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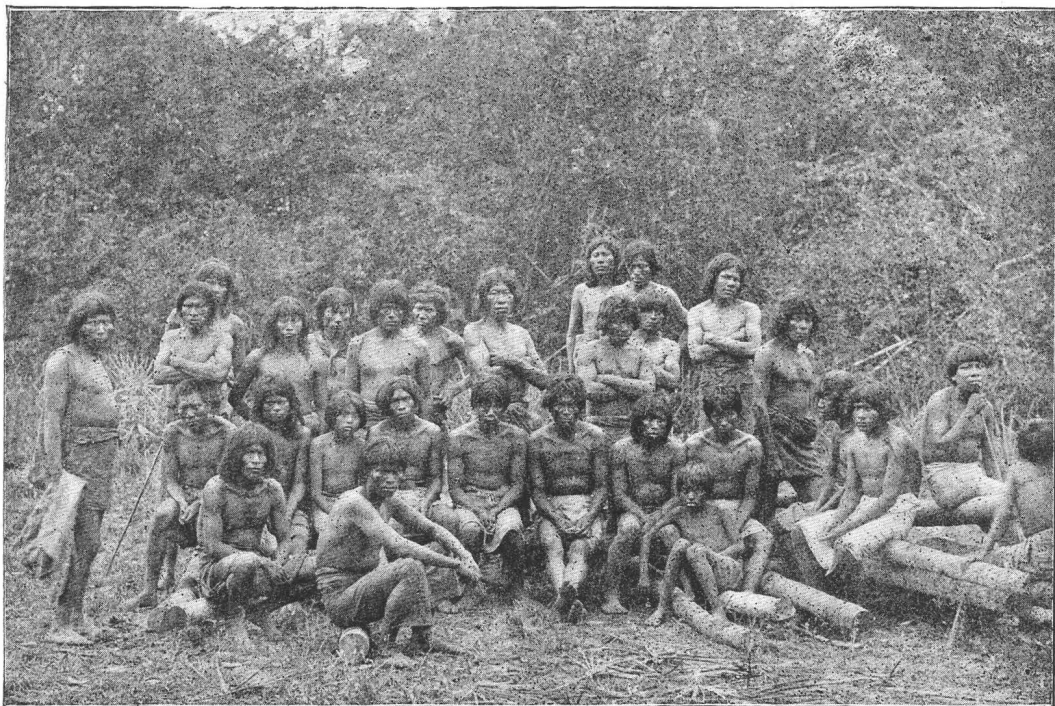


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GROUP OF SOUTH AMERICAN INDIANS IN THE GRAN CHACO.

RECORDS OF
THE SOUTH AMERICAN MISSIONARY
SOCIETY.

*OR FIFTY YEARS' WORK OF THE CHURCH OF
ENGLAND IN SOUTH AMERICA
(BRITISH GUIANA EXCEPTED)*

COMPILED BY
MRS. ALLEN GARDINER



LONDON
SOUTH AMERICAN MISSIONARY SOCIETY
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PREFACE TO THE FOURTH EDITION

MORE than fifty years have now passed since the formation of this Society, and more than forty since the death of the Founder.

In once more reviewing its history, our first feeling is one of deep regret for our failures, and of profound sorrow for the feebleness of our efforts, and the little progress yet made in bringing the light of the glorious gospel of God to those who are sitting in darkness and in the shadow of death. Nevertheless, we have cause to render hearty thanks to the God of our mercies, in that He has given us some fruit of our labour, and has permitted us to rejoice over many Christian lives and many happy deaths in the once savage country of Tierra del Fuego; also for the brightening prospects of the missions to the Paraguayan Chaco, and to the Indians of Araucania.

To go back, we must remind our readers that as long ago as 1830, fourteen years before this Society was formed, four natives of Tierra del Fuego were brought to England by the late Admiral FitzRoy, then captain of H.M.S. *Beagle*. He with the greatest kindness fed, clothed, and partially educated them;

finally restoring them to their own land with many presents. They were accompanied by a young man who had volunteered his services as missionary; but the people proved to be so wild and rough that he was discouraged, and the attempt was abandoned. Nevertheless, one at least of these four benefited sufficiently by the training he received to become, at a later period, of great use to the mission afterwards formed.

Again, after many preliminary journeys made by Commander Gardiner in various countries of South America, at least three distinct but futile efforts were made to form a missionary station. The first in 1844, in Patagonia; next in that part of the Chaco which adjoins Bolivia, in 1846; then in Tierra del Fuego in 1848. After this last followed the attempt which came to so tragical an end in 1851. Then it was that the conscience of England was awakened to a long-neglected duty, for, as one of the weekly papers expressed it, "They buried themselves on the desert shore, but the whole people of England attends their funeral."

Yet still a period of darkness and painful effort had to be passed through before any fruit was seen, reminding us of those words of St. Paul, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

E. L. G.

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CAPTAIN ALLEN GARDINER.



EARNEST COVE, SPANIARDS HARBOUR, TIERRA DEL FUEGO.
Scene of Captain Allen Gardiner's death, September, 1851.

RECORDS OF THE SOUTH AMERICAN MISSIONARY SOCIETY



WHEN the fatal news of Captain Gardiner's death in September, 1851, came to England in April, 1852, the Rev. G. Pakenham Despard was Secretary of the Society. He at once advertised in the *Times* newspaper his resolve, "With God's help the mission shall be maintained." Unceasing efforts were made by himself and other friends, notably the late Admiral Sir B. J. Sullivan, K.C.B.; and on October 24, 1854, a schooner was launched called the *Allen Gardiner*, and sailed from Bristol under the command of Captain W. Parker Snow, with Mr. Garland Phillips as catechist, and Dr. Ellis as surgeon.

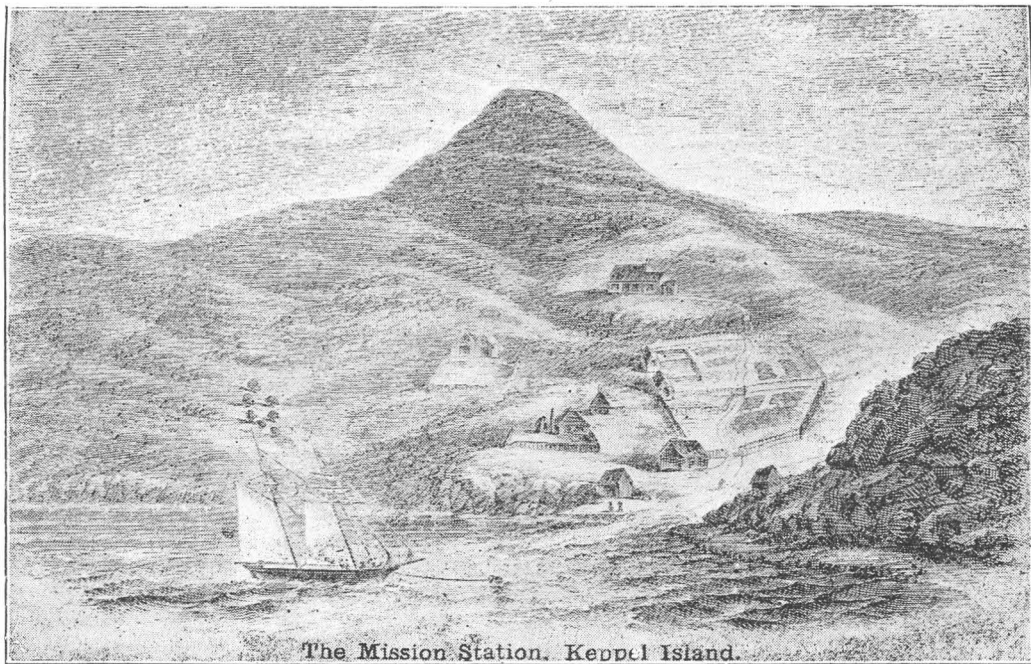
These two gentlemen were at once located on Keppel

Island, one of the Falkland group, till then uninhabited, and Captain Snow shortly afterwards sailed for Tierra del Fuego, where, to his great joy, he discovered one of Captain FitzRoy's *protégés*, called Jemmy Button; but he did not proceed to make any attempt to bring him and the missionaries together.

Two years after the sailing of the *Allen Gardiner*, the Rev. G. P. Despard gave up a flourishing school at Redlands, Bristol, and himself went out as superintendent of the mission. He was accompanied by his wife and family, also by the Rev. John Furniss Ogle, and by Mr. Allen Gardiner (the only son of the founder), who worked loyally under him for two years, getting the station into order, and taking every opportunity of visiting the coast. It was his privilege once more to discover Jemmy Button, and to bring him, his wife, and three children to Keppel on the 24th of June, 1858. Mr. and Mrs. Despard were thus enabled to begin a vocabulary of the Yahgan language, and, with a thankful and glad heart, Mr. A. Gardiner set sail for England, where he was soon afterwards ordained deacon by the Bishop of Gloucester and Bristol.

When the Fuegian family had spent six months at Keppel, Mr. Despard accompanied them to Tierra del Fuego, spent a month there, and had no difficulty in inducing three men and their wives and two lads to accept his invitation to the mission station. The two lads were Okoko and Lucca, whose names appear later on.

Intercourse having been now established with the islanders, the idea found favour in some quarters that so much caution was needless, that the people were not so fierce and savage as had been supposed, when a terrible disaster was suffered to befall the mission in the deaths by violence of Captain Fell, Mr. Phillips,



The Mission Station, Keppel Island.

and the crew of the *Allen Gardiner*, one man only making his escape.

On this occasion the mission-ship was rifled of all it contained, making the fact more noteworthy that, in 1851, neither man nor beast was suffered to dishonour the remains of those who lay so long unburied. Their bodies were clothed as in life, stores of clothing were found in the boats, books also and manuscripts clearly legible.

This catastrophe checked progress for a period of three years, during which time Okoko and his young wife, Camilena, were the only Fuegians at the station; but with their help the study of the language was prosecuted with vigour.

It now became necessary to take the mission-ship to England for refitting and repairs after the rough treatment she had received at the hands of the islanders, and Mr. Despard and family came home in her, arriving at Bristol on the 7th of January, 1862.

On the 21st of August of the same year, the *Allen Gardiner* was again sent forth from Bristol, this time with the Rev. W. H. Stirling as superintendent missionary, accompanied by his wife and children. They landed at Keppel, January 30, 1863, and soon perceived that Mr. Bridges, who had been left in charge by Mr. Despard, had made considerable progress with the language; that Okoko and Camilena were perfectly civilized and well-conducted young people; and that the island, under the care and industry of Mr. Bartlett, the Society's bailiff, was in a fair way shortly to pay its expenses.

The interrupted work was resumed with vigour. Some forty or fifty Fuegians were brought at intervals to the mission station in groups of eight or ten, and after a few months' residence there, and such training

and teaching as was possible under the circumstances, conducted back to their own wild home.

The lamented death of Mrs. Stirling in 1865 made it necessary for Mr. Stirling to return to England for a time in the following year, and he took occasion to select four lads to accompany him, whose history we now proceed to narrate.

STORY OF THE FOUR BOYS, THREEBOYS, UROOPA,
SESOI, AND JACK.

Of these, Sesoï is now the sole survivor; but there is good hope, through grace, that each one of the others had received the truth in the love of it before he was called hence.

Threeboys was a son of Jemmy Button, and plumed himself on being the only one whose father had visited England. His native name was Wamestriggins; but this being difficult to pronounce, the shorter name, which was given him by a mistake arising from his father's broken English, was gladly adopted.



FUEGIAN NATIVES IN BARK CANOE.

