

1854

Rev Goodenough Arrived
at Oneida on Oct. 4, 1853
Bishop Kemper talks about his
visit to Oneida
A Drawing to Public going to
church at Oneida.

THE
SPIRIT OF MISSIONS;

EDITED FOR

THE BOARD OF MISSIONS

OF

The Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA,

By the Secretaries and General Agents of the two Committees.

To the intent that now unto the principalities and powers in heavenly places, might be known
by the Church, the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

VOL. XIX., FOR MDCCCLIV.

NEW-YORK:
PUBLISHED FOR THE BOARD OF MISSIONS,
BY DANIEL DANA, JR., 637 BROADWAY.

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1854.

Portland—Rev. J. A. Woodward.

"Before receiving my appointment as Missionary in Oregon, I taught a day-school, as a means, not only of support, but also of usefulness, for I laboured to impart to the children (forty-one in number—from five to nineteen years of age—belonging to ten families) religion as well as secular instruction, and to exert as much Christian influence as possible upon their parents. I believe that by my humble labours in this capacity, I have sown some good seed, which, not altogether fruitless even now, will yet in time yield a hundred-fold more.

"Meanwhile, I held services on alternate Sundays at my school-house, and in Lafayette, ten miles distant.

"But after receiving my appointment, I felt it my duty to resign my school, though quite profitable, devoting myself entirely to my mission.

"Living on the claim of the Rev. Mr. Richmond, I now hold service every other Sunday in Lafayette, twelve miles distant, in the morning; and in Dayton, three miles farther, in the afternoon. The alternate Sunday I officiate at Harris's Ferry, eighteen miles distant, in the morning, and returning eight miles, at Wapato Lake, in the afternoon. I have established a Sunday-School in Lafayette, numbering twenty-five scholars, who enjoy the use of the Sunday-School Library, published by the Evangelical Knowledge Society. Whilst speaking of my Sunday-School operations, I beg the privilege of expressing my thankfulness to the Rev. Dr. Dyer, the Rev. Dr. Cooper, and the Rev. Samuel Clark, of Philadelphia, for their well-timed and generous donation of a large supply of Sunday-School books, which are so much needed here. And may I also be allowed to express my gratitude to my former much-beloved congregation of the Church of the Evangelists, Philadelphia, for their present of a Polyglott Bible in seven languages—valuable in itself, and prized the more by the inscriptions of their respective names to whom I once ministered, according to the grace given unto me, the word of life. This Bible will not only enable me the better to dispense its saving truth to the dispersed flock in this Western wilderness, but also it will be a memento, to pray always, as I also do in every prayer of mine, that their names may likewise

be written, together with mine, their former Pastor, in the Book of Life. My congregations average from fifteen to thirty grown persons; but sometimes, though rarely, as high as fifty persons, in Lafayette. I have only further to report, one marriage and one communicant added to the Church from the world. Although mine would be considered a hard field of labour, yet still, remembering that this is in all other, as well as Church matters, the day of small things in Oregon, I am encouraged, by the way in which my ministry has been received, to believe that my labour is not in vain in the Lord."

INDIANS.

THE letter from the recently appointed Missionary to the Indians at Duck Creek, gives an encouraging picture of the Christian temper and feelings of the people to whom he ministers. The wants pointed out in the close of his communication ought immediately to receive attention, and the necessary means for meeting them will not, we trust, be asked for in vain.

Duck Creek—Rev. E. A. Goodnough.

"I know not whether I am expected to notify you that I have entered upon the discharge of my duties at this place, or not; but to make sure, I venture to state that I have been here since Oct. 4th, 1853.

"When your kind assurance reached me at Watertown, that the Bishop's nomination would, in all probability, be confirmed by the Committee, I started immediately for this place.

"And I find it truly a field where Christian love may have its full sway. These Indians are now, perhaps, about half civilized. To the zealous labours of Rev. S. Davis, now no more on earth, they have been brought to the knowledge of the Holy Church, and have learned to love and adore Him who died for them. I lately saw in one of the papers, that is kindly sent to me, a statement, that no effort had been made, by the Church, to Christianize the Red Man of the forest; but if the writer of that letter could have been here yesterday, he would have seen hundreds wending their way to the house of the living God, there to contemplate the birth of the Prince of Peace. And could he

have observed strong men bowed in adoration, tawny mothers pressing their babes close to their heaving breasts, the quivering lips of young men and women, ashamed to weep, as they heard the story of the love of God for them, in sending His only Son, to become a son of man, to make them sons of God, he would have acknowledged that the Church had not quite forgotten the Red Man, and that there had been more than one Missionary to the Indians.

