

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

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THE  
SPIRIT OF MISSIONS.

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# SPIRIT OF MISSIONS.

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## DOMESTIC DEPARTMENT.

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AUGUST, 1874.

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### THE CHINESE ON OUR PACIFIC COAST.

A LETTER FROM COL. E. C. KEMBLE.

NEW YORK, *May 1, 1874.*

My recent official journeyings on the "Northwest Coast," extending from San Francisco northward to Cape Flattery, on the straits of Fuca, the extreme verge of our American possessions south of British Columbia, and stretching eastward nearly along the same line of latitude to the mountains of Idaho, thence from the Snake River to the Columbia, and along its majestic shores to the sea, afforded abundant opportunity, during the six months in which I was thus employed, to inspect not only Indian Agencies and Reservations but the Missionary outposts of the Church in that vast region, and to look into the characteristics of the population which is slowly but steadily flowing into these so late solitary places. Twenty-five years before, I had witnessed the first influx of that emigration which has so seriously disturbed the order of our Western growth and progress on these shores, and which is destined to perplex still more widely not only the social but our political institutions in that region. I can refer, of course, only to the Chinese and their later invasion of these shores within the period of its settlement by European races. They made their appearance as business adventurers in California in the winter of 1848-'9, among the thousands of fortune seekers from all lands, attracted thither by the discovery of gold. I well remember when in San Francisco we had no eating houses worth the name, no laundries whatever; when soiled clothing was thrown away for want of the washerwoman's art, and when to ask the commonest white laborer to carry a trunk for hire, or serve as porter or errand boy, was to provoke a sharp retort and refusal, gold being so plenty that it was almost powerless to command the labor of men. I remember with what admirable alacrity and skill the newly arrived Chinese stepped into the vacant places caused by the strange state of things, and became our most efficient servants—as they have continued ever since. They established eating houses, which soon became the most popular refectories in the place, and they entered upon the monopoly in the laundry business which they have

enjoyed from that day to this, all over the Pacific coast. Before one in twenty of them could speak a dozen words in English, they were masters of the situation in several departments of labor, conducting extensive restaurants, with waiters whose acquaintance with the language of the country was limited to the single question addressed to the guest, "What you hab, sar?" and whose wonderful imitative powers enabled them to reproduce the guest's order intelligibly to the translator, who stood at the kitchen door to convert it into Chinese for the cooks.

From that period to the present they have continued to grow and prosper, undaunted by oppression and persecution, increasing in wealth and numbers and the control of the labor market in the midst of enemies who have vainly sought to oppose their progress by hostile legislation, by robbery under cover of law, by cruelties and barbarisms of every species practised upon them, by hangings, and by death in every conceivable form. Undismayed by the fiercest outbreaks of "Christian" wrath, these heathen have every year driven their stakes deeper, and entered more largely into possession of the country and its resources, until now they are disputing the ground with the manufacturers and competing successfully with the best American and European skilled talent in conducting the mills and trades in which a few years ago they were serving apprenticeships.

During my recent travels on the Pacific coast, I was amazed at the development which I beheld in every direction of the power and determination of this heathen invading army. There was not along my route a corner so remote, not a spot so isolated, presenting any prospect of a "Chinaman's wages," that a Chinaman had not fitted himself in some fashion into it and was saving money. Their ubiquity was almost startling. Far up in the wooded solitudes of the Upper Columbia, within sight of the British boundary line, in a region inhabited only by Indians and half breeds, and a handful of adventurous whites, sitting down to my tea in a forlorn cabin where travellers were entertained, I could hardly believe my senses when a squeaking voice at my elbow bidding me have "Plenty tea?" proclaimed the presence of the inevitable Chinaman. And among the wildest mountains of Idaho, in the land of the Nez Percés, quite as much at home in his office of cook for the Reservation hands as the oldest Indian on the place in his rude wigwam, was the adventurous "John" of the Flowery Kingdom. I thought I had surely passed out of his range when, chartering a steam tug for the expedition, I visited the Neah Bay Indians at Cape Flattery, a point inaccessible by any regular or even ordinary conveyance. But my Celestial friend was before me, with his shaven pate, his long shining coil, his clean white sack and "Melican man" pantaloons and boots. In short the Chinaman is everywhere throughout the length and breadth of that coast. As I frequently had occasion to remark, he was not that "Com-

ing Man" of whom poets and philosophers speak, but so far as the destinies of the Pacific coast are concerned, he is the Man already *come*, and the strong man that has entered into possession. As a recent writer,\* treating of the Chinese in California, says:

"John is inevitable. He has discovered America and finds it a good country. We shall not keep him out." "He has come to stay, and it belongs to our wisest and most thoughtful men to see how he is to be made a part of us. You cannot drive him out."

And now what is to be done with him?

I fully agree with the writer whom I have quoted when he says: "It is ours and not his, to determine whether he shall be a curse or a blessing to us. If we treat him as Christianity teaches that we ought to treat our fellow-men; if we do unto him as we would that others should do to us; if we see that he is instructed in that which we believe to be right, he may become a useful part of us. Teachable he certainly is; a far more civilized being—or, rather, far less savage creature—than many we get from Christian Great Britain."

My experience with these people first and last, I mean when they first began coming to California, and from what I have seen of them under a variety of aspects, during my recent journeyings on the Pacific coast, has only deepened the interest with which I originally regarded them. When they first came to San Francisco, they were confiding, impressible and ready to adapt themselves to most of our ways. Intercourse with our people, particularly with the lower orders of white men, has produced an estrangement, as in the case of the Indian and, indeed, all the nations of the earth to which God has given a darker skin than ours. Had the Christian communities in this land been alive to their duties and responsibilities, the state of the Chinaman in America, as well as that of the Indian on his native soil, would have been vastly different. Bloody wars and frightful massacres and the expenditure of millions upon millions of dollars, have awakened Christian people in this land to a sense of their obligations towards the heathen in our midst both red and black. And now the particular phase of the "Chinese question," as it is called, which is pressing most imminently upon us, is, whether we shall further neglect our duties as Christian men and women towards a people with whom we have been brought by a wonderful providence of God face to face, turning them over to the tender mercies of the politician and speculator, as we did the Indians and negroes, or whether we shall set about the solving of the Chinese problem where alone it can be properly grappled with, in our churches, and by Christian schools. Is the Episcopal Church in the United States ready to put her hand to this work with the courage and vigor she has evinced in taking hold of the Indian and the Mormon

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\* Mr. Charles Nordhoff.

questions? It is not too much to say that there is not to-day at work against Mormonism a disintegrating force more powerful than Bishop Tuttle's school and church at Salt Lake, nor has the solvent yet been found for the obdurate Indian question that is working with such success as the Episcopal Missions among the tribes in Minnesota and Dakota.

A necessity quite as urgent as the call which has come to us through the General Government, in behalf of the Indians, and vaster than the demand which good Bishop Tuttle is urging from the land of the false prophet, is laid upon the Church by the work which Bishop Morris has begun in Oregon and one or two of the parishes have undertaken in San Francisco. It can no more be spurned or evaded by the Church in the East—by Clergy whose ears are open to the call of duty and laymen and laywomen who have means to aid or personal service to give—than the most holy ordinances of our religion can be suspended; and this call cannot long be neglected. I have seen Bishop Morris bending under his heavy burden—haggard with nights of labor and days of hard travel—-anxious and almost distressed for want of helpers to carry on his white work, to fill the places where month after month earnest hands are being stretched out in vain for the ministrations of the Church; and I have asked myself, how is it possible for the East to supply helpers for his Chinese school and Mission, when Clergymen cannot be induced to give up their Eastern ties and aspirations to undertake Mission work among our own people who are as sheep without a shepherd in these remote wilderness places? But God, Who has brought the Chinese to our shores, Who has made their steadfast existence and growth there fixed facts, will provide a way. The need of earnest and good men to consecrate themselves to the noble and glorious work which is opening under the hands of our devoted Bishops on the Pacific coast is very, very great, and we may well bow our heads in humiliation that so few Clergy are found to say, Here am I, send me. The work among the Chinese is not any more difficult than that to which so many of our young Clergy seem so anxious to devote themselves in our large Eastern cities—indeed, it is doubtful if Pagan philosophy presents the obstacles to genuine Christian growth that the errors and superstitions of Romanism oppose. Considering the length of time and the effort bestowed, the Chinese Missions in Portland and San Francisco have been wonderfully successful. Either the Church and our common Christianity must prevail against these advancing tides of heathenism from beyond the Western sea, or the disordering and disorganizing elements that have entered into society on the vast Pacific slope will make the land unfit for our Christian men and women to dwell in. “By *Missionary effort*,” says the author already quoted, “by earnest, general, conscientious training, John must be brought to a comprehension of our customs.” “If we choose to pass him by on the other side; to let him live among us as an alien from our

manners, habits, customs ; ignorant of what we hold as the best, highest, most sacred and of most importance to our liberty and civilization, John may prove a more troublesome and dangerous creature than any we have yet taken on board our ship.”

E. C. K.

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## HISTORY OF CHURCH MISSIONS IN AMERICA.\*

BY WILLIAM STEVENS PERRY, D. D.

### CHAPTER V.

#### BREAD CAST UPON THE WATERS.

“GOD ALMIGHTY prosper that the Word may goe out of Bermuda, and the law of the LORD from Virginia to a true conversion of the American World!” Thus wrote Purchas, himself a Presbyterian of the Mother Church as well as a faithful chronicler of adventure and discovery in the far West, and at last there seemed the prospect not alone of the conversion here and there of a single savage, but of the Christianizing of the aboriginal race. With this noble end in view the establishment of an Indian school and College for the instruction of the children of the savages was determined upon by the Company in England, and for this undertaking liberal offerings were made at home and in the colony itself. Ten thousand acres of land had been set apart at the instance of the excellent Sandys, President of the Virginia Company, for this purpose, and a royal “Brief” in 1619 secured collections in the parish churches throughout England to the amount of £1500. The language of this royal letter, the first ever issued in behalf of a charity of this nature, is well worthy of remembrance as it gives us proof of the pious purposes of those who had the colony in hand. It was, says this Missionary document—“As well for y<sup>e</sup> enlarging of our Dominions, as for the propagation of y<sup>e</sup> Gospel amongst Infidells, wherein there is good progress made and hope of further increase ; so as the undertakers of that Plantation are now on hand w<sup>th</sup> the erecting of some Churches and Schools for y<sup>e</sup> education of y<sup>e</sup> Barbarians, w<sup>ch</sup> cannot but be to them a very great charge and above the expenses w<sup>ch</sup> for y<sup>e</sup> civil plantation doth come to them.”

Nor were public contributions the sole result of this worthy effort. Benefactions poured into the hands of the “faithful Treasurer of Virginia” from all sections of the Church. The Bishop of London, Dr. King, paid in £1000 toward the support of this charity, and the record of these gifts as contained in “A Memorial of Religious Charitie Exercised on Virginia to the Glory of God and good Example of men, these last three

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\* Entered according to Act of Congress, in the year 1874, by WILLIAM STEVENS PERRY, in the office of the Librarian of Congress at Washington.

years, 1619, 1620, 1621,"\* attests most fully the zeal and interest of the Church of England in this effort for the spread of Christian education, and for direct Missionary work among the Aborigines.

A person vnknowne gave for the vse of the Colledge, a Communion-cup with a Couer, and a Plate for the bread, of Silver-guilt; a crimson veluet carpet with gold lace and fringe, and linnen damaske Table-cloath: all valued at £30. 0. 0.

A person vnknowne sent a Letter, the copy† whereof is registered; directed thus, *To Sir Edwin Sandys, The faithful Treasurer for Virginia,* and subscribed *Dust and Ashes*. And afterwards by an vnknowne person sent a box to the house of *Sir Edwin Sandys* with the some direction: which being opened in Court, therein was found in gold 550 pounds, to be disposed of for the education of the Children of the Infidels in Christian religion and civility.

Anno 1620. Master *Nicholas Farrar*, of London, deceased, hath by his will given 300 li. to the Colledge in Virginia, to bee paid when there shall be ten of the Infidels children placed in it: and in the meane time 24 pounds by the yeare to be disbursed vnto three discreete and godly men in the Colonie, which shall honestly bring three of the Infidels children in Christian Religion and some good course to live by.

The Gentlemen and Mariners that came in the *Royall James* from the *East Indies*, being at *Cape Bona Speranza*, homeward bound, gave towards the building of a Free Schoole in *Virginia* to be called the *East Indie Schoole*, 70£. 8s. 6d.

Towards the furtherance of the *East Indie Schoole*, an vnkown person hath added the summe of £30. 0. 0.

At the Quarter Court held the 30. of *January*, 1621, by a person not willing as yet to be knowne, was sent in gold 21li. to helpe forward the *East Indie Schoole*.

At the same Quarter Court, a small Bible, with a Couer richly wrought, a great Church-Bible, the Booke of Common Prayer, and other bookes were presented to be sent to Virginia, in the name of a person who had the yeare before sent for the vse of the Colledge at *Henrico*, *S. Augustine*, *De civitate Dei*, Master *Perkins* his workes, and an exact map of *America*: the giver is not knowne, but the bookes are valued at £10. 0. 0.

And thus goes on this record of anonymous charity, the gifts of the rich and poor alike, poured into the treasury of the Lord, with no attempt at the blazoning of liberality so often seen now-a-days, but, instead, the effort to conceal the giver that the offering might redound the more to the glory of God! The large-hearted charity of those who gave these noble Missionary offerings appears from a further letter signed "Dust and Ashes," the source whence the £550 had been given for the "education of the children of the Infidels," in which the writer explains that his

\* Appended to "A Declaration of the State of the Colony," etc., published in London, 1622.

† Printed in Neill's History of the Virginia Company of London, pp. 169, 170. Quaintly written, and full of the conceits of the age, it still affords marked proof that the English Church was arousing to a consciousness of its duty as a Missionary Church.

wish was that the school should be one "wherein both English and Virginians may be taught together." The policy of the French, adopted at a later day, at the North and in the far West, was anticipated in Virginia. Intermarriages and a training side by side at school would have gone far towards the civilization and Christianizing of the Aborigines, and this longed-for end was in a fair way for accomplishment. Thus did the Church of England, recognizing that God had made of one blood all the nations of the earth, stretch forth her hands lovingly to the Indians, seeking to win them to CHRIST, and to give them, with the knowledge of the Christian Faith, the civilization which was hers through Christianity.

Entering heartily upon the work thus entrusted to them, the Company in England, at the instigation of the faithful Sandys, sent out fifty tenants for the College lands in the summer of 1619 and the same number at the beginning of the following year. These tenants were to have half the profit of their labor, while the other half was devoted towards the furtherance of the Company's plan for the religious education of the natives. Early in 1620, an estimable and pious gentleman, Mr. George Thorpe, a relative of the Governor, Sir Thomas Dale, and formerly holding a place of honor at Court, was sent over to take charge of the College as Superintendent, and ample provision was made for his support and the successful accomplishment of his plans.

The location of the "East Indie School," of which mention has already been made, was fixed at Charles City as most convenient to all parts of the Colony; and the Company assigned for the maintenance of the Master and Usher, a thousand acres of land with five servants and an overseer. This school was designed to be collegiate in its character and its pupils were to be fitted for the University of Henrico. Men were sent over early in 1622 to put up the necessary buildings, and the Rev. Patrick Copeland, who by his influence and example had secured the first contributions towards its establishment, was placed at its head. The Governor was instructed to make a special "treaty and agreement with the Indian Chieftain Opechancanough, for the better procuring and retaining the Indian children," and "each Town, Burrough, and Hundred" were enjoined "to procure by just Means, a certain Number of their Children, to be brought up in the first Elements of Litterature: That the most towardly of these should be fitted for the College." \*

Thus was "bread cast upon the waters," and though it was not till after many years that its returns were seen, good at length resulted from these efforts. Opechancanough, the brother of the deceased Powhatan, had watched with no little jealousy the growth of friendly relations between the colonists and the Indians, and with the foresight of a statesman anticipated the coming subjugation of his people to the more civil-

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\* Stith's History of Virginia, Williamsburgh Edition, 8vo, 1747, pp. 172, 197.

ized and dominant race. It was still in his power, he thought, to stop this growing evil. With the cunning of a savage, he professed great affection for the English and expressed a desire to be instructed by Thorpe in the knowledge of the Christian faith. His people vied with each other in offices of kindness towards the colonists, and the most perfect amity prevailed between the two races. The English availed themselves of this friendly intercourse to instruct the natives in the principles of Christianity, and that not without success; while day by day the walls of the College were arising where the children of Virginian settlers and of the Aborigines alike were to mingle as fellow-students of religion and letters. But all the while the savages were but awaiting the signal of their master to attempt the massacre of the whole body of the colonists. The 22d of March, 1622, was chosen as the day of death. At the same hour and almost at the same moment three hundred and forty-seven men, women and children fell beneath the blows of their murderers. Among the victims of this pitiless slaughter were six members of the Council, including the pious Thorpe, whose unsuspecting confidence in the affection of the race, to whose service he had devoted his life, prevented his giving heed to a timely warning of danger. The massacre would have been complete but for the information given by a converted Indian who, when solicited by his own brother to murder his master and teacher, Edward Pace, with whom he lived as a son with a father, refused to participate in the plot, and gave at once the warning whereby Jamestown and the other settlements which could be alarmed in time, were saved.

A war of extermination followed, and the efforts for the conversion of the savages gave place to more determined exertions for their destruction. Still faith in the Missionary work animated the members of the Company at home; and the words of the celebrated John Donne, Dean of St. Paul's, London, and the preacher of the annual sermon which occurred but a few months after tidings of this fearful tragedy had been received in England, still urged upon the adventurers that their "principall end is not gaine nor glory, but to gaine Soules to the glory of God." And shortly after, in a petition to the House of Commons, the Company truly assert that the first of the advantages they sought in the settlement of Virginia was "the conversion of the Savages to Christianity, and establishing the first Colony of the Reformed Religion."\* But the jealousy of the King, whose subserviency to the will of the Spanish court had already cost the nation its heroic Raleigh's life, was now the occasion of the ruin of the Virginia Company and the assumption by the State of the control of the Colony. Years passed ere efforts for the conversion of the Indians were attempted on any extended scale. In 1634, a commission for regulating the plantations was given to Archbishop Laud, and

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\* Anderson's History of the Colonial Church, I., 238.

other Bishops, by King Charles I., for the purpose of propagating the Gospel in America; and during the earlier struggles of the "great rebellion" a corporation was formed in England, mainly, if not wholly, composed of Nonconformists, for sustaining and extending the Missionary work in New England which, after years of neglect on the part of the Puritan settlers there, was at length undertaken by the devoted John Eliot. This corporation, which was not looked upon with favor by many of the Puritans themselves, and the funds of which, if we may credit the statements of Puritan annalists, were sometimes diverted, from the support of Missionaries to convert the Indians, to the purchase of arms and ammunition with which to destroy them, lost its charter at the Restoration, but, through the kind offices of Clarendon and Boyle, both devoted Churchmen, was re-incorporated and continued its work. In fact, the Indian Bible, now-a-days one of the proudest boasts of Puritanism, was printed at the charge of Robert Boyle, a Churchman of the most uncompromising type; and Eliot himself could not have continued his Missionary work but for the help afforded by members of the Anglican Communion. God be praised for our share in this noble work, and honor to the enlarged liberality and Christian charity of those noble Churchmen who were willing, in default of opportunities of their own, to "sow beside all waters" the seed of Divine truth!

