. Anne</i> —Oscar and Adedat Guil- lemont.....	2	00	
<i>Winfield</i> —E. S. D., M. C.....	41	25	202 97
INDIANA.			
<i>Fort Wayne</i> —Good Shepherd, M. C.....	1	50	
<i>Indianapolis</i> —St. Paul's Cate- dral, W. H. M.....	50	00	
<i>South Bend</i> —St. James'.....	4	51	
<i>Terre Haute</i> —St. Stephen's, M. O.	20	00	76 01
KANSAS.			
<i>Leavenworth</i> —St. Paul's, M. C....	23	05	23 05
KENTUCKY.			
<i>Louisville</i> —Christ, of which for Bp. Green, \$10; from M. C. \$41.18.....	61	18	
<i>Shelbyville</i> —St. James'.....	7	50	
<i>Versailles</i> —St. John's, of which from Miss F. W., for Bp. Spaulding, \$10.....	35	00	103 63
LONG ISLAND.			
<i>Brooklyn</i> —St. George's, M. C.....	5	00	
St. Luke's, add'l.....	103	00	
St. Peter's, of which from E. P., for Rev. E. C. Cowan, \$30; from Ch., for Rev. Dr. Oliver, \$30.....	60	00	
(E. D.)—Christ, M. O.....	5	95	
<i>Heights</i> —Grace, of which from M. C., \$4.08; quarterly payment of stipend, \$49.50.....	53	58	
Mrs. K—, M. C.....	25	00	
<i>Flushing</i> —St. George's, M. O....	19	71	
<i>Hempstead</i> —St. George's.....	31	50	
<i>Jamaica</i> —Grace, M. C.....	3	95	
<i>Little Neck</i> —Zion, of which for Bp. Clarkson, Sioux Falls, Dakota, \$87.61; from S. S., for Bp. Tuttle, \$22.04	129	11	
<i>Newtown</i> —St. James', M. O.....	3	00	
<i>Richmond Hill</i> —Resurrection, for Belton, Texas.....	5	45	445 25

ACKNOWLEDGMENTS.

MAINE.			
Brunswick—St. Paul's.....	12 50		
Kennebec—St. John's.....	7 00	19 50	
MARYLAND.			
Annapolis—St. Anne's, one half J. B. H. pledge.....	50 00		
Baltimore—Grace, M. C.....	48 35		
St. Andrews.....	9 34		
Bel Air—Emmanuel.....	4 91		
Bladensburg—St. Luke's, M. C.....	8 58		
Chestertown—A friend, for Bp. Whitaker.....	10 00		
Cumberland—Emmanuel.....	49 00		
Friendship—St. Mark's Chapel.....	2 53		
Herring Creek—St. James', of which from M. C., \$12.....	56 00		
Huntingdon—St. John's, of which from M. C., \$26.75.....	46 06		
Prince Georges Co.—St. Barnabas', M. C.....	7 00		
Rock Creek—St. Paul's, of which from M. C., \$60; for Bible and Prayer Book Society, \$26.....	136 00		
Rock Spring—Christ.....	4 84	432 61	
MASSACHUSETTS.			
Boston—St. Mark's, M. C.....	3 50		
Cambridge—Christ, M. C.....	5 00		
Dedham—St. Paul's, of which from M. C., \$26; quarterly payment of stipend, \$100.....	126 00		
Dorchester—St. Mary's, M. C.....	22 63		
Haverhill—Trinity, M. C.....	18 25		
Holyoke—St. Paul's.....	18 00		
Lowell—St. Ann's, M. C.....	40 00		
C. S. H., for Rev. E. C. Cowan.....	2 00		
Newton—Grace, M. C.....	9 04		
Quincy—Christ, M. C.....	41 15		
Springfield—Christ.....	143 05		
West Springfield—Good Shepherd.....	23 43	457 05	
MICHIGAN.			
Ann Arbor—St. Andrew's Woman's Missionary Association, M. C.....	14 37		
Battle Creek—St. Thomas', M. C.....	14 84		
Hastings—Emmanuel.....	4 72		
Owosso—Christ, M. C.....	4 52	38 45	
MINNESOTA.			
Shakopee—St. Peter's.....	5 50		
Springvale—M. C.....	2 67	8 17	
MISSISSIPPI.			
Canton—Grace, M. C.....	2 30		
Lexington—St. Paul's.....	3 36		
Vicksburg—Christ, M. C.....	13 50	19 16	
MISSOURI.			
Lexington—Christ, M. C.....	1 05		
Mexico—St. Paul's.....	1 18		
Miami—Lizzie Facklers, M. C.....	2 67		
Moberly—Christ.....	1 00		
St. Louis—Holy Communion, M. C. Trinity, M. C.....	5 00	34 00	44 90
NEBRASKA.			
Charksville—St. Paul's, M. C.....	5 08		
Lone Tree—St. Stephen's Mission.....	5 99		
Omaha—Trinity, of which from M. C., \$19.26.....	19 51		
Silver Creek—St. Stephen's, M. C.....	8 74	39 32	
NEW JERSEY.			
Bergen—St. Paul's, M. C.....	5 00		
Burlington—Holy Child Jesus, part payment of scholarship in Bp. Tuttle's school.....	5 00		
Edgewater—Mediator.....	5 20		
Freehold—L. S. V., of which for Bp. Whipple's Hospital, \$5.....	30 00		
Jersey City—St. John's Free Ch., M. C.....	5 00		
Madison—Grace.....	85 00		
Morristown—Redeemer, for Louisiana sufferers, care Bp. Wilmer.....	10 00		
Redeemer, of which for Bp. Morris, \$25; from M. C., 0.87.....	25 87		
Mt. Holly—St. Andrew's.....	45 00		
New Brunswick—St. John Evangelist, M. C.....	25 95		
Orange—St. Mark's S. S., M. C.....	51 92		
Princeton—Trinity, M. C.....	24 57		
Summit—Calvary, M. C.....	6 25		
Vineland—Trinity, M. C.....	5 91	330 67	
NEW YORK.			
Addison—Redeemer, M. C.....	2 00		
Bedford—St. Matthew's, M. C.....	3 65		
East Chester—St. Paul's.....	28 89		
Edgewater—St. Paul's, M. C.....	2 58		
Fishkill—Trinity, M. C.....	7 50		
Fordham—St. James', of which for Bp. Clarkson, \$10.....	96 24		
Glenham—Free Ch. of Saint John Baptist, M. C.....	2 75		
Harlem—Holy Trinity.....	2 00		
St. Andrew's.....	4 00		
New York—Calvary, M. C.....	12 09		
Grace, of which from Miss C. L. W., for special purposes, \$100; from M. C., in memorial Josephine Hart, \$6; Miscel., M. C., \$9.03.....	115 03		
Heavenly Rest, M. C.....	4 36		
Holy Communion.....	3 20		
St. Augustine's Chapel, of which from M. C., \$20.36.....	30 36		
St. Luke's, M. C.....	55		
St. Mark's, add'l.....	100 00		
St. Peter's, M. C.....	3 28		
St. Thomas', M. C.....	15 00		
Transfiguration, of which from M. C., \$2.50; quarterly payment of stipends, \$325.....	327 50		
Trinity, C. I., \$3; from M. C., \$2.52.....	5 52		
Trinity Chapel.....	9 25		
Sheltering Arms, M. C., of which from Wolfe Boys, \$3.05; Cooper Boys, \$0.48; Ladies' Association Cottage, \$1.45.....	4 93		
C. H. W., quarterly payment of stipend.....	100 00		
Mrs. McN., quarterly payment of stipend.....	25 00		
F. L. G., M. C.....	5 20		
Misses, Wilkes.....	25 00		
J. K. G.....	25 00		
M. J. C.....	5 00		
Pleasant Valley—St. Paul's, M. C.....	2 00		
Poughkeepsie—St. Paul's.....	17 90		
Stapleton—Mrs. H. D. C.....	10 00		
Tarrytown—Christ, M. C.....	18 27		
White Plains—Grace.....	103 10	1117 20	
NORTH CAROLINA.			
Asheville—Trinity, M. C.....	15 43		
Edenton—From "M. C.," held by Woman's Auxilliary of St. Paul's.....	12 72		
Gwyn's Chapel—M. C.....	3 03		
Leakesville—Epiphany, M. C.....	6 78		
Morgantown—(Mrs. T. T. Kirkland), M. C.....	2 00		



ACKNOWLEDGMENTS.

Raleigh—St. Mary's School, M. C.	0 50	
Salisbury—St. Luke's, M. C.	10 45	
Washington Co.—St. David's	1 04	
Wilkesboro—St. Paul's, M. C.	2 07	
Wilson—St. Timothy's, M. C.	9 15	63 17

OHIO.

East Plymouth—St. Matthew's, M. C.	4 01	
Jefferson—Trinity, M. C.	4 13	
Madaketown—Ascension, M. C.	0 75	
Piqua—St. James S.S.	8 00	16 89

OREGON.

Oregon City—St. Paul's S. S., M. C.	23 30	23 30
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PENNSYLVANIA.

Holmesburgh—Emmanuel, M. C.	33 63	
Philadelphia—Advent, of which for Bishop Green, \$50... Quarterly interest on the gift of the Rev. James Saul.	101 75	210 00
Bridesburg, St. Stephen's, M. C.	1 20	
Germantown, St. Peter's, of which for Rev. E. C. Cowan, \$20.	94 26	
Lower Dublin, All Saints,	47 45	
Tacony—Holy Innocents, M. C.	4 22	
West Philadelphia—M. C.	34 00	526 54

RHODE ISLAND.

Providence—All Saints' Memorial M. C.	25 00	
Grace, M. C., S. S.	56 40	
St. Gabriel's.	3 35	
Woonsocket—St. James', M. C.	13 40	98 15

SOUTH CAROLINA.

Abbeville—Trinity	10 00	
Orangeburg—Redeemer, M. C.	2 17	
Spartanburgh—Advent	6 90	
Summerville—St. Paul's, M. C.	3 55	22 62

TENNESSEE.

Brownsville—Zion, M. C.	8 00	
Winchester—Trinity	2 05	10 05

TEXAS.

Belton	1 00	
Galveston—Trinity, M. C.	6 70	
Paris—Holy Cross	3 70	11 40

UTAH.

Logan City—St. John's	5 25	
Ogden City—Good Shepherd, M. C.	14 00	
Salt Lake City—St. Mark's, M. C.	10 00	29 25

VERMONT.

Bellows Falls—Immanuel	23 40	
Montpelier—Christ Church, M. C., for Bishop Tuttle	17 35	40 75

VIRGINIA.

Norfolk—Christ—L. E.	2 00	
Northampton County—Hunger's Parish, M. C.	19 81	
Warsaw—St. John's, M. C.	12 53	34 34

WESTERN NEW YORK.

Albion—P. A. F.	4 00	
Bath—St. Thomas, M. C.	33 50	
Buffalo—St. Paul's Cathedral, Clyde—Mr. Mellen's S. S.	1 82	
M. C.	47 53	
Geneva—St. Peter's, M. C.	25 22	
Trinity, M. C.	38 47	
M. W. S., for Bp. Green	10 00	
Hunt's Hollow—St. Marks', a member, of which for Bp. Niles, \$1.	2 00	162 54

WISCONSIN.

Madison—Grace, for Bishop Spaul- ding.	27 93	27 93
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MISCELLANEOUS.

Interest on Investments	157 50	
Sale of Bond	1072 50	
Europe—A Friend, for Seamen's Mission	5 00	
Sale of Old Paper	5 00	1240 00

YOUNG CHRISTIAN SOLDIER.

Receipts for the month	861 41	861 41
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MITE CHEST.

Receipts for the month not credited to parishes	465 94	465 94
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Received for General Purposes	\$8,071 82
"    "    Special Purposes	861 38
Receipts for the Month	8,933 20
Amount previously acknowledged	115,838 85
Total Receipts since Oct. 1, 1873	\$124,772 05

RECAPITULATION OF SPECIAL RECEIPTS.

Bp. Clarkson	\$97 61	Rev. E. C. Cowan	62 00
Bp. Green	220 00	Rev. Dr. Oliver	30 00
Bp. Morris	25 00	Bible and Prayer Book Society	26 00
Bp. Niles	1 00	Books for Poor Children in the West	15 00
Bp. Spaulding	89 93	Belton, Texas	5 45
Bp. Tuttle	134 39	Seamen's Mission	5 00
Bp. Whipple	5 00	Special Purpose	100 00
Bp. Whitaker	10 00		
Bp. Wilmer	35 00		
			\$861 32

# INDIAN COMMISSION.

## Missionaries and Teachers in the Indian Field:

### NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

*Standing Committee*—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. address, Santee Agency, Nebraska.  
Rev. Samuel D. Hinman, Presbyter in charge.

#### *Church of Our Merciful Saviour.*

Rev. Samuel D. Hinman.  
John B. Wapaha (Native), Catechist.  
Sam'l. Manikya, " "  
Samuel Stone, " "  
Duncan Graham, " "  
Mrs. S. D. Hinman.  
Emily J. West.

#### *St. Mary's School.*

Clara M. Kerbach, House Mother.  
Sister Mary Graves, Teacher.

#### *Bazille River Chapel.*

Rev. Dan'l. W. Hemans (Native), Presbyter.

#### *Wapashaw Chapel.*

Tho's. Nomah'di (Native), Catechist.

YANKTON MISSION—P. O. Address, Yankton Agency, Dakota.  
Rev. Joseph W. Cook, Presbyter in charge.

#### *Church of the Holy Fellowship.*

Rev. Joseph W. Cook.  
David Tatiyopa (Native), Catechist.  
Edward Ookiye, " "

#### *St. Paul's School. (Boys.)*

The Bishop, Principal.  
Rev. H. St. G. Young, Head Master.  
Rev. Luke C. Walker (Native Deacon),  
Teacher.  
Walter S. Hall, Teacher.  
Mrs. M. E. Duigan, House Mother.  
Amella Ives, Assistant.

#### *Emmanuel Hall. (Girls.)*

S. M. Robbins, House Mother.  
S. Fannie Campbell, Assistant.  
Anna M. Baker, Teacher.

#### *White Swan.*

Rev. Wm. J. Cleveland, Presbyter.  
Mrs. W. J. Cleveland.  
Matthew Leeds (Native), Catechist.

#### *Choteau Creek.*

Louisa R. Buchanan.  
Baptiste Defon (Native), Catechist.

#### *Botin's.*

Salos P. Walker (Native), Catechist.

YANKTONNAIS MISSION—P. O. address, Crow Creek Agency, Dakota.  
Rev. H. Burt, Deacon.

#### *Upper Camp.*

Sister Anna Prichard.

#### *Girls' School.*

Sister Olive M. Roberts.  
Sister Sophie Pendleton.

#### *Lower Camp.*

Edward Ashley, Teacher.  
George Quinn (Native), Catechist.

LOWER BRULE MISSION—P. O. address, Crow Creek Agency, Dakota.