"But still the work is not yet finished. We want a school of a high order, where young men can be trained in those arts necessary to civilization, at the same time that they are receiving a good practical education in religion, morals, and secular knowledge. And also a female school, where the young women can have the most careful training in those branches of education that will fit them for wives and mothers. There is a tradition of a thousand years upon this people, and no amount of Sunday preaching, no mere daily schools, can remove it.

"We must take them away from their parents, and introduce them to a far different course of life, if we would accomplish anything.

"We have land enough; all we want is money, to construct buildings suitable; and men and women who will devote themselves to the work."

EXTRACTS FROM LETTERS OF THE MISSIONARY BISHOPS.

BISHOP KEMPER.

"On my return from the East, I found an urgent letter from Stevens' Point, to come up and consecrate the new Church; and as I was exceedingly anxious to meet Mr. Goodnough at Duck Creek, and tell him all I knew and wished with respect to the Oneidas, I started at the earliest opportunity on a northern visitation. The roads were in their worst state. Instead of reaching Fond du Lac by nine o'clock, P. M., I did not arrive there until the following day, near noon, having rode all night, sometimes in a mud wagon, sometimes in a buggy. I was enabled, however, to keep all my appointments; but to do so I was obliged to hire a conveyance from Duck Creek across the country to the Wis-

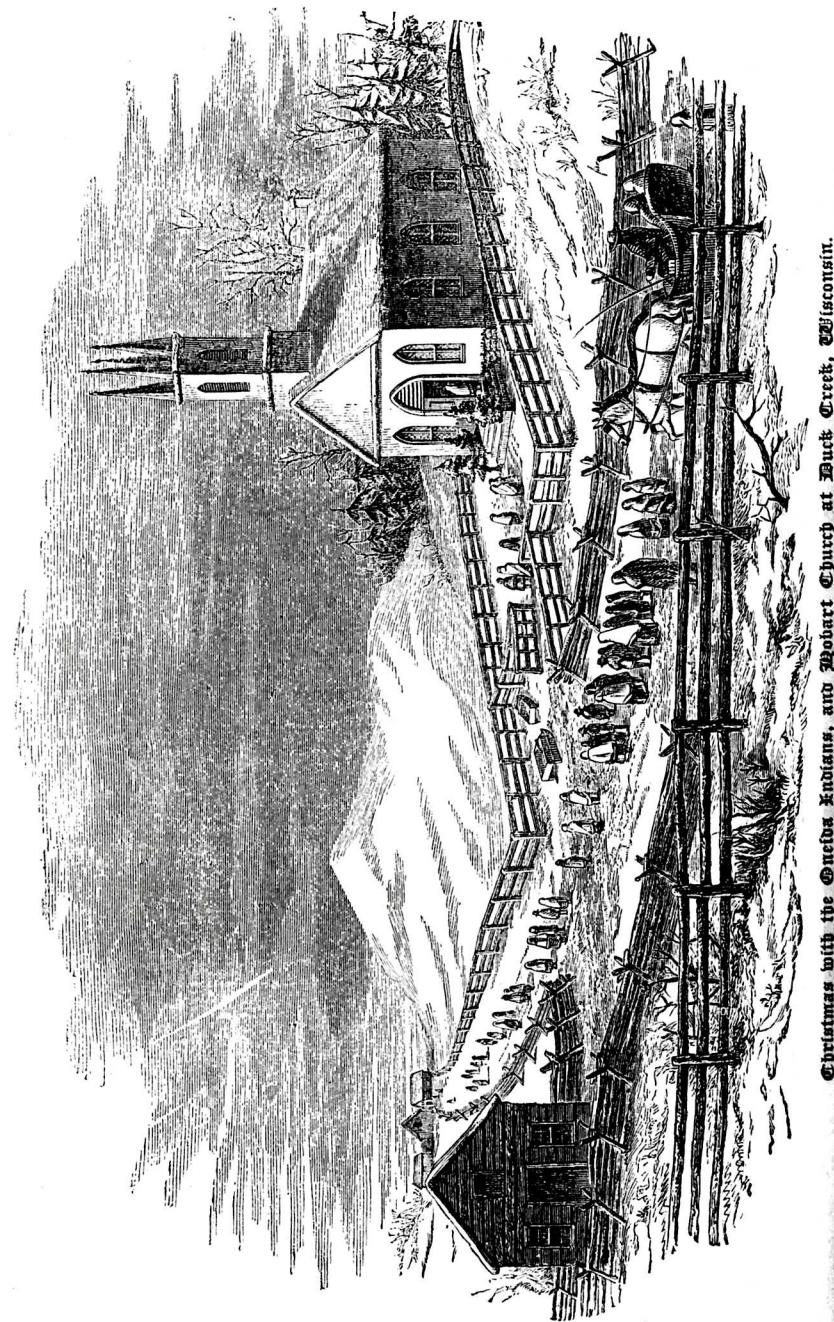
consin River—and I could tell a good story about being nearly *swamped* in a cedar swamp, and being compelled to seek a night's lodging in an Irishman's hovel.