Care was taken while these lads were in England to place them under the charge of those who would teach them to read and to practise the holy lessons of the Bible, and they were shown, as opportunity afforded, the arts and manufactures, the fruits of industry and trade, which render a civilized country such a startling contrast to a land wholly devoid of them. In their general habits they were quiet, not quarrelsome, easily amused, attentive to hints, extremely observant imitators, and well behaved in society. Spade husbandry they had learned at Keppel, and the practice was maintained. Occasionally they were taken to missionary meetings, where they sometimes sang hymns, repeated psalms, and emphatically the Lord's Prayer, with much solemnity. In all instances they were treated with respect, not as curious specimens of humanity.

They all left England in the *Allen Gardiner* in December, 1866, but Uroopa did not live to reach his native country. He fell into rapid consumption, and died April 2, 1867. The following notice of him, which shows his Christian character, is taken from Mr. Stirling's letters.

After mentioning that he had the sick lad moved into his own cabin, that he might the better attend upon him, he proceeds:—"His thoughts are much on heavenly things, and I am confident that the subject he likes best is that which has most of Christ in it. At his own request he received the name of John in baptism, because John was the disciple whom Jesus loved. As he grew weaker, one of the sailors remarked, 'I wish I was as ready to die as that poor lad.'"

Another day he adds, "He has calmly and deliberately distributed his few articles of property, making me his executor, and said while doing so, in a tone that

seemed full of sweetness, 'If Jesus takes me, do this or that.' To be with Jesus in the better land was his simple desire. The 23rd Psalm, which he had often repeated in England, furnished words expressive of his own experience. 'When I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.' At one time, on the voyage from Monte Video to Keppel, he said that he was troubled with bad dreams and feared to go to sleep. I spoke a few encouraging words to him, and commended him to Him who giveth His beloved sleep, and he seemed hopeful and refreshed. Next day he told me that all night his mind was full of happy thoughts—full all night of the thoughts of Jesus.

"All the attention that could possibly be given him he received, and he felt grateful for it. Thinking he was dying on the afternoon preceding his death, he asked me to call the captain, saying, 'I wish you both to be here.' But the pain passed away, and he rallied and spoke distinctly, and we again hoped he might reach Keppel alive. That evening at prayers he joined audibly in every Amen after the collects, and with great clearness repeated with us the Lord's Prayer. Gradually he became capable of less effort, and at a quarter to one on the morning of April 2, 1867, his spirit passed away. We laid his remains in our little cemetery. It was life, not death, that triumphed. We believe that he is gone to join that great multitude which no man can number, of all nations and kindreds and people and tongues, whom St. John saw in his vision standing before the throne and before the Lamb."

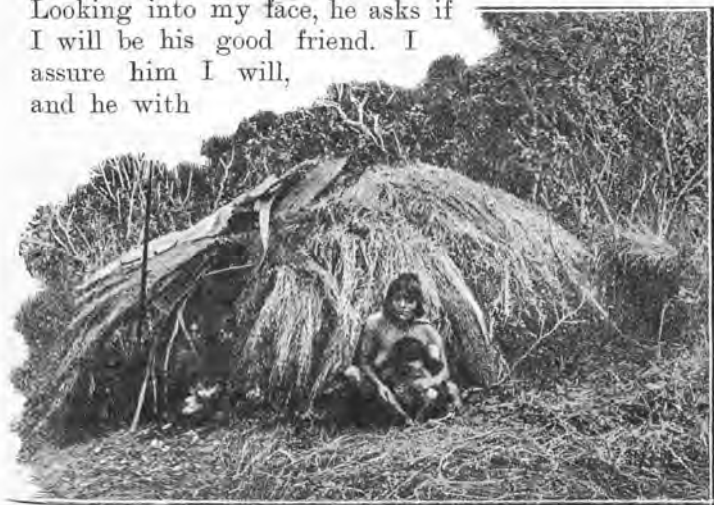
At the time of Uroopa's death, Threeboys was in good health. He accompanied Mr. Stirling and Mr. Bridges to Tierra del Fuego in June of the same year. Among other duties, they had to report the sad news

of Uroopa's death to his father. Chingaline was at first angry and suspicious, but he came into the cabin and listened attentively to the account which Threeboys gave him. The feelings of the poor man appeared to be soothed by what he heard, and he was satisfied when Uroopa's effects were made over to him.

It was now that Threeboys was struck by a mortal disease. After trying every known remedy, Mr. Stirling resolved to make sail for Stanley in search of medical aid; but on the voyage the malady increased in intensity. It was in this painful though brief interval that the evidence of a great change in his character was given. Mr. Stirling said that the disposition of Threeboys was not so open and unreserved as that of Uroopa, and it was not so easy to ascertain the full force on his heart of the teaching he had received. But he adds, "I humbly believe that the Lord drew him to Himself with cords of love. Early in his sickness I spoke, as I had often done before, about baptism, and he wished to receive the holy rite. Accordingly I privately baptized him in Mr. Bridges' presence, calling him George after Mr. Despard, whom he remembered so well. The pain he suffered was very great. In his delirium he sometimes called or shouted for hours together. Yet nothing offensive escaped his lips, while frequently in his unconsciousness he would repeat the Lord's Prayer, or a line of a hymn, or a text, or a fragment of the Creed. One night abruptly, but with a rich, deep, and most solemn tone, he exclaimed, 'I believe in God the Father Almighty,' and then stopped. The force and precision of the words never before seemed to me so marvellous, and I shall never forget the effect upon me. This was an unconscious testimony to the hold on his mind of what he had been taught. He

died at sea, and was buried at Stanley on the 24th of June, 1867."

The first mention of Jack is in a letter from Mr. Stirling, written from Tierra del Fuego in March, 1865:—"Petitions to go to Keppel are daily urged. The *Allen Gardiner* would never carry all who would like to come. . . . But I am myself anxious to take to our station for instruction a little fellow whose small confidences have quite won my heart. He seems to pick up English by instinct; his twinkling eye and knowing look indicate a ready wit; but, above all, he is of a gentle, confiding nature and most pliable age. When I am on shore, he is seldom far from me, and evidences his attachment by asking me to sit down to a fungus repast with him. I go on one occasion into the wood, seeking a quiet place to read for a short time; my young ally soon finds me out, and seating himself as close as possible by my side, begins to talk. Looking into my face, he asks if I will be his good friend. I assure him I will, and he with



FUEGIAN INDIANS AND WIGWAM.

evident pleasure states that he 'will be with me.' So I find that there is at least one young heart in Tierra del Fuego that confides in me and wishes to join its lot to mine. Keppel Island then became a subject of conversation, and I soon found he had stored his mind with the whole vocabulary of civilization at our station—horse, cow, sheep, goat, spoon, pannikin, pig, towel, turnips, potatoes, etc."

So Jack went to Keppel, and thence to England. On his return we find him acting successively as cabin-boy in the *Allen Gardiner*; with Mr. Stirling at Ushuaia; and again at Keppel, whence he wrote a letter of thanks to his friends in England, which was printed in the *South American Magazine* for March, 1873. A year later we find him at Ushuaia, whence Mr. Bridges writes of his illness, his baptism, and his death.

"*March 7.*—Have daily visited poor Jack, who has a very distressing illness, and is evidently drawing near his end. He is perfectly himself, always glad to see me, and my praying is evidently acceptable to him. I was privileged to baptize him, at his own request, on Thursday evening last. The day before I had spoken to him, among other things, of baptism as a rite enjoined by our Lord and Saviour upon all who believe in Him and turn to Him. He did not then make any reply, but next day Stephen told me he besought baptism, and on inquiry as to his experience, I was satisfied, and baptized him. He professed himself truly penitent for his sins, and humbly trusted in Jesus Christ alone for reconciliation with God. Strange to say, the same hour in which he was baptized, he dreamt that he saw God, and was happy, and not at all afraid; that it was all beautiful brightness. This was before his baptism. Some days ago I was gratified to hear from Hamaeu, that while lying

awake unknown to Jack, he heard him praying. I have since heard that he bore his sufferings very patiently, and they were not slight.

“*March 10.*—Was called at 7 a.m. to poor Jack’s death-bed. Was there about an hour with Mr. Lawrence waiting for the end. It came without a struggle; we knew not the moment of his death.”

Sesoi, on his return from England, went home to live with his father. On the death of the latter, he took up his abode at the mission station, and was baptized by the name of John Marsh on the 5th of March, 1872.

In the interval, while exposed to all the temptations of a wigwam life, and only occasionally seen by the missionaries, the accounts received of his blameless life and purity of conduct were very cheering to Mr. Stirling; and he still leads a Christian life, helpful to the missionaries and useful to his countrymen.

For the sake of completing this little history, we have gone ahead, and must now return to give an account of the

OPENING OF USHUAIA STATION BY MR. STIRLING.

Twice before, an experimental station had been attempted at Liwya, a little promontory of Navarin Island, where Okoko and others had tried to live a civilized and Christian life among their countrymen. On the first occasion, the house which had been built for them was burnt down, and much of their property destroyed. On the second attempt they were suffered to live in peace, and the result is thus given by Mr. Stirling:—

“We found our natives in possession of their rude homestead, notwithstanding the severe test of a most inclement winter.

“I am about myself to try a residence on shore, and for this purpose have ordered a wooden house at Stanley—length, over 20 feet; height of wall, 7 feet; breadth, 10 feet.

“My motive for living ashore is to exercise a direct and constant influence over the natives; to show my confidence in them; to encourage a more general and regular disposition in them to adopt our ways and to listen to our instructions; and to get the children within the zone of Christian example and teaching. Not without much entreaty for the Divine favour and guidance will my heart enter upon this duty. Jack, who was in England, and now acts as cabin-attendant in the *Allen Gardiner*, will be my housekeeper, and another boy will share with him the comfort of the house.”

Mr. Stirling having established himself accordingly at Ushuaia, on the north shore of the Beagle Channel, and opposite to Liwya, on the south shore, he writes:—

“*January 20, 1869.*—This day week the *Allen Gardiner* left Ushuaia, and I have, with God’s mercy, passed in safety and comfort a Sunday in these secluded parts. My nearest countrymen are probably careering in gallant ships off Cape Horn. As I pace up and down at evening before my hut, I fancy myself a sentinel,—God’s sentinel, I trust,—stationed at the southernmost outpost of His great army. A dim touch of heaven surprises the heart with joy, and I forget my loneliness in realizing the privilege of being permitted to stand here in Christ’s name.

“*Wednesday, 27.*—Our days are devoted to work. In the morning before breakfast, prayer and catechising. In the evening ditto; and what with putting the house and its surroundings in order, making and

fencing gardens, superintending wood-cutting and charcoal-burning, I have passed a curious, busy kind of time.

“Yesterday, Lucca gave me a delightful account of Sesoi. Notwithstanding all the temptations to evil down here, Lucca tells me of the wonderful purity of character and sweetness of temper which he showed. My heart is full of love for him. Lucca tells me he greatly loves his father, and would rather wait patiently for his father to let him come willingly, than force his way to us; but he longs to come under our care, so Lucca says.

“*January 24.*—One little circumstance yesterday gave me a new sensation. Mugatella is the name of Jack’s assistant. I caught him in the act of taking some biscuit from the cask in my room, and Jack’s young wife was watching at the door to receive it. Of course I seized the biscuit, and he looked distressed, and cast a reproachful and beseeching glance at Jack’s wife, saying, ‘She told me to get it for her; it is not for me, but for her.’ The little vixen, quite unabashed, simply laughed. I told Muga he might go back to his father’s wigwam; that I could not love him if he stole. Not long after, when Jack’s wife was away, Muga came in, his face flushed and his eyes almost in tears, and immediately began: ‘I love you, I love you; I do not want to leave you. I did not take the biscuit for myself; I will never steal again.’ These last words he said quite excitedly. Such a pang of tenderness and sorrow I was not prepared for, and I almost kissed the boy.