CHEYENNE AGENCY MISSION—P. O. address, Cheyenne Agency, Dakota.  
Rev. Henry Swift, Deacon.

#### *Boys' School.*

Mary J. Leigh.  
Miss M. A. Hays.

### WISCONSIN MISSION.

Under the charge of Bishop HARE.  
Oneida Agency—P. O. address, Oneida, Browne Co., Wis.  
Rev. E. A. Goodnough, Presbyter.

### MINNESOTA MISSION.

Under Bishop WHIPPLE.

*White Earth Reservation*—  
Rev. J. J. Enmegahbowh (Native), Presbyter.  
Rev. J. A. Gilfillan, Presbyter.  
Samuel Madison (Native), Catechist.  
Charles Wright, " "  
Peter Parker, " "  
Gaas Johnson, " "  
Mrs. M. L. Selby, in charge of Hospital.  
Mrs. Laura Crafton, " "

*At Mendota*—  
George St. Clair (Native), Catechist.

### Form of a Bequest to the Indian Commission.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States -----  
for the use of the Indian Commission of said Society.*



## GROWTH.

WE desire to call special attention to the List of Missionaries, Teachers, etc., which our readers will find on the preceding page. A very suggestive theme, and one full of encouragement, is contained in that simple array of the *personnel* and the appliances connected with our Missions among the Red men. That List represents the present *working force* in the Indian field. How small that force was, three years ago, some of our friends doubtless can remember. The very List, therefore, furnishes at a glance, more strikingly than words could do, evidence of the remarkable growth which God is vouchsafing to this branch of Missionary enterprise.

By itself, that series of names—of Bishop, Clergy (White and Indian), Catechists and Teachers (mostly Native), ministering women, Schools and Stations—is significant of manifold and merciful activities, and that too among a Race whose condition, a few short years ago, seemed a touching illustration, in a religious aspect, of the plaintive words of the Psalmist: "I had no place to flee unto, and no man cared for my soul."

But this List, to which we are calling attention, may be made to illustrate in a still more impressive way the rapid development of our Church's Mission among the Indians. Let any one turn to the corresponding List in the September number of this Magazine for 1873, and compare it with the one presented on the preceding page. The difference in favor of the latter is seen at once in the large increase of workers, male and female, now engaged in this labor of love, and in the educational appliances now in operation for the training of Indian youth in "the nurture and admonition of the LORD."

In view of such indications of progress in this department of Missions during a single year, "What hath God wrought!" must surely be the feeling in the hearts of grateful disciples who, loving the MASTER's work in whatever quarter it may be going on, love specially to trace the evidences of His blessing upon that work when prosecuted among the poor and despised ones of His earthly children.

And yet, indicative of cheering growth as is this List before us, it fails to exhibit a full supply for the present wants and opportunities of this portion of the LORD's Vineyard; it fails to represent the desire and readiness of the Missionary Bishop of Niobrara to meet those wants and opportunities. It is not of prospective openings for Christian work, to

which we now refer: the opportunities already exist, and are very inviting, not to say urgent, in their claims upon our consideration. Work for CHRIST among Indians tribes is hindered, not so much because of a lack of laborers, as because of a lack of means to support those laborers if sent forth into this field of loving, self-denying toil.

Fidelity to the solemn interests entrusted to our care constrains us, just here, to ask one or two questions—and we make our appeal not so much to the consciences as to the hearts of our readers. Shall the Church's Missions among various Indian tribes (Missions already so largely blessed) be sustained? Shall Bishop Hare's noble work among the Dakotas be not only upheld on its present basis, but enlarged and strengthened? Shall such interest in this merciful work as, under God's blessing, has brought it to its already large proportions, be continued, and, more than this, be increased so as to meet the growing demands which the development of these Missions will naturally create? Having, after such sad delay, put her hand to the plough in this long-neglected Indian field, and witnessed, after so brief an interval, such marvellous fruits of her labors, shall the Church now turn back from the multitudes of other souls among this Race, who are ready and waiting to hear from our lips the glad message of the Gospel? We cannot entertain for a moment such a thought. And yet, we must say, in all frankness, that offerings from God's people must be prompt and liberal, if this work is to be sustained at even the stage of development to which it has already attained.

And what, in brief, is this work?

In the words of him who has been longest connected with this department of Mission service, it is "to turn men from barbarism to civilized life, from heathenism to the worship of God, from a congregation of evil doers to a congregation of sincere and thankful disciples of JESUS."

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### MISSION HORSES FOR NIOBRARA.

At the risk of seeming to violate official confidence, we take the liberty to quote here a brief passage from a recent letter of Bishop Hare. The motive which prompts us to assume the risk in this instance, is twofold: 1st, a desire that the Missionary Bishop of Niobrara may be promptly relieved from a burden which (as it is undertaken for so necessary an appliance in the prosecution of work in his broad field) he ought



not to be asked or expected to carry; and 2d, a clear conviction that, as soon as the fact referred to shall become known, funds will be cheerfully furnished by friends, and thus the good Bishop will speedily be made to feel that this "Missionary team" is now his own in a *dearer* sense than before.

The passage in the Bishop's letter is as follows:

"I have found that the work of an Institution like St. Paul's, and all the travelling requisite to reach and work (week-days and Sundays) Stations on this Reservation, stretched over thirty miles, cannot be done without the Mission owning a pair of horses. I have bought a pair and harness, at a cost of \$350. I hope some one will be prompted to give a special for them. Until then, I will be responsible for them, provided you will let me have a little credit."

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#### PERILS BY LAND.

OUR Missionary at the Cheyenne Agency (the remotest point on the Upper Missouri at which the Church's work among the Indians has thus far been established), in referring to the recent Visitation which the Bishop of Niobrara had been making at his station, speaks of one or two of the minor discomforts encountered during a little trip in that neighborhood.

"The Bishop has just left us, from whom we had a very pleasant visit.

"We made a trip to MacKenzie's Point, where *No Heart* and *The Charger* are living. We had to go about twenty-five miles, crossing the Cheyenne midway. The river was well up, and the water poured over the top of the wagon box. We found no Indians at MacKenzie's Point, all being down near our place organizing a Sun dance.

"We camped for the night, braving the mosquitoes. In the morning, we found our horses so lame that there seemed a poor prospect of our returning, and rain set in which promised to be severe. There were no houses, no living beings, for twenty miles. It was rather forlorn. However, by careful driving, we finally managed to get home towards noon, wet, muddy and hungry.

"The Bishop leaves behind him here many friends who regret that he could not have staid longer."

## PLEASANT INCIDENTS AT WHITE EARTH.

WE cannot but think that our readers will be deeply interested in the following extracts which we make from a letter written by the Rev. Mr. Gilfillan for a Western journal. The letter is mainly occupied with an account of two incidents, of recent occurrence, at the White Earth Reservation, where Mr. G. and the Rev. J. J. Enmegahbowh are so earnestly laboring among the Chippewas. The first of the two incidents is the reception given by these Indians to their new Agent on his arrival at the Reservation. The second incident is the celebration by them of our National Anniversary.

As our space is limited, we must content ourselves with extracts from this interesting letter. But, in making these, we cannot refrain from quoting (for the encouragement which it will give to the friends of Indian Missions) the preliminary portion of Mr. G's communication.

WHITE EARTH, MINNESOTA, July 8, 1874.

A wonderful experiment is now being tried within the borders of this State, and it is proper that your readers should not be in ignorance of it. That experiment has just entered on a fresh era by the coming of a new Chief to take it in charge, and therefore now is a good time to speak of it.

It is nothing less than to see what can be done by proper treatment to make good men, industrious citizens, and earnest Christians, out of the wild, roaming Indians, who but a very few years ago owned the northern half of this fair State. What these Indians were a few years ago, it is needless to inform you—poor, drunken, degraded savages, hanging round the outskirts of civilization; begging, perhaps stealing; made what they were by contact with the scum of our own race, which, like the foam, rides on the crest of the first wave of civilization. The railroad builders, the lumbermen, and the soldiers together, had demoralized and degraded them about as effectually as could be done. Fallen far from even the standard of their heathen forefathers; manliness and self-respect all gone—this was the material to be wrought upon. Rather unpromising material, you will say.

A few years ago some hundreds of these people were collected here on White Earth Reservation. What they were then, you have heard; what they are likely to become, you may judge from what I am going to tell you. Had you been here, about the 18th of June, you would have seen all the Indians on the tip-toe of expectation. Day after day, they would assemble, clad in their best, looking for some one to arrive. The one question among them was when will our new Father arrive, "Our



Father,"—*Kosinan*—is the name by which they call their Agent, and the Agent in question was Major Lewis Stowe. If it is always gratifying to a man to enter on his work with the cordial support of those over whom he is to rule; if it is also an auspice of success; then Major Stowe has indeed reason to be pleased with the warmth of his reception among his Chippewa children. Never did an Agent enter on his work with more hearty good wishes of those under him than Major Stowe. It was indeed a great day in White Earth. There is a military company here, composed exclusively of Indian young men, well-armed and uniformed. Well, this military company turned out with full ranks to receive and welcome Major Stowe on the 25th. To see how well those dusky fellows marched, and with how much precision they went through the manual of arms; above all, to see a company composed exclusively of Indian soldiers, was at once a novel and pleasing sight.

All the Chief's head men and warriors, numbering perhaps several hundred, filled the large school-room, formally to meet and welcome the new Chief. Dr. Daniels, U. S. Indian Inspector, had by this time arrived and was present. There were representatives of all the different bands of Chippewas present—Red Lake Chippewas, Leech Lake, Mille Lac, etc. The Indians were mostly dressed in citizens' clothes, clean and respectable looking, and no body of men could conduct themselves in a more becoming manner than did they. They sat quietly and orderly in their seats. A native full-blooded Indian Clergyman opened the meeting with prayer in their own language. Although there were different parties among them, with widely differing and conflicting views, yet no personal or acrimonious word escaped them. Take it all in all, the remark was strictly true which Dr. Daniels, the U. S. Indian Inspector made, that "you could not get the same number of white men together anywhere in town-meeting who would behave themselves as well as those Indians did." Dr. Daniels congratulated them on the great progress they had made, exceeding anything he had seen elsewhere among the Chippewas. He drew a wonderful contrast between the wretched condition of the Leech Lake Indians and the prosperous condition of those at White Earth.

Many of the Indians' speeches were very eloquent. Even when translated, they produced a wonderful effect upon the white hearers: sometimes provoking a smile by their humor, and again almost melting them by their pathos.

Major Stowe replied to their welcome in a manner that pleased them all. He has the rare faculty of saying what he wants to say in the fewest and fittest words; and, above all, he knows when to stop when he has done. Every word counts. As it is so brief I can give his speech on this occasion almost entire. It was as follows:

"On the recommendation of Bishop Whipple I have been appointed



your Agent. With the limited means I have to do with, I shall do all I can for this people. But you must remember that all people prosper in proportion as they help themselves, and rely upon Divine assistance. And history shows that all nations prosper just in proportion as they embrace Christianity."

Such was the inauguration of a new *regime* in this experiment of Indian civilization; such the beginning of a great stride forward of this lately down-trodden but now rapidly rising people.

AMONG THE CHIPPEWA INDIANS AT WHITE EARTH ON THE 4TH OF JULY.

On the 4th of July, our citizens all over the land were stirring up their patriotic feelings under the shadow of the old flag. It is pleasing to know that the red man, the real American, native to the soil, felt no less deeply than they, and joined heartily in the celebration of the day. It is surely a great step gained when the red man becomes attached to his country, to his Government, to the flag, and feels the pure flame of patriotism burning in his breast.

Imagine yourself transported on that day to White Earth, this is what you would have seen. On a high round hill, commanding a view of many lakes, and of a rich country, reclined or lay upon the ground, under the shadow of a grove of oaks, five or six hundred persons, men, women and children, but mostly men. They are well dressed, many of them in black broadcloth suits, with clean white shirts and collars. At a little distance one would imagine them an assemblage of ordinary citizens, but a nearer glance discloses the bronzed faces, the long straight hair, the dark flashing black eyes of America's primal race. In the background is the Church of St. Columba, in which they nearly all worship, thus showing a happy union on this auspicious day between religion and patriotism. Drawn up facing the church door stands Captain John Beaulieu's company; every one, like himself, of Indian race, in whole or in part; members of the Reservation. Over their heads waves in the July breeze the flag of our country. Many of the dusky warriors beneath that flag had often breasted the storm of battle in its defence; now they peacefully rejoice in its protecting shade. It is the central object of the whole scene; it seems, as it waves to and fro in the wind, to be trying to embrace within its ample folds its red children underneath; children that now rejoice in its benign shade with a fondness equalling our own.

There is a long table spread, and on it the materials for an ample feast. And now all is hushed for a moment, while the Indian Clergyman, Rev. J. J. Enmegahbowh, Rector of the Church, invokes the Divine blessing on the food of which they are about to partake. Then the waiters carry round large baskets filled with substantial sandwiches of bread and beef, and distribute them to the multitude reclining on the ground. The three barrels of flour made into bread disappear rapidly, but every one has enough.



Hunger being thus satisfied, all are prepared for the intellectual part of the entertainment. A melodeon is brought out from the Church, and young ladies, members of the Reservation, sing with enthusiasm and with taste, those songs that make the blood tingle in the veins on such a day and amid such a scene, "My Country, 'tis of Thee," "The Star Spangled Banner," etc. Major Stowe then ascends the steps of the church, and looking round upon the swarming hundreds of his children, addresses them, through an interpreter, briefly, but as his manner is, to the point. Then follow various other speeches, some in Chippewa, some in English, all warm with patriotism and radiant with hope of the future. Paul Beaulieu, eloquent in three languages, addresses the assemblage in their own tongue. He is followed in English by a Chippewa. Wabonaquot, head chief of all the Chippewas at White Earth, made a splendid speech. He is the most eloquent man in the nation, and would be considered an orator in any country. He has the impassioned manner of the true orator and of his race. He never pauses for a word, but like a whirlwind is borne along on the torrent of his eloquence. After the speeches were over and the meeting ready to disperse, Capt. Beaulieu drew up his company, went through the manual of arms and fired several volleys, while the fifes played and the drums beat.

Such was the 4th at White Earth among the Indians, a sight to make the patriot's heart glad, to see the red man of the forest gladly reposing under the shadow of the old flag. It is safe to say that no assemblage of white persons who met on that day in this broad land of ours was so well conducted. Not an angry word, not a blow, no disorder, no grabbing for the food, not even a glass of beer drank that day. What other celebration can say so much?