Later, and as we shall subsequently see in notices of the Virginian Church of the Eighteenth Century, the seed thus cast upon the waters bore fruit. Though the "East Indie Schoole" and the "University of Henrico" were washed out from memory almost in the surging tide of blood that desolated the fair shores of Virginia on the fatal 22d of March, 1622, in "William and Mary College," of three-quarters of a century later, we have the lineal successor of these early efforts for the Christian education of natives and colonists alike; while the pages of the annals of the Virginia Church are here and there illumined with the recital of faithful and successful labors for the good of the rapidly disappearing race which thus blindly threw away its chance for elevation and Christianizing.

Of all this more anon.

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## MISSIONARY CORRESPONDENCE.

LETTER FROM KENTUCKY.

—————, KENTUCKY, *June 30, 1874.*

REV. AND DEAR SIR: In making up my quarterly report to date, I find a few encouraging features—a small increase of families and communicants over the last statistical return. But more gratifying still, is the newly awakened zeal at both stations among my people; a growing

desire to work for the advancement of the Church, which I hope may be productive of good results. Had I the means at command to meet travelling expenses, I could do much effective service in Central Kentucky, but under present circumstances, I can only answer pressing calls for special ministrations outside of my field of labor, which embraces two counties.

In three other counties adjoining, there are Church organizations but no resident Clergyman, and these look to me for marriage and burial services. The destitution is appalling. Five entire counties in the heart of Kentucky, and but one Church Clergyman to supply their spiritual needs; and he, your Missionary, powerless to respond to the frequent calls for Services. The Church in Kentucky is weak, outside of the large towns, and local or special Missions absorb most of the money raised in the parishes.

If some generous Churchmen whom God hath blessed with ample means, could only realize the condition of affairs in this Diocese, they would surely give of their abundance to help this great and important field. . . . Three weeks ago, I visited a neighboring county, to bury an aged communicant, a man of seventy-five years, who had been deprived of all the privileges of the Church for a long time, and yet desired to be laid away with the beautiful Service provided for her dead. . . . A distribution of Prayer Books, and a few words of direction, elicited a hearty response in the special psalms, from many who had never before witnessed our burial service, and all seemed deeply impressed with its solemn appropriateness. The wish was expressed by several, that I would hold Services for them very soon. Perhaps every Missionary in the Diocese could relate similar instances, important, only, in showing what might be done for the interests of our Zion in building up the waste places, were we not cramped and fettered by lack of means.

I fear that I have trespassed far beyond the ordinary limits of a Missionary letter, but the full heart must sometimes find utterance, and to whom can we look for earthly sympathy in our responsible work, if not to the brother who has the care of all the Domestic Missionaries resting upon him?

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LETTER FROM MAINE.

\_\_\_\_\_, MAINE, *June 30, 1874.*

REV. AND DEAR SIR: I have been back at my pleasant work here for two Sundays, after a delightful visit to New York City, of two weeks, the longest vacation I have had in two years. On those two Sundays during my absence, the Services were sustained by Mr. Pyne of the Cathedral, and Mr. Gregson of Bath. The first Sunday both Services were

held. On the second, the afternoon only. Last Sunday I drove over with one of the students to Bath in time for the Evening Service there and preached for Mr. Gregson, to pay him off for the Service he held for me. Matters have gone on splendidly during the last quarter. The parish has been active in good works outside of itself, as well as within.

The student choirs have kept up nicely, but they leave me now for vacation. I will reorganize them when they return.

The average attendance varies so much from sundry causes that it is difficult to state it exactly. During the absence of the students it may not be so large. I have not been here during a long vacation yet, and don't know how the congregation is affected by it. This parish is noted for one important thing. It pays its Rector promptly every month, sometimes a day or two before the first. I received my monthly stipend from it to-day.

We had a most interesting meeting of our Diocesan Board of Missions in Augusta last week, at which some important matters connected with our Diocesan work were considered.

Next week the corner-stone of a church is to be laid at Exeter, and there is some prospect of a church at Sherman. . . . .

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LETTER FROM TENNESSEE.

—————, TENNESSEE, *July 3, 1874.*

REV. AND DEAR SIR: The condition of this parish is, generally speaking, very good. It seems safe to say that the attachment of the people to the Church, their knowledge of her ways, and appreciation of her excellences, are strengthening. I trust they may equally grow in grace.

To speak with perfect truth, I cannot report any growth in numbers. True, several young people are at present showing interest in the Church and her Services, who formerly never entered her doors; but it may be only a fancy, lasting only a few days. I may venture, however, to say that outsiders attend the Services more frequently and generally than they did; from which I am encouraged to trust that the entire community may become somewhat acquainted with our teaching and system. The congregations seem a trifle better of late, partly owing to the interruption of the Baptist school, and also to our being able to have Service at night. When the Baptist school is in session, the large number of young women in constant attendance upon their place of worship is an irresistible attraction to the townspeople.

The poverty of my flock is pitiable. I had thought that I might ask some of them to subscribe this quarter to the Missionary papers; but they have scarcely enough to support life, and clothe their bodies.

When I reported last, the debt upon the church was something over

\$500. I have been able to find \$100, towards its liquidation, and hope gradually to extinguish it entirely.

You will remark that I report a visit to Fayetteville. This is a town of about 1,500, situated thirty-five miles west, the county-seat of Lincoln. The community are well to do, and live comfortably upon their own resources. Cotton is the staple. There are three communicants in F—, though one is aged and probably on her death-bed—a native of Dublin, bred in the Church, devotedly attached to her. The poor old lady had been longing and praying for a Clergyman who might give her the Holy Communion ; needless to say, she had her desire, and your Missionary felt repaid for his journey.

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#### A CONTRAST.

BUT a short time since THE SPIRIT OF MISSIONS contained articles which pained us to read, and which we wished had not been published ; in which appeared expressions of bitter complaining from Missionaries evidently in Texas, as if they had failed to get the sympathy from the Church which they felt their circumstances deserved. The publication of these complainings was calculated to give a very erroneous impression of Missionary life in Texas ; and it affords us a peculiar pleasure to place in striking contrast to these letters, written in moments of darkness and despondency, the following

#### BEAUTIFUL INCIDENT.

A Missionary of West Texas had been the grateful recipient of a cask of new clothing and household goods for his family, from a congregation away off in Rhode Island, to whom he was personally a stranger. In the cask, which contained almost everything nice that a family could need, was a little book for one of the Missionary's children, from a little boy, the brother of the Secretary of the Association which sent the supplies—the book inscribed to "Willie L. from Willie S." A few months rolled over, and the Missionary was called upon to give back to God his little Willie, a splendid boy of seven years of age. A while after, a letter from the Rhode Island child, evidently his first composition, came addressed to Master Willie L., of whose decease he had not heard. That little loving letter opened a well-spring of holy grief, which, if it brought tears, made the Missionary's family again feel "Nearer, my God, to Thee." His little daughter Nan-Iscah answered the letter, writing to Willie S. all about her brother's death, and remarking in closing that all of him that was earthly was in the ground, the spot marked by a little hill of sand. In a very short time after this, a letter came from the Rector of the Church to the Missionary, from which we are permitted to make this extract : "It is with much pleasure that I enclose P. O. order for twenty

dollars, being the amount of offertory on two Sundays last, from the children of our Sunday-school, towards aiding your daughter to erect a grave-stone over the remains of her departed brother. Her letter to Master S. interested us, and I thought it might be gratifying to the children of the Sunday-school to deny themselves something this Lenten season to contribute for this object."

Are we wrong when we call this a beautiful incident? and will not all, in reading it, echo the words of our Brother Missionary: "Oh, the bond of fellowship which binds us in one common brotherhood, and though miles asunder draws our hearts very close, through the love of our MASTER"?—*Diocese of Texas.*

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### MONTHLY MAIL.

AN interesting letter comes to us from a good brother in Indiana, with which we open our Mail for August.

With regard to this station I have two facts to communicate of a cheering character. Since my last report the new church (or chapel) which I have for some time been building, is completed or nearly so. Though small it is very neat, and is capable of enlargement or extension, when our congregation shall need more room. It is of wood, and is simply a nave, without porch or chancel proper, but has a very convenient vestry room in the usual place. It is built on the same lot on which the parsonage stands, and alongside of the site which we are reserving for the permanent church. Therefore we call this the chapel. It is not only neat but very comfortable and church-like, and is large enough for our present needs.

The other cheering fact, of which we make grateful mention, is that on the day of the opening of our new chapel, we were permitted to receive two adults by the sacrament of Holy Baptism. One of these was a student in the Indiana State University at this place. (This institution, by the way, is the largest, but one, of any college in the northwest. It is endowed and supported by the State, and tuition being entirely free to all comers from all quarters, it is not to be wondered at that it is so largely attended.) One other student is preparing for Baptism, and with others looking forward to the Bishop's coming—expecting then to receive the laying on of hands.

There are no children of suitable age for Sunday-school among our few Church families. And the denominations have so carefully gathered up all the rest—not only in the place but for some distance around—that, for the present, it has been thought best not to attempt to detach any of them from the schools in which they now are. Now that we have a

chapel, and willing teachers, we could well take care of a Sunday-school if we could only find the scholars. Our hope for the present is rather a Bible class or Confirmation class, which indeed we are gathering.

Another letter brings us tidings from Tennessee, in which we note with especial satisfaction the mention of school-work which we feel to be so necessary a part of Church work everywhere.

All the people living here have been brought together from divers quarters by the location at this place of the University of the South. All who were previously Church people, or are in any manner "fine folk," attend the Services at the University chapel—except, of course, those who are engaged in the Mission work. Apart from this class, whom I have called the "fine folk," there has been attracted here a large number of people as day-laborers, mechanics, shop-keepers, etc., whom I have put down at five hundred. These have scarce ever heard even of the Church. They furnish a good example of the unobstructed teaching of pure denominational Protestantism. They not only never learned any creed but never heard of any. I have never found a person old or young who could say the Lord's Prayer. Scarce any of the children had been baptized, though the greater part are Methodists and Presbyterians. They have heard of religion all their lives, but really have no idea of what it means.

Our work has been in progress about two years. You may imagine the stolidity of such a people, and looking at what remains to be done, nothing has been accomplished; but looked at from the other side the results have been quite wonderful. We have a large day-school in operation, adjoining the church, taught by two faithful daughters of the Church. The expenses of the school are met so far chiefly by the common school fund for our school district. If the good Lord continues to give us the strength of His Holy Arm, the fruits of the work must become more and more apparent. So much for the spiritual condition of things.

We have built a beautiful church and have it paid for except \$300 or \$400. The property is worth over \$3,000. The MASTER has sent the money, I scarce know how. When I look back to consider the sources whence the little sums have come, I can hardly think it true—it seems a dream.

An appeal comes from Texas for aid in building a new church in that great Diocese.

I think I can now write encouragingly of my present field of labor. One sign of encouragement is the large attendance on our Services, and the manifestation of an interest in the Church by many who once kept entirely aloof from us. But we greatly need a church building. The little low room in which we worship, when crowded, is very uncomforta-

ble. Our people are anxious to build, but as none of them are wealthy, we must to a very large extent depend on outside aid. O that the Good Lord would put it into the hearts of those to whom He has given the means to bestow a blessing on this part of Texas by helping us to build a temple for His worship here! In no part of the land are the teachings and influence of the Church more needed than in Western Texas.

And still another appeal of the same kind comes to us from Maine, and we make room for it, hoping, though such appeals are far from being novelties, this may be heard and heeded.

The people here are desirous of building a church, and two or three hundred dollars, added to the donations already promised, would determine them to commence *at once*. If the present opportunity is not seized they will have to go on as now, with Services in the school-house. In all probability the person who now takes an active interest in Church work will remove, and should he do so before the church is built, then goodbye to the project, for the rest of the people are too poor to do much.

I have no hesitation in saying that E—— with a church erected would in a few years approach as near to an English village as any in the States. The great majority of the people come more or less to the Services and a few hundred dollars *now* in aid would give the Church such an impetus that her influence would be felt for many miles round.

A sorrowful message of temporal adversity is brought to us from Louisiana, but there is cheer mingled with foreboding in the sense of the importance of the single light set in the midst of thirty miles of darkness.

This afflicted parish is now in imminent peril from another overflow of the Mississippi River and the hopes of the husbandmen for this season appear doomed. This is the only church where there is a Service every Sunday, for thirty miles around here—and hence the importance of maintaining it as “a light shining in a dark place.”

A brother writes from Georgia of a church built, and built through the offerings of persons within the Diocese. A good report, truly! Let us hope that we may soon hear that it is not only opened for Services but is free for consecration.

It was found by those interested in the construction of the church edifice in C—— that unless we could obtain assistance from abroad our hopefully begun enterprise would in all probability be sacrificed to the contractors. And so by the advice of all concerned, not excepting the Bishop of the Diocese, I was induced to visit a number of cities and towns in Lower Georgia for the purpose of raising funds to put the church build-

ing beyond immediate danger of sale. I am happy to say that my success was all that I hoped for when I set off and that, through the liberality of the kind friends in Augusta, Savannah and Macon principally, we were enabled to open the church for Services on last Sunday. The church is now completed. It is a very beautiful little edifice, and will hold about three hundred. There is, alas! a debt hanging over it still, but I sincerely trust it will be liquidated before many months. The Church will now grow in C—. Heretofore we have had no suitable place in which to hold Services. Last Sunday the church was crowded both morning and afternoon by an attentive congregation.

The same question of building arises in another parish, but this time it is an addition that is needed, and the wise people have determined that their work shall be done only with ready money; they will have no debts to pay.

We shall be obliged to build an addition to our church this year. It is too small; although we have sittings for two hundred people, yet it frequently happens that many turn away from inability to get seats. If we build an addition it will not be done until the money is secured for the purpose, as the motto here with us is "No trust." There is a deep interest being felt in this community for the Church which I cannot comprehend. There is no ruffling of the surface; but, notwithstanding the efforts of some to stem the tide, it flows on and on, steadily and too deep to be stopped. It is from above, for upon consultation with my people we all of us have come to the inevitable conclusion that it is not our work but the LORD'S, to Whom be the glory. I am not easily moved by enthusiasm, so that I think I see the matter as it is.

We close with a bright and cheering letter from one of our Kansas Missionaries, who surely has reason to be encouraged and hopeful in his work.

My field is a needy one, but I trust is promising. The Bishop says he is well pleased with most I have done, and seems to have come to my own opinion that this country is an important one.

The Bishop has decided that we must push our work at Z—, at B—, R— and at our new post I—. At this latter place I am to further the effort our people are making to build a church: not a large one but one that will seat from one hundred to one hundred and fifty persons and cost say \$1,500 or \$2,000.

At Z— our Services were very interesting. You may judge they were from the fact that although continued for three hours without interruption there was no lack of attention. We had the Consecration, then adult Baptism, then Confirmation—seven candidates—then Holy Com-

munion to which we added nine persons. One candidate rode twelve miles, two others eighteen miles, the ladies baptized rode twelve miles as did the Bishop—and that in a Kansas storm—wind and rain. The church was full, in spite of the drenching rain that fell. Twenty-two persons came over twelve miles for the Service. Six came over eighteen; you may judge whether they love the Church. I think you will know more about this Mission field from that than from all the statistics I can furnish.

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### WHAT SHALL BE DONE WITH THEM?

VERY simple people often ask questions which very wise people find difficult to answer. In the same way little children are frequently more than a match for their parents and Pastors also. The question standing at the head of this article relates to the Chinese in our own country, and is answered, or attempted to be answered, in very different ways by different people. The Californians at one time treated them as though they thought it best that they should be driven from the country altogether; but the Chinese would not take the hint, and would not be moved in a homeward direction by the repeated kick. Almost unresistingly, they endured the rough treatment, and remain as though they were firmly rooted in our soil. It is the settled conviction of those who have studied this subject that a large portion of the Chinese who are now here, as well as of those who are to come, have accepted, or will accept, this as their adopted country, after the fashion of the Irish, Germans, Scandinavians, and so on. The idea of getting rid of them, and so solving the problem, may as well be dismissed at once. They are, and they are to be, a fixed and permanent portion of the population of this land. It is indeed true that in the matter of citizenship they are not yet on the same plane of privilege with these nationalities, and in this respect are excluded from advantages accorded to them and to the negro race here so largely represented; but we may be sure that they will become voters whenever the politicians shall reach the conclusion that their services are needed in this direction. The question about which we are writing will not then, however, have been solved. The negroes are citizens, but their elevation to whatever of benefit this term may embrace was not an answer to the question, What shall be done with *them*? And so with the Chinese. Citizenship that does not contain, as one of its distinguishing elements, a distinct recognition of the Living God, His Providence, His Law, and His Love, must be full of danger to

our Government and institutions. The right to vote, so highly prized by many, by one, and a very common interpretation, means liberty and opportunity for great mischief.

There is only one answer to the question we are discussing. The Chinese must be Christianized, or they will become, as the years go on, a torment and very plague in our midst. Can they be Christianized? Many of them have been on their own soil, and if never one had yet acknowledged the True God, this question would demand an affirmative answer, or would force upon us a denial of the universality of the great Redemption. The Chinese are scarcely, if at all, farther from the restraining and saving power of the Cross than thousands upon thousands of our own people; and in their morality are far in advance of them. The Chinese *can* be, and *must* be Christianized. There are confessedly serious difficulties in the way of achieving this consummation, and so there have been in the way of all Christian conquests from the first.

There is another question that comes a little nearer home, and bears with marked directness upon matters of duty and privilege. What is to be thought of a Church, claiming and possessing great advantages and aptitude for Mission work among all classes of people over any other body calling itself Christian, that stands with folded arms, looking upon this ingress of heathenism into her very presence, and yet makes no wise, comprehensive and persistent effort to cleanse it of its defilement and hand it over to CHRIST as a fresh conquest of His Love and Power?

We have been moved to say thus much upon this subject by the perusal of a communication in this number, from the pen of a thoughtful and intelligent layman who has recently spent considerable time upon the Pacific Coast, and who, while there, had abundant opportunity for studying this problem. He was once associated with us at these headquarters, and though now in the service of the General Government, has lost none of his interest in our Mission work. His present office requires him to traverse large portions of the country, and we are happy to state that our readers will be likely to hear from him occasionally on the subject that is so near to his heart.

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#### MISSIONARY STIPENDS.

“DURING the last spring (that of 1835) the Rev. Messrs. Tyng, James, McCoskry and Suddards of Philadelphia communicated to the Executive Committee the intention of their respective congregations to con-

tribute each the salary of a Missionary, to be stationed in one of the Western States. The 'Young Mens' Auxiliary Education and Missionary Society of the Protestant Episcopal Church in New York,' and likewise a lay member of St. George's Church in the same city, have recently signified their readiness to imitate the example of these churches, and authorized the Committee to draw on them quarterly for the amount required."—*History of the Foreign Missionary Work of the Protestant Episcopal Church.* By the Rev. S. D. Denison, D.D.

Without knowing it, we have for several years, in the presentation of similar thought, been in somewhat close association with the company named in the quotation which stands at the head of this article. Modesty will not permit us to repeat what somebody else has said, that great minds think alike. For ten years on almost every Sunday, and often two or three times of a Sunday, as well as frequently on other days, we have presented to congregations the privilege and duty of doing what the Clergymen, named above, forty years ago, urged upon their congregations, and succeeded in getting them to do. And we too, in many cases, have been successful, not only with congregations, but also with individuals, who have gladly undertaken this kind of service, and have found great joy and great increase of spiritual strength in it.