“I think if you saw the fowls pecking away in front of the house, and the clothes hanging from the line, the orderly stacks of firewood, and my little hut

neatly railed in ; if you could see in the back a neatly thatched fowl-house, and beyond a well-dug garden, a zigzag fence round it, with cabbages and turnips showing pleasantly in different parts ; if you could see in the morning and evening certain natives of Tierra del Fuego, some with clothes, others scarcely clothed, yet coming at a stated time for Christian services, you would be very glad that the way had been so far prepared for the spread of God's truth and love in these uttermost ends of the earth.

“ With Lucca I am much pleased, and hope a work of grace is going on in his heart. He likes to speak of Christian things, and his tone is always reverent, and his remarks sensible and natural. He is just returned from a fishing expedition, but without success. The patient women, with their lines in the kelp, bring home fish in plenty. The men, with their spears, make a successful attempt now and then.

“ *February 7.*—This day four weeks I began my residence in Tierra del Fuego. God has graciously watched over me, and disposed the hearts of the natives to be very friendly. Yesterday a fight took place, which may lead to further disturbance, for the offended party does not belong to this place, and threatens to return with a party of foot Indians to drive us all out. Should this threat be carried out, it may lead to the sacking of our station. But we are in the good guardianship of God, and need not fear risk. “Sufficient unto the day is the evil thereof.”

These few extracts show the mode of life which Mr. Stirling maintained for seven months. At the end of that time, August, 1869, the *Allen Gardiner* again arrived, bringing him an unexpected summons from England to return home for consecration as first Bishop of the Falkland Islands. He embarked as

required immediately, leaving for a time the friendly natives in sole charge of the half-formed station.

During this time Mr. Bridges had been in England. He had resided eleven years at Keppel, had many times visited the coast of Tierra del Fuego, had studied the manners of the people, and had acquired their language. Mr. Stirling had been urgent for his return to England for the good of his health, for study, and for ordination. All this was happily accomplished. A free passage was kindly given him in H.M.S. *Brisk*, and he arrived at Plymouth January 5, 1869. He was ordained by the Bishop of London on Trinity Sunday of the same year; was married at Harberton, South Devon, on August 7, to Miss Varder, and with his wife left Southampton for Monte Video on their way to Keppel and Tierra del Fuego. The Bishop of London, when subsequently presiding at an anniversary meeting of the South American Mission Society, referred to him in terms of much kindness and confidence. He said that Mr. Bridges spent "some time with him at Fulham, and most thoroughly satisfied was he that he had the love of God in his heart, and was entirely devoted to His service. It was scarcely possible to imagine a man more fitted in every way for the peculiar and difficult work allotted him."

In December the whole mission party had assembled at Keppel, and consisted of Mr. and Mrs. Bridges, Mr. and Mrs. Lewis, who were to reside at Ushuaia as soon as the necessary preparations were made; also Mr. and Mrs. Lawrence, who, with Mr. and Mrs. Bartlett, were to have charge of a limited number of Fuegian boys at Keppel.

CONSECRATION OF THE REV. W. H. STIRLING TO BE
THE FIRST BISHOP OF THE FALKLAND ISLANDS.

This event took place in Westminster Abbey on the 21st of December, 1869, the Bishops of London, Ely, St. David's, and Worcester officiating.

It is impossible to describe the anxious and laborious work which he has undertaken, with great responsibilities, and scanty means of giving effect to them. Taking the coast-line of South America as the extent of his diocese, he has travelled over 30,000 miles in his visitations, in every variety of climate, from the Equator to Cape Horn.

Surely we ought not to fail to bear him on our hearts before God (2 Thess. iii. 1).

BAPTISM OF THIRTY-SIX NATIVES.

Early in 1872, Bishop Stirling paid a very interesting visit to Ushuaia, of which the account shall be given in his own words.

“At Ushuaia we found the missionary party all well and cheerful. Externally the appearance of the infant settlement is very promising. A plot of land five and a half acres in extent, with a capital fencing round it, belongs to six native families, but as yet it is in part only under cultivation. This garden-land forms the immediate foreground of the settlement, which is composed of Stirling House, Isbe House, and a diminutive chapel with a pretty belfry, and a tasteful cross to indicate its special character. To the rear is a field about two and a half acres in extent, with a cow-house in it, the whole being fenced in both neatly and substantially.

“All this pleased and made me hopeful. It is not, we must allow, a slight change which has taken place in the character of the natives of these parts when we



RIGHT REV. W. H. STIRLING, D.D., BISHOP OF THE FALKLAND ISLANDS.

contrast the peaceful development of our plans, now in their very midst, with the fitful, hesitant, and timid efforts we were compelled by their former savage habits to put forth.

“But it is delightful now to feel that we are working amongst a softened, respectful, and receptive population for the most part, and to be able to report a native Christian nucleus formed in the centre of Tierra del Fuego.

“I joined with Mr. Bridges in baptizing thirty-six of the Indians, children and adults, and in joining in Christian marriage seven couples. The service took place in the open air, in the presence of, I suppose, 150 persons, including ourselves. The responses by the candidates were firmly and intelligently made, and, I trust, with God’s grace they will be kept.

“There is a movement Christward among the natives, I believe. The baptized had organized evening worship spontaneously, and were meeting in the houses of one another for prayer and praise when I was there.

“One evening I was present, and a more touching, encouraging assembly for prayer I never was at.

“The prayers were beautifully uttered, deeply reverent in tone, eloquent in expression, full of pathos. I rejoice to have lived to witness so marked a proof of past success, so hopeful an indication of greater spiritual triumphs in the future.

“But while it is a source of joy to know that Indians of Tierra del Fuego have learned to value prayer, and to make known to our Heavenly Father their wants, and to worship Him in Christ, and to pray for the Holy Spirit’s light and aid; it is satisfactory also to know that this new religious manifestation has a background of conduct of consistent tendency, giving, if not complete, yet great practical testimony to their

Christian profession, and enabling them therefore with a good conscience to speak with their lips for Christ.

“We must now consolidate our work at Ushuaia, and send out the Word of Life from that source. It should be the training station for native evangelists, and the seat of a school home for children. Both will require money, for natives cannot settle down for regu-



USHUAIA, TIERRA DEL FUEGO .

lar instruction without being for the time provided for, and children must be fed, housed, and clothed.”

Okoko, Lucca, Penoi, and Seso were all baptized on this occasion, with their wives, and the children of the three first.

THE CHRISTIAN VILLAGE OF USHUAIA,
thus begun, continues to this day, and possesses a

church, a school, and cottages instead of wigwams. There have been many more baptisms and not a few Christian deaths. Two instances are here given.

“Rev. E. C. Aspinall, *May 7, 1890*.—You will be grieved to hear that Robert Yenowa died after a most tedious and trying illness. It was beautiful to see the devoted attention of his wife Hester, a daughter of the famous Jemmy Button, and of his own sister, the wife of Fred Hamaca. He has been more exposed to the temptations of the Argentines than others, and at times has given us much anxiety. When his end was drawing near, he again and again expressed his sorrow and contrition, both to Mr. Lawrence and to myself, and constantly begged us to pray for him, after which he would take my hand, and look up in my face and say, ‘It is all right; I can trust Jesus.’ He spoke much of dear Mr. Lawrence’s brotherly kindness to him, which seemed to give him much assurance and confidence in the lovingkindness of our dear Lord.”

“Rev. T. Bridges, *April 22, 1890*.—At the time of hearing the following narrative, I was on an island with five natives, resting after the day’s work round the evening fire. In March, 1887, several natives were poisoned by eating putrid meat, and many of them and of their dogs died in consequence.

“Among the sufferers were two brothers, one of whom had recently returned from a long stay at Keppel.

“The general effect of the poison was to throw the patient into a state of partial unconsciousness till death ensued. But the youngest of these brothers was, on the contrary, in a state of mental activity, and attracted the attention of all around him by the constant flow of language in which he now prayed, then called upon them all to repent of their sins, which he men-

tioned, and then again assured them of the goodness of God.

“Arthur, who related the story, was present, and his attention was riveted to the words of grace and truth uttered by this lad, and that with loud voice and decision of manner. He was one of the last to succumb—his brother died before him. This is but one of many proofs of the substantial benefit of the Society’s work among the Yahgans.”

We must now turn to

A NEW STATION,

which was formed at Wollaston Island, near Cape Horn. Mr. and Mrs. Burleigh, who had been for eleven years in charge of the boys’ industrial school at Keppel, laboured there with much success. They began their new life on October 14, 1888, and it was one of great privation, most bravely and cheerfully borne, for they found the habits of the natives even more degraded than they anticipated, and the climate deserving all that is commonly said of Cape Horn. Their knowledge of the language gave them a great advantage, and yet it was surprising that they should so speedily have been able to awaken the conscience of the people, and to work some reforms in their habits.

Mr. Burleigh writes:—

“*Wollaston Island, October 24, 1888.*—We arrived here on Sunday, October 14, at dusk, about thirty hours from Ushuaia. Early next day we landed. Having selected the site, I employed all hands to fell trees and clear a space for the house and garden, and to collect stones on the beach to form a landing-place. It is just a week since we commenced; a fine piece of ground has been cleared, several tons of material for a jetty collected, and to-morrow I hope to put a finishing-touch to our little house.

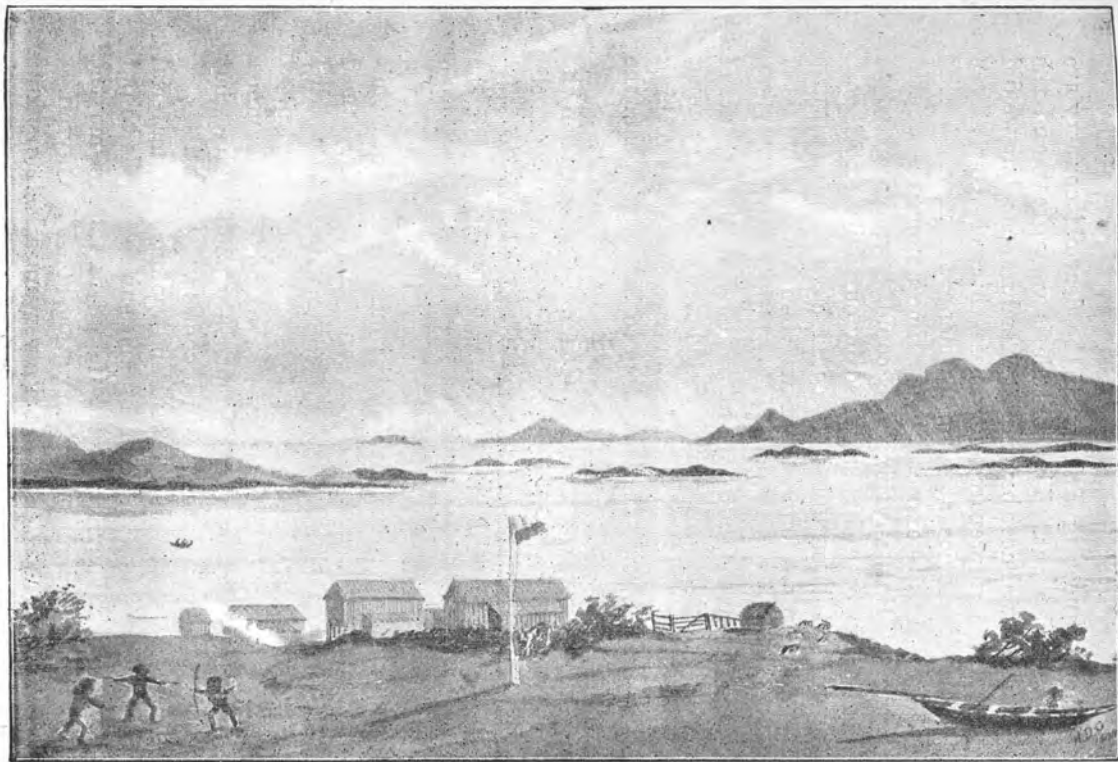
"The crew of the vessel have helped me much, and Captain Willis has been very kind indeed.

