

1866
Goodman talks about
Too much Drinking

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,
AND OF THE FREEDMAN'S COMMISSION.

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.

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1866

TENNESSEE.

Pulaski.—REV. GEORGE H. HUNT.

My first acquaintance with Pulaski was in the autumn of 1860, when I came here, a newly ordained deacon, to begin my ministry. I then found four communicants, all ladies, with a few other persons who were anxious to have the Church established among them; and, as I expected, I also found the prejudices of those without very strong against the Church, and a general indifference to her claims still more powerful in its influence against us and our efforts.

We held our services at first in a room in the court-house, and afterwards in the house of worship belonging to the Cumberland Presbyterians, the use of which was extended to us on every other Sunday (for I then gave but half my time to this place), and our congregations slowly, but steadily increased. Often of an afternoon the room would be respectably filled, and the responses seem almost general throughout the congregation; for, having a number of Prayer-books of the same edition, I adopted the plan of announcing the page, from time to time during the service, so as to place it in the power of every one to unite in the common worship of Almighty God; and I have been surprised to find how easily those of other names can be induced, despite their prejudices, to take part in our liturgy. I heard of a Presbyterian elder remarking on one occasion, after having gone through with the evening prayer, that he had never enjoyed a more delightful and refreshing season of prayer, nor so completely realized what public worship actually was.

Thus everything was progressing as favorably as we could reasonably expect, when, after about six months of labor, I was forced reluctantly to give up the work I had undertaken, and suspend for a time at least the effort to plant the Church upon this new ground. Political troubles had for some time been thickening around us, and now war was actually upon us, and with the loss of the missionary stipend, our little flock felt that they could not sustain their minister, and they candidly told me that they doubted whether they would be able even to fulfil the pledges they had made. Under these circumstances I could only withdraw, and trust that at some future time the work might be resumed. Fortunately I had already succeeded in collecting a small, but highly

selected Sunday-school library; and had also gathered a few books as the beginning of a parish library; but had not succeeded in making either collection very serviceable, for when I sought to induce persons to read the books, they excused themselves by saying, that they had so many newspapers to read, and found so much of the deepest interest in them that they really could give neither their time nor thoughts to anything else.

Before my departure, however, I placed these books in charge of one of the ladies of our communion, and suggested to her that if persons should at any time desire to read them, they should be privileged to do so, provided they would use them with proper care, and return them promptly. It was not long thereafter before this section of country became the theatre of war. Repeated waves of strife swept over it, but after each it was left for a time quiet and undisturbed, yet often for long periods together, it was cut off from all communication with the rest of the country. Then it was that our books came into request and were sought for in the general dearth of reading matter; and, I am told, they circulated extensively throughout this community. The Sunday-school library especially, was read by most of the children, and many of the older inhabitants of the place, and the consequence is that the Church has become exceedingly popular with the children, and many false notions concerning her principles and teaching have been removed from the minds of their elders, some of whom have been known to remark after reading such a book as "*The Little Episcopalian*," that they really had no idea that there was so much religion among Episcopalians. Thus it was, that at a time when the work *could not* have been otherwise prosecuted, much was being accomplished towards removing prejudice and disposing many minds for a candid consideration of the Church's claims and teaching. And while all the results growing either directly or indirectly out of this promiscuous circulation of the Church's literature may never be known, I am fully prepared to expect much benefit in my future labors from the silent influence of these powerful pleaders in behalf of the cause of Catholic truth, and Apostolic order.

It was not until last January that it was in my power to return to Pulaski and resume my labors here, after nearly five years suspension. I then found the

country desolated, the town greatly depopulated, and the people almost impoverished. No fit place for our services was to be had, and we were reduced to the necessity of assembling for public worship in the Cumberland church, which had been used by the Federal army, first as a theatre, then as a commissary store-house, and finally for barracks. It had been somewhat repaired, and was used for a school during the week, but was still so utterly unsuited for any religious use that I could not venture upon the celebration of the Holy Communion therein, and also deferred the administration of Baptism until it could be performed with more solemnity, and where there was less to detract from its sacred impressiveness. We were shortly able, however, to enter into an arrangement with the Lodge of Odd Fellows, by which we secured the exclusive use of the lower room in their hall for a term of two years, upon condition that we made such repairs as it might require. The building had long been used as a military prison and was in a wretched state. It was in fact a mere shell, without doors, sash, or any seats, all of which had to be provided before it could be made available for our use. The difficulties and the delay which I encountered in getting this work done can only be realized by those who understand the actual condition in which this section of country was left by the war, and the great scarcity both of skilled labor and of proper material. It was, however, finally effected, although in the roughest manner, and we were enabled to occupy it for the first time on Trinity Sunday last. Thus we have for the present a comfortable room, church-like in appearance, and centrally situated, where we can "assemble and meet together" for public worship, and consequently feel ourselves, and are viewed by others, as occupying a more respectable position than when we were without a "local habitation." Indeed it is surprising how the advent of the Church has roused other Christian bodies into life and activity. They were in a state of great apathy and seemed to be verging upon extinction, but no sooner do they learn that a Church clergyman is coming to Pulaski than they begin to bestir themselves, and soon have both a Methodist and a Presbyterian preacher established in the place; and, with a surprising amicability these now unite all their strength and influence to oppose in every way what they affect to despise as a feeble