There are at least fifteen hundred congregations connected with our Church which, without any hinderance to other work, local or general, could provide annually a Missionary stipend averaging \$400 each, which would give an aggregate of \$600,000; and this would be a much more ample provision for all our work, at home and abroad, than has yet been made. Indefiniteness, in the absence of thorough information and a large and trusting charity, is a thing of great mischief in the practical management of our work. The method here referred to, has a tendency to relieve us of this sort of embarrassment. In the Domestic department the plan has been to put the congregation or individual providing the stipend, in communication with its recipient, and thus to institute pleasant and profitable relations between parties widely separated and personally strangers. The Secretary and General Agent has written many letters to Missionaries at points near or remote, asking them to write letters to those who have undertaken this kind of work; and he has always found them ready and glad to comply with his request. In this way the interest of the helping parties has in almost every case been deepened and intensified, as well as made more intelligent. These let-

ters are, as a rule, answered, and so cheer and courage are conveyed to the minds and hearts of our Missionaries. They come to feel that it is not simply with a Committee charged with raising and disbursing money—occupation tending to chill and narrow, somewhat, the tender sympathies and sensibilities of the Christian heart—that they have to do; but with persons standing in relations of individual interest and friendship towards them. The Committee have six Missionary Bishops and more than two hundred other Missionaries to care for, and so their sympathies are broadly distributed. The congregation, or the individual, having only one, can give to him and his work a fuller measure of what he needs for his comfort and strengthening.

We are aware that this teaching has in it more of the element of concentration than of catholicity, but it seems to be needed for the time being, to awaken any true interest at all, and to rid us of the evil of indefiniteness, till the better education of our people in faith and charity shall put an end to all human contrivances about work as plainly commanded by God as it is manifestly needed by men. The study of methods for raising money to do the Missionary work of the Church is not at all to our taste. God speed the day when it shall be superseded by the simple record of the fruits of the large and trusting love of His people.

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### MITE CHEST PAMPHLET.

#### NUMBER TWO.

THE second number of the Mite Chest Pamphlet is now—July 13th—ready for distribution, and will be promptly forwarded to all persons who return to this office the contents of the Mite Chests held by them. The Domestic Committee are in very urgent need of funds, and the Secretary hopes that the Mite Chest holders will make special efforts to supply this need. The amount in each Chest is not supposed to be very large, but the contents of all now in the field would undoubtedly give us, if we could only get hold of them, from \$5,000 to \$8,000, and either of these amounts would be a great help in these hard times.

January and July are the periods for opening the Chests. Let this be remembered by all, and let all act accordingly.

## 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 June 4 to June 30, 1874, inclusive.

<b>ALABAMA.</b>			<b>LONG ISLAND.</b>		
<i>Decatur</i> —A friend.....	3 00	3 00	<i>Astoria</i> —St. George's.....	117 40	
			Mrs. T.....	9 00	
<b>ALBANY.</b>			<i>Brooklyn</i> —Holy Trinity, of which		
<i>Albany</i> —St. Peter's, M. C.....	4 50	4 50	from M. C., \$1.05.....	125 82	
			Messiah, M. C.....	11 90	
<b>CALIFORNIA.</b>			Redeemer, M. C.....		
<i>Benecia</i> —St. Paul's.....	11 20	11 20	St. Luke's.....	71 36	
			St. Peter's, add'l for Rev.		
<b>CENTRAL NEW YORK.</b>			Mr. Webster.....		
<i>Chittenango</i> —St. Paul's, of which			<i>Brooklyn Heights</i> —Grace, of which	25 50	
for Bp. Whipple, \$1; Bp.			from S. S., for Bp. Tuttle,		
Tuttle, \$1.....	2 09		\$40; Rev. Mr. Gillogly,		
<i>Cleveland</i> —St. James'.....	1 42		\$40; part payment of		
<i>Seneca Falls</i> —Trinity.....	38 81		stipend, \$25.....	105 00	
<i>Waterloo</i> —St. Paul's.....	28 18	70 41	<i>Jamaica</i> —Grace, M. C.....	50 11	518 09
<b>CENTRAL PENNSYLVANIA.</b>			<b>MARYLAND.</b>		
<i>Allentown</i> —Grace.....	17 00		<i>Annapolis</i> —St. Ann's, M. C.....	26 86	
<i>Lancaster</i> —St. James', of which			<i>Calvert Co.</i> —St. Paul's Parish.....	4 87	
from M. C., \$62.50.....	122 50		<i>Nanjemoy</i> —Rev. R. P., for Bp.		
<i>South Bethlehem</i> —Nativity, of			Green.....	100 00	
which for Bp. Spaulding,			<i>Washington, D. C.</i> —Ascension, M.		
\$23.63; from M. C.,			C.....	3 83	135 56
\$40.72.....	64 35	203 85			
			<b>MASSACHUSETTS.</b>		
<b>CONNECTICUT.</b>			<i>Boston</i> —St. Paul's.....	137 54	
<i>Meriden</i> —St. Andrew's, for Colo-			<i>Lowell</i> —St. Ann's.....	30 16	
rado.....	10 00		<i>Salem</i> —Children's guild of St.		
<i>New Haven</i> —St. Paul's, M. C., held			Peter's, for Bp. Morris..	50 00	217 70
by Ladies Aid Society..	4 00				
The Misses E., for Bp.			<b>MICHIGAN.</b>		
Green.....	15 00		<i>Detroit</i> —Mariners' Ch., M. C.....	4 00	
<i>New London</i> —St. James', in Mem-			<i>Jackson</i> —Rector's Bible Class of		
oriam quarterly pay-			St. Paul's Ch., for Bp.		
ment of stipend.....	100 00		Spaulding.....	3 00	
<i>Stamford</i> —St. John's, for Rev. E.			<i>Marshall</i> —Trinity, M. C.....	5 06	12 06
C. Cowan.....	40 00				
<i>Westport</i> —Emmanuel, M. C.....	10 00		<b>MINNESOTA.</b>		
<i>Woodbury</i> —St. Paul's, S. S., for			<i>Cannon Falls</i> —Ch. of the Re-		
Bp. Spaulding.....	7 86		deemer.....	6 00	
"M.".....	5 00	191 86	<i>Faribault</i> —Memorial Chapel of the		
			Good Shepherd, of which		
			for Church Book Society,		
			\$5.64.....	16 92	
<b>EASTON.</b>			<i>Minneapolis</i> —St. Mark's, for Bp.		
<i>Perryville</i> —St. Mark's Chapel M. C.	25 18	25 18	Spaulding.....	72 50	
			<i>Nininger</i> .....	2 50	
<b>GEORGIA.</b>			<i>St. Anthony's Falls</i> .....	2 50	100 42
<i>Savannah</i> —Christ, M. C.....	10 00	10 00			
			<b>MISSISSIPPI.</b>		
<b>ILLINOIS.</b>			<i>Lexington</i> —St. Mary's.....	3 55	3 55
<i>Peoria</i> —St. Paul's, M. C.....	5 00				
St. Anne.....	1 50		<b>MISSOURI.</b>		
A friend.....	5 00	11 50	<i>Louisiana</i> —Calvary.....	3 50	
			<i>Prairieville</i> —St. John's.....	3 00	6 50
<b>INDIANA.</b>					
<i>Madison</i> —Christ S. S.....	20 77	20 77	<b>NEW HAMPSHIRE.</b>		
			<i>Tilton</i> —Trinity.....	10 00	10 00
<b>IOWA.</b>					
<i>Burlington</i> —Christ.....	5 00		<b>NEW JERSEY.</b>		
<i>Janesville</i> —"M." of which for Bp.			<i>Jersey City</i> —St. Mark's, quarterly		
Spaulding, \$0.50; Bp.			payment of stipend of		
Whipple, Logging Camp			Rev. Geo. Stewart.....	50 00	
Mission, \$0.50.....	1 00	6 00	St. Matthew's, M. C. . .	19 88	
			<i>Jersey City Heights</i> —M. C.....	5 00	
<b>KENTUCKY.</b>			<i>Milburn</i> —St. Stephen's, M. C.....	1 00	
<i>Georgetown</i> —Holy Trinity.....	13 17		<i>Newark</i> —Christ.....	7 50	83 38
<i>Versailles</i> —St. John's.....	13 76	26 93			

ACKNOWLEDGMENTS.

NEW YORK.

<i>Bedford</i> —St. Matthew's, M. C. ....	1 84	
<i>Cold Springs</i> —St. Mary's.....	43 50	
<i>New York</i> —Anthon Memorial, of which for Bp. Whipple, \$100; Bp. Whittaker, \$50.....	175 08	
Ascension, M. C.....	3 05	
Christ, additional.....	50 00	
Grace, add'l, \$50; from M. C., \$8.07.....	56 07	
Holy Apostle's Baylies Children, M. C.....	27 04	
St. Bartholomew's, M. C.....	8 50	
St. James'.....	334 06	
St. John Baptist, M. C.....	6 55	
St. Luke's, M. C.....	21 15	
St. Mark's, for Salt Lake.....	93 00	
Trinity Chapel, M. C.....	11 24	
Zion, M. C.....	8 21	
B.....	132 00	
P....., for Rev. E. C. Cowan.....	1 00	
<i>Miscellaneous</i> —For Rev. E. C. Cowan.....	5 00	
<i>Rye</i> —Christ, M. C.....	2 13	
<i>Tarrytown</i> —Christ, a member for printing Why I am a Churchman, in Norwegian language.....	100 00	
<i>Yonkers</i> —St. Paul's, partpayment of stipend.....	13 00	1092 42

NORTH CAROLINA.

<i>Beaufort</i> —St. Paul's.....	19 90	
<i>Chocowinity</i> —Trinity.....	2 50	
<i>Fayetteville</i> —St. John's, M. C.....	12 20	
<i>Williamston</i> —Ch. of the Advent.....	3 23	37 83

OHIO.

<i>Springfield</i> —E. C. R., for Bp. Green.....	2 00	
<i>Zanesville</i> —St. James' S. S.....	50 00	52 00

PENNSYLVANIA.

<i>Bristol</i> —St. James', M. C.....	5 00	
<i>Philadelphia</i> —Burd Orphan Asylum, of which for Bp. Whipple, \$5; Bp. Morris Orphanage, \$10; M. C., \$5.....	20 00	
St. Jude's, of which from S. S., \$8.....	25 00	
<i>Chestnut Hill</i> —St. Paul's Chapel Bible class.....	1 60	
<i>Miscellaneous</i> —Mrs. N. S. S., for Nashotah.....	5 00	56 60

PITTSBURGH.

<i>East Liberty</i> —Calvary S. S., for Bp. Spaulding.....	60 00	
<i>Franklin</i> —St. John's, through Woman's Auxillary.....	9 19	
<i>Pittsburgh</i> —St. Peter's.....	27 50	
<i>Rouseville</i> —St. John's, M. C.....	6 85	103 54

RHODE ISLAND.

<i>Bristol</i> —St. Michael's, for Colorado.....	20 00	20 00
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SOUTH CAROLINA.

<i>Charleston</i> —Grace.....	30 40	
<i>Greenville</i> —Christ, M. C.....	7 00	
<i>Yorkville</i> —Good Shepherd.....	3 00	40 40

VERMONT.

<i>Bennington</i> —St. Peter's.....	23 00	23 00
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VIRGINIA.

<i>Alexandria</i> —Grace.....	9 83	
<i>Bath Parish</i> —Christ Ch., M. C.....	7 00	
<i>Norfolk</i> —Christ, add'l.....	35 00	51 82

WESTERN NEW YORK.

<i>Buffalo</i> —F. W. H., for Bp. Green.....	5 00	
<i>Geneva</i> —St. Peter's, a member... Trinity S. S., of which for Bp. Niles, \$2.50; Bp. Tuttle, \$0.63.....	50 00	
<i>Niagara Falls</i> —A friend, for Bp. Green.....	3 13	
	50 00	108 13

WISCONSIN.

From Diocesan Board of Missions.....	500 00	500 00
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LEGACIES.

<i>Penn., Philadelphia</i> —Estate of Annie Flower Wheeler..	511 00	511 00
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MISCELLANEOUS.

A thank-offering from a lady in Texas.....	25 00	
Through Woman's Auxillary, for Rev. E. A. Wagner, Marshall, Texas.....	8 50	
Cash.....	50	34 00

YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	1352 48	1352 48
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MITE CHEST.

Receipts for the month not credited to parishes....	156 45	156 45
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Received for General Purposes.....	\$4,858 38
"    "    Special Purposes.....	953 76
Receipts for the Month.....	5,812 14
Amount previously acknowledged.....	110,026 71
Total Receipts since Oct. 1, 1873.....	\$115,838 85

RECAPITULATION OF SPECIAL RECEIPTS.

Bp. Green.....	\$172 00	Rev. J. L. Gillogly.....	40 00
Bp. Niles.....	2 50	Rev. E. A. Wagner.....	8 50
Bp. Morris.....	60 00	Rev. Mr. Webster.....	25 50
Bp. Spaulding.....	197 49	Nashotah.....	5 00
Bp. Tuttle.....	134 63	Church Book Society.....	5 64
Bp. Whipple.....	106 50	For printing Why I am a Christian, in Norwegian language.....	100 00
Bp. Whittaker.....	50 00		
Rev. E. C. Cowan.....	46 00		\$953 76

# INDIAN COMMISSION.

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### 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, Presbyterian in charge.

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

Rev. Samuel D. Hinman.  
John B. Wapaha (Native), Catechist.  
Sam'l. Manikiya, " "  
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), Presbyterian.

#### *Wapashaw Chapel.*

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

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

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David Tattiyopa (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.  
Amelia Ives, Assistant.

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

S. M. Robbins, House Mother.  
Anna M. Baker, Teacher.

#### *White Swan.*

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

#### *Choteau Creek.*

John Robinson, Teacher.  
Baptiste Defon (Native), Catechist.

#### *Boilin's.*

Salos P. Walker (Native), Catechist.  
YANKTONNAIS MISSION—P. O. address, Cro W  
Creek Agency, Dakota.  
Rev. H. Burt, Deacon.  
Sister Anna Pritchard.  
Olive M. Roberts.

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

CHEYENNE AGENCY MISSION—P. O. address,  
Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon.  
George Long (Native), Catechist.  
Mary J. Leigh.

### WISCONSIN MISSION.

Under the charge of Bishop HARE.  
*Oneida Agency*—P. O. address, Oneida, Brown  
Co., Wis.

Rev. E. A. Goodnough, Presbyterian.

### MINNESOTA MISSION.

Under Bishop WHIPPLE.  
*White Earth Reservation*—

Rev. J. J. Ennegahbowh (Native), Presbyterian.  
Rev. J. A. Gillilan, Presbyterian.  
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.*

### FUNDS WANTED.

THE Executive Committee of the Indian Commission are in pressing need of additional funds to sustain the Mission work among the Tribes entrusted to their care. Let us beg the friends of this Christian work to help us speedily to the means wherewith the earnest laborers in the Indian field may continue to receive that "hire," of which they are so eminently "worthy."

## GLIMPSSES OF INDIAN BOARDING-SCHOOL LIFE.

YANKTON MISSION, *April 27, 1874.*

SINCE the receipt of your letter, I have been so occupied with work that never ceases as to be unable to write, though I would gladly have added my feeble efforts towards awakening or sustaining interest in this oppressed and misrepresented people.

Within the past few months a School for boys (St. Paul's), and another for girls (Emmanuel Hall), have been established here. Of that for boys you doubtless know through THE SPIRIT OF MISSIONS. The building designed for the girls was completed the first week of my stay, and as soon as possible we began with six pupils. We have seven now, and expect to add to the number from time to time. It is a month or more since we took them in, and, as none have left us yet, we feel greatly encouraged, as two weeks, ordinarily, are enough to try the patience of an Indian girl.

I wish I had time to write you of each one of our family; but as that is not the case, I must content myself with generalities. The youngest is nine, the eldest is fifteen, and a happier, more contented set of girls it would be difficult to find. I have not seen or heard a cross look or word from any one of them to the other since they came. They are merry as larks, cheerful, and patient over their work, though at first they grumbled a little; but after one or two plain talks they came to terms, and now never think of complaining at anything they are told to do. All the work of the house is done by them, except the washing and ironing—which they are gradually learning—and the cooking. Their deportment at the table is remarkable, and we have really taught them very little; their own powers of observation and innate sense of propriety have been their teachers.

You may be inclined to doubt the fact of an Indian having any sense of propriety, but I assure you they have delicate feelings and fine impulses. In proof of this I will tell you an incident. Last Saturday night, about half-past nine, as I was preparing to retire, there came an impatient rap upon the door, and when it was opened we found standing there *Little Bird*, a dignified, stately old gentleman, whose daughter had come to us only a day or two before. He asked to see her, in a very excited manner, saying that he wished to talk with her. Miss B. told him he could not talk with her then; he must wait until morning. Accordingly he presented himself after Service, and had a serious conversation with the child; and then, turning to me (speaking through the interpreter), he said she was his favorite daughter; he loved her very much, and wanted her to learn to sweep, dust, sew, and do everything a woman should. He was very sorry to hear she had been playing "shinny" outside the yard; that it was not right for girls to play *shinny*, it was a boy's

game, and he hoped I would forbid it. She was only a poor girl, he said, but he wanted me to teach her all I could, and not allow her to go to walk alone. I promised to be kind to her, and instruct her in all household duties to the best of my ability, which seemed to please him very much. He shook hands with us heartily, and left in a hopeful frame of mind.

This is only one instance. I could tell you many others, but time fails me.

. . . I came here expecting nothing specially pleasant or attractive in the outside work, and with the feeling that the moral and mental improvement of the people was going to be a work of time. I cannot, therefore, sufficiently express my amazement at finding them so different from anything I had imagined. They have delicate, sensitive feelings, and one word of reproof cuts like a knife. They are keenly susceptible to kindness and affection, though we cannot look for lasting gratitude yet; they have not learned to trust the whites. They understand and appreciate the wrongs inflicted upon their race far better than we do the Indian character.

There is a grave responsibility resting upon the American nation for their treatment of the Red men, and it behooves us to do all in our power to remedy the evil that has been done. May God indeed incline the hearts of the people to give liberally of their means and their time towards the improvement of this race!

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#### NOTES OF HOSPITAL EXPERIENCE AT WHITE EARTH.

*April 14, 1874.*

Our life here at the Bishop Whipple Hospital runs in the same groove so steadily that each day seems but the repetition of the preceding one—sick people, and hearts and hands full of work. For the last few weeks, until the past two days, the work has been unusually heavy. Eight very sick patients, (four in each ward), and only one Indian woman to help, have kept us very busy. Some days we were in constant attendance from early in the morning to late at night in the wards, passing from one to the other. Happily all the patients are better now with the exception of one man, who has heart disease, and he seems to be slowly improving.

The boxes sent by friends at the East have helped to cheer and comfort many sick ones. How thankful I am to be able to clothe some poor feeble Indian who comes to the Hospital for treatment, or to the Dispensary for medicine, and has nothing but thin cotton goods over his chest, and consumption rapidly wasting him. *All* who have been in the Hospital have a warm sense of gratitude for the benefit derived, and express it in words sometimes very strongly. At first there seemed to be a dislike to come where a regular routine and discipline was maintained, but

this is gradually giving way. They come to me and for me in most of their sickness, and appear to have an implicit trust in my treatment. We have been very fortunate thus far.