"On Sunday week we had a very enjoyable service outside the native wigwams. I spoke to them from the text, 'Behold, I bring you good tidings of great joy!' and there was the most reverent attention.

"*December 26.*—One poor old man, who was ill when we came, has since died. His case was very interesting. One day I heard him heave a deep sigh, and asked him what was the matter. He said he was afraid of the evil spirit, and was troubled. I told him God was stronger than the evil spirit, and if he would turn to Him, He would protect him. The same evening he came to the evening prayers, and as we were exposed to the rain and he had a bad cough, I advised him to go into a wigwam. But he preferred to stay, and asked me where this God lived, and whether He was coming to Wollaston soon. You may be sure I did my best to enlighten his understanding, and encouraged him to pray. Some days after, when suffering fearful agony, he broke forth quite intelligently in earnest prayer to God to save his soul and take him to heaven.

"I made every inquiry respecting his past life, and found that he had been a most peaceable, good-living man. He had one wife and three children, for whom he manifested great affection. I therefore felt it my duty to instruct him further, and, if he wished it, to baptize him, which I did when it was apparent that he must die. I named him Samuel. He passed away quietly some days afterwards, and was buried decently, followed by nearly all at the station."

"*Wollaston Island, June 20, 1889.*—We seem ever so much more out of the way down here, or rather, so much more out of the world; so that one's letters and



MISSION SETTLEMENT, WOLLASTON.

other connecting links with the dear old country are doubly pleasant. The solitude is very great, and the difficulties almost beyond one's endurance: but we did not come unprepared for these things! Our eleven years of service at Keppel among the raw material there led us to expect a lively time among the Southerners. But anything we could have imagined of them has been far surpassed by our daily experience. I think it impossible they could have been in a worse state than we found them in: the frantic outbursts of savagery and passion have certainly subsided much since we came, but we almost daily witness scenes of cruelty which make one shudder. What they must have been in the far past is almost too terrible to think of; indeed, some of them seem to bear upon them the impress of many a horrible deed.

"However, we see what God hath wrought in the case of their neighbours, and we feel assured that the same power and salvation will be extended here.

"I gather that you wish to use the resources of the country to the fullest possible extent, and this has been my aim from the beginning; but in the matter of a house for ourselves, I think it would be more economical and satisfactory if you sent out a plain-framed house from England. I am quite willing to do all I can in every direction, but I am single-handed. I have not a man that can use a saw, an axe, or a hammer properly, and as there is not only one building but several required, the strain becomes very great.

"For the rest, if you can send roofing iron, material might be found on the spot, and suitable sheds be put up; but I should be glad if you can spare me the additional labour of building a log-house for myself.

"I have had some cases of a very unsatisfactory kind to deal with, and felt that I must make a firm stand.

First, I found that a man was living with a child of about eight years old as his wife; I sent at once for the father, and told him to order her to leave and go home. I was pleased to find him accede to my wishes, and that no trouble followed.

“Next, I discovered that a man had landed his wife and child from the canoe, and intended taking a young girl to reign in her stead. I started off and arrived just in time to see the poor woman coming from the canoe, leading her little boy, who was crying bitterly, and the said young girl coming from the bush to enter the canoe. I put a few words of inquiry to the man, and not feeling satisfied, told him he must take his wife back at once; and sent the girl to the station.

“Again, I found that another married man had gone off with three women, leaving his own wife and child at home, and did not mean to return for some time. I at once manned the boat, and, after a good pull, came up to them and brought them back. These little skirmishes may seem to you a novel way of beginning work among these people, but I felt so hurt by many things that I witnessed that I was compelled to protest and grapple with their evil-doings. Fortunately everything passed off without much trouble, and I have since been thanked by certain of the natives for doing as I did.

“I have endeavoured to prevent any repetition of the disgraceful child-marriages, by having a large wigwam built close to our hut, and have brought all the young and unprotected girls there, under the charge of a decent man and his wife, and have issued an order that the place is to be respected, and hitherto have had no reason to complain.”

Bishop Stirling wrote under date January 28, 1890:—

“I have the greatest pleasure in speaking of the manner in which Mr. and Mrs. Burleigh have devoted themselves to their voluntarily accepted duties. Their isolation is great, the climate wet and stormy, the natives, savages of the wretchedest type. The mission-house consisted of a hut twenty feet by ten, or thereabouts. Yet when we arrived at the close of a boisterous day, in the *Allen Gardiner*, we found it bright and comfortable, and radiant with faces joyous and healthful.

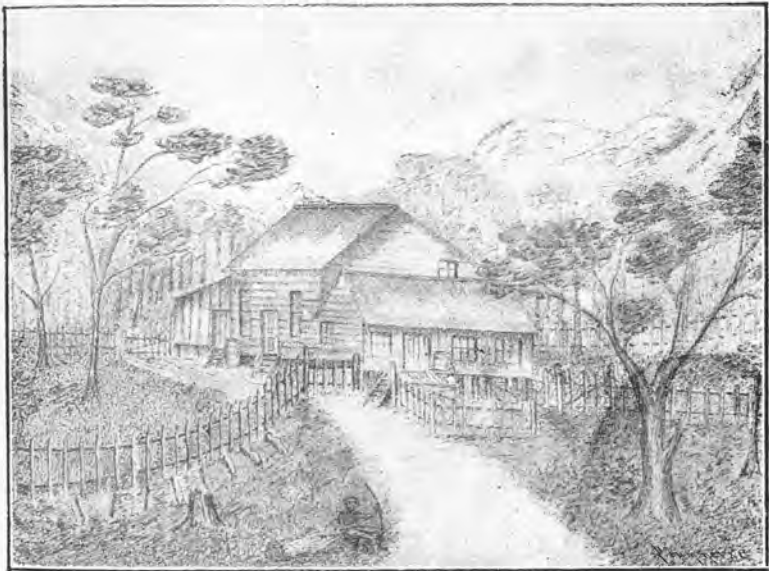
“Ushuaia is a good station; Keppel Island also. Downeast, where Mr. Bridges resides, is a beautiful place. The climate favours all these, and gardens and live stock flourish. But at Wollaston it is very different. Nature is hostile to the missionary settler. Yet more effective work has never been done in Tierra del Fuego than by Mr. and Mrs. Burleigh on Wollaston Island. With rude poles from the forest, and coarse grasses as thatch, the sides without being banked up with sods, they have put up their school, church, and orphanage, their little store, and needful outhouses. Their presence has been a dissolvent of many evil customs, and the means of brightening and softening dark and hard lives. Vices have been denounced and driven by the light into secret places. Morning and evening, those not engaged in fishing or hunting gather in the unpretending service-room for instruction in the Divine Word, and for prayer and praise. The singing is extremely good, and very attractive to the people. The girls in the orphanage were warmly clad, the garments having been all made by themselves.

“I have determined to send down boards and corrugated iron to double the size of their dwelling, and hope to hear that the committee have found suitable persons to co-operate with Mr. and Mrs. Burleigh.

“Much better would it be if the natives at their station would move with their teachers to a more congenial part of Tierra del Fuego.”

Rev. E. C. Aspinall adds:—

“*February 3, 1890.*—At Wollaston the Bishop was very much pleased. . . . I was myself led to marvel at the change which has taken place in the



MISSION HOUSE AND SCHOOL, TEKENIKA.

people in sixteen months. They were then the purest savages, and now they are a quiet, docile, clean people; the women and girls clad in dresses sewn by their own hands, under Mrs. Burleigh's teaching. But there is much yet to be done, as the old Yacamoshes, or wizards, keep up the superstitions of the people.”

After due deliberation the missionaries removed from

Wollaston to Tekenika Sound, Hoste Island, and Mr. Burleigh wrote from thence :—

“June 9, 1892.—It is a very pleasant change, and things generally promise a more varied, and we would hope, a more successful issue than would have been possible at Wollaston. Nearly all our old friends have come with us, and we have had a visit from a numerous party of natives from New Year’s Sound. Many of these have settled with us. Others have gone west for a time, intending to return soon with other parties. Our hands are therefore full of work, and no small portion of my time has been devoted to their interests.”

Mr. Burleigh being much overworked, Mr. Hawkes was sent to assist him, but he soon fell ill, and had to leave. Mr. Pringle succeeded him, and proves to be a very valuable missionary. But sad to say, he had not been six months in the country, when, to the intense grief of all concerned, the mission was deprived of the services of both Mr. and Mrs. Burleigh, the former having been accidentally drowned, and his widow returning to England with her children.

Her interest, as might be expected, in the work and in the people continues keen, and has led to most gratifying offers of service from friends who have conversed with her.

There are two ladies now at Tekenika carrying on the work, to whom the Bishop gives the following testimony. Miss Harvey, we must premise, takes no salary, and paid her own expenses in going out.

“On board the *Toro*, Navarin Island, *July 14, 1895.*—From the first moment I was struck by the remarkable energy and ability of Miss Harvey. Nothing daunts her in the way of work: nothing seems beyond the reach of her willing heart and skilful hand,

within the sphere of her accepted labours. At any hour of day or night she would go through frost and snow, if need be, to visit the sick in the rude and disjointed village of Tekenika. And withal you are constrained to notice that all seems to her the most simple and natural thing in life. Her energy, great as it is, has nothing violent about it, but moves on with a smile and a laugh, which destroy all suspicion of effort. Miss Fletcher ably supports Miss Harvey, and deserves the Committee's confidence and approbation: for indeed the work that falls to their lot, but for the bright thought that it is for God, would surely be exhaustive of patience and very trying. The house accommodation is very limited. Cold wintry winds pierce through the ill-fitting boards, and little treasures have to be stowed away to avoid damage from the invading snow. And when we long-booted guests come in from the deep snow that covers the ground, there is no porch where we can shake off the clinging flakes. What would a tidy housekeeper at home say to this? I have spoken before of Mrs. Burleigh's devotion, and now again feel my heart moved by the grace and courage of consecrated womanhood."

Before turning from Tierra del Fuego to other sections of the continent, we must not omit to mention the benefit to shipwrecked sailors effected by the mission, both as a place of refuge, and as infusing into the character of the people a kindly and helpful spirit to strangers.

A well-known instance occurred on occasion of an exploring expedition sent by the Argentine Government, under the command of an Italian officer.

In the course of their voyage in the schooner *San Jose*, they touched at Ushuaia, and from thence Mr. Bridges and his two sons accompanied them to Slog-

gett Bay. While there a furious gale set in, and compelled them to run the ship ashore at a place where landing would be possible. The whole party were thus saved, but nearly a week passed before the gale moderated sufficiently for them to send the whale-boat with five men and Mr. Bridges' eldest son to Ushuaia to summon the *Allen Gardiner* to their assistance. By the time she reached the anchorage the shipwrecked crew had been eleven days on shore, and had been visited by no less than fifty persons of the Ona tribe, reputed the most savage of the islanders. Mr. Bridges soon made friends with them, though their language differs from the Yahgans. He wrote as follows:—

“ We visited their camp and they visited ours, and we had no trouble with them. I took occasion to prepare the Onas for the possible arrival of settlers in their land. The gentlemen of the expedition have treated the people generously, and us mission employés in a very friendly spirit. We arrived at 10 p.m. on the 14th at Ushuaia from Sloggett Bay, and found all going on as usual. The *Allen Gardiner* will start as early as possible for Sandy Point, to take there seventeen of the shipwrecked party. Lieutenant Bove and Mr. Reverdito will remain with us till the return of the *Allen Gardiner*, intending to take passage by her to Stanley.”

From the above narrative it might be assumed that the fierce and savage habits of the islanders had been greatly exaggerated. Such was not the impression of those who were present, for they attribute their immunity to the influence of the missionary and to his perfect acquaintance with one of the languages of the country, as will be seen from what follows.

