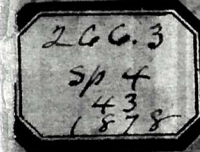


1878

Page 16 of The Index
Mohawk Prayer Book IV. 103

Page 24 Oneida wis. XLVI. 170
XLIX 418

Rur-Gnoing Talks of
Building a new stone church



THE

SPIRIT OF MISSIONS

43 44 (1-6. 7-12)

JANUARY, 1878.

EDITED FOR

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

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BY THE

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A PLEA FOR SCHOLARSHIPS AT THE CHEYENNE MISSION.

EXTRACT FROM A LETTER.

CHEYENNE AGENCY, DAKOTA,

March 15th, 1878.

REV. AND DEAR SIR: Our children in the House give us the greatest pleasure, and we have hit upon a plan that will keep them permanently with us, at least for a year or two.

We hope, when the Bishop comes, to be able to arrange the House so that it will accommodate twenty boarders. Of course we cannot do so unless Scholarships are taken; but will you not try to induce some one, or some ones, to take up the eight that are vacant? If only the little children would take hold of the matter, they might do something. Just think! We could have very many more than twenty in the boarding-school had we means and room. And consider what an amount of good the removal from an evil life of one child does. For the encouragement of those who support Scholarships, tell them that whenever we take a child into the House we are sure that the whole family to which it belongs will come sooner or later into the Church. Perhaps the father and mother are very wild, have never been inside the church or school. The elder brothers and sisters may be great dancers, who laugh at our Services and scorn the school. One of the younger children may hang around the House and see what a good time all our little girls have, how comfortably and prettily they are dressed, and hear how well they sing; it generally ends in the child's coming to me to say it wishes to live with us. Of course the child's parents consent, for Indian children do just as they please.

The father and mother want to see the child, and at first come very often. Then the brothers and sisters step into school in a shamefaced way to learn to read, for they are ashamed to have a little girl know more than they do. After a while the young men of the family sneak into our night school, and for several nights listen attentively to the others, and in a short time they astonish one by being able to pick out all the letters. Then gradually they drop in at Service on Sundays, and after a time come as regularly as the day comes. At length one, perhaps the whole family, desire baptism, and you would be surprised at their earnestness to put away the old life and try to follow the way of Life

Eternal. Very often their knowledge is that of the merest child—that they are sinners and have offended God, and that God in His love sent His Son to redeem and save them; and to have their sins washed away in the Blood of the LAMB is prized by them more highly than by many who have better opportunities. And they do try so hard to lead better moral and spiritual lives.

You can see from this what the taking of one child into the school may do. Need I tell you what twenty could do, and what an immense power for good each family of Christian Indians have upon their brethren? For, alas! the white population do not exert a good influence, at least the majority do not. The traders' stores are kept open every Sunday, the billiard saloons too. Soldiers always play ball on Sunday. If any one wants a house built in a hurry, it goes on all the same that day. To teach them it is wrong to lie and to steal, when they are robbed and cheated in every way; to teach them lessons of morality, when white men live immoral lives in their midst and no one to hinder; to ask them to forgive their enemies when they are wronged, and there is no redress except "the Lord shall take them up"—is it not worth while for those who have this world's goods to deny themselves a little, that these children may be made instruments for the eternal salvation of their families?

Then we teach them economy and cleanliness—two attributes apparently foreign to an Indian's character.

The mother of the youngest child we have came to me in great delight after her daughter had been on a visit home, and said: "When *Mollie* was at home, she made up the bed every day, and swept off the stove and floor; then when we had eaten, I put the dishes away and sat down to talk. But *Mollie* said: 'Mother, I will wash the dishes now; we always do so at the Mission House.' When her frock was torn, she came to me to mend it for her. I sewed it up, but *Mollie* showed me how to put a patch on it, and then said: 'Mother, the reason the Teacher's things always look well is she always mends what is torn and washes what is soiled, and the clothes at the Mission House last a long time.' Then when Saturday came she had me give her a bath. to

be nice on Sunday: and every night she knelt down on the earthen floor and repeated the Lord's Prayer."

Major B., of the regiment stationed here, is very much interested in *Mollie*, and his wife is anxious to adopt her; but the mother cannot bear to give her only little girl entirely away,

but gives her to us that she may be taught. Did I tell you that Mr. S. and myself have a flourishing night-school for young men? Then on Thursday afternoons Miss B. and I go up to Swan's Camp, three miles above, and have sewing school for the women.

Yours, sincerely.