There is a long array of out-door work for us. The grounds around the Hospital are in just the condition nature and the workmen left them. As the snow disappears the deformities appear. As soon as the season permits, the ground will have to be levelled off, the garden made, and seed sown for a lawn. I shall prefer clover, as it will be an ornament and at the same time furnish the best of pastures for a cow. This cow, by the way, and also a horse, are in the dim distance : we live in anticipation of the time when some kind friend will remember us !

I have nothing of special interest to communicate. The work is ordinary hospital routine : the cured going out, and their places filled by the sick ; words of cheer to be given to the drooping and palliatives to all.

*April 22.*

. . . Since supper I have been to see Eliza Johnson (daughter of Enmegahbowh), who is now very low and cannot last many days. I am now watching with a boy—of whom I spoke in my last note—who is very sick to-night and failing fast with consumption. He is not more than fourteen. His mother gave him to me when she was going to the sugar camp ; she has been to see him but once since. This evening, when I went to his bed to ask him about his tea, he sat up and began to weep. He is suffering much pain in his chest, and felt sad and depressed. I told him I would send for his mamma to-morrow to come to see him. He has been baptized, and knows the Lord's Prayer, but not much of the Creed. How much more he knows of Divine truth I cannot tell.

. . . One finds grades among the Red men as among the Whites. Some are neat, and refined in feeling, and all are anxious to be taught the White man's ways.

The sick often have some Indian delicacy brought them by their friends, and I am always offered a part. A while ago some bear meat was brought, and I had my portion given me. Almost every day I have sugar, or the candy made from it, brought to me.

*May 28.*

The Indians are busy catching fish, and hunting. They live better at this season than at any other. Hence, as their sick can be provided for at home, the Hospital is at present empty. But my Dispensary work is as heavy as usual : they come daily for *Mash-ki-ki* (medicine).

I am very busy just now. The rest of the household being sick, I am housekeeper, dispensary clerk, practitioner, gardener—and also civil engineer, for I am trying to have the grounds levelled and put in order.

I have been very successful in my treatment of patients, and they come to me from miles away to prescribe for themselves, their children, or friends. Poor things ! many of them are beyond human aid.

Milton Lightner passed away last week, and one of his children. They were buried from the Church on Sunday morning before the usual Service. He lived too far for me to go to see him, but I heard from him every day towards the last. He sent to me for crackers, peaches and rice, only two days before his death. He was an affectionate man for an Indian and came to see us as long as he was able to go out.

One of the Grand Medicine men and five of his heathen chiefs are asking and receiving instruction in Christianity, and say that they will be baptized soon. The Medicine man has ceased to practise his charms and medicines: he was here to-day for my medicine, and has been quite a frequent visitor recently. I have paid him every attention, trying to win him over to the Christian faith.

The head-chief's wife was here this afternoon. Two of her children are my patients: she brings them, or comes for medicine for them, every few days.

Most of the Indians who have land are busy planting. This Spring more land is being sown in grain, and more gardens planted, than before. I hope they will reap a good harvest.

### CONTRASTS.

To one coming from White Earth to Leech Lake, the effect is terribly depressing. He leaves a people, hopeful, rapidly rising, with plenty of food in their houses, the men in their warm overcoats, and with a general aspect of cleanliness and comfort, looking like substantial, well-to-do farmers: prosperity and contentment on every hand. At Leech Lake, he sees poor wretches, shivering, wrapped in a blanket; no sign of cultivation: old, dilapidated Indian graves that seem the truest index of the whole. . . . .

No Missionary is among these people, none to tell them of salvation: none to show them even how to make themselves comfortable in this life. There they lie on the cold brown sod by hundreds; painted, wrapped in blankets of every hue, a wretched mass of humanity, and what is worse than all, with absolutely no hope of anything better, so long as they stay in that place.

Yet let no one despair that these people can be saved, because they are now demoralized. A year ago last June, riding along in the cars of the Northern Pacific Railroad, with three Indian delegates to the Annual Council of the Diocese of Minnesota—their wives with them—all communicants, all well dressed, respectable, good-living citizens, we came across the sight that one is every few miles compelled to see on that road—a few Indian wigwams; their inmates filthy, drunken, degraded; the children clad in a single dirty blanket, literally wallowing in the dust and dirt; a still more degraded white man, drunk, roaring out his curses at the

cars as they passed. What was the remark of our Indian friends? It was that their hearts bled for those poor people; that it was only a few years since they had been living in that very way themselves, and they well remembered the deep anguish, the unutterable misery of that life, and that they deeply yearned to save their fellow Indians as they had been saved. Only a few years ago living like that, and now the Delegates to a Council of CHRIST'S Church, to legislate for the welfare of His Body! Thank God for the power which by His SON raised men from the dead, which still lives in the Body, of which that SON is the Head, and which, by the operation of the Holy Spirit, purifies them, and builds them as living stones into an holy temple!—*The Rev. J. A. Gilfillan.*

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#### TOKENS OF PROGRESS.

FOUR or five years ago, the people among whom we now live—the Yanktons—were in all points like their wild brethren; but those few years have wrought a surprising change in a large portion of the tribe. The ameliorating influences of Christianity, civilization, and a very rudimentary education, are already bearing great fruits among them.

. . . Here, at White Swan, on Friday afternoons, there is a good attendance, and every Sunday morning and afternoon our pretty chapel is nearly filled with men, women and children, nearly all baptized and many of them communicants, dressed like white people, and who I believe are, according to the light they have, as sincere and earnest Christians as can be gathered in any Parish; certainly many of our Eastern churches might learn a lesson by witnessing their good behavior, and listening to their whole-souled singing and hearty responses.

. . . If I chance to look out at my window, I do not see (as may be seen among the wild Indians), scores of ponies feeding lazily on the hills, while some poor woman comes trudging along under the weight of a cask of water, or an enormous load of wood, but I look out across my own garden, neatly fenced in, and, in the distance, see the smoke rising from a neatly built and whitewashed house, while along the well-travelled road are ponies, harnessed up now and taught to serve some useful purpose, drawing, in wagons furnished by the Government, rations, or wood, or water, home where the women are quietly engaged in women's work, the duties of the household.

. . . I have sketched a few points of general contrast between the Yanktons of to-day and their wilder brethren up the river. I have taken a wide view; but, as the improvements which I have shown to exist are the result of individual progress, a closer examination into details would show the same or a more favorable balance for the Yanktons. This great difference is entirely due to a few years of effort on the part of the Church and the Government. How well worth while, then, to continue that effort!—*The Rev. W. J. Cleveland.*

## MISSION WORK ON THE BAZILLE.

LETTER FROM THE REV. DANIEL W. HEMANS, A NATIVE PRESBYTER.

BAZILLE CREEK, NEBRASKA, *May 27, 1874.*

MY DEAR FRIEND: I received your welcome letter on Saturday last, and I thank you for it.

And also I must acknowledge the kindness and thank those who aid me to proclaim the Gospel to these poor Indians. Please tell them I am very thankful for their help.

I am sorry that I have no picture of my own at present. I will give you one with much pleasure when I have some taken.

Perhaps Mr. Hinman has told you about me and my Mission. I took charge of the chapel here in July, 1873. Since I came to this place, I have been working continually for my SAVIOUR, and trying to bring more souls to Him.

The inside of the chapel is not yet finished; we have no seats or organ. Though the chapel is not finished, I have Services on Sundays and festivals.

Now the chapel is crowded on Sundays. Many of them come to church on horseback from a long distance. I have now over thirty families here.

We have a mothers' meeting on Thursday afternoons, conducted by my wife; they are all well attended.

We have no school for this spring; Mr. Hinman told me that the Bishop has not made arrangements to have a school here yet.

Now, my friend, I would like to tell you everything here; but my knowledge of the English language is not perfect—so that is all I will tell you at present.

From your Indian friend and Brother in CHRIST.

## ACKNOWLEDGMENTS.

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

ALBANY.		DELAWARE.	
<i>Troy</i> —Christ Ch.....	5 00	<i>Wilmington</i> —Trinity, Old Swedes'	
Mrs. Geo. M. Tibbetts, for		S. S., towards St. Paul's	
Candidates at White		scholarship.....	22 70 22 70
Earth.....	50 00 55 00		
CENTRAL PENNSYLVANIA.		ILLINOIS.	
<i>Wellsboro'</i> —St. Paul's.....	11 81 11 81	<i>Waverly</i> —Christ Ch.....	6 00
		From a friend.....	5 00 11 00
CONNECTICUT.		LONG ISLAND.	
<i>Hartford</i> —Bureau of Relief for		<i>Brooklyn</i> —St. Mary's S. S.,	
freight on clothing.....	5 00	balance on St. Mary's	
<i>New Haven</i> —Trinity, a member,		scholarship, St. Paul's	
for Oneida Chapel.....	20 00	School.....	35 00
St. Paul's.....	58 61	St. Matthew's S. S.,	
<i>Stratford</i> —Christ Ch. ....	34 76	towards St. Matthew's	
<i>Westport</i> —Christ Ch. S. S., balance		scholarship, Cheyenne	
of scholarship.....	6 40 124 77	Mission.....	30 00

ACKNOWLEDGMENTS.

Christ Ch.....	92	76	
St. Mark's Ch., E. D.....	27	50	185 26
MARYLAND.			
Washington—Ascension Ch.....	17	00	
St. John's.....	89	89	106 89
MASSACHUSETTS.			
Boston Highlands—St. John's....	52	11	
New Bedford—Grace.....	45	00	
Worcester—All Saint's S. S., All Saint's scholarship in St. Paul's school.....	60	00	
Through the Dakota League.			
Boston—Ch. Good Shep- herd, \$1; Messiah, \$35; St. Paul's, \$20; St. Ste- phen's Chapel S. S., St. Stephen's class, \$1 50; <i>Framingham</i> —St. John's, \$9; <i>Hanover</i> —St. Andrew's, \$5; <i>Hyde Park</i> —Christ Ch., \$3; <i>Longwood</i> —Ch. of our Saviour, \$61; <i>Malden</i> St. Paul's S. S., for sup- port of Santee student at Faribault, \$23; <i>New- ton</i> —Grace, \$13; <i>New- buryport</i> —St. Paul's, \$1 50; <i>Quincy</i> —Christ Ch., \$2.....	175	00	
Dakota League, for printing 3d edition of Mazakute's Testimony and Enmegah- bowh's letter.....	60	00	392 11
MICHIGAN.			
Jackson—St. Paul's Ch., "Little Helpers," for Enmegah- bowh.....	16	50	16 50
MINNESOTA.			
Minneapolis—St. Mark's.....	10	00	10 00
MISSOURI.			
Nevada—All Saints'.....	1	00	1 00
NEW JERSEY.			
Haddonfield—Grace S. S., for Grace Church scholar- ship in Cheyenne school.....	60	00	60 00
NEW YORK.			
Goshen—St. James', a friend, for White Earth.....	5	00	
New York—"Three Friends," for Bishop's Salary, through American Ch. Miss'y. Society.....	500	00	
Miss Wolfe, through Amer- ican Church Miss'y. Society, for Bishop's Salary.....	500	00	
Through Niobrara League, per Miss Morris, Mrs. Greenwood, \$1; Miss Bronson, \$5; Mr. Flem- ing, \$1; Mr. George A. Robbins, \$20.....	27	00	
St. Luke's S. S., towards the "McDonald" Schol- arship in Cheyenne school.....	50	00	
Calvary Chapel S. S., for "W. D. Walker" schol- arship, in St. Paul's School.....	60	02	

A thank-offering from a Lady of Texas.....	10	00
Subpoena.....	50	
Rye—Christ Ch.....	50	00 1202 52

OHIO.

Clifton—Calvary S. S., balance on Scholarship.....	40	00
Freemont—St. Paul's.....	3	10 43 10

PENNSYLVANIA.

Germanstown—Proceeds of Lec- ture, \$13.50; Anon., \$10, for Flandreau Chapel, through Mrs. E. H. Stroud.....	23	50
Philadelphia—Through Indian's Hope Association, Grace Church Male Missionary Society, \$20; E. J. S. S., \$200 and \$200—\$400; Ch. Saviour, West Phila- delphia, \$53.15; Church St. Matthias S. S., \$50; Through Miss. Tiers, \$5; Ch. Atonement, per Mrs. Stockman, \$1; Ch. In- carnation, \$2.80; Ch. Holy Trinity, \$6; St. Mark's, Frankford, Bp. Tuttle Bible Class, \$17; Mite Chest of two chil- dren of a very poor widow, \$1.46—\$18.46; Calvary Monumental Ch., \$9.35; St. Mary's, West Philadelphia, for Hospital Work, \$3; "In Memoriam" special for Bishop Hare, quarterly, for education of a young man, \$100.....	668	76
Ch. Holy Trinity Chapel, S. S.....	30	00
E. H. Allen.....	5	00 727 26

RHODE ISLAND.

*Bristol—St. Michael's.....		
Providence—Ch. Saviour for Yank- tons.....	30	00
Westery—Christ Church, \$29.19; S. S. Easter Offering for St. Paul's Scholarship, \$60.....	89	19 119 19

VIRGINIA.

Charlestown—St. Thomas', Middle- town.....	3	03
Front Royal—Calvary.....	5	71 8 74

MISCELLANEOUS.

J. and N. Moss, for Oneida Mission, in Memory of Bishop Hobart.....	5	00
Sale of Photographs of Bp. Hare, Enmegahbowh, etc.	5	50 10 50

CHINA.

Wuchang and Hankow—Joint Easter Service, for Bp. Hare.....	15	00 15 00
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	\$3,123	35
Previously acknowledged....	39,252	00
Total receipts since Oct. 1, 1873,	\$42,376	25

\* \$141.92, credited to the Diocese of PENNSYLVANIA, in June Number, should have been Diocese of RHODE ISLAND.

# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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AUGUST, 1874.

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### WIDE-SPREAD INTEREST IN A GREAT UNEXPLORED ISLAND.

THE vast island of New Guinea, after being neglected for more than a hundred years, has lately become a centre of attraction, and that not only to scientists and the supporters of Christian Missions, but also to European governments, four of which, England, Holland, Russia, and Italy, have at present exploring expeditions carrying on their investigations there.

The long continued neglect of the island has been occasioned, in part, by the reports of the treachery and fierceness of the natives made by the early navigators, which reports seem to have been corroborated by subsequent casual trading vessels. But the navigators and the traders nearly all stopped at the southwestern portion of the island, where the natives are more treacherous and barbarous; and no doubt the blame for the atrocities committed on the foreign crews was not all one side.

Another cause of the neglect has been the great heat of the country, and its reported unhealthiness. But as recent investigations have shown that the natives generally are not as fierce as represented, so it is found that the island being very mountainous in the interior, is in great part comparatively salubrious.

There are, however, alluvial plains formed by the deposits of great rivers, and upon these lowlands and along the coast the atmosphere is very humid, and the rain-falls very heavy, as is the case in all lands lying as near the equator as this island does. As some protection from the great dampness during the rainy seasons, the dwellings of the natives are raised about fifteen feet above the ground, on posts, and are in form like to those represented in the picture. The people, too, are less annoyed with the noxious reptiles and other troublesome animals which abound in the country than they would be if their dwellings were level with the ground.

## SUPPOSED TO BE THE LARGEST ISLAND IN THE WORLD.

The island is no less than fourteen hundred miles long by an average width of three hundred ; and it is claimed by Wallace, the English scientist, in his *Malay Archipelago*, to be the largest island in the world, being a little larger than Borneo. Prior to the setting forth of the expeditions which are now in or cruising around the island not one-tenth part of it had been visited by Europeans, and the unknown portion is the greatest *terra incognita* that still remains for the naturalist to explore, and the only region where altogether new and unimagined forms of life may be found.

It is a wonderful country for curious and beautiful birds ; no less than two hundred and fifty species of land birds, almost all unknown elsewhere, and comprising some of the most elegant in form and gorgeous in color of the feathered tribes, have already been found in the small portion of the island which has been visited. Birds of paradise, parrots, cockatoos, gorgeously colored lorries, and magnificent crowned pigeons are innumerable. In the eyes of the ornithologist the island is distinguished as one of the primary divisions of the earth.

## THE TWO STRONGLY MARKED RACES WHICH INHABIT IT.

Two of the most distinct and strongly marked races that the earth contains inhabit the island ; the Malays and Papuans. Until this present year it was generally supposed that the former were only present in insignificant numbers, but Captain Moresby, who is at the head of the English exploring expedition, has found on the eastern coast of the island numerous large and picturesque villages inhabited by a handsome, light, copper-colored race ; and further investigations may prove these people to be much more numerous than was heretofore supposed. They are not Malays who have recently emigrated from islands inhabited by this race, but they are evidently of Malay descent. They gave evidence of being cannibals in a small way, but they received the strangers kindly and the latter moved amongst them without fear.

The Papuans have often been called Oriental Negroes. The island was named New Guinea because of the supposed resemblance of the natives of this race to the inhabitants of the Guinea coast in Africa. The word Papua is of Malay origin and signifies frizzly hair, and the designation Orang Papua or frizzly-haired men was applied to the dark race in the island by the Malays because the hair of the former is dry,



HOUSES ON POLES IN NEW GUINEA.

harsh and frizzly. The color of the body is a deep, sooty brown or black, sometimes approaching, but never quite equalling the jet black of some negro races. Professor Huxley thinks they are allied to the African race, but Mr. Wallace, who lived amongst them and studied their physical and moral characteristics, believes that they are an entirely distinct race. In physical development and vital energy they are the superiors of the Malays, but in the affections and moral sentiments they are very deficient. The Malay is cold, undemonstrative and impassive. The Papuan is bold, impetuous, and noisy.

#### A MISSION FROM HOLLAND IN THE NORTHWESTERN PART.

Christian Missions were commenced among the Papuans in the northwestern part of the island in 1854 by three Dutch Missionaries. They suffered much from fever, but continued to labor for the good of the natives, and they all three died after five years of devoted work. The Utrecht Missionary Society sent out others to take their places, and they now have on the island four stations, five ordained and three lay Missionaries. A part of the New Testament and several school-books have been translated into the Papuan language, and churches and school-houses erected. Some of the natives have been converted, but we have seen no recent statement of the full number of converts.

#### THE LONDON SOCIETY'S MISSION.

Two years ago the London Missionary Society resolved to commence Missions in the southern part of the island, and they sent there two experienced Missionaries in the South Seas, the Rev. Messrs. Murray and Macfarlane, and eight converts and well-trained natives of the Loyalty Islands, to learn the language and commence work. Finding, however, that the climate on the coast was very unhealthy, and the inhabitants to be some of the wildest and most barbarous of the Papuans, they thought it better to make Cape York, the northernmost point of Australia, the base of operations and begin stations on various islands lying between that Cape and New Guinea—islands which are occupied by the Papuans.

That great care was needed in the beginning is seen in the fact that two of the Polynesian catechists have been murdered on one of the islands, though the natives generally had so learned to respect the Christian teachers that they were greatly incensed at the murder and wished to slay those guilty of the crime. On the other islands

Christian laborers have been able to hold their ground, and have in general received kind treatment from the islanders, who have in many cases lent an attentive ear to their instructions. The English Missionaries go from island to island superintending and aiding in the work. A steamer presented to the Mission by a lady friend is now on its way from London, and Mr. and Mrs. Lawes and Mr. Pearse, experienced Missionaries in Polynesia, have been added to the Foreign Missionary staff. Captain Moresby, the explorer, has greatly aided the Mission, and it is probable that it will be soon extended to some of the comparatively healthy and populous portions of New Guinea which the Captain has discovered, and where, too, the people are superior to the inhabitants of the islands already occupied.