and insignificant body, too weak to be dangerous, and too antiquated and old-fashioned ever to be popular. Surely the fear and dread of the Church and her mighty power must be stronger than their horror of sin, since they will *unite* to oppose the one, but not the other!

Our Bishop had appointed a visitation to this place in June last, but owing to prostration, resulting from over-work, he was forced reluctantly to suspend all of his appointments and take a rest; and it was not until the Friday before the twelfth Sunday after Trinity that he reached Pulaski, after but short notice of his coming. He remained with us until Monday morning, and his discourses to large and attentive congregations created a considerable and highly favorable impression in the community. On Sunday evening four persons, all ladies, were confirmed by him. I had confidently expected to present a much larger class, but some were absent, and others drew back at the last moment. I have every reason to hope, however, that by the next visitation (and the Bishop promises to give us a passing visit on his return from East Tennessee), that I shall have a number of candidates to present for the laying on of hands, as I shall have greater opportunities now for affording the proper instruction, and preparing them for that Apostolic rite.

WISCONSIN.

Indian Mission, Oneida.—REV. E. A. GOODNOUGH.

It is with devout thankfulness that I report the fact that for the last quarter the usual duties of the mission have been regularly attended to by the missionary. And it is worthy of mention in these days when we are led to conclude that nothing is being done by a missionary unless he carefully publishes in the papers every item of his work, and every experience of his daily life, and every hope of his imagination, and every pious aspiration of his heart, that nothing has interrupted the daily and hourly duties of the missionary for the last three months; and if during that time no wonderful event has transpired, that might, being duly and properly described, awaken the interest and arouse the zeal of your readers, yet it is confidently hoped that some progress in the great work has been made, and some good done that is known and accepted of Christ Jesus.

The prospects for the future are as bright now as at any time in the past. The hinderances to a greater progress in the work are the same that they always have been—drunkenness and the vices accompanying it. There are here a few sober and industrious Christian Indians, who earnestly and faithfully walk on daily in the Christian life. There are also some of my people who, though earnestly desiring and striving to lead sober and holy lives, now and then fall into temptation, get intoxicated, and disgrace themselves and their Christian profession. Again, there are some of the Indians whose sole object in living in this world is to drink whisky. Every Indian, man or woman, is constantly urged by degraded whites, when off the reservation, to drink whisky and to do worse things even than that. All their white associates are of the vilest sort, for Christian whites are too refined to associate with “red Indians,” and too good and holy to manifest any sympathy for a “race doomed of God to perish” from the face of the earth. It is therefore not at all strange that many of the Indians should be drunkards, and worse than drunkards, in spite of every effort of the missionary.

There are good laws, and plenty of them, forbidding the sale of liquors to Indians, but the simple fact is that all white men, from the Judge of the U. S. Court to the meanest white false witness suborned to rebut the testimony of respectable Indians, combine to make a grand farce of every trial under these laws, and to render the laws themselves of “non-effect,” so that no one can be punished for selling liquor to Indians. I was informed lately that a late U. S. Indian Agent treated a company of Indians publicly in Green Bay to strong drink, at the same time assuring the seller that no harm should come to him for thus breaking the laws, which he had solemnly sworn, when entering upon his office, to “defend and protect.”

I say, then, that it is a great wonder, under such circumstances, that there is here or anywhere a single sober Indian; and besides the above facts, we must remember that his own natural appetite for liquor is almost uncontrollable.

Again, the conduct of that class of whites who, without any good reason, feel that they are superior to the Indians, when visiting the Reservation on Sunday for the purpose, as they say, of “witnessing” the worship of the Indians, or on days of

pleasure, is generally such as would not be tolerated, or they themselves be guilty of, at home: people who for the world would not violate the laws of good breeding in white society, seem to think that amongst the Indians they are beyond the bounds of the laws of decency. Their conduct is closely watched by the Indians, and their example is most pernicious.

I am often informed by the Indians of the outrageous behaviour of whites, who pass at home for gentlemen and ladies, and am told that Indians can be no worse than such white people, and that further progress therefore in Christian virtue and civilization is useless.