One word in closing as to another incident. The Monday following, Major Stowe, by the request of the chiefs, went to the house of the head chief to hold a council with them about some matters. All the chiefs and head men were present. After the Council, the Major invited them all to an adjacent potato field, took out a new cultivator which he had just had made, from the wagon in which he had driven up; hitched a horse to it, took hold of the handles himself, and with one leading the horse, started off. The way he made the weeds fly with that cultivator before the eyes of the astonished Chippewas was exceedingly amusing. At another end of the same field was an old squaw working with a hoe, "the Chippewa patent cultivator," as Paul Beaulieu facetiously calls it, and the style in which Major Stowe did in a few minutes the work of hours or days, rather astonished the Indians. He told them he was going to have made immediately for each Chief, for the use of his band, one such cultivator, and next year he would have one for each family. He had been Agent but five days, and there he was working with his own hands, showing the assembled Chiefs how to use a cultivator. To them, who were



brought up to consider labor a disgrace, the effect of this example of their Agent may be imagined. We read that when Demosthenes harangued the Athenians, his words with a more than mortal emotion thrilled their breasts, so that they rushed from the *Agora* crying out: "Let us march against Philip; let us fight for our liberties; let us conquer or die!" So those Indian Chiefs, when that voiceless harangue of their Agent was ended, scattered in all directions towards their homes, their set countenances seeming to say, "Let us make war on the weeds; let us be industrious farmers; let us be men!"

Major Stowe, in the five days he has been here, has set these Indians all aglow with enthusiasm, to break more ground now, and to have big farms next year. He has offered to pay them Four Dollars an acre for all they will break, and the Indian young men can hardly sleep nights for eagerness to be at it. As the Major told them, they are living on a gold mine, richer than California, the fertile soil beneath their feet, and next year he thinks those lately savage, roving Indians, will be sending wheat over the lakes to feed our Eastern brethren.

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### THE ONEIDA MISSION, WISCONSIN.

#### EXTRACTS FROM THE REV. MR. GOODNOUGH'S LETTERS.

THE work of the Mission goes on as usual, without any very striking success or failures. As far as I am capable of judging, decided though slow progress is continually being made.

The steady determination of these Indians to do all they can towards building the new church, notwithstanding the little aid thus far extended to them by their white brethren, indicates a great advance since the time when they thought they could do nothing for themselves.

There are some designing half-breeds and others amongst them, who try to mislead them in hopes of gain; but thus far the only hurt they have done is the very grave one of keeping their minds unsettled. But with the steady and gentle training of the Church and Prayer Book, and, above all, the enlightening grace of the HOLY SPIRIT, they have improved wonderfully, and they will continue to improve still more wonderfully in time to come.

An Indian cannot be civilized on any patent plan: he cannot be set agoing in Christian ways, and continue to run on in the heavenly race without further help. Without constant care, he will get out of repair just as easily as a white man.



## ST. PAUL'S SCHOOL, YANKTON AGENCY.

. . . The boys are doing well, better (if possible) than before, and are to me every day a marvel of surprise and delight. They are at this moment quietly in bed. I had just opened their door to look in upon them, thinking they were sleeping. Twenty-six black heads, and double that number of black eyes, were raised to see who was there, but soon settled down again, with some chatter about *Tonka* (Teacher). I bade them all "Good-night," to which they all responded, and, to my surprise, some of them added, "Pleasant dreams!" broken by their sweet Indian accent.

The full moon is shining in upon them. May to-morrow's sun find them all as happy as they seem to-night!

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 ANNIVERSARY AT WHITE EARTH.

FROM A LETTER FROM THE REV. J. J. ENMEGAHBOWH.

Six years ago, on the fourteenth day of June, we reached this Reservation. We arrived here, poor, naked heathen, "having no hope, and without God in the world." During the six years I have baptized three hundred and fifty-nine, and received nearly two hundred to the Holy Communion.

The fourteenth of June came this year on Sunday, and so we put off our Anniversary to the Wednesday following. The Palefaces and the Agent gave liberally towards purchasing provision for our great Picnic under the shade of the beautiful groves. There must have been over seven hundred people present on our celebration-day. All the Palefaces joined us on our great day of rejoicing.

Early on Wednesday the church-bell began to ring. Very soon the church was full, and very many were not able to come in for want of room.

Previous to our Anniversary, my wife had prepared a set of ancient Indian costumes for a man and woman, such as were worn before the Palefaces came among our people. Another set was prepared by her for a man and woman, such as were worn during the period of the *Devil spit*, or the fire-water: these were ragged in the extreme. A third set which she prepared, I will call the civilized costumes.

After our interesting Service in the church was over, all the people went to the beautiful grove and took their seats. Soon they called out my poor name, wishing me to make the first speech. I came forward. In my humble address I gave them a hasty review of the history of our poor people during three different periods. In the first place, I spoke of

the history of our people—their worship, faith and condition—before the Palefaces came in contact with them. How innocent they were, and how clean they were dressed! I then brought forward on the platform the man and woman arrayed in the costume of this period. This was received with loud applause and the clapping of hands by the Palefaces. I then went on to give them the *sad* history and condition of the Indians under the age of the *Devil spit*, and, toward the close of my remarks on this point, I brought two more on the platform in ragged costume, to show the effect of this mode of life upon them. Again there was applause and clapping of hand by the ladies and gentlemen of the Palefaces. I then turned their attention to the introduction of Christianity among these people, and spoke of the effect of it upon those who receive the Gospel. At the close of my remarks on this point, I brought forward on the platform two more, a man and his wife, dressed in their nice and clean civilized costumes. A still louder shouting and clapping of hands was made by the Palefaces and my people.

The effect upon the heathen portion of my people who were present was most salutary and will prove, I hope, of much good.

A short recess was then taken. The tables had been bountifully spread. I ask a blessing, and we then partook of our lunch. Then came several speeches. On the whole, it was a most interesting occasion to your poor Missionary, and in fact to all the people, the flags meanwhile waving over our heads.

This observance is to be continued from year to year. Our children may ask their fathers in time to come, "What is the meaning of this? What is this celebration? What is this great rejoicing?" Ah, that the fathers may tell their children, on that day, of God's gracious dealings towards them, of their great deliverance from the bondage of sin and misery, of passing over the river of destruction, of sin and fire-water! We have as it were erected twelve stones for our children, as a sign of God's dealings with us, and that our children in future ages may from year to year commemorate that great day.

Six years ago, I came here almost naked. Six years ago, I and my children ate acorns to satisfy our hunger. Six years ago, my people were all heathens; as I said before, "having no hope, and without God in the world." But now—surely "God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness, is accepted with Him."

My dear friends, can I tell, can I fully describe my joy and consolation at seeing this great change amongst my people? Oh, no: the joy is in my heart; it is there; but tongue cannot express it.



## ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of July, 1874.

ALBANY.				NEW JERSEY.		
<i>Troy</i> —Christ Church.....	5 00	5 00	<i>Belleville</i> —Christ Ch. S.S., balance			
			St. Paul's Scholarship..	6 37	6 37	
CENTRAL NEW YORK.				NEW YORK.		
<i>Watertown</i> —Trinity S. S., quarterly for Scholarship...	15 00	15 00	<i>New York</i> —Trinity Parish, quarterly for Bishop's Salary	250 00		
CONNECTICUT.				St. James.....	89 90	
Through the Fairfield County Indian Aid Association—			Schools of the Ch. of the Nativity, for White Earth, \$10; Bp. Hare's School, \$10.....	20 00		
<i>Westport</i> —Holy Trinity, \$23; Christ Church, \$7;			Trinity Church.....	24 95		
<i>Bridgeport</i> —St. John's, \$5; Christ Church, \$10.	45 00		St. John's Chapel.....	7 77		
<i>Hartford</i> —Christ Church, a member.....	10 00		Miss Mary Jones, for Yankton Hospital.....	5 00		
<i>Stamford</i> —St. John's, for Stamford Scholarship at Cheyenne School, \$60; General Fund, \$13.93.....	73 93	128 93	Mrs. Mary A. Eastman, third quarterly payment for White Earth.....	125 00	522 62	
DELAWARE.				OHIO.		
<i>Newcastle</i> —Immanuel Church....	16 31	16 31	<i>Painesville</i> —Episcopal Missionary Society Lake Erie Seminary.....	9 75	9 75	
GEORGIA.				PENNSYLVANIA.		
<i>Marietta</i> —"V".....	5 00	5 00	<i>Philadelphia</i> —Church of the Advent.....	84 00		
LONG ISLAND.				Christ Church Chapel, through Indians' Hope.	2 50	
<i>Astoria</i> —St. George's.....	50 00		<i>Oxford Ch.</i> —Trinity Chapel, S. S., Crescentville, \$28.16; Miss B.'s Bible class, \$5.17.....	33 33	119 83	
<i>Brooklyn</i> —Grace Church, a member of Woman's Miss'y. Association of Diocese of Long Island, semi-annual for St. Paul's Scholarship.....	30 00	80 00	PITTSBURGH.			
MARYLAND.				<i>Pittsburgh</i> —St. Peter's (for Mr. Hinman, \$7.50).....	21 25	21 25
<i>Frederick</i> —All Saints.....	15 00		RHODE ISLAND.			
<i>Georgetown</i> —Christ Ch.....	30 00	45 00	<i>Providence</i> —Mrs. E. H. Richmond, for Santee Scholarship..	60 00		
MASSACHUSETTS.				St. John's, by a Member of Indian Aid Society.....	125 00	
<i>Boston</i> —Ch. of the Messiah, for Bishop Whipple.....	10 00		St. John's S. S.....	46 42	231 42	
Through Dakota League—			SOUTH CAROLINA.			
<i>Dorchester</i> —St. Mary's Dorchester Scholarship, St. Paul's School, \$60;			<i>Charleston</i> —Grace.....	2 80	2 80	
<i>Longwood</i> —Ch. of our Saviour, for Bishop Hare \$29.15; <i>New Bedford</i> —Grace Ch.,* (additional) \$6.50.....	95 65	105 65	VIRGINIA.			
MICHIGAN.				<i>Charlestown</i> —Zion Ch., Ladies' Mite Collections, proceeds of Boxes, etc., for Poncas.....	20 00	20 00
<i>Detroit</i> —St. Paul's.....	50 00		WESTERN NEW YORK.			
<i>Marquette</i> —St. Paul's.....	12 75	62 75	<i>Buffalo</i> —H. L. Hayes.....	6 00	3 00	
MINNESOTA.						
<i>Fairbault</i> —Memorial Chapel of the Good Shepherd, for Miss Leigh.....	10 00	10 00	Previously acknowledged....		\$1,410 68	
			Total receipts since Oct. 1, 1873,		42,376 25	
					\$43,786 93	

\* \$45.00 from Grace Church, New Bedford, and \$52.11 from St. John's Church, Boston Highlands, acknowledged in the August number, should have been credited as through the Dakota League.

# SPIRIT OF MISSIONS.

## FOREIGN DEPARTMENT.

SEPTEMBER, 1874.

### TEMPLE OF AGRICULTURE AT PEKING.

Among the industrial arts, agriculture very deservedly holds the first place in the estimation of the Chinese, and among the governing classes there is a deep sense of its importance to the public welfare ; not alone to provide a regular supply of food and labor for so vast a population, but, also, to meet the wants of the government by moderate taxes. They have, also, had long experience of the greater ease of governing an agricultural than a mercantile or warlike community.

In the spring of every year, therefore, they pay great honors to agriculture. The Emperor proceeds to the park surrounding the Temple of Agriculture, at Peking (an excellent picture of which temple we give on another page), and in a plot of ground reserved for the purpose, and in the presence of the grandees of the empire, he guides the imperial plow, and uses the seed planter, rake, etc. The implements employed by him are devoted to his exclusive use, and are of a bright yellow color ; and no inferior person can plow or sow the Emperor's plot ; when he is not able to come, his part is left barren. The grain sown by the Emperor is rice. The Governor of the province and the Mayor of the city then imitate the Emperor in plots reserved for them, using implements of a red color, and sowing millet.

After this the Emperor and the attendant princes and officials proceed to the Temple of Agriculture, which is dedicated to *Shin-Nung* or the "Divine Husbandman," the fabulous originator of the art. Here bullocks, swine and sheep are offered in sacrifice and prayers made to *Shin-Nung*, and, also, to the god of the land, the god of the grain, the god of the ocean, the god of the wind, the god of thunder, and the god of rain. They are, also, very particular to worship what is called the god of the year. In ancient times this was the planet Jupiter, but at present the officers who advise and act for the Emperor in these matters canonize





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what and whom they please, and quietly act on the assumption that the government of the year depends on their chancery arrangements.

Similar plowing and worshipping are performed by the leading mandarins near the south gates of all the principal cities of the empire. After which the mandarins mount a platform, and calling around them the principal farmers of the vicinity, exhort them to the proper discharge of their duties as husbandmen. At the close of the addresses they present to each of the farmers who have been selected to receive them certain presents, or medals, in the name of the Emperor, in order to encourage and stimulate them to diligence in their calling.

Apart from the idolatrous worship, this conduct of the Emperor and his officials is very praiseworthy ; but it is sad to know that while " God has not left himself without witness among them in that he does good, and sends them rain and fruitful seasons, filling their hearts with food and gladness," they yet do not recognize His existence and beneficence, but give His glory to others, and His praise to graven images.

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## F U N D S .

*The financial* year of the Board ends on the 30th day of September. For some months past the receipts of the Foreign Committee have been steadily falling behind those of last year. Embarrassment has ensued upon this state of things, and this is becoming more and more serious every day. What has been done in the way of increasing the Missionary force during the last year or two has been simply the meeting, in very inadequate measure only, the growth of the work abroad. The exigencies of the work led the Church to pray for laborers for the field ; God has raised up laborers, and now the Church fails (partly no doubt on account of the existing depression in business affairs throughout the country) to give the means to support those that are in the field, and the Committee are absolutely without funds wherewith to send to their destination abroad those that have been recently appointed. At the date of this



writing (August 10), the receipts of the Treasurer are \$90,476.01; to a corresponding date last year they were \$108,127.71, a falling off, thus far, of \$17,651.70.

We make this statement and ask for help and pray that it may come speedily. There are hundreds upon hundreds of parishes that have contributed nothing this year to Foreign Missions; and there are, perhaps, some parishes which, seeing now the urgency of the case, will add to the contributions already sent by them. We beg our Brethren of the Clergy and of the Laity to roll away the burden which now lies upon the Committee. This can easily be done! Try it, dear brethren.

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#### SUBSCRIBERS TO THE SPIRIT OF MISSIONS.

It is very desirable that the subscription list to THE SPIRIT OF MISSIONS should be enlarged. This periodical is indispensable to a full and adequate understanding of what is being done in the various departments of the work of Missions carried on by our Church.

Rectors generally have it in their power to help us in the matter of getting subscribers. Some have been very active in this, and have used with good success a printed postal card, signed by themselves, addressed to heads of families, expressing an earnest desire that this Missionary Magazine might be taken in every household.

One Rector who has employed this method writes as follows: "I still hope to secure you additional subscribers to your excellent paper through the postal card plan. Might not some further notice of this device through the pages of THE SPIRIT OF MISSIONS and the *success* of it so far as it has been tried stimulate others to adopt it? What think you of the idea of having one or more solicitors general in each Diocese who might at least act as distributors of these postals to such of the Clergy (of their respective Dioceses) as would likely be willing to try them?"