THE ONEIDA MISSION.

LETTER FROM THE REV. E. A. GOODNOUGH.

ONEIDA, WIS., February 9th, 1878.

REV. AND DEAR BROTHER: The work of the Mission, under the blessing of God, prospers as well as can be expected, all things considered.

There is certainly a sure growth of practical piety manifested from day to day in the behavior of the members of the church which is exceedingly gratifying. They appear also gradually to be gaining in stability of character and conduct. The power of the Gospel to save is being constantly shown forth by the large numbers of "bad Indians" seeking pardon through sincere repentance.

The tribe has notably advanced in many respects, as a whole people, within the last few years. This advancement has in a great measure been brought about by means of the school, the influence of which, through the children, penetrating every family more or less. To those friends who sent such nice presents at Christmas-tide for teachers and scholars, we return our warm thanks. The Lord's day is very carefully observed now by all the Mission Indians; they lay aside all their common pursuits and, after preparing themselves, attend the public worship of the Church as decently and as orderly as white people. They join in the services devoutly and intelligently, and without doubt offer to the Lord an acceptable worship. When all the Oneidas become as civilized and pious as these we shall have reason to think that a great work has been accomplished.

The largest part of the Oneidas are well contented with their home here, and are faithfully trying to improve their condition in every way. Those of them who are dissatisfied and uneasy here would be so anywhere and under any circumstances: they are those who do not really know what they want, and who never try to make the best of such blessings and advantages as God grants to them. But this class is decreasing in number every year, so that we may hope that in a short time it may entirely disappear. We can therefore say very decidedly that improvement is being made by them, and that therefore they should be protected in their rights here, and also that they should be aided and encouraged in all their right endeavors.

Our little old chapel is in a very unsteady condition; the ringing of the bell makes it shake and tremble so that we fear it will tumble down upon us before long. The Mission Indians have shown a worthy zeal in their efforts to build a new church; they have done all that could be expected of them, and now the want of money is felt among them more than ever before, while the need of a new church is greater than ever before. The Rev. Charles Babcock has, as a labor of love, prepared for us a plan and working drawings, and a model of the roof truss—all most excellent and suitable. The Indians have drawn the stone to the site. The important lack now is money wherewith to pay the builders.

THE WORK AT SPOTTED TAIL AGENCY MISSION.

FROM A LETTER OF THE MISSIONARY.

I AM happy to report that the Church services are well attended and devoutly engaged in by many. The attendance at the Sunday,

day, and evening schools is also encouraging. The day-school averaged last month, 75; Sunday-school about 70; night-school 20 so far.

Bazille Creek. Could more touching illustrations be found than these extracts furnish of the marvellous change from heathen darkness to Christian trustfulness and hope?

EAST BAZILLE CREEK, NEBRASKA,
January 10th, 1878.

MY DEAR FRIEND: I am sorry to tell you of my poor Daniel. I am afraid he would not live through a year. He is very, very poor. He could not sit up long now, but cough all the time. When he lie on bed and coughs, and spittoon before him, it remind me of Paul Mazakute. I was there a week to care of Paul before his death. Now Daniel just exactly like Paul now. I am afraid he will be confined to his bed in a month or two. Oh! what shall I do if he is gone and leave me here alone? When I think of all these, I could not do anything but weeping. Did I tell you my little darling Mary gone to her home above? I could not forget her a single day, but not wishing her back, but still I mourns for her. I shed tears every time I see a little child just like her age. It is very hard to lose a dear one. But I was always ready and willing to say "Thy will be done." But it will be more hard, he who is dearer than all my children is gone; but pray for me that I would not be overcome by grieves; but I will try to say again "Thy will be done."

There are so much patients here along the Creek. So I did see them all when I go horse-back; but now I could not go, on account of old saddle. I had a beautiful gentle pony to ride on. I like to do good, charity, hold prayers over the sick. If my husband weak and could not do his duties, I am willing to take his place. We had Women's meeting on Thursdays since last Summer. To-day Daniel could not do his services, on account of his weakness.

Daniel sends a thousand thanks for you, by give him \$25. He needs everything; then these money are come in time of he needs.

Daniel says he could not write a letter to you now. If he is little stronger, he will write a letter to you before Easter. He could not sit up long enough to finish a letter.

Your true friend,
NANNIE HEMANS.

March 5th, 1878.

MY DEAR FRIEND: Your most kind and welcome letter was received some time ago; but could not answer at once, on account of my caring Dan. He seemed little better since yesterday, but still he is in bed. Could not hold services on Sunday, even he could not hold family worship.