Mr. Reynard, H.B.M. Consul at Sandy Point, writes: “ Mr. Bridges was on board the *San Jose* at the time

of her going on shore, and from what the captain told me I gather that his presence prevented an outbreak of hostility between the Indians and the wrecked party."

Captain Bove in his published narrative thus speaks:—

"The presence of English missionaries in Tierra del



THE "ALLEN GARDINER" IN HUTTON COVE, TIERRA DEL FUEGO.

Fuego has undoubtedly modified the character of a great part of the inhabitants in the Beagle Channel.

"His Majesty the King of Italy and his Government, anxious to express their grateful sense of the noble services performed by the mission party in the rescue and kind treatment of the shipwrecked expedition, decided to present to the South American Missionary Society a gold medal and an official letter of thanks, which were duly received and may be seen at the office,"

Mr. Aspinall relates another instance of rescue from shipwreck thus:—

“One night, just after I had turned in, Mr. Ince came to say that the captain and eighteen men of a German wreck had come. We soon had tea and coffee and a blazing fire in the schoolroom to welcome the poor fellows. Their vessel, a German coal ship, had taken fire while off Cape Horn. Not knowing of Mr. Burleigh’s station, they started to find their way to Ushuaia. Happily they met Mr. Burleigh’s boat manned by natives, and were delighted to find they understood English. They tried to persuade Joe Yeceive, who was in charge, to guide them to Ushuaia; but he stuck to his duty, and said he must go to Mr. Burleigh first. So they went there, and stayed three days, and then came on here. The captain was much pleased, gave Joe twenty shillings, and paid for what he and his men had. They only remained one night, as the Governor received them at the Prefecture, where they stayed till the *Villarino* arrived and took them to Buenos Ayres.”

THE ARGENTINE COLONY.

Shortly after the surveying expedition, the Argentine Government decided on planting a colony in Tierra del Fuego, and the spot selected for the first settlement was the head of Ushuaia Bay.

The Governor and officers were most kind to Mr. Bridges and the other missionaries, and the doctor visited and prescribed for the Fuegian patients with the utmost assiduity. There is a constitutional tendency to consumption and other lung diseases among the islanders, and notwithstanding all the good food and watchful care which the young people receive in the Orphanage, the disease makes havoc even there.

After due deliberation, Mr. Bridges came to the conclusion that he could best serve the islanders, who had found so warm a place in his heart, by leaving the mission, and taking land within the Argentine territory, on what he considered the easy terms then allowed by the Governor. He hoped in this way to give employment to a larger number of the people than he could do at the missionary station. He felt strongly the importance of the people being in a position to earn clothing, etc., rather than depending on gifts, and he felt assured that it would never cease to be his own object, above all things, to bring all who fell under his influence to the knowledge of the truth and faith in Christ; and that while his brother missionaries remained at Ushuaia and consolidated the work there, he should be carrying the light into the regions beyond, and in particular that he should gain access to the Onas, who had not yet come much under the influence of the Gospel.

The Committee were very sorry for his withdrawal. Some thought the proposed experiment very hazardous, but all acknowledged his uprightness, and yielded to his determination.

He removed his family to Downeast, about thirty miles from Ushuaia, and Mr. Edwin Aspinall took his place, till the Bishop, having ordained him, required his services elsewhere. Mr. Lawrence, whose long experience of the natives and knowledge of their language is of practical advantage, is now in charge.

The schooner *Allen Gardiner* was the mainstay of this mission for twenty years, when a smaller vessel was built to take her place. Ten years later, by a great effort, an auxiliary steam-yacht of eighty-four tons was built and sent out.

For three years the short passages made by her were

much appreciated. But her small size rendered her unsuitable for the open ocean passages. There was a great difficulty about fuel, and the space required for engine and boilers could ill be spared.

So the machinery was sold, and she was worked by sail, till now in 1896 it is found expedient to save an expense which is no longer necessary in the altered state of the mission and of the settlements in the straits, by which the needful communication can be maintained. Steamships now go periodically through the Straits of Magellan, but were unknown fifty years ago.

THE AMAZON MISSION.

For ten years it was the endeavour of the Society to plant a mission on one of the affluents of the Amazon, but, with grief of heart, failure has to be confessed.

The difficulties were enormous. It was necessary to ascend the river for two thousand miles before any hopeful locality could be reached. There, on the river Purus, the native Ipurina are found to be docile and friendly. A house was built and a steam-launch provided; but the climate was such that one after another of the agents sickened and retired. One was accidentally drowned. The expense far exceeded the limit that could be afforded, and it became necessary to withdraw the mission.

Since that time the most liberal offers have been made by a British merchant to other societies, but, strange to say, as yet not one has felt equal to undertake the work.

One of the Society's former missionaries, the Rev. W. Thwaites Duke, returned alone to the forsaken Ipurina, and remained there till his death. We may hope that his labour has not been in vain in the Lord,

THE PARAGUAY MISSION.

The Gran Chaco.

The Gran Chaco, Padre Lozano informs us, was so named from the wholesale flight of the Peruvians into its fastnesses. It occupies an area of about 180,000 square miles in the heart of South America. Its almost level surface is covered in many parts with dense forests, in which the palm, the Indian's friend, predominates. The open country consists of grassy plain, swamp, and saline desert. Through this, flowing down from the distant Andes, numerous streams pursue a winding, sluggish course, and in the rainy season swell until the land lies deep in flood. In the dry season, with few exceptions, these evaporate, leaving everything parched with the great heat, and the earth impregnated with salt. Thus each season presents its own peculiar difficulties to the explorer, the missionary, and even to the Indian who roams about in search of food. Many different tribes or nations inhabit the Chaco, some following agriculture and leading quiet lives, some adding hunting to agriculture, or wandering as nomads and waging war on all who oppose them.

From 1506, when Juan de Solis discovered the estuary of the river Plate, to January 1, 1890, when Mr. Olaf Storm entered the Pilcomayo, explorations have been frequent and mostly disastrous. The late Commander Allen Gardiner, sought to reach the Chaco by way of Bolivia, crossed the Pilcomayo, and had interviews with chiefs of various tribes, Tobas, Matacos, Cheneses, and Chiriguanos (or cutlip, as their name implies).

A feeble attempt was made in 1847 to form a mis-

sion station on the confines of Bolivia, but it came to nothing.

At last, in 1886-7, Mr. Henriksen, who had been working in South America as an agent of the British and Foreign Bible Society, devised the plan of a mission to the Indians of the Chaco, and submitted it to the South American Missionary Society, offering his own services, if they approved.

After much consideration, correspondence, and prayer, Mr. Henriksen, Mr. Robins, and Mr. Bartlett were sent forth in May, 1888. A most hopeful beginning was made, but Mr. Henriksen died of hardship and exposure in September, 1889. Mr. W. B. Grubb is now the head of the mission, and is assisted by Messrs. Hay, Pride, Hunt and Graham.

The two following letters will be read with interest as written by persons not connected with the mission, the first by one who did not know that a mission was in prospect, but who saw the need of it; the second as an outsider's view of the missionaries themselves.

From an English soldier in the Argentine army:

"Pueblo Expedition, June, 1887.—We have been making some heavy raids on the Indians lately. Some five commissions have gone out, and with pretty good results as regards prisoners and driving them away from the few colonies stationed round the Chaco. It seems a pity to have to fight such poor-looking specimens of humanity as the Indians in the Chaco; for, in the first place, they are awfully poor, and another thing, they are badly armed. Tell me, what is a poor Indian armed with bow and arrow or lance to do against a Remington rifle? But sometimes the ammunition turns out bad, and in that case the tables are reversed, for none of our men are a match for the Indians in the woods, and it is but rarely they fight in



KEAMAPSITHLOE
"PHILIP."

MRS. HAY.

INDIAN BOYS WITH
MRS. HAY'S BABY.

SOKEELIYWOTAY
"JOHN."

the open. I suppose the Government know what they are doing. I am sure I do not. This land is no good at all, except it be for timber. The ground is bad, and nearly all the time under water.

“You say you pity the poor Indians that are taken prisoners in our raids. Well, I know that feeling is only natural in the mind of a Britisher. Every one that suffers finds sympathy in Great Britain; but at the same time we do not ill-treat them, nor are we allowed to fire on them till they begin hostilities. Our orders are very strict on that point, and only lately an officer was tried by court-martial because the Brigadier did not think he had used enough patience and moderation in storming an Indian camp. In each expedition we take a tame Indian who speaks Spanish, and he is sent to speak to them and ask them to surrender, promising them protection. If they surrender, they are taken to headquarters and receive rations the same as one of us; if they refuse, they are told we shall take them by force. We *never* fire till they have begun; and bear in mind, we rarely go in parties stronger than thirty or forty men, and they rarely move with less than two or three hundred: and woe to the poor soldier who falls into their hands; the cruelties inflicted on such would stain the paper on which they were written. Of course we know they are uncivilized and savages, or next door, and have never been taught a word about God or religion, and we have; therefore we ought to pity and, if possible, help them; but I am afraid that a soldier is not the proper person to be trusted with such a delicate business. Why don't some of the missionaries come out here? they go among savages in Africa, in Australia, and many more places. Why don't they come here? there is plenty of scope for them, and a very large

tract of land only awaiting the moment that those Indians are brought under. I am sure that three or four good earnest missionaries in a year would do more than ten regiments."

A South American gentleman who visited the Chaco gives a graphic account of the difficulties of work there, and of the hardships cheerfully borne by the missionaries.

"For nine months of the year," he writes, "the interior of the Chaco is one vast swamp, as far as it is known at present. During a two-hundred mile ride, including the return journey, over a track chosen by the Indians as being the highest and driest, I can safely say that one hundred and eighty miles lay through water, and this in the middle of November, with the sun almost vertical. Mr. Grubb has been an equal distance farther west from the point I reached, and found no variation in the camps. Through these tropical swamps your missionaries plod steadily on, leading such a life as I have only seen equalled by that of the hardiest pioneers, one moment scorched by the tropical sun, the next drenched to the skin by torrential rains, sleeping where nightfall finds them at the edge of a swamp, and often in soaking wet clothes. Even a cowboy in North America is better protected from the elements than they. Perpetual journeys to and from the interior, with the coast of the Paraguay river as a base, must be undertaken to keep the missionary staff in the bare necessities of life, and only very small loads can be taken. Yet I find these men driving bullock teams themselves, walking beside the team up to their waists in water, and working as no colonial bullock-driver would work for a pound a day. At the end of a journey, which usually lasts a week, the only shelter awaiting these men is a rough palm-

log house with one small room and a verandah—nothing more — and this room serves as store and affords all the privacy available.

“I may say that I have seen missions in many parts of the world, including those to the North American Indians, and that of the Danes to the Esquimaux on the West Coast of Greenland, which I may take as fair samples of rough work. Yet I do not hesitate to say that as a record of hard, patient, rough, enduring work, this Mission to the Chaco Indians has only been equalled by that of the Jesuit fathers when they made their effort to Christianize Paraguay. It must, however, be remembered that even the Jesuits tried to evangelize the Chaco, but gave it up, as the obstacles were so enormous.”

After years of patient toil, Mr. Grubb has had conferred on him by the Paraguayan Government the title “Pacificador de los Indios del Chaco,” while the Indians regard him as their protector as well as their Pastor.

The following is Archdeacon Shimield’s report on the Paraguay Mission, addressed to the Committee:—

“*Rosario de Sante Fè, Nov. 6, 1894.*”

“As I have returned from my visitation of our Indian Mission in the Paraguayan Chaco, I have the pleasure of laying before you my report.