We should be glad to have this done; meanwhile we have now to say that we will furnish (of course without charge) any number of these postal cards to any Rector who is prepared to use them in the way indicated. Application to be made to either of the Secretaries.

## RESULT OF FAITHFUL SYSTEMATIC EFFORT.

THE following interesting letter is from a lady whose heart is enlisted in the cause of Missions. At the inauguration of what is known as the Five-cent Subscription System this lady engaged in working it in the parish with which she is connected, and the letter states the result after a lapse of ten years. The aggregate amount of the Five-cent gifts from this parish is over two thousand dollars—and this good result is not by any means the whole sum of the benefit; with it has been the steady inculcation of the principle of systematic giving and the obligation of constant prayer for the cause to which the money is devoted. The system was commenced by the Foreign Committee at the instance of Bishop Auer, of whom affectionate mention is made in this letter.

L——, *July 22, 1874.*

MY DEAR DR. DUANE: I herewith enclose the proceeds of our gatherer's last collection—\$54.45—which was a special one in memory of our dear and valued friend Bishop Auer. As soon as we learned the intention of the Foreign Committee to rebuild Trinity Church, Monrovia, as a memorial of him, we decided to appropriate the collection of the next term to this object—and many of our subscribers were thereby moved to add something extra to their usual subscriptions. Our little Missionary society was founded just ten years ago by Bishop Auer—and we were looking forward to our tenth anniversary with great pleasure, in the hope of writing to him about it, as he had been often in our parish and reciprocated our friendship. But alas! when that anniversary came it could but commemorate our loss and the great loss of our Church and Mission!

But this sorrow should only impel us the more earnestly to carry on the work he had begun; and I trust that will be its effect on the little band of workers he inspired with something of his spirit ten years ago in this obscure country parish. During those ten years we have collected and forwarded to the Foreign Committee, \$2,029.36, which shows what small sums and small efforts may accomplish with perseverance and the blessing of God. The TEN WEEKS paper during these years has spread Missionary knowledge and interest through the congregation, and has, silently and quietly, done a valuable work.

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GREECE.

\* LETTER FROM MISS MARION MUIR.

ATHENS, *June 30, 1874.*

REV. AND DEAR SIR: I have the pleasure to acknowledge the receipt of your favors of May 9th, on the 3d June and that of June 2d on the 24th.



Last Friday, we closed the school for the summer vacation ; we closed three weeks earlier this year, on account of two of the principal teachers suffering from fever. Our annual examination took place in May. We find that it is better for both teachers and pupils to have the examinations over before the great heat sets in. The programme of the examinations ran thus :

## 1ST DIVISION.

1. The proceedings were opened by a Chant in Greek.
2. The Collect for Ascension Day and the Lord's Prayer.
3. 89th Psalm recited (in Greek) and the II. Chapter from the Acts of the Apostles.
4. Sang the hymn (in Greek),  
"Come, HOLY GHOST, our souls inspire."
5. Grammar, Geography, and Arithmetic.
6. Sang a hymn (in Greek).
7. Bible History from the Creation to the call of Abraham.
8. Picture Lesson on the Ascension.

## 2D DIVISION.

1. A Chant (in Greek).
2. Catechism on the Baptismal Promises.
3. Sang a hymn (in Greek).
4. Reading, Dictation, and Parsing, Grammar, Geography, and Arithmetic.

## 3D DIVISION.

1. The Te Deum (in Greek).
2. Lesson on the Twelve Articles of the Creed.
3. Lesson on the Hebrew Festivals said by two Jewesses.
4. Hymn, "We sing of the realms of the blest."
5. Reading, Greek History, Greek Dictation and Parsing, Geography and Arithmetic.

## THE SYSTEM OF MUSIC.

1. A Hymn in Greek.
2. "Hark! Hark my Soul" (in English).
3. Hail Columbia  
(In honor of the American Consul who was present.)
4. The National Anthem.

## THE INFANT DEPARTMENT.

The infants enter singing "The Little Pilgrim Band," and continue singing until all are seated. Then the Creed is said by all the infants in one voice.

The exercises in this department were both religious and secular, interspersed with singing. Some of the secular exercises were very amusing and at the same time very instructive and attractive to parents and friends ; even sage professors gazed upon the performances of the tiny babies with astonishment and delight.

Last, yet not least in the estimation of this interesting little regiment, came the

## THEORY OF MUSIC.

1. Sang the Greek Alphabet to the tune of "Auld Lang Syne."
2. "Little drops of water," etc. (in English).
3. An Anthem (in Greek).
4. Enter all the higher classes.
5. An address to the pupils and teachers, by a Presbyter of the Greek Church, who takes great interest in the school.
6. The Doxology.

At the close of another scholastic year, we have every reason to raise our hearts in grateful acknowledgment to our HEAVENLY FATHER for past and present mercies.

We can truly say that our work goes on *steadily* and *surely*, and always retaining the respect and confidence of all classes in this community. In this letter I enclose school items ; a copy of the lesson on the Ascension ; also a copy of the lesson on the Hebrew Festivals ; the programme of the examination of the Infant School, and a copy of the Little Pilgrim Band.

Allow me to offer to you our sincere thanks for the sympathy and interest you have taken in our work.

May God be with you, and prosper you in all your pleadings in behalf of the workers in the Foreign Fields.

Yours most respectfully.

## CHINA.

## EFFORTS FOR THE BENEFIT OF FOREIGN SAILORS.

The following letter from one of the ladies connected with our Mission at Shanghai, but who is now in this country, shows that one of our Missionaries especially, though abundant in labors for the good of the heathen and the foreign residents, has not overlooked the foreign seamen who so much need Christian kindness and teaching.

It is thought when the Missionary leaves his home, his work is henceforth to be entirely teaching and preaching among the heathen, who have not heard of JESUS. But he finds it is not only telling the "old, old story" over and over, it is also the nursing the sick, clothing the naked, feeding the hungry, and always the giving a cup of cold water in the name of Him Who hath said, "unto the poor the Gospel is preached."

And the Missionaries who live at the sea and great river ports of China are met by another work, and they cannot quiet their consciences and say, we did not come here for this ; our Committees did not send us to do this work. It is the caring for the sailor, who, when he comes in port, has not one to bid him welcome—no home open to save him from temptation. On every side he is met by evil in its worst forms, and he is expected to do evil and not good.



In 1867, after the arrival of our Missionary, the Rev. Robert Nelson, in Shanghai, the *Church of Our Saviour* was opened twice on Sunday for Services in English. Many seats in the church were always filled with sailors, notwithstanding the regular Services held in the very chaste and beautiful seaman's chapel, and before the erection of this chapel for seamen a seaman's chaplain had held Services in a vessel fitted up for a Bethel, and anchored in the harbor. Many sailors preferred uniting in the services at the *Church of Our Saviour*, attracted, they said, by the families of children they saw there ; and from the church they would find their way to the pastor's house. This naturally brought them near our Mission and our work. And no richer memory has that pastor than when the young men (sailors and others) would on the Lord's Day and in the evening often seek in his home and family homelike pleasures. And letters from the far-away mother and sisters have more than repaid him for the time given to that part of the work. And could he be neglectful of those whom God brought to his door?

In 1868 the Rev. Mr. Thomson felt something could be done for the sailors by the establishing of a Temperance Society. In this work he was joined by many interested in the sailor, and among the workers there was a most active man, Mr. Blethen, who was foremost in good works in the Church and in the midst of us. This Society fluctuated, but was seed for future work. During the winter months for years lectures on various subjects were delivered by Missionaries and others before the Society. Two years since a more lasting society was formed under the auspices of the Rev. Mr. Thomas, an English Independent minister, and Mr. Blethen was still the active man in it. But all this did not meet the great want of the sailor. A Temperance Home was needed, and Mr. Nelson felt and knew the want forcibly, possibly from the fact that his home and church were close by the shipping, and the poor, led-away sailor was daily at his door, helpless, and begging for a friend and abiding place.

On "liberty day" of the United States naval ships many of the sailors always came and asked for a place of refuge in Mr. Nelson's house, saying, "Let us sit upon your veranda, give us a book to read ; we have not where to go—playing in your yard with your children keeps us from harm, and we love your little boy ; he does us good and we will do him no harm ;" and they were met with open doors. And of those who came more than one was gathered into the fold of CHRIST.

But neither Mr. Nelson's house nor the houses of all the Missionaries, freely as they were opened, could meet the demand, and Mr. Nelson from his pulpit, and in private, urged that a Temperance Home be provided where the sailors could find recreation without temptation. And finally, in May, 1873, this Home was opened under most interesting and auspicious circumstances ; and not only provided with a library and



means for recreation, but, also, a number of rooms comfortably furnished, where sailors could lodge at night, and this at a small expense on their part; and it is kept by a Christian man and woman; and when, after being opened for six months, the accounts were examined, the expenses were found to be fully met. In a recent letter received from Shanghai a friend writes:

“Mr. Nelson, who, in a few months, will leave us for a visit to America, may well feel he has much to be thankful for in that he has seen come to perfection and bear fruit this scheme for a sailor’s Temperance Hall or Home; and that whilst he was not the originator of the Temperance Society in Shanghai he could feel he had suggested a plan that was eagerly accepted and pushed forward to its completion by generous hearts and willing hands in Shanghai, which plan gave the sailor, when he came ashore, a place, to turn to, that offered him reasonable sources of amusement, and a home.”

The account of the opening of this Home may not be just what is usually seen in the pages of *THE SPIRIT OF MISSIONS*, but were it to be read by all interested in good works, it would make all at home feel more than ever like bidding a God speed to their Missionary when he goes afar, and would call forth earnest prayer for the sailor. And if all persons from Christian countries who land on heathen shores would carry with them earnest Christian lives, how greatly would the influence of that Truth, which the Missionary labors to teach, be increased.

Much could be said of the work done one winter in the north of China, when a United States naval vessel and others were ice-bound at Tientsin; how the labors of the Missionaries were blessed and many gathered into the Church of CHRIST; and it is well the Missionary should be willing to give a portion of his time to this other work, for, as one of our own Missionaries has said, “The safety of foreigners in heathen ports depends absolutely (under God) on the strong arms and true hearts of the officers and sailors of the men of war and the mercantile ships.”

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EXTRACT FROM MISS FAY’S LETTER.

SHANGHAI, *June 18, 1874.*

WITH all that the Church at home is doing for Foreign Missions I cannot help feeling sometimes that she has never really faced the great question in all its magnitude: nor do I think it can be realized except in heathen lands—standing in costly temples, before huge idols, enveloped in clouds of incense, and surrounded by prostrate worshipers and deafened by discordant music. The sights and sounds and impressions first made upon a Christian in heathen lands can never be described or realized except by those who, like St Paul, have felt their spirits stirred within



them as they have seen whole cities "wholly given to idolatry." This is why I wish so much you could come here—then you would know our wants, as I said before, and you would know what to plead for and what the Church ought to do.

LETTER FROM REV. HOONG NEOK WOO.

A VERY interesting account was published in HOME AND ABROAD for April of the erection of the Chapel at Kong Wan, about five miles from the city of Shanghai. This enterprise was planned and carried to a successful completion by the Rev. Dr. Nelson, who is at the present time in this country. The Chapel is now in charge of a Native Deacon, Rev. Hoong Neok Woo.

We are permitted to publish the following extracts from the Rev. Mr. Woo's letter to Dr. Nelson.

KONG WAN, *June 9, 1874.*

MY DEAR DR. NELSON: By this time, I have no doubt that you have safely arrived home. Above all, hope you had a pleasant journey, and found Mrs. Nelson, and all your sons and daughters, as well as all your friends and relations at America, in perfect health and happy.

I presume the Foreign congregation at Hong Kew Church must missed you very much. For I have missed you ever so much on Sunday afternoons at the Kong Wan chapel, as well as on Tuesdays and Thursdays, in Hong Kew, of each week, as we used to see each other; more especially at the Sunday Services in the Chapel.

Two days more will be three months since you left China. Of which time we have had Bishop Williams and Miss Fay with us on the Easter Sunday afternoon Service, and Mr. Thomson on the morning of the Whitsunday. Each time we have got communion in the Chapel. On the last mentioned day, we have had (6) six baptisms also. It was Doo Ziang Ziang's father, mother and his two children, besides, Ting Sien Sang's brother (storekeeper), and the first wife of the man, who was the candidate for Baptism ever since last Autum. Poor old man, so far he is as sincere as ever, attends the Services on Sundays, as well as on Wednesday evenings regularly, also with us in the daily morning prayers. Pray the LORD to change his mind more and more, each day, that he may be overcome the obstacle in his way, preventing him to receive the holy Baptism. His second wife and his daughter continue visit us, but less then used to be. Every time they come to us, we used all our influences and all our, we think, the good ways, in hope to lead them into the Church. I must said, they were a most respectable and well mean people I ever saw amongst the Chinese heathen.

I have made a wooden font for Kong Wan chapel, the pattern of our

"Christ Church's," only little smaller and lower. I had painted in dark brick color. I think it suited this chapel very well.

We expected to put up a bell tower in the chapel lot soon. Miss Fay was so kind, have promised me to give us the bell, now left in her house—I have no doubt you will please to hear it, as well as Mrs. Nelson.

On the 13th of May, Kong Wan was crowded with people from all directions, as far as ten miles, being the birth-day of the three Kong Wan principal idols. A grand procession on the main street (about a mile long), for the occasion. I had preaching in the chapel in the forenoon, assisted by Mr. Ting and Dzang, but it was too noisy, so I did not have any preaching in the afternoon. The following day was the Ascension day, so I had two services, one forenoon and the other after. I had two full and quite congregations. Both sex about equal in number. I trust the Gospel seeds thus sewing from time to time will, at least some of them take root and spring up at the proper time. We had about two hundred and fifty visitors at our house, on five days, May 11th, 12th, 13th, 14th and 15th. Of course we use all our knowledge and good ways entertain them. Every chance we have to use the Christian teaching, we have done so. My wife was quite tired out in the end.

On Sunday, the 17th of May, another lively day for Kong Wan, being the birth-day of the above goddesses. A large procession in the afternoon and as well as one in the night. Only *two* of the three goddesses was out. The eldest of the three stay home, on account of her husband's chair-bearer was broken on the 13th, so the people concluded not to take her out, for fear she might meet more serious accident than her husband three days ago. Of course, I have the Services like the rest of the Sundays. The following day (Monday) I had a very good congregation also in the afternoon. The people were very well behave, and listened me very attentively—hope they all may carry some words of the Gospel to their homes.

Nothing special or worthy of notice at the Woo Sung station. Every thing as you were here. Tsing is faithful as heretofore; his wife and the girl seems knows great deal more of the Christian duty as well as the doctrine than when they were in Hong Kew.

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## JAPAN.

### EXTRACTS FROM BISHOP WILLIAMS' LETTER.

YEDO, *June* 19, 1874.