And now, my dearest friend, you encouraged me so much of your kind speeches to me, comforting words. It seems so I could not part with my Daniel. If people go along both together, hand in hand, towards heavenward, I will willingly go with my beloved husband and beautify his path. But our Heavenly FATHER does not say so. We must go one by one, but we will meet together in Heaven. That will be glorious meeting. When I think of Heaven, how I wished there to be, with all the angels and all my treasures in there; how my heart leap with joy. But when I think of the earthly life, and if the LORD calls me sudden, what would become of me if I am not ready. I know I had so much faults that I could not overcome, but I pray the LORD that would give me a new heart that I may serve Him better. Pray for me, too, please.

I feels so miserable in my health and my mind together since the illness of Daniel; but I will send my picture to you. The people says I am change greatly since loss of my precious little Mary. I want the photograph the best, but I could not.

Daniel sends his love with mine to you.

I am your sincere friend,
NANNIE HEMANS.

THE ONEIDA MISSION.

LETTER FROM THE MISSIONARY.

ONEIDA, WISCONSIN, April 24th, 1878.

REV. AND DEAR BROTHER: The Bishop visited the Mission on the 9th of April, and confirmed eight. The Services of the visitation were truly delightful in every respect.

Lent this year has been, without doubt, a season of advancement in the graces of the

Christian life with us. Good-Friday was observed by all within the bounds of the Mission. The little old Church was more than full on Easter-day. We cease not to pray that our new Church building may soon be finished, so that all of our people who wish to join us in public worship may do so in church.

The health of the Mission is excellent.

ACKNOWLEDGMENTS.

The Indians have sown a large area with wheat and oats. I am building a new fence around the Mission House.

Very thankfully,
Your brother in the LORD,
E. A. GOODNOUGH.

ANPAO, THE DAYBREAK.

In the April number of this monthly Mission Paper, published at Yankton Agency, Dakota, the Editor says: "If the *Anpao* continues to improve, to enlarge, to gain influence, and is long-lived as a power for good among the Dakotas, it will be in great measure owing to the support which it receives from those who, while they cannot assist in person, are yet zealous to do what they can to spread the Kingdom in these parts. Our subscription list already exceeds 300, but it must reach 1,000 before the paper will be self-supporting."

The contents of *Anpao* are partly in Dakota and partly in English. The object of the Dakota pages is to provide a medium of

instruction and intercommunication for the Indians, and of the English page to convey to the friends of the Mission information regarding its operations.

The subscription is *fifty cents* a year, in advance.

We would be glad, for the sake of Indian and English readers, to add to the circulation of this very interesting and useful little paper. We beg leave therefore to say to all those to whom it may be a convenience to send subscriptions for *Anpao* direct to this office (No. 32 Bible House, New York), that we shall take pleasure in forwarding them promptly to their destination.

Form of a Bequest to the Indian Department.

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 Department of said Society.

ACKNOWLEDGMENTS

OF THE INDIAN DEPARTMENT.

The following sums were received for Indian Missions for the month of April, 1878:

ALBANY.		
<i>New Haven</i> —"Mary's Easter offering," for Indian children.....	27 00	1 35
<i>Norwich</i> —"A friend," for Bp. Hare.....		50 00
<i>Watertown</i> —Christ Ch. S. S.....		70 00
		193 91
DELAWARE.		
<i>New Castle</i> —"A birthday offering from Louise,"	219 30	11 00
FOND DU LAC.		
<i>Oneida</i> —Mobart Ch., Indian offering.....	45 00	16 84
ILLINOIS.		
<i>Carmi</i> —Mrs. S. L. S., for Indians in Niobrara.	15 00	10 00
<i>Freeport</i> —Zion Ch.....	60 00	1 42
		11 42
INDIANA.		
<i>Indianapolis</i> —S. S. of St. Paul's Cathedral, for William H. Morrison Scholarship, Cheyenne School.....	10 00	60 00
	1 12	
	17 89	
CONNECTICUT.		
<i>Through Fairfield Co. Ind. Aid Asso.: Stamford, St. John's Ch. Miss'y Sewing Society, for the Niobrara Mission.</i>	30 00	
<i>Brookfield</i> —St. Paul's Ch.....	9 00	
<i>Clinton</i> —Ch. Holy Advent, of which from S. S., \$1.56.....	3 56	
<i>East Haddam</i> —St. Stephen's S. S., for St.		