“I left Rosario on September 25, and reached Villa Concepcion on October 3. Here I found Mr. Grubb, Mr. Hay, and two Indians awaiting me. We left next day in a flat-bottomed canoe to row up the river to Caraya Vuelta, about eleven leagues distant, from which point we strike into the interior for the mission station. Caraya Vuelta is on the Chaco side of the river, just opposite the island, which the Paraguayan

Government lent to us as a port and landing-place. Our missionaries have removed one of the huts from



MR. R. J. HUNT AND CHACO INDIANS.

the island, and have erected it at Caraya Vuelta as a resting-place and storehouse. We arrived here, after a hard pull all night against stream and tormented by

swarms of mosquitos, on Sunday morning. Here we rested until Monday morning at sunrise, and by seven o'clock the bullocks were yoked, the cart loaded, and we began our journey to the toldo in a W.S.W. direction. We arrived at Thlagnasinkinmith, our former station, at 4.30 the next morning, and I could not help feeling a pang of regret that it had been found necessary to give it up. An immense amount of labour had been expended in building and fencing, and it must have been very disheartening to the missionaries to have to give it up. They recognised, however, that it had been God's providence directing them to the interior, where there seems a greater and more promising field of work.

“ Resting during the great heat of the day, and travelling mostly by moonlight, we reached the Toldo Grande on Friday, October 12. From Thlagnasinkinmith to the toldo the track is almost entirely through swamps and woods, and rough in the extreme. In one place the water was so deep that we had to unload the cart and carry everything on the head to keep it dry. . . .

“ I consider that a quiet but real work is going on, and the influence and teaching of the missionaries is making its mark on the Indians. Good progress has been made with the language, and Mr. Pride in particular has been able to devote a good deal of attention to it. He has collected nearly 1,800 words, and has translated the Lord's Prayer and part of the *Peep of Day* into Lingua. He is also collecting the folk lore and traditions, and is much interested in this work. He has collected the children for instruction as often as possible.

“ A proof of the great influence of the missionaries' instruction came to light while I was there. Two

young men, who had been special subjects of Mr. Grubb's care and interest, left the toldo and went to Concepcion. Mr. Grubb was in great anxiety about them, fearing that they would be persuaded to drink, and be otherwise contaminated. Meeting them in Concepcion, he spoke to them on this subject, and they assured him that they had remembered his instructions and kept steady. On making inquiries in the town, Mr. Grubb found their statement confirmed, to his great delight and thankfulness.

"An old Argentine *estanciero* at Caraya Vuelta told me that the influence of the missionaries was such that *estancias* could now be established in the Chaco without any fear of Indians, which was by no means the case in former years.

"I paid a visit to the land given by Mr. Bush for a mission station, and we selected the best site we could find for the future headquarters of the mission. It is about an hour's ride from the present toldo, and one of the old Indians said he had never known it flooded. There is wood and water near, and a toldo formerly stood upon it. We shall be in touch with several tribes, and there is every reason to be hopeful that good and permanent work will be carried on there. The missionaries are quite in earnest, and work well and zealously under Mr. Grubb's direction. It was a great satisfaction to all to partake of the Lord's supper together on two occasions, once at the toldo and once at Concepcion.

"On my return to Concepcion I found Mr. Hunt had arrived the previous day. I pray that he may be an efficient and faithful worker. As my time was limited, we had to make forced marches to and from the toldo, and I realized what trying and exhausting work travelling is in the Chaco. It not only requires great

physical strength, fortitude, and patience, but untiring zeal to continue it as Mr. Grubb has done all these years."

Six months later, May 25, 1895, Mr. Grubb wrote to Archdeacon Shimield:—

"Having experienced the late floods, it appears to me that family life in the interior will be impossible for years to come, and even then will be attended with the danger of being cut off from supplies for perhaps months. Missionaries for this field must therefore be prepared to remain bachelors for the work's sake. The roads are still swimming with water, and the riachos as full as ever. I think very likely the river will keep high all winter; if so, we are sure to have another high flood in December.

"Be very urgent about the two needed men. If you work the present machinery too much, it will break down. Mr. Pride has a strong hold of the language. The work is no failure, whatever some people may think, but strengthen our hands as soon as possible.

"We have found a site for Hay's station near the mouth of the Rio Negro. The work of building will begin at once, and, being so near Concepcion, will not take long."

The following is part of a letter addressed to the Committee of the S.A.M.S. in the year 1892 by A. Busk, Esq., to which reference has already been made:—

"On account of the great benefit which the Indians of the Paraguayan Chaco will undoubtedly receive, and with the hope of encouraging the extremely rational and humane mode of managing and civilizing them initiated by Dom Pedro Freund, and laboriously con-

tinued by the late Mr. Henriksen and Mr. Grubb, which will without question be of great advantage to the Chaco landowners, even leaving aside all philanthropic natives, I hereby donate to the South American Missionary Society one quarter of a Paraguayan square (say 1,158 English acres) of any of my land situated in the Paraguayan Chaco that Mr. Grubb or any representative of the above Society may select, and I will deliver the titles free of cost, for the purpose of forming a station or town or any other purposes analogous to the objects of the above Society. . . . I will request Dom Pedro Freund, of Asuncion and Concepcion, Paraguay, who is better acquainted with the above lands than any one in the country, to afford Mr. Grubb, or another, all facilities for selection.

“The land must be selected, and I or my representatives here or in South America must be notified of the fact before three years from date, or the above donation will lapse.

“If I can at any time be of service to the Society, I shall be most happy, and I wish it all prosperity in its workings in the Paraguayan Chaco, which, if continued in the way they have been commenced, will be of inestimable advantage to the Indian population, to those who have pecuniary interests in the country, and to the Government of Paraguay, by transforming semi-barbarians into peaceful, law-abiding citizens.”

The selection was happily effected, as appears by a letter addressed to the President of Paraguay by Mr. Freund, of a part of which the following is a translation :—

“*Villa Concepcion, Dec. 30, 1893.*

“Knowing the interest your Excellency takes in the welfare and advancement of the Chaco, I venture to inform you that I have this day returned from an expedi-

tion to its interior to survey and measure the boundaries for a mission station of the South American Missionary Society, from which in future its missionaries will work for the civilization and evangelization of the Chaco Indians: and am surprised at the tranquillity and ease with which we can now travel among them, thanks to the effective measures taken by the missionaries of the South American Missionary Society to Christianize those savages.

“ PEDRO A. FREUND,

“ Public Land Surveyor.”

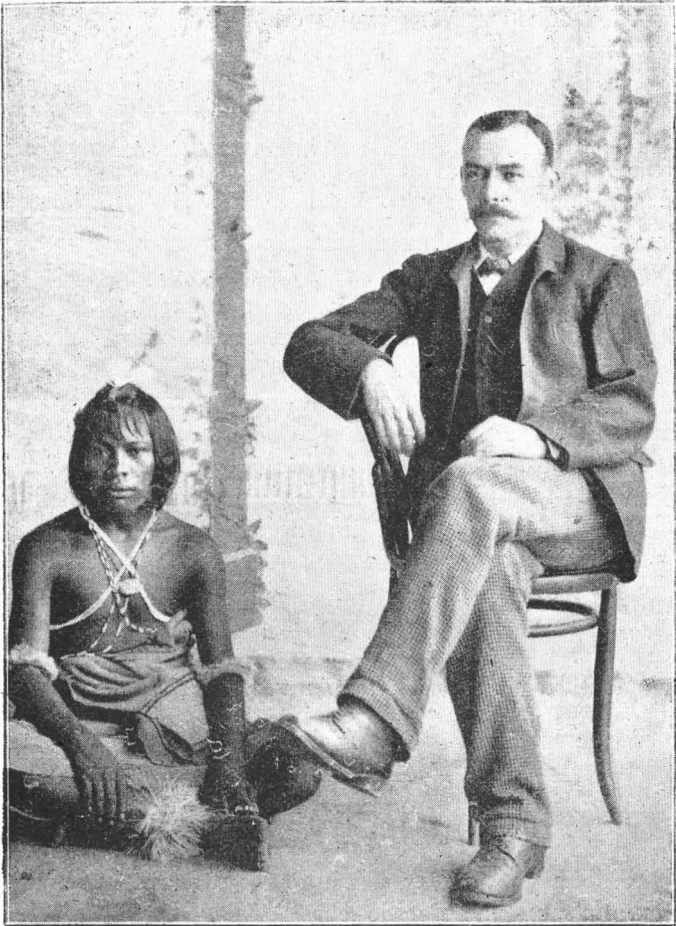
We should like to subjoin extracts from the missionaries' own letters, but must content ourselves with the following from Mr. Grubb, dated,

Toldo Guazu, July 5, 1895:—

“ In my last letter I told you we had begun the new station in front of Concepcion. . . . When I left, Hay had with him forty or fifty Indians: seven or eight were men, and all working well; they had cleared a good piece of forest, preparatory to building; Philip and another young man from Pride's toldo—‘Poet’—helped us much in getting the Indians together and explaining to them our plans for the future: in every way they throw themselves heartily into the work. Both have given us much satisfaction, and are very attentive to Christian teaching, such as we can give them, and what is of great importance and good promise, they impart what they learn to the others: in this way the Gospel light is becoming more and more diffused.

“ I feel assured that by God's help Hay will be able to do a valuable work among the Indians on the coast. We on our part must try to keep the Indians of the interior from the bad influences of the coast.

“ We have found a large island, high and safe from flood, and of a fine, rich soil, and it is our intntioen



MR. PRIDE AND CHACO INDIAN.

and the desire of the Indians to make large plantations there, and so secure a steady food supply.

“We shall now begin to build, the roads being much drier. The road to Caraya Vuelta we have greatly improved by cutting through the forest where possible, thus avoiding swamps and much hard work.

“The other day my boys told me of an old tradition which the Indians have, to the effect that for generations they have been expecting the arrival of some strangers, who should be as their own people, speaking their language and teaching them about the spirit-world. These long-looked-for teachers were called the Imlah. A very old man who had never been to the coast, or seen a stranger or Pãraguayan, inquired of Poet, when he was inland trading, about us, and expressed his conviction that we must be the long-expected Imlah. Poet asked me seriously if we were the Imlah, and I answered in the affirmative. The tradition says, that when the Imlah arrive all the Indians must obey their teaching, and take care that the said Imlah do not leave their country, for if so, said the old man, the Indian, by sickness and other causes, will disappear from the land. How very true! Their only hope is in learning what we have to teach them. May we prove good Imlah—the true Spirit teachers.

“This tradition is also known among the Tobas.”

We must now turn to the Mission to

ARAUCANIA.

This Mission is the memorial of the Jubilee Year of the Society, 1894.

While a young man serving as lieutenant in H.M.S. *Dauntless* on the Pacific coast, Allen Gardiner's interest in the Araucanian Indians was roused by hearing of their gallant defence of their country, by which they had maintained their independence for 200 years.

Some twenty years later he visited chiefs of three different tribes, but though at that time Chili had adopted a peaceful policy, such was the suspicion with which strangers were regarded that all hope of effecting a settlement among them was of necessity abandoned. Yet as a passing traveller he was hospitably received.

At the present time it is hoped that their complete subjugation may be the means of bringing the blessing of the Gospel to them, as appears from the following letter from Bishop Stirling:—

“In the development of the Society’s work amongst the Indians, Araucania ought not to be overlooked.

“It is true that the Society has a missionary at Quino, and a small church and school; but it is impossible for one man to undertake and extend a work among the Indians along with the work specially allotted to him among English colonists in that part of Southern Chili.

“The Indians of Araucania are a remarkable race, and have, until recent times, held their own against the power of Spain and the armies of Chili. But, a few years since, at the close of the war between Chili and Peru, in which the former was victor, the Chilian armies being strong and flushed with victory, and provided with the most approved weapons of modern warfare, it was determined to make a decisive onslaught upon the Indians of Araucania, and to reduce them to subjection.