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#### AN HONORED NAME.

IN all the future annals of the Missionary work of the Church, there is one honored name which cannot but remain inseparably connected with that work. It is the name of Mrs. Jane Bohlen.

THE BOHLEN FUND FOR AN INTERIOR STATION IN AFRICA—which the present aspect of affairs in that land seems now to invest with a greatly enhanced value,

THE FUND FOR THE JANE BOHLEN MEMORIAL SCHOOL FOR GIRLS AT WUCHANG, CHINA, six hundred miles interior from Shanghai, mentioned in the Rev. Mr. Boone's letter in this number, and

THE JANE BOHLEN FUND FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE BY MEANS OF BOOKS AND TRACTS—which has already done a noble work within the last year and will be a perennial fountain sending forth year by year its streams of comfort and blessing—all of these were derived from the estate of Mrs. Bohlen, and come to us through the late Mr. John Bohlen and his sister, children of this honored lady.

These funds were not designated to these precise objects by any express words of Mrs. Bohlen to that effect, but in carrying out the wishes of their mother, made known in her dying request, these were regarded as fit objects to become the recipients of her personal estate.

Mr. Bohlen, through whose faithful hands these benefactions came, and who ever felt a very deep interest in the Missionary cause, was a few months ago called suddenly away. In the midst of great usefulness—amid active and earnest endeavor to build up and extend the kingdom of

CHRIST, the summons came to him—and although few could have more to beget in the heart a desire for a prolonged life, he met the summons with great joy and acquiescing most readily and perfectly in the will of God, went triumphantly to his rest.

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#### MEMORIAL SERMON.

THE Foreign Committee have recently requested Bishop Bedell to preach, some time during the Session of the General Convention and Board of Missions in October next, a SERMON COMMEMORATIVE OF THE LIFE AND LABORS OF BISHOP AUER.

Bishop Bedell has kindly consented to do this; and although the precise day cannot now be determined, it is probable that the evening of Thursday, the 15th October, will be selected for the proposed Service.

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#### SPECIAL MISSIONARY SERVICE.

THE Rev. T. H. Eddy, M. D., whose appointment to Africa was mentioned in the July number, has been sent by the Foreign Committee to Liberia on special service. He embarked in steamer Italy for England on Saturday, June 27. It is hoped that the purposes of this visit will be accomplished in time to allow Dr. Eddy to return to the United States in October next.

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#### RETURN OF A MISSIONARY TEACHER.

MISS Fanny J. Botts, after three and a half years of assiduous labor at Cape Palmas, Liberia, West Africa, has been compelled by sickness to return to the United States to recruit. She reached New York by steamer Italy from Liverpool on Monday, June 22.

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#### CHINA.

##### LETTER FROM REV. E. H. THOMSON.

MEMORIAL SCHOOL, SHANGHAI, *May 11, 1874.*

REV. AND DEAR DOCTOR: You will see by the papers, we have had quite an anxious time for a few days.

It caused us to feel more fully that we live, as is often said, on "a volcano of humanity" that may burst out at any moment with riot and ruin. About the last of April there were rumors of a dispute between the

French and the people of Ning-po, a great number of whom come to Shanghai to trade. The dispute arose from the French Municipal Council determining to make some roads across an old burying ground of the Ning-po people, just by their Way Kwan, or place of deposit for the dead.\* A great deal of talk was had of what was to be done; consultation was going on among the authorities and it was hoped all would be settled in a satisfactory manner. But on Sunday afternoon of the 3d inst., an excited crowd began to hoot at and threaten a French policeman on his beat near the Way Kwan, or "Joss House," as it is called by foreigners. At length they grew so bold as to try and snatch his sword away. He retreated, the mob then grew confident and rushed to the house of the chief of the French Police and tore everything to pieces, dragged his wife out on the street by the hair. The French had no armed force of any strength at Shanghai, so they armed some foreigners who offered their services. These for a few moments drove back the mob and the lady and her children were placed in safety.

The mob was still very threatening; a volley was fired over their heads without effect; then they were fired upon and one man fell dead, others were wounded.

#### INCREASE OF EXCITEMENT.

The number now grew enormous, howling and yelling with terrific threats; the foreigners had to retreat; then again the mob rushed upon the house of the Chief of Police, set it on fire with all the buildings in that square that were occupied by foreigners. They then rushed towards the French gas works which were near by, with the intent to destroy them, but this had been anticipated; a body of well-armed men had been placed inside the building, and as the crowd, frantic with rage and excitement, rushed toward the gate, they were met by a terrible fire—several of the leaders fell dead. This drove them back and dampened their fury. By this time all the foreign settlements were aroused. The mob attempted one or two other points but found they were all defended by armed men, and they desisted.

After a few hours the Shanghai volunteers were out in force and quiet was restored.

#### PERSONAL RISK.

In the afternoon, I was just returning from the Service at our city church. Unaware of any danger, I went upon the city wall and looked over the very point where all the strife was going on, only a mile distant,

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\* The citizens of distant cities have each at Shanghai vast buildings of this kind. When a man from one of these cities dies he is placed in his coffin and deposited in the "Way Kwan" for a certain time; if his relatives do not send for or take away the coffin, then it is buried in the grounds just around the building. It was these grounds that caused the trouble.

and remarked to a Chinese how beautiful the country was. I had hardly been gone ten minutes when the wounded from the strife, streaming with blood, came hurrying by, with the excited multitude. What they would have done I cannot tell, but I was preserved. I heard afterwards that threats were made even when I passed, to take off my head, but I did not hear them. As the riot and fighting were going on between us and the foreign settlement, there was no possible way for us to escape.

We could only look out and see what appeared to be the burning settlement and hear the sounding of the alarm bell.

It was an anxious time for me, with all my scholars and my own family.

#### SERVICES HELD AS USUAL.

Still we held our regular evening Service and our recitation exercises as usual. There was a good deal of nervous, anxious feeling among the scholars as we went on with our Service and heard the continued peal of the alarm. Our lesson, the first ten verses of the Epistle to the Hebrews, on faith in God, a few words of our duty to have faith in God—made us all feel better and calmer. At nine o'clock all was quiet, though the fire showed its red glare, and we could see that the roofs of the houses had fallen.

But what would the mob do now they were repressed in the settlements? We were out of the reach of immediate human aid; we turned to higher and better and stronger than human aid. We cast our care upon the LORD, and went quietly to bed and slept soundly and awoke in peace, with hearts full of thankfulness to our HEAVENLY FATHER for His protection of us.

In the afternoon of Monday, I went as usual into the native city to preach, and had an unusually large number to hear me. I suppose it was the mere fact of seeing a foreigner there on that day alone preaching.

Peace and quiet seem restored and will, we hope, be maintained.

As an indication of how little this trouble has affected the minds of the people towards our school work, I am, I may say, beset with applications to receive boys into my school.

If I had the means and the space I could get any number under our training. I have now fifteen boys, eight of whom have been baptized.

#### CERTAIN APPLIANCES NEEDED.

While on the subject of my school for boys I want to beg you to try and get for me some cheap philosophical apparatus—any kind of appliance for experiments in philosophy or chemistry—any cheap electrical apparatus—any kind of a small steam engine; almost anything would help.

If I could get them I would be very grateful for some maps of the continents, or any large maps—outline maps preferred.

I am anxious to get up a course of lectures on the Life of CHRIST, with maps and picture illustrations. I want to make them so thorough that they will give the schools a fair grounding in Christian doctrine, and being thus illustrated, may be impressed more fully on their minds and hearts. Can you send me any good work or books that will aid me in making the outline of such a course? I should be truly obliged to you.

Our Bishop left quite well, just before the disturbance broke out.

With best wishes, I am yours truly.

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LETTER FROM THE REV. A. C. HOEHING.

HANKOW, April 6, 1874.

REV. AND DEAR BROTHER: Now that we have at last succeeded in buying a piece of land on this side of the Yang tze Kiang in one of the most frequented streets, for the purpose of building a chapel in which to make known the unsearchable riches of CHRIST to the hundreds and thousands of Gentiles that will pass and repass that locality—some perhaps no more to return, I take the liberty, as I have done once before, of appealing through THE SPIRIT OF MISSIONS to the friends of our cause at home to aid us in this our new enterprise by supplying us if possible with the following articles of which we have been in need for some time.

*First*, a harmonium for our Sunday chapel located in the Mission-house in which the school-boys and converts regularly meet on Sundays and during the week, away from the disturbances and noise which formerly so often interrupted our divine Service in the Chinese city. An old instrument which has been mended again and again is now quite used up, and shrieking to be relieved from service, though it will still be used in the new chapel, as a means to attract the passers-by, as soon as we can replace it by one which I trust will soon be sent to us from America. It need not be new if only otherwise in good order.

I am sure if many of our Christian friends at home could be present either on some Saturday afternoon, when we have practice with the school-boys to the number of about eighty, or on a Sunday morning at the Service, and witness the heartiness with which old and young join in singing praises and thanksgiving to God in their own tongue, they would judge of themselves and say: "What a pity you should not have a better instrument. Why not obtain another one?"

The Chinese are fond of music. To sing is also natural to them, though many of them may not sing better but perhaps worse than the singer of Diogenes whom that scoffer was wont to compare with a rooster, because every time he would lift up his voice, the roosters would commence to crow. Even when they read some might be led to ask with Cæsar: "Do you sing or speak? if you sing, it could be better!" And such, I am aware, would undoubtedly be the result, had we a proper instrument to

inspire them, and with it to affect their ear, and thus to teach them to sing *properly*. Regarding the Chinese one may say with Horace: "Omnibus hoc vitium est cantoribus (simensis) ut . . . injussi nunquam desistant cantare." But better so, than if they were silent; and therefore we will let the Gentiles glorify God for His mercy and sing praises unto His name.

*Secondly*, I would ask for is a small bell (say from ten to twenty pounds weight) for our new chapel to call the scholars and converts from the adjoining school-room and Mission premises to the Services and prayer. It will serve likewise to the neighborhood as an invitation and call to join us in our worship. To what dignity may not an old bell be raised, which at present lies perhaps silent and unnoticed in some corner at home? As a voice of conscience it may ring into the ears of those who have once heard the truth proclaimed under its roof, but gone astray with the excuse of Felix: "When I have a convenient season I will call for thee;" reminding them of death and judgment to follow: to put to shame many a careless Christian convert, when it peals: "I will praise His name for ever and ever," and, "When I call hear ye my voice?" Even a bell may be a Missionary. Who will send one out?

*Thirdly*, I should be very thankful for a set of pictures (the larger, the better), representing facts out of Scriptural history, a great help, as I have found, in imparting Christian knowledge to young Chinese boys. They help to impress these facts more readily upon their memories than by mere oral instruction. I have only a few and should have a larger number at hand; also a Globe we need very much; anything useful in teaching physical science.

But I will ask no more, and trust I have not asked too much nor in vain.

Next Sunday Bishop Williams is to hold a Confirmation, when two in my chapel will receive "the laying on of hands."

With cordial regards to yourself and the friends of No. 23, I am

Very sincerely yours.

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LETTER FROM REV. W. J. BOONE.

WUCHANG, CHINA, *May 2, 1874.*

BISHOP'S VISIT.

REV. AND DEAR BROTHER: As it is again my turn to report on the work, and its needs and prospects in Wuchang, I will begin with the Bishop's visit. He was with us the Sunday after Easter, and confirmed one Chinese at Hankow, and on Monday at an English Service over here baptized our little daughter, born last March, and confirmed one person.

STREET CHAPEL.

The Bishop seemed quite pleased with our street chapel which we had

opened to the public on Easter Monday. The front stands some fifteen feet back from the street, and shows well through the open fence on a low wall. The front exterior is dark marble, with white relievos as eaves and copings to door and window. The marble effect is given by a mixture of sand in the plastering. The interior shows white walls, blue ceiling, and oak-stained wood work. The size is 21x42, with a recess chancel 7x12, which is as large as our lot would allow us to build. The walls are of brick and solid, and the roof a more expensive kind of tiling, such as the natives put on their temples, and yet the whole cost of the building has been only 500 tls.—including the liberal estimate of 160 tls.—for bricks and smaller timbers from the Chinese buildings removed to make place for the chapel. The above includes all furnishing of interior too, except the chancel which can wait until the *street chapel* has bloomed into a church with a worshipping people of its own.

#### OPENING SERVICES.

Our opening was very simple. Our boys and converts were gathered and Mr. Hoyt read the Morning Prayers with additional Missionary collects, and then during the singing of a hymn the gates were opened to the throng that had gathered. As soon as they were seated and quiet, parts of the Sermon on the Mount were read and addresses made by Mr. Yen and myself; Mrs. Hörling, whose place I had to take, was absent through sickness. The attendance since has been such as to prove that we have secured a most excellent standpoint. May the Holy Spirit give fruit to the seed sown so broadcast, for the apathy and frivolity of our hearers is a hard trial to the Missionary Heralds.

#### THE LANE LOT.

And now as to what I may call our Lane lot, our newly purchased land, one side of which is bounded for some five hundred feet by a lane shaded by trees, and fragrant and beautiful through a wild white rose growing in the hedges. The deed was sealed with but little delay, as our late precedent was a help. The bargain gave the seller time to remove his shrubbery and houses, and we were to come into possession piecemeal, at the third, sixth, and eleventh months. The first part is now ours, and the second, which will give us the rest of the upper level, on which we are to build, will be ours in July.

#### PLAN FOR CHURCH OF THE NATIVITY.

We plan to build a church to seat from two hundred to two hundred and fifty, to be a permanent church for the schools and the congregation of which they will be the nuclei, and this will require all the 1,200 tls.

#### THE BOHLEN MEMORIAL GIRLS' SCHOOL.

The girls' school is planned to be substantial and pleasing, and to

contain rooms separate and yet joined for a lady teacher and a home for forty girls. Mr. Hoyt has a good plan which we suppose will cost 2,500 to 3,000 tls. to build, but the Bohlen fund will give us that amount.

LADY WANTED FOR THE GIRLS' SCHOOL.

The lady teacher, where is she? Not in Wuchang certainly, and I fear not yet *en route*, though to begin the school next year, she ought now to be at work on the language. Why tarry the chariot wheels? Surely there are many who would be glad to work for CHRIST in such a useful sphere. We can give a home to the lady should she come before the building is ready, and a very warm welcome, as we long for such help.

Any one coming will have a pleasant, pretty home, and the society of two families close at hand, and in the work among the many young girls under her care a reward the Dear MASTER will assuredly grant to any one giving up home and friends for His sake. We are all fairly well, and rejoice in the LORD always, seeing His abundant goodness to usward.

With Christian love and greetings,

Yours in the LORD and His Church.

JAPAN.

LETTER FROM REV. J. H. QUINBY.

OSAKA, JAPAN, *May*, 1874.

REV. AND DEAR BROTHER:—Last Sunday our Bishop was with us, and the Services were of a very interesting and solemn character. In the afternoon sixteen were presented (making, with four previously confirmed, twenty persons, one only being a woman,) to the Bishop as desirous of ratifying the solemn vows made a few weeks before in Baptism, and confessing openly before a good congregation of their own countrymen (who know not the SAVIOUR) JESUS CHRIST as their only hope of glory. The manner of this people is quite devout. Both in this Holy Rite and at the LORD'S Supper, which has been twice celebrated, those who were privileged to participate did so with an appearance of reverence as wholesomely removed from superstition, on the one hand, as it was from negligence or indifference on the other.

Our hearts, you may be assured, were very thankful for these signs of awakening; and yet they tremble for these new disciples. If the hearts of God's Ministers at home yearn with a father's love for those who, through them, cast in their lot with the people of God, so that they could wish to go forth with every one to cheer, encourage and shield him in the struggles he must encounter, how much more ought ours? In addition to those perils, these new recruits are surrounded by an atmosphere of hatred and rebellion against the Truth—to breathe which must only bring spiritual decay and death. But the LORD'S hand is not shortened. They are

taught, and we trust will more and more realize that in Him is *life*, and that as He alone can begin the good work in them, He can and will carry it on unto the day of CHRIST. As physicians use means for purifying infected air, we will humbly resort to all the means that the wisdom of God has provided, or may suggest to our hearts, for keeping up their spiritual health. Prayer, the teachings of the Holy Scriptures and the ordinances of our holy religion, in subordination to the influences of the life-giving Spirit, will be used according to the proportion of the faith.

A method that (after due counsel) we have resorted to may not be uninteresting to mention; it is of a social character. The converts from heathenism must needs feel an isolation hard to be realized other than in pagan lands. So, while we encourage them at all times to bring us their trials and seek for advice, one evening in particular of every month, we gather them at the Mission house for social conversation. Some simple refreshment is served to them; and after confessing their faith in the Apostles' Creed, they are then dismissed with prayer and benediction. The object sought is the realization of Christian fellowship and mutual sympathy. Before the Bishop left us we had such a gathering, and one could not but feel that it was good to be there. The happy, genial manner in which he entertained them, his lowly yet dignified bearing among these little ones of the Fold; his earnest counsels and fervent prayer must have impressed every one with a sense of his loving care; we need say nothing of the blessings that follow the effectual, fervent prayer from Him who is always more ready to hear than we to pray.

#### A REQUEST REPEATED.

In one of my letters I begged for a magic lantern, or some such instrument designed to instruct as well as entertain (a good one, as this is an intelligent people); and I now repeat the request, [with the further addition of as many *scriptural pictures* as you can send us. The women and children and others can be taught quickly, by means of these, many truths that words alone would be long in conveying; and in connection with the gatherings above mentioned, what a power for interest and good might it be! Surely the Church at home will not let us ask in vain.

We humbly trust that our school will be made of God an instrument of power here—a little wedge driven by His Spirit into the cold, crystalized heathenism of this land. Of the twenty confirmed, sixteen are pupils, and two others were also partly connected with it. Some of these are young men of marked intelligence, clear, searching, grasping minds. Our brethren should be urged to be constant in prayer, that God may call and consecrate some of these first fruits to declare among their countrymen the unsearchable riches of CHRIST.

## LETTER FROM REV. C. T. BLANCHET.

YEDO, JAPAN, *May 21, 1874.*

REV. AND DEAR DOCTOR: As you have heard from us regularly at least once a month since my last report, I shall confine this letter to the present month, which has so far glided away, very smoothly and quietly. Mr. Quinby's letter from Osaka, published in *THE SPIRIT OF MISSIONS* for April, will give you a very fair idea of our routine of life here in Yedo; the main difference being that our brother at Osaka enjoys the comforts of the family circle, while we, those of a bachelor's hall.

## THE WORK AT YEDO.

The work has gone on slowly but steadily. It would, no doubt, have been livelier had not the Bishop been called away to China, and had we been favored with better accommodations. Those of our pupils who understand English attended our Services pretty regularly, and the interest they manifested in their Sunday-school lessons was gratifying. Some seven or eight can recite the LORD'S PRAYER, the Creed, and the Ten Commandments accurately; some few are not quite up to that mark, while two or three others are above it.

They seemed to miss the Bishop as much as we did, and it was a happy surprise to them, when last Sunday morning they learned that he had just returned, and that we were to have Service in Japanese again. They responded heartily, and made a bold effort at singing our familiar hymns, "Rock of Ages," and "When I survey the wondrous Cross."