#### DEATH OF BISHOP AUER.

I WAS very sorry to hear of the death of Bishop Auer. Poor Africa! What a sad loss to her! Our Mission there has been deeply afflicted; so long without a Bishop—and then so soon taken away after he went to them.



The hearts of our dear brethren and sisters must be deeply saddened. May the blessed SAVIOUR support them in this dark hour and pour into their wounded hearts the oil and the wine of His heavenly consolation.

How mysterious the dealings of our Heavenly FATHER with His children! But infinite wisdom guides and governs all. "He doeth all things well." Our prayers for our afflicted Mission in Africa were offered immediately after learning the sad loss. May God soon raise up another Bishop for them.

#### COMMUNION SET.

It will be remembered that some months ago we published an extract from one of Bishop Williams' letters in which mention was made of the need of a suitable Communion set, for Yedo, Japan. In a subsequent number of THE SPIRIT OF MISSIONS the fact was stated that some kind friend, whose name we have never been permitted to know, had responded to the request of the Bishop and sent a very beautiful service. This was forwarded to Bishop Williams, and in his letter of the above date he writes:

Our Communion set has arrived, and is very handsome. Please return our united hearty thanks to the kind donor. We hope that many of these (now) poor heathen people may celebrate the Holy Communion of the Body and Blood of CHRIST their SAVIOUR where this Communion set shall be used. I am most grateful to the giver. May a rich, full blessing be given to him or her from the gracious SAVIOUR.

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#### ORDINATION.

WE copy from the *Church Journal* a part of a letter of the Rev. Mr. Wright giving an account of a recent Ordination in our Mission at Yedo, Japan, as follows:

TOKYO, JAPAN, *June 17, 1874.*

MESSRS. EDITORS: The kind reception which I met with on my way through New York last year, will not soon be forgotten by me; and as I know how deep an interest your readers take in Missionary news, I write now to give an account of a very interesting ceremony which lately took place here.

Your devoted Missionary Bishop, Dr. Williams, is now living in T'skidji, the foreign enclosure of Tokyo, and in company with three deacons from Nashotah, is teaching a school and holding Missionary Services. Last Trinity Sunday, the 31st of May, he ordained two of his assistants, Messrs. Blanchet and Cooper, to the Priesthood. Mr. Quinby previously came up from Osaka, and having tested the fitness of the candidates, presented them to the Bishop. As there is no suitable place

in T'skidji for such a purpose, the Bishop kindly held the Ordination in the large Buddhist temple of Yosenji, situated on the top of a hill in the centre of the city, and surrounded on all sides by the residences of foreigners in Japanese employ. This temple is rented by the English Church residents in the name of my teacher, and we have Service every Sunday, and Holy Communion once a month.

In the Ordination, the Bishop was assisted in the laying on of hands by Messrs. Quinby, Piper, and Shaw, and myself, there being thus two English presbyters, one Canadian (Mr. Shaw), and one American, helping. A joyful and happy day we all felt it to be, and most profitable not only to ourselves, but to the congregation, most of whom had never seen an Ordination. After the solemn laying on of hands, etc., the Nicene Creed was said, and the offertory taken up from the whole congregation. Then all except the communicants departed, including a little band of Japanese pupils of the Bishop, who gazed with interest and curiosity on the solemn sight. The American Liturgy was then finished, the Gloria in Excelsis being chanted to Tallis. Thus ended the first Ordination of the Reformed Catholic Church, in Japan.

And now, Messrs. Editors, before I close, let me mention, for the benefit of your readers, the love and veneration which we all feel for the good and self-sacrificing Bishop who represents your Church. In meekness, gentleness, no less than in devotion to his work, and deep earnestness, and the greatest simplicity of life and heart, he is truly a worthy "successor of the Apostles."

W. B. WRIGHT,

*S. P. G. Missionary.*

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## AFRICA.

LETTER FROM MR. J. T. THORPE.

CROZIERVILLE, *April 20, 1874.*

I HEREWITH beg to report for the first quarter of the year. I have already mentioned in my last the number of children that were added to our roll; viz., four, and also the daily number, sixteen to eighteen. Our roll still numbers thirty-two children; the daily number has not increased since my last report. Am sorry to say that in the month of March the school was closed in consequence of its being reaping season and the children's parents kept them at home to assist them in securing the crop of arrowroot, ginger, etc. Am happy to say they have returned. I have also reported the same to my Minister. He being General School Commissioner, informed me that all the reports of the Government schools were like ours, and that he also gave instruction to the teachers, as well as to myself, in future to make the reaping season one of our vacations and at what is now the vacation season to continue school.



The death of our late Bishop was as a thunderbolt to our Church. We had fourteen candidates for Confirmation anxiously waiting his arrival. Oh! what a shock of disappointment entered our congregation on hearing of his death!

Some of our candidates have been waiting since the fall of 1868. O! how was their expectation frustrated! Our little church also was waiting to welcome her Bishop, proposing through him to ask aid for its completion, that at his second coming it could be consecrated. That hope also has been disappointed.

We trust the time may not be distant when degraded Africa shall welcome her Bishop once more on these shores.

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#### BISHOP AUER.

WE have received from Miss Margaretta Scott a Journal, in which particulars are given concerning the labors of Bishop Auer from the time of his arrival in Africa, on the 29th of December, to the day of his death, February 16, 1847.

Many of the more important facts have been already published in *THE SPIRIT OF MISSIONS* and in *HOME AND ABROAD*: some of these are repeated here in a new form, with additions.

#### ARRIVAL OF THE BISHOP.

On the 29th of December, Monday, the "Soudan" anchored at Cape Palmas. Before the Bishop had left the steamer a word of greeting with characteristic thoughtfulness was sent to one who had been left alone at his African home—fifteen miles distant—it was but a card with a few words hastily written, but it brought with it a sense of rest, lifting a burden of care and responsibility.

His work began from the first moment of landing, and did not cease, except at intervals when his disease overpowered him, until within an hour of his "entering into rest."

Men, women, and children felt they had a right to him, and he gave them his attention and interest; nothing was too small, too insignificant if he could but help some one to do something to further the interests of the Mission.

Tuesday, the Christmas Festival of St. Mark's Sunday-school (Liberian), Cape Palmas, was gladdened by his presence, his words inspiring both teachers and children with a warmer zeal.

In the afternoon of the same day he visited Hoffman Station (Native), together with the new workers he had brought with him.

Wednesday evening, the last of the old year, he came to Cavalla. Almost his first words were, "Have I not been writing you that I should be here in '73?"

Hands were shaken, words of kindness spoken, all were very glad. When the Christian women gathered in the parlor to give their welcome, he set them to singing.

Some Chinese Lanterns were unpacked to please the young folks, and then with an "I must go to work," pen and brain were not allowed rest until far in the night.

The old year was rung out on Church and Institute bells, the students sang their carols. It was as if he had not been away, so naturally did he step into the old ways, the old hard-working life.

The Service for the Feast of the Circumcision brought him before the assembled congregation on the following day. Earnest words he uttered of the "Name JESUS."

In the afternoon he called old and young together to teach them to sing new G'debo hymns.

#### ORDINATION AT CAVALLA.

Friday, January 2, arrangements were made for the Ordination, on the Epiphany, of Rev. E. Davis to the Priesthood. The Institute and Preparatory School examinations were fixed for the two following days, and on the Saturday of that week the Bishop must go to Cape Palmas.

With so full a week's work as had been planned, together with the innumerable little things which only one who has lived in Africa can begin to imagine, there was no chance for rest.

#### CONFIRMATION AT ST. MARK'S CHURCH, CAPE PALMAS.

Saturday morning, January 10th, he rode to Cape Palmas on horseback, and notwithstanding great fatigue, met in the afternoon the confirmation class of persons of St. Mark's Parish, explaining to them the rite, which same class he confirmed the next morning, preaching as well, and in the afternoon preached at St. James' Hoffman Station.

The week was crowded with work, two days of it spent at Rocktown, eight miles from Cape Palmas.

On the way there the hammock broke down, and he was compelled to walk quite half the distance, through heavy sand; this made him so ill during his stay, it was with the greatest difficulty that even he could work.

Saturday he hastened to Cavalla, because of the illness of a Missionary.

For one week he went in and out among us, doing all the while, though evidently suffering more and more.

His last sermon, January 25, will long be precious to those who heard it. It was from the Gospel for the Festival of the "Conversion of St. Paul;" of the glorious things which our God desires to do for us, if we will but have them; of giving up all for JESUS and His Gospel, and the end everlasting life.



On the 26th, he was very ill. For some days there were times of intense agony for breath. In the second week the trouble abated somewhat, and he could sit up and move about in his room, yet days and nights of suffering were his portion.

His work did not cease; matters were arranged, writing done, in every moment when such effort was possible.

#### CONFIRMATION AT CAVALLA.

On the 11th of February he was forced to acknowledge that he was growing weaker, that he must get on the sea as soon as possible would he prolong his days.

A class of twenty-five for confirmation was in readiness. Two hours after he had decided to go he was helped into the church, because of his great weakness. The Holy Rite was administered after the Second Lesson. He bid the congregation good-bye, urging them to be Christians in deed and in truth. This was Wednesday; Friday he was taken to Cape Palmas.

#### ORDINATION AT ST. MARK'S—CONFIRMATION AT ORPHAN ASYLUM CAPE PALMAS.

Saturday the Candidates for the diaconate, Messrs. L. L. Montgomery and M. P. Valentine, were examined, but the Bishop could take no active part in the examination.

On Sunday he went by hammock to St Mark's so weak as not to be able to participate in the Service, save the "laying on of hands" and the Benediction. In the afternoon he confirmed, in the parlor of the Orphan Asylum, a class of fifteen persons presented by Rev. S. W. Seton, Hoffman Station.

On Monday, February 16, he entered into rest.

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### THE INTELLECT OF THE WESTERN AFRICANS.

THE Rev. Wm. Walker, for a long time a Missionary in Western Africa, contributes an article to a paper in this city on the intellect of the native Africans. He says they are by no means the stupid people which some suppose, and that judged by their language, the most satisfactory standard, and the oftenest resorted to, they are found to be possessed of more intellect than is generally imagined. The following extract from his article will interest our readers:

Philologists tell us that the grammatical structure of the Greek language, especially its syntax, indicates the art, the philosophy, and the poetry of the old Greek. They tell us that the structure of the Latin lan-

guage, if their history were forgotten, would tell us of the Romans who conquered a universal empire, and have given to the civilized world the foundation of its jurisprudence.

Measuring the tribes on the Equator, and two hundred miles north and south, by the same standard, we find that they have intellect—not the Greek, not the Roman, nor yet the English; because they are a different race, and living in a different climate. But how describe it in a few words?

The nouns are classified, partly by the formation of the plurals, which are formed on the initial syllables of the words.

But the classes of nouns are specially distinguished by the use of qualifying words; as adjectives, adjective pronouns, and pronouns. And in the use of pronouns and adjective pronouns the *alliter* or euphonic *concord* prevails to a very remarkable extent. All qualifying words agree with the nouns in number. But there is no gender in the language except by the use of the terms *man* and *woman*. The pronoun has no gender, neither does any inconvenience arise from this deficiency.

The Mpongwe verb has as many conjugations as the Hebrew, with about the same varying significations. The moods are not different from the English. It has *nine* tenses, formed by changes on the initial or final syllables, or on both, or by auxiliary verbs.

Every word ends with a vowel sound, and the consequence is a language as smooth as the Italian.

The language is kept in its present perfection by being spoken with a correctness to which we seldom attain in speaking the English. The mistakes of children in speaking seldom pass without correction. And if there be any title to nobility among the people, it is conferred by common consent on the person who speaks their language with the greatest eloquence and purity, and can use their proverbs at will. And here is æsthetic culture. Here is human thought expressed in human language, and no barbarous jargon; no poverty-stricken vocabulary of monosyllables; language meeting all the present wants of the people, with possibilities for all coming requirements.

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#### CHINESE FOX MYTHS.

WE have already given in our columns some account of the Japanese fox myths. The Chinese, also, have extraordinary opinions in regard to foxes. Mr. Waters, an English resident in China, contributes to the latest number of the *Journal of the North-China Branch of the Royal Asiatic Society* a paper on the "Fox Myths of China," which is a piece of folk-lore replete with quaint illustrations and stray fragments of curious information. The following may be taken as a specimen:



"A peculiar and intimate connection is supposed to exist, as we have already seen, between the fox and disembodied spirits. Even during a man's lifetime indeed, this animal can occasionally receive the soul, watch over him, and avert hurtful accidents. I remember that a few months after our Minister, the late Sir Frederick Bruce, had left a monastery in the western hill near Peking, where he had been spending some weeks, a Chinese gentleman told me about the Minister's Guardian Fox. He said that shortly after Sir Frederick came to the monastery, this fox took up his residence in an old pagoda situated in the immediate neighborhood. I was assured that the soul of the Minister migrated into the body of this animal at night, and that so long as the fox remained there, it had been impossible for any mischief to befall the Minister. This Chinese gentleman, who was well read in classic lore, also informed me very gravely that in accordance with ancient precedent the fox in question ought to have received the faculty of speech, but that he generously waived his right in deference to a human creature, and that a man who was known to have been dumb from his birth now became endowed with speech."

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#### THE NON-PERMANENCY OF ROMAN CATHOLIC MISSIONS.

ROMANISTS claim great numbers of converts secured in heathen countries, but examination proves that they are for the most part merely nominal. The *Church Journal*, commenting upon a book of Father De Smet, a noted living Jesuit Missionary among the North American Indians, says, "It is queer enough, that whenever we reach the scenes of these famous exploits of the Jesuit Missionaries from Francis Xavier to Father De Smet we find the converts pagan still." Bishop Kip, in his work entitled *Jesuit Missions in North America*, says, "Look over the world and read the history of Jesuit Missions. After one or two generations they have always come to naught."

#### THE CAUSES OF THE NON-PERMANENCY.

The causes of this non-permanency are the same from Xavier down ; namely, the insufficient inculcation of what is true ; the teaching of much that is erroneous ; the exaltation of the ceremonial and the external at the expense of the spiritual ; the worship of men and women as well as of God ; the commingling of the political with the religious ; and above all, the failure to furnish the people with the Word of God in the native language. Xavier, himself, tells us that as soon as he had learned the Lord's Prayer, the Apostle's Creed, the Ave Maria, and the Ten Com-

mandments in the vernacular, he began his Missionary labors. With bell in hand he gathered together the natives, and requested them to repeat these formulas after him, and when they had committed them to memory, and expressed their assent to each article of the Creed, he considered them ready for baptism. His limited knowledge of the language prevented him from preaching or even from giving much explanation of the forms they learned; and as he himself says, he poured the water of baptism upon whole villages until at last his hands dropped from fatigue, and his voice was frequently lost in repeating the formulas. We need not wonder, therefore, that after three years he left India disheartened, and put upon record these words:

“If you will, in imagination, search through India, you will find that few will reach heaven, either of whites or blacks, except those who depart this life under fourteen years of age, with their baptismal innocency still upon them.”