The above hinderances to our work are great, but our advancement in spite of them proves that the Spirit and love of God are greater.

FLORIDA.

Pensacola.—REV. J. J. SCOTT.

I did not make a report at the close of the last quarter, for the reason already given, viz., I wished to confer with my Bishop on some important matters at the time of his promised Easter visitation. From sickness, the Bishop has not been able to visit us, to our great sorrow; and I must at this late period send you my report for the last half year.

One point on which I wished to confer with the Bishop was—as to raising funds for the material restoration of these parishes. The beautiful church of St. John the Baptist, at Warrington, (U. S. Navy Yard,) with all that pertained to it, was destroyed in the first bombardment from Fort Pickens. At present I do not see that anything can be done for that parish, though I hope it will become necessary at some time not distant to build a new church—less expensive, perhaps, than the one destroyed. If the Naval station and Forts are kept up by the Government, the population down in the villages of Warrington and Wolsey, together with the army and navy people, will require a church and minister. But of this I need say no more at present. My purpose, with the blessing of God, is to work for the restoration of this parish, hoping that it may take a second and more vigorous growth. Our church edifice and parish school-house, near by, were much injured. I am devising a plan by which the school, heretofore used only for the poor, and kept up by sacrifices and benevolence, shall embrace both poor and rich, and be

come self-supporting: so that my principal care is as to the parish church. I do not care to make publication of what the men of violence did to this church; but from a rough estimate, I have concluded that it might be repaired and made comfortable at the cost of about three thousand five hundred dollars. In its present condition we use it as we did of old, and though sadly changed, yet we are grateful that we have a place of worship, however dilapidated, that we can call our own, and around which our affections hover. We keep our building clean, and use it as often as most of our sacred edifices are used; but how we shall come in possession of the means for its restoration belongs to the inscrutable things of Providence. I do feel as if it will be done in God's own time. There are many in the communion of saints who, though they have never felt this kind of affliction, yet I am persuaded, when they know our situation, will not restrain their sympathy within the limits of words, uttered at random, but will help us, as we would help them, to lessen the privations of the sanctuary. The importance of maintaining this parish, in the utmost vigor, I feel I am in no danger of over estimating. If I could relate many incidents connected with strangers who have sought this genial climate, as well as others of the army and navy, who expressed their gratitude for the comforts of religion vouchsafed to them here in the church, when their need was felt to be greatest, it would awaken in the hearts of their distant relatives and friends, as well as all who love the Lord Jesus, a hearty desire to see the working machinery restored, and put again in beautiful order in this parish, still anxious to do its work.

For months past the parishioners have been returning to their old homes, so that now the church is nearly filled up. It is not for want of numbers or inclination that we cannot help ourselves, but from utter destruction of the material means of the people. Before the war we were thinking of building a new edifice; but now we are unable to raise the small sum, above named, for restoration.

We hold services twice on Sunday, and once on Wednesdays and Fridays and Saints' days, with good attendance. We have about fifty children gathered for instruction, under fourteen teachers. On the afternoon of the first Sunday of each month, I examine and instruct the children around the chancel; besides when I go in

on ordinary occasions, to aid the teachers. We have eighty communicants here, which together with those at Warrington, in the mission station of Milton, and in the county of Escambia, will reach the number of one hundred. For the instruction and helping forward these people, especially those at a distance from our centre of operations, we need Prayer and other books, suitable to the parish and Sunday-school libraries. We have lost most of our parish library, containing about twenty-five hundred volumes.

I have baptized twenty infants and one adult; married one couple and buried eighteen persons. A large number of candidates were confirmed while absent from the parish, being for the most part presented by me, or with my knowledge, in Dioceses where they happened to be, on uncertainty of meeting our own beloved father in God, who, in addition to other troubles, has been suffering from ill health. Our constant prayer is that God would grant him a longer continuance among us.

There is a seriousness and earnestness among this good people, highly gratifying, and a kind and gentle disposition towards me and mine, to which our hearts respond amen; whilst we all praise our Heavenly Father for remembering us when dark and heavy judgments rested on our beloved parish. With such obstacles as I have named, you will not suppose me to be cast down; for so long as our trust is in God, our courage will enable us to say, “None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.”

Whether the hand of fraternal love is opened to us or not, we cannot stay to consider, for our work presses upon us daily. Children are being trained, conversions are increasing among us, and we are, in considerable proportion to our numbers, preparing to swell the tide of song uttered by our departed friends and parents who have passed before us into paradise. I have thought myself among the happiest of Christian pastors, by the blessings vouchsafed to me in numerous instances, and especially of late, when I have received the blessings of many dying saints, as I moved on with them to the border of the dark river, and commended them, in the confidence of a certain faith, into the keeping of Jesus, our Saviour and our God.