Though the Bishop has been here but a few days, new applications are being made every day, and were it not for want of larger accommodations we could soon double our present number, the daily average of which is about eighteen or twenty.

## A JAPANESE FESTIVAL.

As I have had very little to say about our work, perhaps a few words about things which I have seen or heard may not prove uninteresting, as they will give an idea of the strange people among whom we live. I said above, that this month has so far gone on very smoothly and quietly with us. To this I must make at least one exception; for on the 14th and 15th inst., the monotony of this general quiet was changed into scenes of brisk activity among the natives. The 15th was a *Matsuribi*—a Churchman would say a holy day; but observations would not justify me for calling it anything more than a mere holiday or festival—in honor to Dai-Jin-gu-Sama, "the first child born on earth to the Japanese celestial ancestors;" but the festivity was nearly as lively and extensive on the evening of the 14th as on the *Matsuribi* proper—corresponding somewhat to our Christmas Eve at home.

The festival was kept differently in different places. In some parts of

the city the streets were profusely decorated with flags bearing the devices of the "Blazing Sun," the national emblem, and at night were brilliant with lines of paper lanterns similarly adorned. In our part of the city the people seemed to care very little for Dai-Jin-gu-Sama, but turned their attention to the worship of *Inare*, which corresponds to the *Ceres* of the Latins, or *Demeter* of the Greeks. Besides being the goddess of rice, *i. e.*, of agriculture, she is also a kind of guardian deity watching over their habitations to drive away thieves and evil spirits. Her own *Matsuribi* is celebrated on the "first horse day" of the second month, but she is such a favorite, that it often happens, as it did on this occasion, that on other festivals they forsake the objects in whose honor these were instituted, and betake themselves to her worship, especially when those other festivals occur in the first, fifth or ninth months, which are considered unlucky months, to ward off any calamity (such as fires, plagues, or earthquakes), which might occur.

Accordingly, on the morning of the 15th they went around our ward in a long procession headed by a large drum to announce their approach; then four flags representing the four cardinal points of the compass, each surmounted with a peculiar device, *viz.* : a green Dragon for the East, a red Peacock for the South, a white Tiger for the West, and a black Tortoise for the North; then came the *Lakoki*, an evergreen tree emblematic of the vigor and strength of the nation; then followed three Sinto priests on horseback, each having a servant clothed in white and leading his horse by the bridle; and last, but not least, a crowd of men, women and children apparently absorbed in the excitement of the occasion. This was a mere prelude to the celebration on the morrow, when they came around with their *Mikoshi*, a car or chest in which the goddess is supposed to dwell, erected on heavy and clumsy cross-beams, which they carry on their shoulders or at arm's length above their heads. They stopped a little while in front of our house, and then hurried away around the next corner, very much to the dissatisfaction of some of our Japanese neighbors, who seemed a little jealous of our good fortune. A more excited crowd I never saw, except perhaps at the fire last winter. They seemed very little conscious of what they were about. It is certainly a strange kind of religious excitement, and yet, there is no doubt but that they did it in good faith, and thought that they were paying a high tribute of honor to their guardian deity. These ceremonies, I understand, are gradually losing their attraction to the better class, however. There are many who will look at the sights without being much affected, and when asked what it means, they begin to say that they don't believe in them, and it is only with great reluctance that they will give us any information on the subject. They say that these ceremonies are fast losing their hold even upon the common people; that they do not create half as much enthusiasm as they used to, and that they will before long be things of the past. They

seem to begin to realize that the offspring of their "celestial ancestors" does not compare favorably with nations of humbler origin, so that we have every reason to hope that as the tide of civilization sets in, enlightened by Christianity these people will perceive the folly of their superstitions, and will acknowledge the only true God as their Creator and Redeemer, and worthy of their worship.

Yours sincerely.

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### A VERY PROSPEROUS YEAR.

THE year previous to the first of May last, of the English Church Missionary Society, was a remarkably prosperous one. The receipts reached the large sum of one million two hundred and six thousand, one hundred and five dollars (\$1,206,105), being an increase of two hundred thousand dollars (\$200,000) on those of last year. Three experienced Missionaries were consecrated Bishops during the year and eighteen new candidates were accepted for the Mission work. Of the existing Missions *The Church Missionary Gleaner* for June uses the following language :

The Sierra Leone Church is sending out men into the Mission fields beyond. Among others, seven have joined Bishop Crowther on the Niger during the year. Yoruba is showing how the grace of God can maintain the native Church, even when the fostering care of the European Missionary is withdrawn. In the Levant, a field calling for so much patient faith, there is an increasing desire among the people of many various creeds to search the Scriptures—always—a hopeful sign. From North India come the gladdening reports of many remarkable individual conversions ; of increasing spiritual life among the native Christians of Calcutta, Sindh, and the Punjab ; of new openings everywhere for reaching the female population, hitherto so inaccessible ; of the success of the Divinity College established two or three years ago at Lahore, in training and sending forth native Christian Missionary agents. One of the students, who died before his time of training was over and his work begun, said, "I have not quite a starless crown ; God has used me already to bring some." In South India there has been a large increase in the numbers of both communicants, baptized Christians, and inquirers. Attached to the C. M. S. Missions alone there are now 59,300 souls. The Telugu districts show the greatest relative advance, the numbers (now 4,000) having doubled during the year. The accounts from Ceylon exhibit to us a native Church which is an example to all others in self-denying liberality and in personal effort to spread the Gospel. From China the tidings are most gratifying. The preachers of the Gospel are everywhere welcomed, and hundreds are pressing into the Church, especially in the

Fuh-chau province. From New Zealand the reports are more chequered. Revival is the feature in many districts ; but declension has to be mourned over in some. In Northwest America, on the other hand, there is scarcely anything but what is bright and hopeful. The Indian tribes are rapidly being evangelized, and the Redeemer's praises are sung from the United States border to the Arctic Circle, and from Hudson's Bay to Behring's Straits.

The loudest calls for laborers during the year were from Japan and East Africa. The former were promptly answered, five new Missionaries being sent to Japan ; and the Society has resolved to speedily strengthen the East African Mission, not only on account of its pressing needs, but also as a token of reverence for the memory of Livingstone, who laid down his life for the best interests of the down-trodden tribes of that region.

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#### INDIA.

THE three Bishops of India—Dr. Milman of Calcutta, Dr. Gell of Madras, Dr. Douglas of Bombay—have addressed a letter in their joint names to the Archbishops, the Bishops, and the Clergy of the Provinces of Canterbury and York in Convocation assembled. They unite in bearing witness to the critical state of India, and to the opportunities it affords for Missionary exertions at this moment. India is passing through a state of disintegration, and its habits and forms of life are subjected to influences which are affecting it seriously and fundamentally. Forces, Christian in their origin, though only partially religious, and predominantly of a civilizing and intellectual kind, are everywhere in active operation, and the people of India are being carried, almost without a will, and as if by a tide of circumstances, from a past, to which their hearts cling with regret, to a future, which is still unknown and undiscernible. Education, which the Missionaries have led and in some degree controlled for good—Law and Government, which the Judges and Civil servants of the State have equitably administered—Railways, Commerce, and other like influences, which have introduced new and more active habits of life—are working in society as dissolvents of old customs, and have actually had their result in a condition of things analogous perhaps to that produced by the literature of Greece and the order of Rome, which, in a former age, prepared the way for the first great triumph of our Lord's Kingdom. And among those aboriginal races which never have been Aryanized, and those lower castes of Hindooism whose state is one of great degradation, the labors of the Missionaries have not been unrewarded. After stating various examples of the successful issue of Missions, they make the practical suggestion that in addition to men and

to money, some of our more distinguished theologians should devote themselves for a definite season to this great purpose. The precise words of their letter are: "Lend to us as well as give. Lend to us, in that season of the year when the climate of India is as temperate as that of Europe, men of matured minds and ripened knowledge. Lend us men like the Bishops of Peterborough and Derry, and Canon Liddon, who may travel throughout India and visit the chief centres of population and thought. Such men will find audiences of Indians to whom English speech is familiar, and by their sanctified oratory will exercise an influence upon the whole continent of Asia, which words cannot describe or figures estimate."—*Ch. Journal.*

#### REPORT OF THE DEPARTMENT OF EDUCATION IN JAPAN.

THE *Mom Bu Sho*, or Department of Education, in Japan have published a report of the actual state of education in the empire and the number of schools in operation. From this report we learn that there are seven government schools of the higher class, in which 97 teachers are employed, of whom 46 are foreigners, and in which there are 1,337 students. There are also three normal schools, with a total of 165 students. In all these institutions foreign science and languages are taught. There are also throughout the empire 6,261 schools of a lower grade, in which there are 5,856 teachers and 472,047 pupils. In these, with few exceptions, Japanese studies are pursued, and the books used are in the Japanese language.

This estimate does not include the various naval and military schools and colleges; the engineering college and the department of public works, which has a staff of seven professors, with three assistants, all English; nor the two female schools and one school of languages, under the supervision of other government departments; nor the numerous private schools through the country; nor the schools established by Missionaries. Were all these added to the statistics given above the figures would be increased about one-third.

#### BOOKS, ETC., ON FOREIGN MISSIONS.

In answer to frequent inquiries, the following are recommended. To be had of Messrs. E. P. DUTTON & Co., 713 Broadway, New York, and of Mr. WHITTAKER, No. 3 Bible House.

FROM POLE TO POLE.—A hand-book of Christian Missions, for the use of Ministers, Teachers, and others. By Joseph Hassell, Associate of King's College, London, one of the Masters of the Home and Colonial Schools. Price, \$1.75.

PIONEERS AND FOUNDERS; or, Recent Workers in the Mission Field.—By Miss Yonge. Price, \$1.75.

WORK IN THE COLONIES.—Some account of the Missionary operations of the Church of England, in connection with the Society for the Propagation of the Gospel in Foreign Parts. Price, \$2.00.

CHURCH MISSIONARY ATLAS.—A most valuable work. Price, \$1.50.

- CHINA AND THE CHINESE.**—A general description of the country and its inhabitants; its civilization and form of government; its religious and social institutions; its intercourse with other nations; and its present conditions and prospects. By the Rev. John L. Nevius, ten years a Missionary in China. Price, \$1.75.
- MISSION LIFE.**—Being an English Illustrated Monthly, for one year, bound up in one volume. An admirable publication. Price, \$2.00.
- ILLUSTRATED MISSIONARY NEWS.**—A paper of the size and general appearance of Harper's Weekly. Price, \$1.00.

The following are to be had of the Secretary and General Agent, 23 Bible House, New York.

- A HISTORY OF THE FOREIGN MISSIONARY WORK OF THE PROTESTANT EPISCOPAL CHURCH.** With photographs of Bishops White, Griswold, Brownell, Kemper, and A. Potter, and Rev. Dr. Bedell. In two parts. By the Rev. S. D. Denison, D.D., Hon. Secretary. Part I. is not confined exclusively to Foreign Missions, but embraces all that is of a general character in the Proceedings, Addresses, Measures adopted, etc.
- LARGE AND NEW MAP OF LIBERIA,** 4 ft. by 5, showing the scene of our Mission. Price, \$2.25, and \$2.50.
- DIAGRAM,** showing religious condition of the world. 4 ft. by 3. Price, 25 cents.
- DAY DAWN IN AFRICA;** or, Progress of the Protestant Episcopal Mission at Cape Palmas. Price, \$1.25.
- WEST AFRICAN RECORD.**—Formerly known as "The Cavalla Messenger." It is a religious newspaper, published in connection with our Mission upon the West Coast. The printing office is in one of the rooms of the Hoffman Institute Building, and the type is set up and the paper worked off by young Africans who are being trained for Ministers, catechists, teachers, etc., in that excellent institution. Published monthly at Cavalla, Cape Palmas. Price, \$1 a year, payable in advance.
- THE SPIRIT OF MISSIONS.**—A Monthly Magazine of Home and Foreign Missionary Literature and News. Terms, \$1.50 per annum. Six Copies to one address, \$7.50. Clergymen, \$1.
- HOME AND ABROAD.**—Published on the fifteenth of each month. Terms: Any number of copies less than ten, 25 cents each; any number of copies not less than ten, to one address, 15 cents each, per annum.
- THE CARRIER DOVE.**—A monthly paper of the Foreign Committee; for the Young. Besides Letters for the Children, written by our own Missionaries, the editor aims to give in this paper the most interesting Stories which can be had on Missionary and other Christian topics. Four beautiful Engravings are given in each number. Specimen copies sent free on application. Terms: Eight copies to one address, \$1 a year; a single copy, 25 cents a year.

## 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 June 10, to July 10, 1874.

<b>ALABAMA.</b>		<i>Port Henry</i> —Christ Ch. for Bp.		
<i>Florence</i> —Trinity, for Bp. Auer		Auer Mem. Ch., Africa,	8 00	
Mem. Ch., Africa.....	\$5 00	\$5 00	<i>Sandy Hill</i> —Zion, for Bp. Auer	
		Mem. Ch., Africa.....	5 60	
<b>ALBANY.</b>		<i>Troy</i> —Christ Ch., for China.....	16 75	71 09
<i>Albany</i> —St. Paul's, for Emily L.		<b>CENTRAL NEW YORK.</b>		
Hewson scholarship, in		<i>Cleveland</i> —St. James'.....	1 43	
Miss Fay's school, Shang-		<i>Oswego</i> —Miss J. K. Bloomfield, Bp.		
hai, China.....	40 00	Auer Mem. Ch., Africa..	2 00	
<i>Ballston</i> —Box 2,298.....	1 34			
	4			

<i>Utica</i> —Grace, for Bp. Auer Mem. Ch., Africa.....	25	94							
<i>Waterloo</i> —St. Paul's Boxes.....	5	00	34	37					
CENTRAL PENNSYLVANIA.									
<i>Great Bend</i> —Grace Ch., for Bp. Auer Mem. Ch. Africa..	4	00							
<i>New Milford</i> —St. Mark's.....	3	58							
<i>Williamsport</i> —Trinity, for Bp. Auer Mem. Ch., Africa..	15	70	23	23					
CONNECTICUT.									
<i>Bridgeport</i> —"M.".....	5	00							
Miss Hannah L. Morgan	25	00							
<i>Hartford</i> —Interest.....	116	67							
Interest, Jane Bohlen Fund Promotion Christian Knowledge.....	167	50							
<i>Middle Haddam</i> —Christ Ch., for Bp. Auer Mem. Ch., Africa.....	18	24							
<i>New Haven</i> —Grace Ch. S. S., for Thos. Jones scholarship, Miss Scott's school, Africa.....	20	00							
<i>Norwich</i> —Christ Ch.....	37	04							
<i>Redding Ridge</i> —Boxes.....	5	00	384	45					
DELAWARE.									
<i>Baltimore Mills</i> —Grace Ch.....	1	50							
<i>Brandywine Hund</i> —Calvary, for Bp. Auer Mem. Ch.....	1	25							
Grace, for Bp. Auer Mem. Ch.....	6	32							
<i>Claymont</i> —Ascension, for Bp. Auer Mem. Ch.....	2	00							
<i>Millsboro</i> '—St. Mark's.....	1	00	12	07					
ILLINOIS.									
A friend.....	5	00							
A friend for Bishop Auer Mem. Ch.....	5	00							
<i>Evanston</i> —St. Mark's Ch.....	9	28							
<i>Farm Ridge</i> —St. Andrews'.....	5	00	24	28					
INDIANA.									
<i>Madison</i> —Christ Ch. for Bp. Auer Mem. Ch.....	8	50	8	50					
IOWA.									
<i>Davenport</i> —Mrs. E. W. Baker, for Rev. Dr. H. N. Powers scholarship in Rev. S. R. J. Hoyt's school, Wuchang, China.....	9	00	9	00					
LONG ISLAND.									
<i>Brooklyn</i> —Grace Ch. S. S., for Miss Scott, \$20; for Miss Fay, \$10.....	30	00							
Ch. of the Messiah, Box 1026.....	10	10							
Ch. of the Redeemer for Bp. Auer Mem. Ch. Africa.....	100	10							
St. Ann's for Mrs. Schereschewsky's school, Pekin, China.....	200	00							
St. Peter's Chapel.....	2	42							
<i>Jamaica</i> —Grace Ch. for Bp. Auer Mem. Ch., \$35; Boxes, \$20.58; Rev. Mr. Stocking's Boys, \$5.03; for Portuguese Prayer Books	60	61	403	23					
MAINE.									
<i>Brunswick</i> —St. Paul's for Bp. Auer Mem. Ch.....	6	00							
<i>Eastport</i> —Christ Ch. for Bp. Auer Mem. Ch.....	3	80	9	80					
MARYLAND.									
<i>Baltimore</i> —St. Mark's for Bp. Auer Mem. Ch.....	22	04							
St. Peter's S. S., for Africa, \$150; China and Japan, \$150; Saw Mill for Africa, \$100.....	400	00							
Memorial Ch for Bp. Auer Mem. Ch.....	24	00							
Miss Colquhoun's Bible Class for Joppa.....	5	00							
<i>Baltimore Co.</i> —St. James' Parish, for Bp. Auer Mem. Ch., Africa.....	15	00							
<i>Ellicott City</i> —2 Boxes.....	2	50							
<i>Georgetown</i> —Christ Ch. S. S., for support of a scholar, in Rev. Mr. Thomson's school, Shanghai, China	80	00							
<i>Howard Co.</i> —Trinity Parish Boxes	11	74							
<i>Nanjemoy</i> —Rev. R. Prout, for Africa.....	100	00							
<i>Washington</i> —Ch. of Epiphany, Lenten Savings of a little girl.....	2	10	662	38					
MASSACHUSETTS.									
<i>Boston</i> —Trinity.....	10	00							
<i>Cambridge</i> —St. John's, for Africa	7	50							
<i>Hanover</i> —St. Andrew's, for Bp. Auer Mem. Ch.....	5	00							
<i>Lowell</i> —St. Anne's.....	28	35							
<i>South Adams</i> —St. Mark's.....	5	00							
<i>Stockbridge</i> —St. Paul's for Bp. Auer Mem. Ch., \$54.96; Boxes, \$26.85.....	81	81	137	66					
MICHIGAN.									
<i>Ann Arbor</i> —S. Andrews.....	8	45							
<i>Corunna</i> —St. Paul's for Bp. Auer Mem. Ch.....	1	35							
<i>Courtland</i> —St. Paul's.....	2	64							
<i>Detroit</i> —Christ Ch., for Bp. Auer Mem. Ch.....	110	00	122	44					
MINNESOTA.									
<i>Faribault</i> —Mem. Chapel of the Good Shepherd.....	5	64							
<i>St. Anthony's Falls</i> .....	2	50	8	14					
NEW JERSEY.									
<i>Bridgeton</i> —St. Andrew's, for Bp. Auer Mem. Ch., Africa	25	00							
<i>Edgewater</i> —Ch. Mediator.....	15	50							
<i>Jersey City</i> .....	1	00							
<i>New Brunswick</i> —Ch. Evangelists, Box 4,005.....	2	50							
<i>Tenafly</i> —Atonement for Bp. Auer Mem. Ch.....	1	60							
<i>Woodbridge</i> —Trinity, for Bp. Auer Mem. Ch.....	7	50	53	10					
NEW YORK.									
<i>Greenburgh</i> —Zion.....	20	00							
<i>Mamoronock</i> —St. Thomas, for Bp. Auer Mem. Ch., \$13; S. S. for Alice B. Haven, Africa, \$35.60.....	48	50							
<i>New York</i> —Chelsea Female Inst. for Orphan Asylum, Cape Palmas.....	38	68							
St. Barnabas Chapel for Bp. Auer Mem. Ch.....	2	74							
St. George's German Chapel for Bp. Auer Mem. Ch.....	20	00							
St. Stephen's add'l. for Bp. Auer Mem. Ch.....	5	00							
Trinity Chapel.....	150	00							
Miss L. B. Arthur for Joppa.....	8	00							
<i>Rhinecliff</i> —Ch. of the Ascension, Boxes 14,831, 14,835, 14,837, 14,838, 14,954, 14,957, 14,958, for Africa, \$16.90; Mrs. M. R. Miller, \$10; Wm. Forbes, \$5; Mr. Fellowes, Mr. Veitch and Miss Murdaugle, \$1, each for Bp. Auer Mem. Ch., \$18.....	34	90							
<i>Rye</i> —Christ Ch. \$105.10; Woman's Miss'y. Assoc'n of which for Bp. Auer Mem. Ch., \$136.50; Hope Scholarship in Miss Fay's school, Shanghai, China, \$40.....	281	60							
Christ Ch. Chapel.....	4	50	614	02					

ACKNOWLEDGMENTS.