TESTIMONY OF THE ABBE DUBOIS.

Another very celebrated Roman Catholic Missionary in India, the Abbé Dubois, when speaking of his own labors (in 1815), says, in his *Letters on the State of Christianity in India*:

“During the long period I have lived in India in the capacity of a Missionary I have made, with the assistance of a native Missionary, in all between two and three hundred converts of both sexes; and I will declare with shame and confusion, that I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives. Among these new converts many apostatized and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for in embracing it; and I am verily ashamed that the resolution I have taken to declare the whole truth on this subject, forces me to make the humiliating avowal that those who continued Christians are the very worst among my flock.”

EXAGGERATIONS OF ROMAN CATHOLIC WRITERS.

We would by no means wish to convey the impression that all Roman Catholic Missions are such great failures as Xavier and Dubois say theirs were in India; but if the writers on these Missions were as honest as these two men, we should hear less of the wonderful success and widespread influence of them. The Jesuits work with untiring zeal; they compass sea and land to make a proselyte, but when they have made him they do not instruct and build him up in the faith of the Gospel, and



after a time their work collapses. Said a native convert in China to an English Missionary, recently, "Twelve years ago we knew nothing about this doctrine; twelve years ago, though the Romanists had been here two hundred years, we had not the Bible; we did not know what the Gospel was." Herein is the great secret of the failure of the Missions of the Papal Church.

## ACKNOWLEDGMENTS.

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

**Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.**

**All Money Orders should be drawn on STATION D, NEW YORK. Remittances in Bank Notes are not safe.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 10 to August 10, 1874.

ALBANY.		ILLINOIS.			
Troy—Christ Ch.....	15 00	15 00	Algonquin—L. T.....	3 00	
ARKANSAS.					
Washington—Grace Ch.....	2 00	2 00	Peoria—St. Paul's, Box 13,065.....	53	
CALIFORNIA.					
San Francisco—Ch. Advent.....	50 00		Peotone.....	5 00 3 88	
Stockton—St. John's.....	16 20	66 20	INDIANA.		
CENTRAL NEW YORK.					
Binghamton—E. D.....	2 00		Worthington—St. Matthew's, for China, Japan, Greece...	3 00 2 00	
Cazenovia—St. Peter's, two friends, for Bridgman Mem. School, Shanghai.	40 00		KANSAS.		
Elmira—Trinity.....	159 04	201 04	Blue Rapids—Two Boxes, No. 14258 and 59.....	1 89	
CENTRAL PENNSYLVANIA.				Monmouth—Emmanuel.....	2 00
Tamaqua—Calvary Ch., Box 7745	2 50	2 50	Topeka—Bethany College, Girls' prayer-meeting.....	3 00 6 89	
CONNECTICUT.				KENTUCKY.	
Hartford—Dividend on 17 shares			Louisville—Christ Ch., a member.	10 00 10 00	
Bank stock.....	34 00		LONG ISLAND.		
Trinity, a member.....	100 00		Brooklyn—Grace, W. G. L., for China.....	25 00	
One-half proceeds rent of houses.....	43 14		Little Neck—Zion, \$20.40; for Joppa, \$50; for Africa, China, Japan, Greece and Haiti, \$133.45; S. S., for sup. of a scholar, Joppa, \$25; other Missions, \$2.64.....	231 49 256 49	
Milford—St. Peter's.....	25 00		LOUISIANA.		
New Haven—Ch. of the Ascension	5 50	207 64	Clinton—St. Andrew's, for Bp. Auer Mem. Ch.....	5 20 5 30	
DELAWARE.				MARYLAND.	
Christiana Hund—Christ Ch., five- cent collection, \$56.95; for Mem. Bp. Auer, \$47.64.....	104 59	104 59	Baltimore—For Ladies' Syllagos, Athens, Greece.....	5 00	
EASTON.				Trinity Miss'y Soc'y, for scholarship Bp. Boone Mem. school, Wuchang, China.....	10 00
Queen Anne's Co.—Centreville, 2 Boxes.....	2 00		Frederick—All Saint's five-cent coll.....	45 00	
Trappe—Whitemarsh Parish Wo- man's Miss'y Associa- tion, quarterly pay't scholarship in Miss Fay's school.....	10 00	12 00	Georgetown—St. John's, for Bp. Auer Mem. Ch., Africa..	50 00	
GEORGIA.				Laurel—Rev. Dr. McKenney, for Africa.....	10 00
Savannah—St. Stephen's, for Bp. Auer Mem. Ch.....	10 00		Washington—St. Paul's, for Bp. Auer Mem.....	13 00 123 00	
Christ Ch., Mrs. White..	4 00	14 00			

<b>MASSACHUSETTS.</b>			
<i>Charlestown</i> —St. John's.....	24 30		
<i>Holyoke</i> —St. Paul's, for Bp. Auer Mem.....	18 00	42 30	
<b>MICHIGAN.</b>			
<i>Albion</i> —St. James' Boxes.....	5 25		
<i>Ann Arbor</i> —St. Andrew's S. S.....	6 87		
<i>Detroit</i> —St. Paul's, for sup. of Miss Botts.....	50 00		
<i>Hastings</i> —Emmanuel.....	3 91		
<i>Kalamazoo</i> —Mich. Female Sem'y, Girls' Miss'y Soc'y, for Girls' school under Miss Fay.....	12 46		
<i>St. Luke's Boxes</i> .....	13 43	91 97	
<b>MINNESOTA.</b>			
<i>Basswood Grove</i> —St. Mary's.....	2 31		
<i>Bellewood</i> .....	1 23		
<i>Point Douglas</i> —St. Paul's.....	1 13		
<i>Vermillion</i> .....	1 40	6 07	
<b>NEW HAMPSHIRE.</b>			
<i>Portsmouth</i> —St. John's.....	55 00	55 00	
<b>NEW JERSEY.</b>			
<i>Boonton</i> —St. John's, for Bp. Auer Mem. Ch., \$14; S. S., for Haiti, \$30.50.....	44 50		
<i>Freehold</i> —L. S. V.....	10 00	54 50	
<b>NEW YORK.</b>			
<i>New York</i> —Interest account, Bohlen Fund.....	272 81		
<i>St. Michael's</i> .....	5 00		
<i>Sheltering Arms Boys of Montgomery Cottage, for Rev. J. H. Quinby</i> .....	43		
<i>Philipsbetown</i> —St. Philip's five-cent coll.....	5 00		
<i>Port Jervis</i> —Grace.....	4 60		
<i>Riverdale</i> —H. F. S., S. D. B., M. B., and I. G. M., Mem. offering, for widow of Bp. Auer, by hand of Rev. Geo. D. Wildes, D.D.....	100 00		
<i>Stapleton</i> —Mr. H. D. Caesar.....	10 00		
<i>Tarrytown</i> —Christ Ch., for Bp. Auer Mem., \$60.86; Gen'l, \$23.85; S. S. Boxes, \$2.30.....	92 01	489 25	
<b>NORTH CAROLINA.</b>			
<i>Leakesville</i> —Epiphany, Box 13666	1 50		
<i>Lincolnton</i> —St. Luke's Boxes.....	2 80		
<i>Salisbury</i> —St. Luke's, of which from Box 6630, \$1.76.....	3 76		
<i>Washington</i> —St. David's.....	4 60	12 66	
<b>OHIO.</b>			
<i>Cleveland</i> —Christ Ch., for Bp. Auer Mem. Ch.....	11 50		
<i>Clyton</i> —Calvary S. S., a little boy's dying gift to the heathen.....	20		
<i>East Plymouth</i> —St. Matthew's Box.....	1 00		
<i>Middletown</i> —Ascension, for Bp. Auer Mem. Ch., \$2; Gen'l, \$2.....	4 00		
<i>Portsmouth</i> —All Saint's five-cent coll.....	14 30		
<i>Springfield</i> —From friends, to African Mission, by Rev. E. H. Cumming.....	60 00		
<i>Toledo</i> —Trinity.....	80 00	171 00	
<b>PENNSYLVANIA.</b>			
<i>Lower Dublin</i> —All Saint's.....	64 15		
<i>Philadelphia</i> —Quarterly div. on 42 shares united N. J. R. and Canal Co. (from Rev. Jas. Saul, D.D.).....	105 00		
<i>Upper Providence</i> —St. Paul's S. S., for Haiti.....	8 00		
<i>West Philadelphia</i> —Ch. of the Saviour.....	28 00	205 15	
<b>PITTSBURGH.</b>			
<i>Pittsburgh</i> —St. Andrew's, for Calcutta, \$10; Japan, \$5.....	15 00	13 00	
<b>RHODE ISLAND.</b>			
<i>Bristol</i> —St. Michael's, members of, for Africa, \$25; scholarship Miss Fay's school, Shanghai, China, \$45.....	70 00		
<i>Portsmouth</i> —St. Mary's.....	4 72		
<i>Providence</i> —St. Gabriel's.....	1 85	76 57	
<b>SOUTH CAROLINA.</b>			
<i>Abbeville</i> —Trinity.....	10 00		
<i>Charleston</i> —Grace S. S., towards support of a boy in Bp. Boone Mem. school, Wuchang, China.....	40 00		
<i>Cheraw</i> —S.....	25 00		
<i>St. Thomas and St. Denis</i> —Cain-hoy Chapel.....	8 42		
<i>Wilmington</i> —St. Stephen's Association, semi-ann. payment scholarship in Miss Fay's school, Shanghai, China.....	20 00	103 32	
<b>TEXAS.</b>			
<i>Paris</i> —Holy Cross.....	3 70	3 70	
<b>VIRGINIA.</b>			
<i>Clark Co.</i> —Berryville, Grace Ch., part scholarship in Miss Baldwin's school, Joppa	5 00		
<i>Hanover Co.</i> —Noel's Boxes, for Bp. Boone Mem. school, Wuchang, China.....	9 29		
<i>Jefferson Co.</i> —Charlestown, Zion, quarterly coll., \$19.98; quarterly pay't Chinese Boy Fund, \$8.75; Miss'y Box, \$1.....	29 73		
<i>Leesburgh</i> —St. James' S. S., for sup. of a scholar in Rev. Mr. Hoehing's school, Hankow, China.....	21 60		
<i>Mecklenberg Co.</i> —St. Luke's, Box 1302.....	3 50		
<i>Norfolk</i> —Christ Ch. Boxes.....	13 59		
<i>St. Paul's S. S., st. John's Class, for China</i> .....	4 00		
<i>Woman's Miss'y Assoc'n, for scholarship, Joppa</i> .....	25 00		
<i>Warm Springs</i> —For China.....	6 00		
<i>Richmond Co.</i> —Lunenburg Par., St. John's.....	6 27	123 89	
<b>WESTERN NEW YORK.</b>			
<i>Albion</i> —P. A. F.....	4 00		
<i>Addison</i> —Redeemer.....	6 50		
<i>Miss Mary Van Derlip</i> .....	1 00		
<i>Buffalo</i> —Ascension.....	14 82		
<i>Grace</i> .....	12 00		
<i>St. Peter's (Free)</i> .....	5 00		
<i>Canaseraga</i> —Trinity.....	1 05		
<i>Canandaigua</i> —St. John's.....	17 09		
<i>Catharine</i> —St. John's.....	4 12		
<i>Clyton Springs</i> —St. John's.....	4 20		
<i>Geneva</i> —White Spring Mission S. S. of Trinity Ch.....	1 18		
<i>Hornellsville</i> —Christ Ch.....	20 00		
<i>Hunt's Hollow</i> —St. Mark's, a member.....	1 00		
<i>Mount Morris</i> —St. John's.....	11 08		
<i>Rochester</i> —Good Shepherd.....	10 00		
<i>St. Mark's school, Christ Ch., Mission Class, towards annual payment]</i>	6 13		
<i>Anna D. Battershall scholarship in Miss Scott's school, Africa</i> .....	5 00		
<i>J. K. G.</i> .....	15 00	139 17	
<b>MISCELLANEOUS.</b>			
<i>Italy, Rome</i> —St. Paul's.....	70 96	70 96	
		2,709 14	
Amount previously acknowledged...		87,766 57	
		\$90,475 71	



# FOREIGN STATIONS.

## WESTERN AFRICA.

### Cape Palmas District.

Rev. S. D. Ferguson (Liberian) .....	Cape Palmas
Rev. Samuel W. Seton (Native) .....	Hoffman Station
Rev. R. H. Gibson (Liberian) .....	Gracay
Rev. Edward Davis .....	Cavalla
Rev. L. L. Montgomery (Liberian) .....	Cape Palmas
Rev. M. P. Valentine (Native) .....	Rocktown
Rev. T. H. Eddy, M.D. ....	Rocktown
Charles Leimenstoll .....	Cavalla
Gustavus Lehmann .....	"
Mrs. E. B. Ware .....	Orphan Asylum, Cape Palmas
Miss Margaretta Scott .....	Cavalla
Miss Julia De B. Gregg .....	Rocktown
Miss Mary E. Savery .....	Cavalla
Miss Fanny J. Botts .....	Orphan Asylum, Cape Palmas
Edward Hunte (Liberian), Teacher .....	Monrovia
Mrs. S. J. Simpson (Liberian), Teacher .....	Cape Palmas
Mrs. Ann Toomey, ( " ) .....	Orphan Asylum, Cape Palmas
Joseph A. Russell (Native) Candidate for Orders, Catechist .....	Tebo
Samuel Boyd (Native), Teacher .....	Fishtown
Alonso Potter " " .....	Hoffman Station
John Farr " " .....	Half-Gracay
B. B. Wisner " " .....	Berebe
John Bohlen " " .....	Bohlen
Richard Killen " " .....	Rockbookah
O. E. Shannon " " .....	Kabala
James Boyd " " .....	Gidayatabo
Samuel Bowman " " .....	Cavalla
John B. Morris " " .....	Berebe

### Sienc District.

J. Neyle, (Liberian) Catechist.....Sienc.

### Bassa District.

J. J. Flyden, (Liberian) Candidate for Orders.....Bassa.

### Monrovia District.

Rev. G. W. Gibson (Liberian) .....	Monrovia
Rev. A. F. Russell ( " ) .....	Clay Ashland
Rev. N. T. Doldron ( " ) .....	Pepton
Rev. J. W. Blackledge ( " ) .....	Clay Ashland
John T. Thorpe, ( " ) Teacher .....	Crozierville
J. W. Tucker, ( " ) Catechist .....	Toto-Korie

## CHINA.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bishop ..	Shanghai
Rev. Robert Nelson, D.D. ....	"
Rev. Elliot H. Thomson .....	"
Rev. Samuel I. J. Schereschewsky, D.D. ....	Peking
Rev. Augustus C. Hoehling .....	Hankow
Rev. S. R. J. Hoyt .....	Wuchang
Rev. W. J. Booth .....	Shanghai
Rev. Kong Chai Wong .....	Shanghai
Rev. Yung Klung Yeu M. A. ....	Hankow
Rev. Hoong Neok Woo .....	Shanghai
Rev. Kia Sung Ting .....	"
Rev. Francis H. Strickot .....	Hankow
Rev. G. D. B. Miller .....	Shanghai
Mrs. Nelson .....	"
Mrs. Thomson .....	"
Miss Lydia M. Fay .....	"
Mrs. S. I. J. Schereschewsky .....	Peking
Mrs. Hoehling .....	Hankow
Mrs. Hoyt .....	Wuchang
Mrs. Boone .....	"
Mrs. Miller .....	Shanghai

## JAPAN.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bp. Address ..	Yedo
Rev. A. R. Morris .....	Osaka
Rev. J. Hamilton Quinby .....	"
Rev. Charles H. Newman .....	Yedo
Rev. William B. Cooper .....	"
Rev. Clement T. Blanchet .....	"
Henry Lansing, M.D. ....	Osaka
Mrs. Quinby .....	"

## GREECE.

Miss Marion Muir, with twelve Assistant teachers (Greek).....Athens.