“This was accomplished, and the various tribes of that territory are now at peace under the dominion of Chili.

“The Government, by a wise policy, has interspersed among the Indians colonists of various European nationalities. By this plan any attempt, should it be

made, to revolt would be at once detected and suppressed.

“Much violence and great insecurity of property have recently excited alarm and discontent among the European settlers; but in no case has the trouble arisen from the Indians. Bandits and reckless characters, too often found on the distant frontiers or outskirts of civilization, have been the cause of it. When the Government is strong enough to reach and overpower these dangerous social elements there will be safe travelling throughout Araucania.

“In no portion of South America have I seen the Indians so numerous, or so easy of approach.

“In Paraguay they are widely scattered and far less accessible. The splendid courage and endurance of Mr. Grubb have been tested to the utmost there, and have met with signal success. But in Araucania the people are, so to speak, at hand. Their villages, or *tolderias*, are in easy proximity. They frequent in large numbers the fast-increasing frontier towns, and lie open to our touch in all directions. The climate, too, is excellent, the country picturesque and beautiful.

“There is a manifest opening, and an opportunity, to miss which would be a great mistake for a Society desirous of getting at and Christianizing the aboriginal tribes of South America. To do them good everywhere should be our aim. But here the way is open.

“The Indians of South Chili are in touch with civilization—are every day within the range of any benevolent effort that may be made in their behalf—are, when not provoked by injustice, kindly, and disposed to be friendly. They are exposed to the evils of a so-called civilization. *Their great peril is from the ever-advancing liquor traffic.* This is the great evil to

be dreaded, to be combated. But if the combat is to take place, now is the time. There is a manifest opening, it may be a fleeting opportunity. But to do anything effective, and worthy of the cause of Christ, it is no feeble effort that should be made. *A well-manned, strong Mission should be formed.* The outpost at Quino should be strengthened, not by one man but *by half a dozen*; and from there as a basis in the first instance the movement in advance should be made."

THE REV. J. R. TYERMAN'S TESTIMONY.

The Rev. J. R. Tyerman, Missionary to the English emigrants at Quino, has taken occasion from time to time to become acquainted with the Indians who are to be met with on the borders of his district. In a letter he says:—

"My knowledge of Spanish is of the greatest service, as I have entered an Indian toldo or a Chilian rancho and there read and explained the Scriptures, to which the poor people listened with the most reverent attention. Most of the adult Indians understand Spanish, though they cannot speak it well. They call themselves Mapuches, or people of the country. They are a fine race, powerful, cleanly, and tractable. I feel a deep interest in them, and long to tell them of the Good Shepherd."

In February, 1895, Mr. Tyerman was cheered by the arrival of Mr. Walker, formerly Seamen's missionary at Buenos Ayres, with his family. Being already familiar with the Spanish language, he speedily set to work to make acquaintance with the Indians and to study the Mapuche language, but a severe attack of typhoid fever put a stop to his labours for several weeks. From this he was mercifully restored. In August of the same year Mr. Wilson and Mr. Percy

Class joined the mission, followed shortly by the Rev. C. A. Sadleir with his wife and family.

Mrs. Sadleir and Mrs. Class had come from Canada with a very earnest desire to inaugurate a mission to the Indians of the Amazon; but finding that there were insuperable difficulties to the accomplishment of this object, and that the Committee of this Society needed a leader and more missionaries for Araucania, they trusted that God's providence was guiding them there. A few extracts from letters will show how the work was beginning.

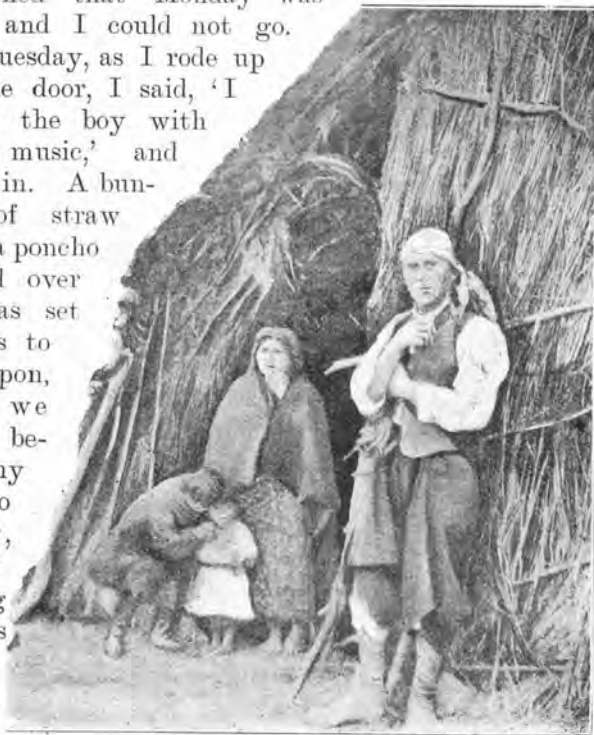
Mr. Walker writes, *Quino, July 16, 1895*:—

“As I was taken ill so soon after beginning my work among the Mapuches, I had practically to begin afresh. I have made a number of visits to the village near here, both on Sundays and week-days, and had many interesting conversations with them. Those about here seem to have no idea of God. Of the Gospel message they know nothing. I began to-day to teach some of them to read. There was much laughing among the women as the strange sounds fell on their ears, at the novelty of Mapuches learning to read. It was a novelty, and I trust, before long, in God's goodness, that they will see other novelties—even Mapuches worshipping and praising the true God, through faith in His dear Son. This intimacy will help me in my study of the language as I catch the accents, and here and there a word which I know. As I write, it is blowing half a gale, and raining heavily, so that I am afraid it will be a rainy day to-morrow also, but I shall go as often as I can. Here rainy weather means the horse going nearly up to his knees in mud and water. As soon as the summer comes, Mr. Wilson and I will be able to go farther

afield to some others of the numerous groups of Indians scattered around here."

"*July 26.*—Last Sunday, in the hut where I was reading, I heard one of the women say to another in Mapuche, 'He did not bring his son with the music.' I had promised to bring him some day, and now said I would bring him next day when I came to give the A B C lesson. As I was leaving, this woman also said, 'You will come to-morrow, and teach us how to pray also'—this in Spanish. I gladly responded. It so happened that Monday was wet, and I could not go.

On Tuesday, as I rode up to the door, I said, 'I bring the boy with the music,' and went in. A bundle of straw with a poncho spread over it was set for us to sit upon, and we soon began, my son to play, and I to sing hymns in Spanish.



ARAUCANIAN INDIAN RUCAS.

Soon there were about twenty listening. I explained the hymns as we sang them, and so put the Gospel before them. Then I read over the Lord's Prayer in Mapuche, as I have it in the grammar from which I study. They were pleased, and repeated it after me as I read it over again. I then left and went to another hut. The fame of the music had gone before us, and very soon men, women, and children came crowding in. I told them I was about to sing hymns to the great Father, God, and they understood and listened accordingly. After two hymns, I read a few words from the Word of God, and spoke to them earnestly of the love of God for them, and besought them to think of these things. I then knelt down and prayed for them. When I left, they thanked me and asked me to come again. I promised to bring the music on Sundays if the weather was good."

"*September 15.*—The new missionaries, Messrs. Wilson and Class, reached here on August 18, and seemed pleased with the prospect before them. On the first Sunday I was out with them, we had four meetings in the village near here, in which I have concentrated my efforts. It has been almost impossible to go far afield, owing to the bad weather and the danger of footpaths and highwaymen. Since Wilson and Class have come, I have begun work in two new villages, to one of which I was introduced by being asked to visit a sick woman, a relative of hers coming for me. The village was about seven miles off, and Wilson and I mounted and went with the messenger, and soon prescribed for the patient. On the Sunday we found her better, and she soon got a number of her friends together,—nearly thirty,—and we had a good meeting and promised to come again soon."

Mr. Wilson writes:—

“As it is now some three or four weeks since I landed in Chili, I have had time to look around. Well, I believe I shall like both the country and the people very well. The first Sunday after our arrival, Mr. Class and I had the pleasure of accompanying Mr. Walker on our first visit to the Indians. I must say that I was very favourably impressed by them as a people, and felt



THE FIRST ARAUCANTIAN MISSION HOUSE.

that I should like to work among them very much. Unfortunately, Class and I cannot do much yet, as we neither know Spanish nor their own language. We must devote all our energies to getting hold of their own language.

“Our dear brother and leader, Mr. Sadleir, arrived here on Saturday, after having been delayed a fort-

night at Rio, but doubtless the Lord had work for him to do there. I am thankful that the Lord has given us such a man as Mr. Sadleir to be our leader, but still more thankful to think that I serve the Lord Christ, that I have the blessed and glorious privilege of working for One who has done so much for me. God only knows, now that I am here and see the needs of this country, how much I desire and feel the need of a closer walk with Himself, that God may be exalted in me, whether it be by my life or by my death, by my success or by my failure, humanly speaking at least."

The Rev. C. A. Sadleir writes:—

"*Quino, Chili, October 25, 1895.*—The delay at Rio was far from unprofitable, as I met dear Mr. and Mrs. Brandreth and helped a little in their good works among the sailors, speaking to between one and two score of men in the mission room four or five times, also giving them a lantern lecture on the Life of Christ with the slides I have for our Indian work. I cannot refrain from telling you how gladdening to my heart it is to see the good work being done among the sailors at Rio by our brother and his wife, whose self-sacrificing zeal is indeed an example to others. . . . In an hour or two Messrs. Tyerman, Walker, and myself start off on a trip to the South. At Imperial, Mr. Tyerman is due on Sunday, and has asked me to preach. He himself will do so in Spanish. We hear there are a great number of Indians in that direction, and I hope to get a map from the engineer who surveyed the country, showing all the locations of the Indian reservations."

"*November 25, 1895.*—We have pretty well inspected the district south of Traiguén to Imperial and Borca, and I mean to make a trip to Villa Rica, Valdivia, etc.

Church of England Missions to South America 65

However, Cholchol or Imperial seem to be looming up as the best centres at present. You will be glad to hear we have a Mapuche girl named Rotha as servant in our house, and although she is of very little help to Mrs. Sadleir at present, she is much with the language,

BISHOP OF FALKLAND ISLANDS. REV. C. A. SADLEIR.
MR. P. CLASS. REV. P. J. WALKER.



MR. W. WILSON. MISS OWENS.
REV. J. R. TYERMAN, MRS. TYERMAN, MRS. SADLEIR, MRS. WALKER.

and having been at Cholchol, and being related to Indians farther south, with God's blessing she may be an instrument in His hands of blessing to them."

Bishop Stirling writes:—

"*Concepcion, March 2, 1896.*—I have been with the mission party at Quino, and have arranged for Mr.

Sadleir and his family to go to Cholchol, accompanied by Messrs. Class and Wilson. Mr. Walker and family will occupy the new house at Quino, built for Mr. Sadleir. I think it well that Mr. Walker should be ordained, and to this end have given him a list of books which I require him to be acquainted with prior to receiving deacon's orders. These he has to study, and at Quino, while in touch with the Indians, he will, under Mr. Tyerman's directions, be able, during the next few months, to carry on his studies.

"I am rejoiced to have Mr. Sadleir and his companions here. He is making good progress, both in Mapuche and Spanish. There is no doubt about his earnestness, and his wife is a delightful person, a true helpmeet. It has not been without benefit to myself that I have met them here. Miss Owens also is an additional element of strength and hope for the mission, so that I rejoice in a prospect of faithful ministries and of a Divine benediction. Mr. Class and Mr. Wilson are, I believe, happy in their work, and pleased with the outlook."

Thus we have missionaries in Tierra del Fuego, in Paraguay, and in Araucania, enduring hardness for the Lord's sake and for the cause of the gospel.