NORTH CAROLINA.		
<i>Asheville</i> —Trinity Missy Association semi-annual payment, scholarship Miss Fay's school, Shanghai, China.....	20 00	20 00
OHIO.		
<i>Bellaire</i> —Trinity S. S., for Africa.....	7 46	
<i>Cincinnati, Olifton</i> —Calvary Ch. S. S., for Miss Baldwin's school, Joppa, \$25; High School, Africa, \$75.75.....	100 75	
<i>Cleveland</i> —St. Paul's.....	60 25	
All Saint's, for Bp. Auer Mem. Ch.....	2 66	
St. Mark's, for Bp. Auer Mem. Ch.....	5 08	
<i>College Hill</i> —Grace Ch. Bible Class for Bp. Auer Mem. Ch.....	11 00	
<i>Cross Creek</i> —St. James'.....	5 00	
<i>Fremont</i> —St. Paul's, for Bp. Auer Mem. Ch.....	3 10	
<i>Glendale</i> —Christ Ch., for Bp. Auer Mem. Ch.....	7 66	
Christ Ch., 9 Missy's Boxes.....	10 51	
<i>Piqua</i> —St. James' Ch. and S. S.....	27 63	
<i>Sandusky</i> —Grace Ch.....	50 00	
<i>Toledo</i> —Trinity, for Bp. Auer Mem. Ch.....	43 48	
<i>Zanesville</i> —St. James' S. S.....	40 00	363 98
PENNSYLVANIA.		
<i>Bristol</i> —St. James's.....	41 00	
<i>Chestnut Hill</i> —St. Paul's.....	20 05	
<i>Frankford</i> —St. Mark's, \$655.44; for Bp. Auer Mem. Ch. \$102.11.....	757 55	
<i>Jenkintown</i> —Ch. of Our Saviour.....	41 52	
<i>Philadelphia</i> —St. Luke's S. S., China.....	25 00	
St. Jude's Ch. and S. S.....	25 00	
Holy Trinity Chapel, for Bp. Auer Mem. Ch.....	30 00	
<i>Mt. Airy</i> —Grace Ch., of which for Bp. Auer Mem. Ch. \$100.....	172 02	
Grace Ch. S. S., for Bp. Williams, China.....	32 08	
Burd Orphan Asylum, for Bp. Auer Mem. Ch.....	10 00	
Miss O., for China.....	2 00	
Quarterly Div. on 42 shares United Companies of N. J., from Rev. James Saul, D.D.....	105 00	
<i>West</i> —Ch. of the Saviour.....	130 54	
<i>Upper Providence</i> —St. Paul's Mem. Ch., for Bp. Auer Mem. Ch.....	14 10	1405 81
PITTSBURGH.		
<i>Blairsville</i> —St. Peter's.....	5 50	
<i>Erie</i> —St. Paul's S. S., Miss Anna Smith.....	3 39	
<i>Pittsburgh</i> —All Saints'.....	5 00	
<i>Rouseville</i> —St. John's Boxes.....	1 33	15 22
RHODE ISLAND.		
<i>Bristol</i> —St. Michael's, five cent coll.....	46 00	
<i>Providence</i> —Grace Ch., S. W. A.....	5 00	51 00
SOUTH CAROLINA.		
<i>Charleston</i> —St. Luke's Ch., for Africa.....	12 25	12 25
TEXAS.		
<i>Chocolate</i> —St. Paul's.....	2 30	
<i>Gaiveston</i> —Trinity, Mrs. A. N. Mills.....	10 00	12 30
VIRGINIA.		
<i>Bedford Co., Liberty</i> —St. John's Ch.....	7 28	
<i>Botetourt Co., Fincastle</i> —St. Mark's, for Africa, \$5; Haiti, \$5.....	10 00	
<i>Charlottesville</i> —Collection at Va. Annual Diocesan Council.....	150 00	
<i>City Point</i> —Mr. Hill Carter, for China, \$60; Africa, \$40.....	100 00	
<i>Cutpepper</i> —N.....	5 75	
<i>Fluvanna Co., Columbia</i> .....	4 00	
<i>Huntington</i> —Trinity, for Bp. Auer Mem. Ch.....	5 00	
<i>Jefferson Co.</i> —Zion, for Bp. Auer Mem. Ch.....	26 79	
Middleway, Grace Ch., for scholarship, Miss Baldwin's school, Joppa.....	25 00	
<i>Norfolk</i> —Christ Ch., Carrie Ricks, Nannie Ricks, Emily Moody, Eula Billups.....	10 00	
<i>Pittsylvania C. H.</i> —Emmanuel S. S., for scholarship in Miss Baldwin's school, Joppa.....	17 00	
<i>St. Albans</i> —St. Mark's.....	1 00	
<i>Theol. Seminary</i> —Missy Soc'y, for balance on scholarships in Africa and China, for 1874.....	62 50	
<i>University of Va.</i> —J. L. Cabell, for Bp. Williams, China.....	13 50	
<i>Washington Co.</i> —Abingdon, St. Thomas', for Bp. Auer Mem. Ch.....	15 00	
<i>Wellsburgh</i> —St. John's, \$5; S. S., \$10.....	15 00	467 82
WESTERN NEW YORK.		
<i>Geneva</i> —Trinity S. S., for Africa \$1; Woman's Missy Soc'y, for Miss Scott's Work, \$32.....	33 00	33 00
WISCONSIN.		
<i>Alderly</i> —St. Paul's Box 11908.....	55	
<i>Chippewa Falls</i> —Zion, for Bp. Auer Mem. Ch.....	4 35	
<i>Fon du Lac</i> —St. Paul's, a member, for Bp. Auer Mem. Ch.....	5 00	
<i>Milwaukee</i> —Geo. J. Jones, Treas.....	250 00	
<i>Racine College</i> —Holy Innocent's, for Bp. Auer Mem. Ch.....	5 00	264 90
LEGACIES.		
<i>Conn., Hartford</i> —Estate Chester Adams.....	250 00	
MISCELLANEOUS.		
Interest Bohlen Fund.....	3 01	
Interest Jane Bohlen Mem. School Fund.....	41 91	
Interest Jane Bohlen Fund, Pro. Christian Knowl.....	12 52	
Interest Trinity Ch. and Keith Funds.....	4 42	
Interest Estate Mrs. Wilcox.....	15 40	
Interest Trinity and Keith Funds.....	498 94	
Interest Bohlen Fund.....	66 55	
Cash.....	20 00	
Cash.....	19 00	
Received from Miss Botts, Box 6276.....	55 50	
Box 307.....	65	
Estate Mrs. P. Bedell, for Joppa.....	4 00	
<i>Haiti, Port au Prince</i> —Collection at 8th Annual Session of Miss. Convocation on Trinity Sunday, for Bp. Auer Mem. Ch., gold.....	10 00	
<i>Italy, Rome</i> —St. Paul's, for Africa.....	5 40	15 40
Amount previously acknowledged.....	6,356 39	
	\$81,410 18	
	\$87,766 57	

# FOREIGN STATIONS.

## WESTERN AFRICA.

### Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	Cape Palmas
Rev. Samuel W. Selon (Native).....	Hoffman Station
Rev. E. H. Gibson (Liberian).....	Gravay
Rev. Edward Davis.....	Cavalla
Rev. L. L. Montgomery (Liberian).....	Cape Palmas
Rev. M. P. Valentine (Native).....	Rocktown
Rev. T. H. Eddy, M.D.....	Cavalla
Charles Leimantoll.....	"
Gustavus Lehman.....	"
Mrs. E. B. Ware.....	Orphan Asylum, Cape Palmas
Miss Margaretta Scott.....	Cavalla
Miss Julia De B. Gregg.....	Rocktown
Miss Mary E. Savary.....	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-Gravay
E. B. Wisner " ".....	"
John Bohlen " ".....	Bohien
Richard Killen " ".....	Rockbookah
O. E. Shannon " ".....	Kabia
James Boyd " ".....	Gideyatabo
Samuel Bowman " ".....	Cavalla
John B. Morris " ".....	Berebe

### Siное District.

J. Negle, (Liberian) Catechist.....Siное.

### Bassa District.

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

### Monrovia District.

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

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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. Boone.....	"
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Rev. Yung Klung, Yen M. A.....	Hankow
Rev. Hoong Neok Woo.....	Shanghai
Rev. Kia Sung Ting.....	"
Rev. Francis H. Stricker.....	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

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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 Laning, 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. Theodore Holly.....	Port-au-Prince
Rev. St. Denis Baudry.....	"
Rev. Julien Alexandre.....	Bucare
Rev. Pierre E. Jones.....	Jeremie
Rev. Charles E. Benedict.....	Cayes
Rev. John Elisee Salomon.....	Assa a Veau
Rev. Pierre Louis Benjamin.....	Gonaives
Rev. Pierre Talma Delatour.....	Cape Haitien
Rev. Louis Duplessis Ledan.....	Torbeck
Rev. Charles Jerome Bistoury.....	Port-au-Prince
Rev. Alexander Battiste.....	"

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	LEWIS CURTIS, Esq.	
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	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 Rooms.	
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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AUGUST, 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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### ORDINATION OF A COLORED MAN AS A DEACON IN THE DIOCESE OF MISSISSIPPI.

On the 14th of May, in the present year, the Right Rev. Dr. Green, Bishop of Mississippi, admitted George H. Jackson, a colored man, to the Diaconate, in the Church of the Holy Comforter, Dry Grove. The sermon was preached by the Rector, the Rev. William K. Douglas, and has since been published at the request of the Vestry and congregation; from which request we take the following words:

“The undersigned desire to place in a more enduring form than a mere verbal compliment, their high appreciation of the spectacle they had the privilege of witnessing yesterday, in the church at this place, of the ordination of a colored man to the office of Deacon in the Episcopal Church, by the Bishop of this Diocese. The spectacle was novel in the highest degree to Southern eyes; but no less interesting than novel, as the attainments of the novitiate as evinced by his sermon at the close of the solemnities, gave promise, under Providence, of a career of usefulness

to his own race, upon whose moral advancement, to say nothing of their religious enlightenment, so much of the well-being of our own people in this, our Southern country, so unmistakably depends.

"We desire to express to you, reverend sir, our entire approbation of your sermon and charge to Mr. Jackson, under the hope that it will not be esteemed too heavy a tax on your time to furnish us with a copy for publication. Our dear Bishop has expressed verbally his desire to be included among those making the request."

We give the admirable charge of the preacher to the candidate in full:

MY BRETHREN: He whom we are about to set apart to the lower degree of the Holy Priesthood is in a special sense "taken from men." I have been long of the opinion that to evangelize this people, as indeed any people, we must have ministers taken from among themselves, and I look upon their evangelization as a thing of the highest importance to the general welfare. I regard this as all the more necessary, from the fact that in their new liberty they are now so eager to secure secular learning; and, to my mind, education without true religion is moral poison. The whole question seems to me to be, whether we shall live and our children be brought up among superstitious heathen, or intelligent Christians. You have a duty laid upon you, my brethren, a responsibility for which God will call you to a strict account at the day of judgment. Our brother is no stranger to you. He has been in and out among you for the past two years. Diligent inquiry has been made into his whole past life. It has stood the scrutiny well, or he would never have been brought before us here to-day. I ask you in CHRIST'S name to yield him the respect and courtesy due to one who in a pure and simple heart devotes his life to the salvation of his brethren.

And now, my dear brother, it becomes my duty to speak to you a few words of special counsel. At this solemn moment, standing as we do before the Altar of God, I am sure that my words will appeal to your heart with a force such as words seldom bear. I feel that I can speak as it were heart to heart. May the LORD inspire these words with His heavenly wisdom. Your position, my brother, is no ordinary one. I see before me not alone the friend and pupil, not the man about to enter a life profession, nor yet altogether the avowed soul about to assume the awful responsibilities of the Christian Priesthood; but I behold in this scene the inauguration of a new era in the history of a great race and people. I behold, realized, the prediction, and Ethiopia stretching forth her hands unto God. Such a thought strips this occasion at once of all ordinary considerations, and clothes it in the majesty and glory of one of the great days of God. Brother, bear this thought with you as you go from this humble house of God out upon your life work. Magnify your

office. Bear ever in mind that as you have a special work, so you are beset with special difficulties and dangers. First, then, be bold ; dare to do right ; let no man despise your office.

But let this official boldness be tempered with charity. It is one of the marked characteristics of charity or Divine love, that it "seeketh not her own." No one needs to remember this more constantly than he who is called to this ministry of love. There are many rights which all of us prefer to leave in abeyance rather than give pain and grief to our brethren. No one walks with heavy tread in the chamber of the invalid. This charity will lead you to respect the feelings of all with whom you may come into contact. Just at this time there are many questions in regard to your race which perplex good men and lead to wide but honest differences of opinion. The law has conferred upon your people equal civil and political privileges ; and the law must be obeyed of all. But in things outside of these, let a Christ-like deference rule over all your words and actions. What a beautiful lesson did He give to us when He washed His apostles' feet. Charity is not easily provoked. Take your griefs to the Blessed SAVIOUR, who, upon the cross, hath already borne them all. Think upon that dear, brow-buffed, spitten upon, crowned with thorns, for you.

Above all, give your heart to your chief work. Labor faithfully with your own people. Teach them not only from the pulpit, but in your daily conversation, the great overmastering truths of the Gospel. That faith in the pure Gospel of CHRIST which has already brought Europe from the darkness of paganism will regenerate Africa. Combat superstition and grossness in all their varied forms. Counsel them earnestly against religion which is of the emotions alone, and which works no corresponding results in the daily life and conduct. Teach them to look with all sanctity and reverence upon the marriage tie, to bring up their children in the fear and love of God. Exhort them to bring those children early to God's Altar and consecrate them in baptism to his holy service. And when this has been done, show them what a solemn vow and profession are there made. Warn them against the great sin of taking God's holy name in vain, and duly admonish them that purity of heart can only be preserved by purity in all that passes the lips. Urge them to live on terms of kindness and mutual assistance with their neighbors. And while you earnestly and faithfully give utterance to God's truth in all these things, do it in love. Sympathize with the poor and ignorant ; go freely among them, and show them by your conduct that a little book-learning has not spoiled your heart, but that it still pulsates in full accord with all the cares and distresses of your people.

I feel a solemn joy, my brother, in beholding you consecrate your life to the noblest of all works. Other prospects were before you. Other ambitions rose to dazzle you, but you have nobly renounced them all.

In a few moments you will receive the laying on of Apostolic hands, and thence forward your life is not your own, but belongs to God and to His Holy Church. Never again can the questions arise in your heart, "What do I desire to do?" "What is pleasant?" "What is gainful?" but only, "Lord, what will Thou have me to do?" "Where is the work of His Church to be done?"

Be loyal to that Church; let no thought of temporary expediency or breath of flattering applause tempt you to lower its standard, or to fall out of its battle line. The path of duty is ever the path of safety.

## ACKNOWLEDGMENTS.

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

VERMONT.			
<i>Sheldon</i> —Grace Ch.....	4 21	4 21	
MASSACHUSETTS.			
<i>Springfield</i> —Christ Ch.....	31 12		
<i>Amherst</i> —Grace Ch.....	12 74		
<i>Boston</i> —Emmanuel Ch., quarterly contribution of E. R. M., Esq., for teacher at Savannah.....	62 50	106 36	
RHODE ISLAND.			
<i>Westerly</i> —Christ Ch.....	19 19	19 19	
CONNECTICUT.			
<i>Milford</i> —Miss Julia Mills, for education of a female teacher.....	50 00		
<i>Greenwich</i> —Christ Ch.....	23 58		
<i>Southport</i> —Trinity.....	25 00		
<i>Norwalk</i> —Mrs. S. L. O.....	15 09		
<i>Ware House Point</i> —St. John's Ch.....	18 75		
<i>Hartford</i> —Trinity Ch.....	75 60	207 33	
NEW YORK.			
<i>New York</i> —St. Michael's Ch.....	10 56		
St. Anne's Ch.....	10 00		
St. Luke's Ch.....	30 00		
Trinity Chapel, add'l.....	50 00		
Grace Ch., (of which \$100 special).....	400 97		
<i>Goshen</i> —St. James' Ch.....	125 00	626 53	
LONG ISLAND.			
<i>Brooklyn</i> —Holy Trinity.....	91 25		
St. Peter's Ch.....	129 86		
<i>Brooklyn Heights</i> —Grace.....	119 79	340 90	
ALBANY.			
<i>West Troy</i> —Trinity.....	5 00	5 00	
CENTRAL NEW YORK.			
<i>Chittenango</i> —Rev. W. A. Ely.....	2 00		
<i>Corliland</i> —Grace Ch.....	3 80	5 80	
WESTERN NEW YORK.			
<i>Geneva</i> —St. Philip's S. S.....	2 39		
St. Peter's.....	47 63		
<i>Niagara Falls</i> —J. M. P.....	50 00		
<i>Rochester</i> —St. Paul's Ch.....	11 00		
Ch. of Good Shepherd.....	7 00		
<i>Buffalo</i> —St. Paul's Ch.....	52 75		
Grace Ch.....	6 00		
<i>Lockport</i> —Grace Ch., for Canton, Miss.....			5 00
<i>Oakfield</i> —St. Michael's.....			2 37
<i>Hornellsville</i> —Christ.....			10 00
<i>Pittsford</i> —Christ.....			9 70
203 84			
NEW JERSEY.			
<i>Morristown</i> —Ch. of Redeemer...	5 00	5 00	
DELAWARE.			
<i>Georgetown</i> —St. Paul's.....	5 00	5 00	
PENNSYLVANIA.			
<i>Philadelphia</i> —Christ Ch.....			28 09
<i>Jenkintown</i> —Ch. of Our Saviour..			24 24
<i>Lower Dublin</i> —Phila.....			31 84
<i>Weschester</i> —Woman's Miss. Asso.			50 00
129 17			
CENTRAL PENNSYLVANIA.			
<i>Lancaster</i> —St. James', a communicant.....			5 00
<i>Bellefonte</i> —St. John's, add'l.....			1 00
<i>Montrose</i> —St. Paul's Ch.....			16 90
<i>Marietta</i> —From Mrs. S. S. H.....			1 00
<i>Williamsport</i> —Christ Ch.....			10 00
<i>Harrisburgh</i> —St. Stephen's.....			40 00
73 90			
MARYLAND.			
<i>Havre de Grace</i> —St. John's.....	1 00	1 00	
OHIO.			
<i>Zanesville</i> —St. James' S. S.....	10 00		
<i>Fremont</i> —St. Paul's.....	3 10	13 10	
IOWA.			
<i>Sioux City</i> —St. Thomas' Ch.....	1 50	1 50	
MINNESOTA.			
<i>Minneapolis</i> —St. Mark's Ch.....	5 58	5 58	
MISSOURI.			
<i>St. Louis</i> —Wm. H. Thompson, Esq.....			10 00
Mrs. Jas. Duane.....			5 00
Judge Ferguson.....			10 00
Bishop R.....			40 00
65 00			
NEVADA.			
<i>Belmont</i> .....	2 50	2 50	
			\$1,820 91
Amount previously acknowledged..			\$13,246 17
Total.....			\$15,067 08

SUPPLIES—Eleven packages of books, through Rev. Dr. Dyer, valued at \$220.