## PALESTINE.

Miss Mary B. Baldwin, with three teachers.....Joppa.

## HAITI.

Rev. J. Theodora Holly .....	Port-au-Prince
Rev. St. Denis Baudou .....	Osaka
Rev. Julien Alexandre .....	Buteau
Rev. Pierre E. Jones .....	Sermitte
Rev. Charles E. Benedict .....	Cayes
Rev. John Elisee Salomon .....	Anse a Veau
Rev. Pierre Louis Benjamin .....	Gonaves
Rev. Pierre Talma Delakour .....	Cape Haitien
Rev. Louis Duplessis Ledan .....	Torbeck
Rev. Xerxes Bistoury .....	Port-au-Prince
Rev. Alexander Battiste .....	"

## Committee for Foreign Missions.

REV. JOHN COTTON SMITH, D.D.,	REV. HORATIO POTTER, D.D., LL.D., <i>Chairman.</i>	STEWART BROWN, Esq.
REV. H. DYER, D.D.	REV. W. E. NICHOLSON, D.D.	LEWEL COFFIN, Esq.
REV. BENJ. I. HAIGHT, D.D., LL.D.	REV. RICH'D B. DUANE, D.D.	JAMES M. BROWN, Esq.
	LEWIS CURTIS, Esq.	
	FREDERICK S. WINSTON, Esq.	
	REV. RICH'D B. DUANE, D.D., <i>Secretary and General Agent,</i> 23 Bible House, New York.	
	REV. S. D. DENISON, D.D., <i>Honorary Secretary,</i> 23 Bible House, New York.	
	JAMES M. BROWN, Esq., <i>Treasurer,</i> 23 Bible House, New York.	

STATED MEETINGS—FOURTH 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. Rich'd B. Duane, D.D., 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.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof ..	14 cts.
Newspapers, each .....	9 cts.
JOPPA.—Letters, each half ounce or fraction thereof ..	11 cts.
CHINA AND JAPAN.—Via San Francisco, (every two weeks, beginning June 13th, 1874.)	
Letters, each half ounce or fraction thereof ..	10 cts.
Newspapers each ..	2 cts.
Book Packets, each four ounce or fraction thereof, ..	4 cts.
HAITI.—Steamers (Weekly) Postage 10 cents. Newspapers and Books free through the Mission Weeks.	
LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof ..	16 cts.
Newspapers, each ..	4 cts.
By sailing vessels (occasionally) ..	10 cts.

### THE FOREGOING 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.

**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 JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

**A Christmas Card** will be forwarded to each box-holder who sends Christmas offerings, and

**An Easter Card** will go to each one who sends Easter offerings.



# SPIRIT OF MISSIONS.

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## FREEDMAN'S DEPARTMENT.

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SEPTEMBER, 1874.

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*\* \* \* All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the Office, No. 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. BENJ. I. HAIGHT, D.D., LL.D., Chairman, the REV. E. A. WASHBURN, D.D., Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary and Acting Treasurer. Remittances to be made to MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

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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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### PETERSBURG, VA.

THE Rev. Giles B. Cook, pastor of St. Stephen's Church, Petersburg, was ordained to the Priesthood on Sunday, July 12th, at St. Paul's Church, Richmond, by Bishop Whipple, assisted by Rev. Wm. Norwood and Rev. Ro. Gibson.

The sermon was preached by Rev. Wm. Norwood, D.D., from the text: "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me."

The Rev. Mr. Cook returns at once to his work. No man in the State, in or out of the ministry, has done, endured and sacrificed more in the past ten years for the cause of Gospel truth and of humanity, than has this devout, earnest, and faithful man. All who know him pray for Heaven's blessing on him, and commend his work to the help of good people everywhere.

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### REV. H. W. WILSON, NEBRASKA CITY.

WE had our Annual Picnic on the 5th of June this year. Our school has increased very much during the past session, with prospects of a



much greater increase for the next. We hope to have a large class for Confirmation at the next visitation of our Bishop, which will indeed be an encouragement to us all. We are sad at the prospects of our people for the approaching winter, for almost their entire crop has been destroyed by the grasshoppers. The consequence is that many of the freedmen who had taken up lands are coming into the city.

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### ST. LOUIS, MO.

REV. JAMES E. THOMPSON.

WE have a very promising Sunday-school, and Services every Sunday evening, and expect to commence Day-school next month. The Church and her Services (though almost entirely new to the colored people of St. Louis) are making good impression upon the more intelligent classes, I think ere long we will be able to report to you a thoroughly organized parish among the colored people of this city.

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We give below the names and residences of the Colored Clergy who are laboring in connection with the Commission :

Rev. ALEX. CRUMMELL, Washington, D. C.

Rev. W. G. MCKINNEY.

Rev. C. O. BRADY, Wilmington, N. C.

Rev. P. T. ROGERS, Fayetteville, N. C.

Rev. S. V. BERRY, Asheville, N. C.

Rev. J. S. ATWELL, Savannah, Ga.

Rev. J. R. LOVE, Savannah, Ga.

Rev. G. H. JACKSON, Dry Grove, Mississippi.

Rev. W. H. WILSON, Nebraska City, Na.

Rev. J. E. THOMPSON, St. Louis, Mo.

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### THE DARK CLOUD RISING.

It is a painful thought, and one from which we would gladly turn away if it were possible, that human slavery has been almost coeval with the African race. And what is surprising to us of the present day is, that no ruler or lawgiver in former times has seemed to comprehend its enormous wickedness. On no portion of the world has its evil influence fallen so heavily as on benighted Africa. Her children have been sold in the slave markets of every nation for two thousand years. And what is most humiliating is, that for two centuries and a half, Christian nations have aided it, and in so doing have stimulated the avarice and cruelty of the native chiefs to increase the number of their captives as much as possible, and sell them to the traffickers in human flesh. Under this state

of things there was no place of rest. Every strong tribe was engaged in offensive war, every weak one, in devising means for protection. With these facts before the mind, it is needless to ask why Africa has not taken her stand among the nations, why commerce has not sought her out, and why science and literature have not long ago dispelled the thick darkness.

But in the efforts of the present century, made and being made for Africa herself, and her children in our own land, we see the dark cloud rising. In results accomplished already in each instance, we see the surest pledge of final success. Foundations have been laid and are being extended, on which it will be relatively easy to raise the superstructure. It is too late to repeat the old assertion, that God designed the negro for slavery forever; that his utmost capacity fitted him only to be "a hewer of wood, and a drawer of water." It is a waste of time at this hour, to discuss the question, whether the race, in moral and intellectual endowments, is on a level with the Anglo-Saxon. It is enough to say that in hundreds of cases, both in Africa and here, he has shown himself capable of broad culture and mental achievement of a high order. Yet we are willing to allow, that he has a *plane* peculiarly his own, which can neither be reached or entered fully, by any other race. This is always to be remembered, when we judge of his character or measure his capacity. We do not say it is higher, or in any way superior; but simply that it is unlike any other and on which *he* especially excels. You may call it an idiosyncrasy, a perception, an instinct, or what you choose: it is there, and those who best know him most appreciate it. It fits him to cope with difficulties that are his own, and those of his race, and which cause him, in some important particulars, to succeed, where others fail. His civilization and Christianity will never surpass in its triumphs that of the Caucasian; yet it will be best fitted to mould Africa and the African.

It is enough to say of him, as it is said of all men, that they are made in the image of God. On this point of capacity, lest we should be considered partial or sectional, we will go abroad for a competent witness, the Hon. John P. Hennesy, once a member of the British Parliament, later, governor of the British possessions on the West Coast of Africa. He advised the Home Government to dispense with the services of Europeans on the coast. He says this can be done; that some of the ablest members of the Legislative Council of Sierra Leone are pure negroes; that the best scholar on the coast, a man who knows Hebrew, Greek, Latin, three modern languages, and is well read in the literature of each, is a pure negro; that among the clergy of the Church of England in the various settlements, some of the most intelligent are the native pastors, and among the most trustworthy are the native officials. What more honorable testimony to the capacity of the race?

And have we no concurrent proof in our own country. Why, it



comes up from every school and Colored Mission in the land, that the youth are not merely capable of ordinary culture, and attainment in all the branches of usual study, but there is evidence of more than respectable success in the higher departments. In fact, we hesitate to transcribe the statements that from time to time are made to us. From all which and kindred testimony there is evidence, that the race is to be early reconstructed, from the torpid ignorance of ages, upon the basis of a pure Christianity. Let us not be weary in well-doing, but thank God and take courage. We rejoice that the beginning is here, on our own soil, and in our day. Its culmination will be in Africa itself.—*Selected.*

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for July, 1874.

MASSACHUSETTS.					
<i>Hanover</i> —St. Andrews, S. S.....	5 00		panies of N. J., from Rev. Jas. Saul..... 105 00		
<i>New Bedford</i> —S. S. Rodman, con- tents of Miss. Box for Georgia Mission.....	5 00	10 00	2d Quarterly Dividend on 42 shares United Com- panies of N. J. from Rev. Jas. Saul..... 105 00 250 00		
RHODE ISLAND.			PITTSBURGH.		
<i>Providence</i> —Grace Ch.....	5 00		<i>Pittsburgh</i> —St. Peter's Ch..... 6 25 6 25		
All Saints, Memorial.....	51 20				
<i>South Portsmouth</i> —St. Mary's Ch.	5 00	61 20			
CONNECTICUT.			MARYLAND.		
<i>Waterbury</i> —St. John's Ch.....	73 00		<i>Westminster</i> —Ascension..... 17 00		
<i>Newtown</i> —Trinity.....	26 55		<i>Washington</i> —Contributed for Church site..... 2500 00		
<i>Meriden</i> —St. Andrew's.....	15 00		St. Mary's Colored Ch., for Chapel..... 90 00		
<i>Northford</i> —St. Andrew's.....	3 00		Contributed by city Clergy for salary of Rev. A. Crummel..... 325 00		
<i>New Haven</i> —Trinity Home, E. M. G.....	3 00		By Colored people of St. Mary's, for Rev. A. Crummel..... 169 00 392 00		
<i>East Plymouth</i> .....	2 15	122 70			
NEW YORK.			VIRGINIA.		
<i>New York</i> —Ch. of Nativity.....	10 00		<i>Richmond</i> —I. T. Cooley..... 2 50		
<i>Red Hook</i> —Christ Ch.....	12 33	22 33	Mrs. Cooley..... 2 50 5 00		
ALBANY.			MISSOURI.		
<i>Cooperstown</i> —Christ Ch.....	15 00	15 00	<i>St. Louis</i> —Contributed by friends to work of Rev. W. S. C. Wilson..... 100 00 100 00		
WESTERN NEW YORK.			MICHIGAN.		
<i>Albion</i> —P. A. F.....	4 00		<i>Holland</i> —Grace Ch..... 1 50 1 50		
<i>Hunt's Hollow</i> —St. Mark's, a member.....	1 00				
<i>Rochester</i> —St. Luke's Ch.....	70 11	75 11			
NEW JERSEY.			MISCELLANEOUS.		
<i>Freehold</i> —L. S. V.....	10 00		<i>Europe</i> —A Friend of the Work... 5 00 5 00		
<i>Riverton</i> —Christ Ch.....	5 00	15 00	3,786 09		
DELAWARE.			PENNSYLVANIA.		
<i>Claymont</i> —Ascension, Mrs. C....	5 00	5 00	Amount previously acknowledged.... 15,067 08		
PENNSYLVANIA.			Total..... \$18,853 17		
<i>Philadelphia</i> —Ch. of the Advent. 1st Quarterly Dividend on 42 shares United Com-	40 00				

# SPIRIT OF MISSIONS.

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## WOMAN'S WORK.

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### ANNUAL SCHOOL EXAMINATIONS IN CHINA.

A LETTER FROM MISS FAY.

EPISCOPAL MISSION, HONG KEW STATION, *April 7, 1874.*

MY DEAR MISS EMERY: Though two or three mail steamers have left here since the Annual Examination of our Mission schools at this station, and though our Chinese New Year holidays have passed and I am again so immersed in present duties that I have hardly time to pick up the threads of the past, and speak of what *has been*; yet I know you are always glad to hear from us, and as some of my schools were somewhat of an experiment, owing to the inexperience of my "student teachers," and as a two days' public examination held in the church before the resident Clergy and other spectators was rather a severe test of the competency of my young teachers, I am sure you will like to hear that the examination was considered an entire success, both for them and the pupils whom they have been teaching.

#### NATIVE VILLAGE SCHOOLS.

A picture of special interest which I have not seen mentioned in other Mission Reports, was the presence of three native schools from the villages near. These are taught by native teachers (paid by the parents of the pupils), who, though not converts to Christianity, yet through our influence consent to teach our Bible and Catechisms and bring their pupils to Church on Sunday; the Pastor having at any time the privilege of visiting and catechising the schools. To this class of schools the Mission allows two dollars per month to aid the villagers in paying the teachers' stipend, though it claims no supervision over the teachers or pupils, nor have they ever been required to present themselves at our Annual Examinations, and until this season they have never expressed a wish to do so, yet they were cordially welcomed and were even allowed to compete for the Bishop's Prizes (he has two in each school, one for progress in study, one for deportment and regular attendance), and we were much



interested in comparing the recitations of the pupils with those under our immediate superintendence.

#### A CROWDED CHURCH.

But our school examinations here are conducted so differently from school examinations "at home," I must give you some details. As we have no examination halls, and all our school rooms are a little too small for the scholars, we were obliged to use the church. The Christmas decorations were not yet taken down—and when I entered the church, with Rev. Mr. Nelson, about ten minutes before the hour appointed for the exercises to commence, it was filled, even crowded with children and their teachers—all the schools, nine, under the supervision of Pastor Wong and myself, being present. The very sight of so many little immortals is inspiring, and I always feel "we are very successful Missionaries!" when I see a place so crammed with children, particularly when their bright faces and earnest glances are peering out from holly wreaths, crosses, illuminated texts and other symbols that go to make up holiday decorations.