"All my expectations concerning Mr. Goodnough will, I think, be more than realized. He has already won the affections and respect of the Oneidas to a remarkable degree. On Christmas, I am assured by a person who was there, that the majority of his congregation was in tears; and Bread, the Chief, was so moved that, after the services, he addressed the congregation, congratulating them upon the good times that were evidently coming, and exhorting them to adorn the doctrines of the Gospel by holiness of life.

"At Stevens' Point, (ninety miles north of Fort Winnebago, now Portage City,) Mr. A. G. Ellis has done admirably. Having a family, and realizing his responsibility as a Christian, he began, as soon as he arrived there, about two years since, lay reading in a board shanty. The well-disposed rallied around him; they assisted him a little—and now, in a great measure from his own resources, and they are quite moderate, a comfortable plank church is erected, finished, paid for, and consecrated. There is a bell and an organ; and the Rev. Thomas Greene, with my full approbation, is the minister of the station, and is greatly encouraged.

"I went to Kenosha in one of the last trips of the steamer. On account of a storm, the captain landed me at Racine; and when my services at Kenosha were over, the boats had stopped running, and the stages had not commenced their regular trips—thus I was compelled to hire conveyances. The congregation, which was considered all but lost a year ago, is now very flourishing. The church was crowded; twelve were confirmed.

"At the earnest request of many Norwegians, I solicited the Rev. Mr. Unonius to come from Chicago to visit St. Olof's and administer the Lord's Supper, promising to pay his expenses. He did so with pleasure, and the result was highly beneficial. Many could not obtain seats; forty-seven communed, and four children were baptized. This visit has, at least, very much tended to keep the congregation together."



Christmas with the Ojibwa Indians, and Robert Church at Duck Creek, Wisconsin.

once to organize such an institution, we would keep the subject before the Church, believing it to be worthy of their prayers and efforts, and we hope that before long a suitable place may be obtained and funds raised for its commencement.

"The Committee would also recommend the following for the consideration and action of the Convocation:—*Resolved*, That deeply sensible of the great and immediate want of Ministers for this extensive field—whilst we should pray 'the Lord of the harvest to send laborers into the harvest,' and endeavor, through our Bishop, to obtain from the East an adequate supply of laborers to meet our present necessities, we must turn our attention to finding out and training here, proper persons for Holy Orders; being fully persuaded that a domestic supply and a home-trained Ministry will alone prove adequate to the wants of these Territories, and their increasing and widely-dispersed population.

"On motion of Mr. Dickinson, it was *Resolved*, That a Committee of three be appointed (of whom the Bishop shall be chairman) to receive proposals for a suitable location for the proposed Seminary, with lands for the same, and for its endowment by donations; and to report to the next meeting of the Convocation. The Chair appointed Rev. Mr. Fackler and Mr. Dickinson on that Committee.

"On motion, it was *Resolved*, that 300 copies of the proceedings of this Convocation, with the Missionary Bishop's Address, be printed, under the direction of the Secretary.

"On motion, it was *Resolved*, that another Convocation be held at such time and place, during the year 1855, as may be designated by the Missionary Bishop; and that the parishes and the friends of the Church in unorganized districts, be earnestly requested to attend the same.

"After prayers and benediction, the Convocation adjourned.

"THOMAS F. SCOTT,

"Miss. Bishop.

"R. B. WILSON, Secretary.

"At night, Evening Prayer was read by Dr. McCarty, and a sermon preached by Rev. Mr. Fackler.

"Sunday, June 18th, 1854.

"Morning Prayer was read by the Rev. Mr. Fackler; the Ante-Communion Service by the Miss. Bishop; and an appropriate sermon was preached by Dr. McCarty, setting forth the true aspects and character of our mission to this country. Afterwards, the Communion was administered.