# SPIRIT OF MISSIONS.

## WOMAN'S WORK.

FIRST ANNUAL REPORT OF THE WOMAN'S AUXILIARY TO  
THE BOARD OF MISSIONS, WITH THE REPORT OF THE  
SPECIAL COMMITTEE ON THE SAME.

[*Reprinted, by request, from the Proceedings of 1873, to make complete in this Department of "The Spirit of Missions," the record of Woman's Work as connected with the Board of Missions from the date of the first attempt at organization to the present time.*]

WHEN the organization of a "Woman's Society Auxiliary to the Board of Missions" was referred, two years ago, to the Secretaries of the various departments of the Board (*see Proceedings of 1871, p. 17.*) a very different result was anticipated from that which is now presented. The outlines of the proposed Society were given in the closing suggestions of the Report of the Committee on Woman's Work, read before the Meeting of the Board of Missions at Baltimore, in 1871. These suggestions were as follows :

(c.) It only remains to your Committee to recommend, before closing, some more definite forms of organization for that still remaining and not yet utilized capability for Missionary usefulness residing in the large class of women who, because of their domestic relations, or for other reasons, cannot ordinarily be included in any scheme for Parochial or Diocesan Sisterhoods or Associations of Deaconesses.

One such form has already been found and most happily tested in the Ladies' Domestic Relief Association, whose branches exist in Parishes scattered all over the land. There are Bishops and Presbyters from Maine to the Gulf, and from the Alleghanies to the Pacific, who can bear testimony to the wise, and tender, and blessed ministries of this modest Auxiliary to the Church's Missionary work. Above all, there are Missionary homes, all over this broad land, to which its loving and discriminating benefactions have gone, that bless God, with grateful hearts, and a courage more steadfast than ever, for its practical assurance of the Church's far-reaching and living sympathy.

The Committee would earnestly recommend that the Domestic and Foreign Committees be authorized, if necessary, to enlarge the powers and the functions of this well tried and most successful agency for organizing and utilizing the individual efforts of woman, by providing that it shall be erected into a Ladies' (or Woman's) Auxiliary Missionary Society, with branches, as far as possible, in every Parish in the land, governed by simple rules, in harmony with the Constitution of this Board, and having for its aims,

- (a.) The increase of its funds ;
- (b.) The circulation of Missionary publications ;

- (c.) The education of Missionaries.
- (d.) The making, collecting, and distributing of articles of clothing for Missionaries and their families ;
- (e.) The education of Missionaries' children.

This Ladies' (or Woman's) Auxiliary Society to have at its headquarters, a Central Committee, and a special department in THE SPIRIT OF MISSIONS ; the Society to hold Annual Meetings, where its Branches may be represented by delegates duly chosen ; the Central Committee to have power to undertake any special work, such as that, *e. g.*, among the Indians, and to control its own funds, and the Committee also to have the right to nominate Missionaries directly to the Foreign Committee, and through the Bishops, to the Domestic Committee. Your Committee would also recommend that membership in the Ladies' (or Woman's) Auxiliary Society shall be recorded in New York, and that certificates of membership should be issued on the payment (say) of one dollar.

If some of these suggestions should seem too minute, your Committee would venture to remind the Board that its resolution asks for definite and specific methods, which the Committee have endeavored, as above, to suggest.—(*Proceedings of 1871, p. 15.*)

#### FIRST EFFORTS AT ORGANIZATION.

The plan thus briefly sketched would gladly have been adopted by the Secretaries, but for an important obstacle in the way—the Ladies' Relief Association declined to enlarge its sphere of operations, preferring to confine itself exclusively to the work it had, from the first, undertaken, the preparation of boxes of clothing for the families of Missionaries in the Domestic field.

To make an already existing Society the nucleus of larger and more extended work was thus proved impracticable ; while to ignore such Societies already existing, and to form another "with branches in every Parish in the land," would have been a most unjust and unwise proceeding, and would have aroused immediate opposition from all quarters. It was therefore determined to recognize as the basis of the Woman's Auxiliary *all* associated work which was being done in aid of our General Missions, by the women of the Church ; and to endeavor, with as simple machinery as possible, rather to unite and systematize and strengthen their various efforts, than to inaugurate new plans, and seek to bring long-established bands of workers under the rule of a Central Committee or Board of arbitrarily elected officers.

The first step taken by the Secretaries in the formation of the Woman's Auxiliary, was the issuing, in January, 1872, of a Circular Letter asking for the address of a lady in each Parish, between whom and a Lady Secretary of their own appointment, correspondence relating to the Missionary work might be carried on. Out of two thousand Rectors to whom the request was sent, only about four hundred made any reply, and more than three-fourths of these replies came from Mission Stations, from weak and struggling Parishes hardly able to sustain themselves, or from Parishes where some plan for work had already been

adopted with which the Rector was anxious that nothing else should interfere. From among the various letters received we beg to present the following as a proof of how entirely this was with the work "the day of small things," and of with how little ground for hope and encouragement the undertaking was begun.

"REV. AND DEAR BRETHREN :—Your Circular on 'Woman's Work' demands of me an answer, because I most heartily approve and endorse the movement. Not that I hope to be of assistance to any other Missionary field than the one I am now occupying, though I have here, and have had the year past, every available instrumentality for the accomplishment of the work you propose. I am a Missionary upon Missionary ground, occupying four Parishes regularly organized, with gentlemen in the Vestry, of each Parish; but if it were not for the *ladies* there would not be either Parish, Church or Minister. The ladies not only provide for such support as is given pecuniarily, but superintend the Sunday-schools. I have under my charge four schools, with *not one male teacher in any of them*, two of them conducted entirely by females, and two having only male Superintendents. Woman's work! Yes, it is *all* woman's work, as far as my experience goes.

"I have presented the matter to such ladies in my different congregations as you suggest, and the reply is: 'What more can we do? We teach school now all the week, collect the offerings of the people for the support of the Minister, superintend the Sunday-schools, catechise the children preparing for Confirmation, visit the sick and ring the church bell!'"

After such an insight into a Parish, the type of many others throughout the Church, may we not quote with significance the question that came to us from a Rector, within the past month, "Do you receive *men* as members of the Woman's Auxiliary?"

A few, but only a few responses came from Parishes where Missionary Societies were already organized, or even from Parishes where Societies existed for parochial or benevolent purposes. From a fear of outside interference, or a misunderstanding of the object and intentions of the movement, such Parishes for a long time held back from any active co-operation in the methods first suggested to them. Even the simple request that members of local Societies should express by vote their willingness to be considered members of the Woman's Auxiliary, in many cases proved a stumbling block: and the counter request came more than once, "Let us work with you in an informal way at first. We may choose to alter our present arrangements by and by, but we are afraid of committing ourselves hastily to anything that may submit us to any rules but our own."

#### PRESENT FORM AND OFFICE OF THE WOMAN'S AUXILIARY.

Time has removed many hinderances in the way of union, and frequent friendly intercourse has helped to bring and to bind together those who were really long ago working for one and the same object, though in varied

ways. Conditions of membership have little by little dropped out of sight. Without a definite plan the organization has grown and shaped itself, not into a Society, according to the common acceptance of the term, but into an Association of Associations,—a net-work of individual workers and of bands of workers, having its representatives everywhere throughout the Church,—*members*, because recognizing the obligation laid upon them to work for the MASTER; *members of the Woman's Auxiliary*, because personally employed in some especial way in sustaining the efforts of the regularly organized Board of Missions.

The Woman's Auxiliary therefore, as at present existing, is composed of the members of all Local Societies of women working in connection with the Board of Missions, and of those individual women in the different Parishes of the land who are actively engaged in aiding the Missionary work of the Church by their sympathy, their prayers, their offerings and their labor. Its officers are, a Corresponding Secretary at the Mission Rooms in New York, the officers of all local Societies working as aforesaid in connection with the Board of Missions, and Parochial Secretaries appointed by Rectors to carry on the correspondence between their own Parishes and the Missionary headquarters, and to aid in spreading information and awakening interest in the Missions of the Church.

Informal and indefinite as such an organization may seem to many it is a reality. It is doing a steady, faithful, unpretending work, subordinate in its central action to the direction and approval of the Secretaries of the various departments of the Board, and in its local and Parish movements to the advice and approbation of the Clergy. It claims to be nothing more than a willing help in the doing of the Church's work; that it is a help, those at home to whom the supervision of the work is committed, and those on Missionary ground who have received its aid, are the ones to testify.

#### STATEMENT OF WORK ACCOMPLISHED.

It remains in conclusion to make a brief statement of the work that has been accomplished through this Agency in behalf of the General Missions of the Church.

#### THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.

Among the several large Associations working in connection with the different departments of the Board, the Ladies' Domestic Missionary Relief Association, of which mention was made in the beginning of this Report, deserves an honored place. This Society, organized in November, 1868, and managed from the first by most efficient officers, has so thoroughly carried out all the purposes for which it was formed, that when applications have been received for work in aid of Domestic Missions, it has only been found necessary to place those from whom such applications came at once in communication with its Corresponding

Secretary. The result has been in every respect satisfactory, for whereas this Association in 1871 reported but twenty-four Branches and a year's work amounting to but eighty-one boxes valued at \$12,988, it now in 1873, largely in consequence of this method, reports seventy-eight Branches, and a year's work amounting to one hundred and seventy-two boxes, valued at \$26,577. The additional work which this Society has accomplished by its loving, thoughtful, liberal tokens of sympathy, cannot be reckoned in dollars and cents, but the grateful testimony of our Domestic Missionaries witnesses continually in its behalf.

#### ASSOCIATIONS IN AID OF INDIAN MISSIONS.

The newly awakened interest in our Indian Missions has led to the formation of many Societies for their special aid. Of these, the Indian's Hope of Philadelphia, the Dakota League of Boston, the Niobrara League of New York, and the Indian Aid Associations of Fairfield County, Connecticut, and of Providence, Rhode Island,—representing an aggregate of one hundred Parishes,—are the most important. All of these have regular stated meetings, send out frequent boxes of clothing, provisions and hospital stores for distribution in the Indian field, and have done more to arouse and sustain the interest in this department of the Missionary work than perhaps any other human agency whatsoever. In addition, the offerings received in money have been : from the Indian Aid Association of Fairfield County, a first semi-annual payment of \$388 ; from the Niobrara League of New York, from November, 1872, \$2,575 ; from the Dakota League of Boston during the past summer \$3,178 ; and from the Indian's Hope of Philadelphia, from its organization in 1868 to the present time, \$53,416.

#### FOREIGN MISSIONARY SOCIETIES.

Only three Societies, organized exclusively for Foreign work, are in correspondence with the Secretary of the Woman's Auxiliary,—those of St. Paul's Church, Jackson, Michigan, which has paid for the last four years \$300 annually towards the salary of Miss Scott in Africa ; St. Peter's Church, Baltimore, which supports two scholarships in Africa, five in China, and one at Joppa ; and St. Andrew's, Pittsburgh, which supports four scholarships, and a Bible Reader under Miss Fay, in Shanghai. Scholarships, however, have also been given through twenty-two other Parish Societies, and the whole sum from such sources handed into the Foreign treasury for this purpose, since the beginning of 1872, amounts to only a trifle less than \$1,500.

#### WORK FOR THE FREEDMEN.

No Societies, so far as it is known, in special aid of the Freedmen, are in existence ; but offerings for this branch of the work, varying from ten to one hundred dollars, have been received from several Asso-

ciations ; and valuable boxes of clothing are sent each year to the different schools under the charge of the Committee.

ORGANIZATIONS FOR GENERAL MISSIONARY WORK.

The Woman's Missionary Association of the Diocese of Long Island was organized personally by the Bishop of the Diocese a little less than a year ago. It embraces a representation of the Parishes throughout the Diocese, all being invited to send delegates to the meetings, which are held monthly in Brooklyn. Though its special contributions in money are not large, it does much in the way of spreading Missionary intelligence and awakening and sustaining Missionary interest, and this, no doubt, helps to increase the amount given through the offertory at the time of the annual collections.

In addition to the different large Associations thus enumerated, some seventy-five Parish Missionary Societies, in all parts of the country, are in correspondence with headquarters, sending frequent reports of work, preparing and forwarding boxes, holding monthly or quarterly meetings, and raising, for different Missionary objects at home and abroad, sums of money, varying with the ability of those who give, but amounting in several cases to from one hundred to six hundred dollars in the year.

In connection with the sums of money given through the Woman's Auxiliary, it may not be out of place to mention the \$2,400 collected by one member towards paying the indebtedness on St. Mark's Church, Salt Lake City, the \$3,000 raised by the efforts of a few ladies to build a chapel for the Indian Mission at Cheyenne, and the \$1,800 given for the building of the Ponka Hospital in response to Mrs. Stanforth's personal appeal.

SUMMARY OF RESULTS.

The whole amount in money raised during the past year, through the agency of the Woman's Auxiliary, in aid of the several departments of the Board of Missions, cannot be less than \$20,000 ; the value of boxes contributed must have been twice that sum ; the gifts of sympathy, of interest and of prayer are past reckoning ; and to these offerings we may surely add the influence and training of *THE YOUNG CHRISTIAN SOLDIER*, which paper is almost entirely the loving work of the women of the Church ; and also, and with more emphasis, the noble personal service, of which a fuller record may be found, month by month, in the pages of the Woman's Work department of *THE SPIRIT OF MISSIONS*.

Finally, we wish to quote the remark of a Clergyman whose words are the most cheering of the many cheering words that have come to us since this movement was begun.

*"Your work is doing one thing which can never be rightly estimated in any written Report you may ever make. It is raising the standard of individual piety among the female communicants throughout the Church."*

Encouraged by the hope that so sweet a testimony is really true, we cannot but thank God for having permitted us to engage in so good a work, and pray for strength and wisdom to continue it, even though no other result should ever follow.

In behalf of the Secretaries of the several departments of the Board,

MARY A. EMERY,

*Secretary of the Woman's Auxiliary.*

21 BIBLE HOUSE, NEW YORK,

October 1, 1873.

#### REPORT OF THE SPECIAL COMMITTEE.

The undersigned, a Special Committee to whom was referred the first annual statement of the Woman's Auxiliary to the Board of Missions, beg leave respectfully to report that they have given to that statement their most earnest and patient consideration.

It has been an easy and grateful duty. The report is a model of clearness, conciseness and simplicity. It is a record of wise and warm-hearted endeavor and of genuine and enduring results. The outline of something in the nature of a Woman's Auxiliary to the Board of Missions was proposed to the Board two years ago. When the adoption of that outline was found to be impracticable it would have been easy to drop the whole matter or postpone it until those who had been charged with it were armed with fresh instructions. Instead of this, circulars were issued and cooperation invited until there has sprung into being a Sisterhood of associations, which with almost no rigid outlines of organization includes alike all those who are bound together by a common devotion to the work of Missions. And the record of these widely scattered workers reveals a history of heathen and Indian children educated, schools erected, Missionaries supported or aided to the extent of some sixty thousand dollars, during the brief period of their existence.

In view of these facts your Committee ask for the Woman's Auxiliary the personal interest and sympathy of the members of this Board. They ask this :

*First.* In the interest of our Parishes themselves. There is no Missionary in the land who needs the help and sympathy of the churches half so much as the churches need the quickening influence of their own efforts to furnish help. God can carry on the work of Missions without the help of any one man, but no soul among us can stand aloof from all endeavor for CHRIST without infinite peril to itself, and thus this work of Woman for Missions will take her out of herself, out of exclusive devotion to narrower interests and set her heart aflame at last with something of the love that led her MASTER to the Cross.

If therefore any Parish Priest among us is disheartened, let him put his few faithful women (there is no Parish so feeble that it has not one or two such!) into communication with the Woman's Auxiliary, and in kindling their hearts, he will find this wider sympathy warming his own, and so, sooner or later, the hearts of those to whom he ministers.

*Again,* your Committee would commend to the Board the Woman's

Auxiliary, in the interest of our Missionaries. It has been said that it is at once the weakness and the glory of woman that she must put into her work, if it is not (sooner or later) to become hateful to her, her affections. Men do many things out of a dry sense of duty, but duty in women is oftener transfigured by love. And thus her power of sympathy is often her greatest power. It is this that is needed to soften the hardships of Missionary life, and re-animate the flagging hopes of those who are attempting Missionary work. And it is this that the Woman's Auxiliary to this Board has been doing. It is a work whose results cannot be reduced to the arithmetic of figures, but it is no less a work of measureless importance and most real helpfulness. This organization—not the right arm nor right hand nor executive brain of the Church's Missionary work, but its sympathetic *nerve*—is entitled to the sincere respect and most cordial encouragement of this Board.

Finally, the Woman's Auxiliary claims our special countenance and support as the Christian and Churchly answer to one of the foremost questions of the hour. These are times in which we hear much of the enfranchisement of women—of her wider sphere and her acknowledged capabilities and rights. We are bidden to remember that she has a place outside as well as inside the family—duties other than the duties of a wife, a daughter or a mother. Yes, she has. The claim which is made for her that she is fitted to be a power in a world larger than the tiny microcosm of the home, is a just claim. But it is ours to see to it that that wider sphere and less restricted service shall not be one that unsexes her, and alienates from her all manly esteem and respect. And this we may best do by opening for her a sphere which is at once worthy of her powers, and fitted for her delicacy and tenderness and tact. Such a sphere and work is that, in every variety of it, contemplated by the Woman's Auxiliary to this Board. It becomes us to recognize its dignity, and to encourage and co-operate in its extension.

To this end your Committee recommend the adoption of the following resolutions:

*Resolved*, That the First Annual Report of the Woman's Auxiliary indicates the wisdom of its organization, and the energy, devotion and skill of those who, by means of it, have done, in so short a time, so large a work.

*Resolved*, That the Woman's Auxiliary is commended with renewed confidence and earnestness, to the hearty co-operation of every Clergyman and congregation in this Church.

*Resolved*, That the thanks of the Board are especially due for the rare discretion, patience and fidelity of the Secretary of the Woman's Auxiliary, Miss Mary A. Emery, and those who have been more immediately associated with her.

All of which is respectfully submitted.

A. N. LITTLEJOHN, Bishop of Long Island,  
WILLIAM H. HARE, Miss'y Bishop of Niobrara,  
HENRY C POTTER,  
WM. WELSH,

*Special Committee.*

NEW YORK, Oct. 29, 1873.