#### AN ALPHABET CLASS.

The exercises commenced by singing "JESUS shall reign where'er the sun," the accompaniment of which was very well played on the organ by a former pupil, Miss Wong. Then prayers were said in Chinese by Rev. Mr. Nelson; after which the first school called out for examination was "Nung-ki-ok-dong"—the one of which I told you in my Report of schools—as being nearest to my boarding school and containing fifty pupils. This school is divided into four classes which are taught by two of the "student teachers," each of whom examined the classes under his charge. First the younger ones were examined in their "fong-sz," or what answers to our A B C's, except that we have only twenty-four to learn ere we commence joining them for spelling and reading, while the Chinese have more than forty thousand! We do not, however, insist upon the children learning more than three or four hundred ere they begin to study simple books and Scripture Catechisms.

#### DIFFERENCE BETWEEN NATIVE AND CHRISTIAN MODES OF TEACHING.

In Chinese systems of education there is nothing that answers to our elementary works, nor have they a book written in the spoken language of the country, excepting those translated by the Missionaries. The first

book of Chinese classics put into the hands of children is one of the most difficult and metaphysical of all their classics. Fortunately however the "young celestials" have most wonderful memories, and their teachers, in mercy to their poor little brains, never for a moment deem it necessary that they should understand what they learn; hence years are passed in school and whole volumes recited through with marvellous accuracy, which convey not the slightest idea to the learner, as they are written in a dead language which the teacher does not take the trouble to explain or perhaps could not even if he wished.\* It is not only then in what we teach but in our modes of teaching that we consider our Mission schools so superior to the native schools, and to us they seem absolutely necessary to the successful preaching of and final triumph of the Gospel. Every Missionary's influence is increased double or quadruple in proportion as he can place schools under teachers of his own training who will of their own free will teach others as they have been taught—carefully, prayerfully and understandingly. This is a long digression, yet without it I could not give you an idea of the grateful pleasure and satisfaction we all felt in hearing the "student teachers" examine their classes in a sensible Christian-like manner, and the thoughtful and ready answers showed how carefully and profitably they had been taught.

#### BRANCHES TAUGHT IN THE DAY SCHOOLS.

In my boarding-school, and in teaching my teachers, my ambition knows no bounds. Whatever they accomplish, I am always urging them "onward and upward," to something higher, but in our day-schools we do not even aim at a very extensive system of instruction, as the pupils rarely continue with us more than two or three years—often leaving at the ages of thirteen or fourteen—even younger if they can be of any use to their parents in supporting the family. Hence we consider that, to teach them well and thoroughly, the great truths of our Holy Religion as embodied in the Church Catechism and Creeds, with such parts of the Old

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\*Do you ask then how they ever know anything? They who attend only a few years rarely do know much of anything. If boys have been in school for a number of years, and intend to remain to study for degrees and Government offices, competent teachers are looked for. Books are explained, the course of instruction is thorough and severe after their own routine, which does not include any science, unless their systems of philosophy and cosmogony may be called science.



and New Testament as they have the time and ability to learn, is all they can undertake. Though if they desire to do more, and are willing to buy their own books, time is allowed them and they are encouraged to remain in school. Two of our best student teachers were once pupils in the day-school. They are now teaching after having remained four years in the day-school and six in the boarding-school.

#### A SECOND BOYS' SCHOOL.

The second school examined was a boys' school of about thirty-five scholars taught by a native Christian under the supervision of Pastor Wong. The classes were examined by the native teacher on the Creed and Catechisms, Scripture History, the Gospels of St. Matthew and of St. Mark—and in one or two books of Chinese classics.

#### TWO GIRLS' SCHOOLS—ONE TAUGHT BY THE BUDDHIST NUN.

The third school, a girls' day-school—also under charge of Pastor Wong—was then examined by him—though taught by a Chinese woman who has been for a number of years a communicant in the Church—yet as it would not be according to Chinese ideas of propriety for a woman to speak, or to take any part in a public examination, she was not even asked to examine her classes. The little girls however did not seem wanting in confidence, and their ready, prompt answers to questions upon the books they had been studying showed they had been well and carefully taught. The fourth school called upon, was one of my girls' schools; taught by the Ni-ku or Buddhist nun. Of course it was considered *my duty* to examine this school, which I did with much pleasure—the Ni-ku being very clever and having a wonderful gift in managing children and inspiring them with a love of study, I knew they were well prepared and further advanced in their studies than any other pupils of the same age. Their recitations, though long, were quite perfect and not one question was missed.

#### A LITTLE PRODIGY.

The Bishop's prize for "progress in study" was awarded to the "little Dot" as I called her when writing to you some time ago of her, and of her first recitation in school which was the "praying of Jesus' prayer," as she so impressively said. She has been in school ever since and is quite a little prodigy; I am curious to know her future. She has learned six times as many books as any other girl in school. She is anxious to be baptized, but is such a little thing, scarce seven years of age, I hardly

dare propose her as a candidate, though she has committed to memory, and seems to understand more religious books than many an adult Communicant.

## EXAMINATION OF A NATIVE SCHOOL.

The fifth school was one of the native schools—and we had much difficulty in persuading the teacher that he must examine his own pupils, as he deferred to Pastor Wong or to some others present. He however succeeded very well, as did his pupils, two of whom were awarded the Bishop's prizes. After this, as it was already getting dark, the exercises of the first day were closed by singing "There is a happy land," and Prayers in Chinese by Pastor Wong.

## EXERCISES OF THE SECOND DAY.

The exercises of the second day were essentially the same as those of the first. The remaining four schools were examined including the boys' boarding-school. The "student teachers" were then very critically and thoroughly examined on the "Tahsio" or "Great Learning," than which one can rarely find a more abstract and metaphysical dissertation on Natural Law, the Foundation of Rights, their application to the varied relations of life, the well-being of the people and government of the Empire. Lastly the prizes were given by Rev. Mr. Nelson, who closed the exercises by a short but very appropriate address, and the happy youngsters were dismissed for a three weeks' holiday.

## ENCOURAGEMENT IN THE PAST AND HOPE FOR THE FUTURE.

Imperfect as this sketch is, and comprising only the schools belonging to the Hong Kew station, we trust that friends at home who have contributed so generously to their support will rejoice with us in their success, and be glad to know that we have never before looked at them with so much encouragement and such assured hope of the influence they will have for good in spreading the Gospel throughout the length and breadth of China.

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**FIRST ANNUAL REPORT OF THE INDIAN AID SOCIETY OF PROVIDENCE.**

## SECRETARY'S REPORT.

THE INDIAN AID SOCIETY of Providence holds its first annual meeting to-day (Easter Monday).

This Association was organized in February, 1873, in Grace Church



chapel, when the ladies of our city had been aroused to feel a lively interest in Indian Missions by the heart-stirring words of the Bishop of Niobrara.

There was doubt at first as to whether there should be Parochial organizations, or one Society, embracing all the city parishes. The latter plan was adopted, and at the present time there are nine parishes which have identified themselves with the Society.

The officers of the Society consist of a President, two Vice-Presidents, Secretary and Treasurer, Managers from each Parish—two of whom are chosen to direct the work for the month—and Collectors, whose duty it is to collect the annual fees of the members of the Society in their respective parishes.

During the past year, with the exception of several months during the warm weather, the ladies have held weekly sewing meetings, the object of the Society being to prepare and forward boxes of clothing to the Niobrara storehouse, as well as to collect money for the various purposes for which there is always ample need.

Last summer, a lady who had frequently attended our sewing meetings, and professed much interest in Indian Missions, expressed her desire to go directly to the field of Mission work, and labor under Bishop Hare, and her travelling expenses were paid by this Society. We have received letters from her since she reached her destination, and she expresses herself much interested in her new work.

Bishop Hare visited Providence in November last and addressed the Indian Aid Society, in St John's Chapel, when it was our privilege to listen to his very interesting account of his labors among the Indian tribes during his short residence in the Diocese of Niobrara.

During his address he spoke of Mrs. Duigan (the lady who had gone from Providence, and was actively engaged in good works), and said he should depend upon the Rector of Grace Church for her support during the year. Since that time the required amount (\$500) has been raised, through the exertions of the young people of Grace Church.

We heard, through a letter from Mrs. Hinman, that a carriage would be of great assistance in going from place to place; ponies can be had in abundance, but a conveyance was a great luxury; and one has been sent to Mrs. Hinman by the Society, which we hear has done good service, particularly during the fearful pestilence of sickness which has been raging among the Indians at the Santee Mission.

The Society are now preparing a box to send to the Rev. Mr. Good-nough, Missionary to the Oneidas, in response to a letter stating his needs, other Societies having pledged themselves to supply the Bishop of Niobrara with the articles of clothing especially needed for his boarding-school during the coming summer.

We have from time to time received letters from the Secretary of the

Woman's Auxiliary to the Board of Missions, full of good wishes and words of encouragement, and giving us some account of the other Societies engaged in the same work. The Niobrara League of New York, and Dakota League of Boston, meet only once a month, and then letters are read or addresses are made; the interest in the work is thus kept up, while the sewing, etc., is done in the different parishes, through the exertions of the Managers.

We have also heard some interesting letters from Bishop Hare, one giving an account of St. Paul's School, recently organized at Yankton Agency.

There certainly seems to be a vast field for Mission work among these Indian tribes, and if noble men and women offer themselves, their health and strength to be devoted to the Christianizing of these heathen within our own land, surely those members of the Church who are living in comfort and luxury should be willing to make some sacrifice of either their worldly means or of their time. Let us encourage these Missionaries by our gifts and prayers; let us be continually given to good works, so that the cause may not be retarded for lack of means, but go on and increase until every Indian tribe shall have heard the glad tidings of salvation, and have been led into the fold of CHRIST'S Church.

Respectfully submitted,

FANNY O. BARTLETT,  
Secretary.

TREASURER'S REPORT.

*Providence Indian Aid Society in account with Mary M. Paine, Treasurer, for the year ending April 6, 1874.*

Dr.

Buggy sent to Rev. Mr. Hinman, Santee Agency.....	\$235 00
For materials for work.....	79 01
For articles for the barrel sent to Yankton Agency.....	17 60
Expenses of Mrs. Duigan to Yankton Agency.....	92 00
Postal cards and stationery.....	4 00
Freight on box to Yankton Agency.....	2 00
For comforters from St. James Sewing Society.....	14 75
For Indian Missions.....	11 50
For Rev. S. D. Hinman.....	9 40
For St. Paul's School, Yankton Agency.....	100 00
For Indian Missions.....	250 00
	\$815 26

Cr.

By subscriptions from members of St. John's Church.....	205 00
By subscriptions from members of St. Stephen's Church.....	67 00
By donations from members of St. Stephen's Church.....	92 50
By subscriptions from members of All Saints' Memorial Church.....	65 00
By subscriptions from members of Grace Church.....	10 00
By subscriptions from members of Church of the Messiah.....	5 00
By subscriptions from members of Church of the Saviour.....	3 00
By subscription from member of Church of the Redeemer.....	1 00
By subscriptions from members of St. Gabriel's Parish.....	2 00
Carried forward.....	\$450 50



ACKNOWLEDGMENTS.

Brought forward.....	\$450 50
From St. Mary's class in St. Stephen's Sunday-school.....	71 50
From infant class in St. Stephen's Sunday-school.....	9 40
Offering from St. Stephen's Church for Bishop Hare.....	100 00
From Miss J. Coggeshall's class in St. Stephen's Sunday-school.....	6 00
From members of St. John's Church.....	250 00
	<hr/>
	\$827 40
	815 26
	<hr/>
Balance in hand.....	\$12 14

*List of donations to Indian Aid Society.*

- April, 1873. From Mrs. George H. Hoppin, 50 yards of cotton cloth.  
 Jan., 1874. From Mr. R. H. I. Goddard, one piece of cotton cloth.  
 From Mrs. Crawford Allen; three bed comforters for the box.  
 Feb. 26, 1874. From Mrs. Howard Richmond, eleven calico skirts and cloth.

ACKNOWLEDGMENTS.

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

Received from June 1, to August 1, 1874.

ALBANY.		Morganton—Mrs. T. T. Kirkland, M. C.....	
<i>Troy</i> —Mrs. George M. Tibbets of St. John's Ch., for Can- didates at White Earth, through Miss H. E. North	50 00 50 00	2 00	22 00
CONNECTICUT.		OHIO.	
<i>New Haven</i> —Woman's Missionary Association of the Ch. of the Ascension, M. C.....	15 00 15 00	<i>Painesville</i> —Episcopal Missionary Society in the Lake Erie Seminary, for Indian Missions.....	9 75 9 75
EASTON.		PENNSYLVANIA.	
<i>Trappe</i> —Woman's Miss'y Associa- tion of Whitemarsh Parish, quarterly pay- ment scholarship in Miss Fay's school.....	10 00 10 00	<i>West Chester</i> —Woman's Miss'y Association of the Ch. of the Holy Trinity, of which for Mission work in Mexico, \$50; Home Missions to Colored Peo- ple, \$50; Indian Mis- sions, \$50.....	150 00 150 00
MASSACHUSETTS.		SOUTH CAROLINA.	
Through the Dakota League, for Indian Missions.		<i>Willington</i> —St. Stephen's Asso- ciation, semi-annual pay- ment scholarship in Miss Fay's school.....	20 00 20 00
<i>Dorchester</i> —St. Mary's Ch., for "Dorchester" scholar- ship.....	60 00	VIRGINIA.	
<i>Longwood</i> —S. S. Ch. of Our Saviour, for Bishop Hare	29 15 89 15	<i>Norfolk</i> —Woman's Miss'y Asso- ciation of Norfolk, scholarship in the Joppa school.....	25 00 25 00
MICHIGAN.		WESTERN NEW YORK.	
<i>Ann Arbor</i> —Woman's Missionary Association of St. An- drew's Ch., M. C.....	14 37	<i>Geneva</i> —Woman's Miss'y Associa- tion of Trinity Ch., for Miss Scott's work, Af- rica.....	32 00
<i>Kalamazoo</i> —Girls' Miss'y Society of the Michigan Female Seminary, for Girls' School, under Miss Fay.	12 46 26 83	<i>Rochester</i> —Mission Class of Christ Ch. S. S., towards annual payment Anna Davidson Battershall scholarship in Miss Scott's school, Africa.....	5 00 37 00
NEW YORK.		Total receipts for June and July..... 631 23	
<i>Rye</i> —Woman's Miss'y Association of Christ Ch., of which for Bp. Auer Memorial Ch., \$136.50; for Hope scholarship in Miss Fay's school, \$40.....	176 50 176 50	Amount previously acknowledged..... 12,580 45	
NORTH CAROLINA.		Total receipts since Oct. 1, 1873..... \$13,211 68	
<i>Asheville</i> —Woman's Miss'y Associa- tion of Trinity Ch., semi-annual payment scholarship in Miss Fay's school.....	20 00		