"At night, Evening Prayer was read by the Rev. Mr. Fackler, and a sermon preached by the Missionary Bishop.

"R. B. WILSON, Secretary."

Wisconsin.

INDIAN MISSION AT DUCK CREEK.

WE are favored by Bishop Kemper with the following brief extract of a letter from the Rev. E. A. Goodnough, our faithful Missionary at Duck Creek. It tells its own simple tale of interest, and must secure for these children of the forest a share in the sympathy and prayers of the Church. They have a sacred

and affecting claim, which will be recognized, we trust, in a substantial and liberal way. Who will repair their *Hobart Church*?

"Mr. Goodnough, in a late letter, writes as follows to me:— 'Since I returned to Convention I have held a second service in the afternoon, entirely in the English language. I cause the children to assemble in the church, and invite all others who may feel disposed to come. Then I give to each one that can read a Prayer-Book, or rather would do so, if I had them to give. I go over with them the entire service. Bread, the chief, and many others, take hold as eagerly as the children. Last Sunday, nineteen persons gave in their names, desiring to become communicants. There are four also who wish to be confirmed. If it would be convenient for you to spend a Sunday here, it would give me great happiness. I am greatly encouraged to press on, for I perceive that the spiritual interests of the congregation are rapidly improving, and have been on the steady increase since my coming here. I do wish that we could be helped in repairing our church, for it looks as if it would soon be gone.' "

Oshkosh—Rev. D. W. Tolford.

The field upon which I have entered here is certainly a very interesting one, and one of much promise. All is harmony. We have no prejudices to overcome, and no old parties to annoy us. Our place of worship (the Hall of the Sons of Temperance) is well filled. We will commence a church early in the spring, if not before. We have been received with great kindness, and all seem rejoiced that the "Church" is here. I have already upon my list thirty-five families, and a number of single persons; and we have also several families indirectly interested. Among the thirty-five *Church families*, I find *seventy-one* children and young persons—thirty-nine baptized; communicants at present known, twenty-six. I have baptized two adults and two infants. The Sacrament of the Lord's Supper was administered yesterday, for the first time. There were nineteen communicants present. Others were hindered by age or sickness. It was apparently a season of deep spiritual joy. Some had not partaken for years. I suppose you can hardly realize, in the midst of your privileges at the East, the preciousness of these "feasts in the wilderness," to the scattered ones again gathered to the

fold. I found the ground all new and uncultivated, and all before me. The old organization had but a name, ("St. Peter's,") and that we abandoned, reorganizing as Trinity Church. I found no *Record*, and my plan has been, as I hear of families, to visit from house to house, and my first lesson is, if the family has *ever* been connected with the Church, "*You can never lose your birthright; the Church claims her children.*" I have yet to meet with one instance where that claim is not recognized, and seldom fail of seeing the family in Church the next Sunday. There is a family who last heard the Liturgy in England; there, an individual who was baptized in Wales; there, the head of a family who once communed in Norway; here, kneeling at the Lord's Table, an interesting and intelligent lady who last heard the anthems of the Church in the interior of New-York, where her three children were baptized four years ago; there, a representative from Maine; and there one who "knew" the Church in Canada. In climes widely sundered, these all were first laid upon the bosom of the Church,—now united here, once more gathered to the "one fold and the one Shepherd." It is a blessed sight—a blessed sight, indeed, to look upon a band thus gathered, realizing the idea of the unity of the Universal Church in an aspect most touching and beautiful. Surely, if the Missionary has his trials, he also has his joys. Blessed must be the Missionary work, and blessed all they who in this cause have hearts to feel and hands to do.

I am not disposed to be over-sanguine, but see no reason why, with the blessing of God, the Church here may not become an important one. The city is increasing rapidly. Eight years ago there were at this point six or seven families. Now, the population is estimated at between three and four thousand. The point is undoubtedly a very favorable one for a large city. It is thought by many that it will be the largest in Northern Wisconsin. Situated at the mouth of Fox River, upon Lake Winnebago, it is at the point of the natural outlet of the productions of a large district of Northern Wisconsin, (drained by the Fox and Wolf Rivers,) and of the consequent trade; and soon the completion of the steamboat canal at Green Bay will place it in this direction at the head of navigation for large class steamers eastward by the Great Lakes. Twelve miles above Oshkosh, Wolf River enters the Fox from the northwest—a stream itself navi-