But while we honour their devotion or applaud their heroism, the question will arise, are we doing our best to lessen their privations, or are we taking life easy and doing our self-denial by proxy? Some of us will even at best be self-condemned, that we do not more constantly and more fervently bear them on our hearts in prayer to God.

THE CHAPLAINCIES

form another department of work taken up by the Society of equal importance with their missions to the

heathen—viz., the care of the spiritual needs of our own countrymen.

Wherever enterprise, energy, skill, and industry were wanted in South America, in the harbours, in the cities, in the mines, in public works, in agriculture, in commerce, there Englishmen flocked in large numbers. But, until the work was taken up by the South American Missionary Society, we know of no proof



ENGLISH SCHOOLS, LOTA, CHILL.

that the Church of England was interested in any part of South America, outside of British Guiana, except so far as it is shown by the appointment of seven consular chaplaincies, five on the east coast, and two on the west, from most of which Government support has been withdrawn. That the founder of the Society was not unmindful of them is evident from a touching expression in his last letter to his son, written from Earnest Cove, when he suggests as possible spheres of

work for him—1st, the Chilidugu mission; 2nd, *the care of those poor scattered sheep, our own fellow-countrymen*, in the Buenos Ayrean province; 3rd, the distribution of Bibles and tracts in South America.

In accordance with the first of these suggestions, the Rev. Allen Gardiner left England in 1860 for Valparaiso, with his wife and infant child, with a view to an exploring journey to the Indians of South Chili. Finding it impossible to gain access to them at once, he settled down as chaplain to a small colony of miners at Lota. Here he opened a day-school, teaching it himself till he had trained a mistress. A dispensary was next opened, and a humble church built with the aid of friends at Valparaiso.

This was the first chaplaincy subsidized by the Society, and here the Revs. J. W. Sloan, E. Thring, W. H. Elkin, and J. A. Dodds have successively ministered. On the lamented death of Mr. Dodds, in 1890, another W. H. Elkin, son of the former, was appointed, and laboured there with much acceptance, until his appointment to Concepcion, where he has now taken up his residence, and, assisted by his mother and sister, carries on an important work amongst the English community and the sailors frequenting that part of the West Coast.

Applications for similar help poured in from many quarters—Bogota, Bahia Blanca, Rosario, San Paulo, etc. From financial and other reasons it was judged right to give the preference to those places where a partial support of the desired chaplain was promised, but the rule is not pressed under special circumstances.

We will just glance at each centre by way of retrospect, only premising that the work is undermanned, and that the men are overworked.

ARGENTINE REPUBLIC.—ROSARIO

is one of the most important stations on the eastern side of the great continent. Its position towards the waters of the Parana and the Plate, and also towards the great Central Railway, is one of commanding influence. There the Rev. W. T. Coombe laboured from 1869 to 1878, when his unexpected death took place, after a short illness. But he is not forgotten. His personal influence was great, and we now see the fruits of his labours in one of the best-organized stations of the Society in South America. The church was consecrated by the Bishop in August, 1879.

Mr. Coombe was succeeded by the Rev. F. N. Lett, a man of great courage and energy, as is proved by his self-devotion in visiting those who were stricken during the great outbreak of yellow fever some years ago at Buenos Ayres, and by his success in obtaining the requisite funds for building a church and school at the Alexandra colony in the Gran Chaco, where for some time he was chaplain.

Writing from Rosario, he thus spoke of the consecration of St. Bartholomew's Church:—"It is an event that will, as I believe, afford no inconsiderable satisfaction to the Committee and members of the Society. The work of years has at last been crowned with success; and it has fallen to our lot to realize the result of Mr. Coombe's ministry." He adds that the number at the Holy Communion was greater than the number of Mr. Coombe's whole congregation eleven years ago. The work is manifold in its character, as the following extracts show:—

"*Rosario, November 11, 1880.*—Our arrangements are as follows:—Divine service twice every Sunday; choir practice, Friday and Saturday; Holy Communion,

monthly ; teachers' meeting, children's service, Spanish service, each monthly ; Sunday and day-schools. The Spanish services are much appreciated by many of those for whose benefit they were undertaken—viz., Protestants who do not speak English. As a matter of course, all others are welcomed. Our Sunday-school, which is a foremost object of my interest and attention, continues to flourish. There are nine classes, two of which are Spanish.

“In September I went to Tortugas, where a number of Italian colonists, simple peasant folks, gladly welcome ministration and preaching in Spanish. Cordoba was also visited in October, with the same result of a hearty welcome, a sympathising congregation, the Lord's Supper, and other ministrations. Miss Shakespeare was labouring in her school with her usual zeal, and Divine service was held every Sunday in her schoolroom.”

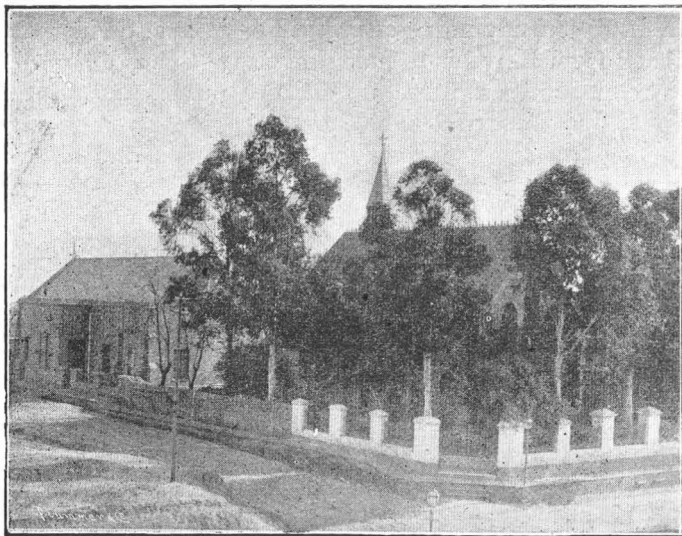
At a later period, speaking of this school, Mr. Lett writes:—“The Holy Scriptures are read daily, and hymns sung, and the order and proficiency of the scholars reflect the very highest credit on Miss Shakespeare and Mrs. Demmler. The scholars are exercised in writing, arithmetic, geography, and other branches, both in English and Spanish, and the answering in Bible-knowledge was most satisfactory, especially in Spanish.”

On Sunday, November 6, 1881, the Bishop held a confirmation at Rosario, when Mr. Lett, after reading prayers and preaching in Spanish, was able to present to him six candidates, all of full age.

Mr. Lett was attacked by fever in the month of January, 1884, and died on February 8. On the 27th of January he preached from the words, “As for me, I will behold Thy face in righteousness: I shall be

satisfied when I awake with Thy likeness" (Ps. xvii. 15), a fitting subject for the closing exhortation of a faithful servant of God. The esteem in which he was held was evidenced by a large testimonial fund, subscribed to by Protestants and Romanists alike.

The next chaplain was the Rev. G. A. S. Adams, from whose annual reports we give a few extracts.



ST. BARTHOLOMEW'S CHURCH, ROSARIO.

He writes in January, 1886 :—" In November I held a very interesting service at Armstrong, a colony through which the railway runs. On my arrival I found there was to be a regular gathering from several leagues on this side Armstrong. There was no room large enough for the purpose, so a large barn had been secured. Part of the wall at the end of this had been decorated, and the congregation faced a wall covered with red

baize, having in the centre a large green wreath, which surrounded the words, 'Suffer the little children to come unto Me,' written in German characters. My congregation numbered about sixty, in addition to the seventeen children baptized. The service was in German. On the following Sunday we had a very hearty little service at the Estancia de las Chilquitas, followed by the Holy Communion. In December I was at Cordoba, and next month have to go to Helvecia, a day's journey north of Santa Fé. I hope on my way back from Helvecia to hold a service at Santa Fé, where a room has been fitted up for the purpose of Divine worship. A service is held regularly on Sunday, conducted by some of the English residents, and a harmonium has been purchased, and on Christmas Day no fewer than forty-three English people assembled for service. Our fellow-countrymen, scattered in small groups through the Argentine Republic, do their utmost to help themselves, and the cry is, 'Come over and help us.' The cry is for ordained clergy, trained to preach God's Word, and qualified to administer the Sacraments."

Again, at the close of 1888, he writes:—

"In presenting his report for the fifth time, your chaplain has to call your serious attention to the enormous continual increase of the English community—an increase so great that it is now almost impossible for him to keep touch with new arrivals, even apart from the fact that his health has so greatly suffered, from the severe strain put upon him, that a prolonged rest is now imperative.

"It is manifest that with about fifteen hundred English Protestants scattered over a city of some sixty thousand inhabitants, it is hardly possible for the work to be thoroughly carried out, even by two clergymen.

“The congregations at the services have been above the average. In fine weather it is difficult to find seats at the morning service for those who come, while the evening congregations have never been so large as now. The question of increased church accommodation, and the ways and means thereto, is rapidly assuming the foremost place. In the Sunday-school Mr. Cook is superintendent, and it is a great pleasure to your chaplain to testify to the zeal and efficiency manifested in his work. In the Spanish department also there is room for encouragement.”

Owing to Cordoba having been constituted a separate chaplaincy, the work outside Rosario has been somewhat curtailed. Services have, however, been held at Canada de Gomez and in Santa Fé.

The Rev. W. H. Shimield having for several years had charge of Salto and Fray Bentos, returned to England, and was elected a member of the Committee, on which his experience and wise counsel were most valuable. He was also promoted to the Rectory of Haddenham, in the Diocese of Ely, which he eventually resigned in order to take up the Chaplaincy of Rosario, with the Rev. E. G. Cocks as assistant chaplain. Having come to this decision, the Bishop of the Falkland Islands appointed him Archdeacon of Stanley, a post he most worthily and usefully fills. He has however seen fit, with the approval of the Committee, to remove from Rosario to Fray Bentos and Salto—his old sphere of labour—where he has been warmly welcomed by his former flock.

The Rev. W. H. T. Blair, assisted by the Rev. R. J. Hunt, are now in charge of the work at Rosario.

Miss Searle and Miss Pegrum, who have recently gone out as volunteers, are labouring in the same place, and are likely to prove active and zealous helpers in the spiritual needs of that important centre.

The Rev. Thomas Wilkes, stationed here, has been specially appointed and ordained as an Evangelist among the Spanish-speaking people.

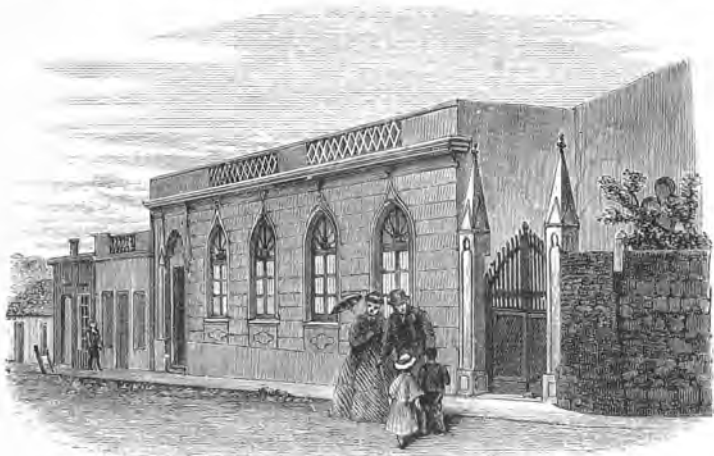
URUGUAY.—SALTO.

From Rosario we pass to Salto, in Uruguay. The Rev. W. H. Shimield commenced his ministry there in 1874. The centre of this work is Fray Bentos. But his labours have caused him to be well known all the country round, by the farmers of Uruguay and Entre Rios, and by the workmen on the railway at Concordia. This would be called in that part of South America the Camp district, or the Camp (from the Spanish phrase *El Campo*, the country). The following short but vivid description by Mr. Shimield in 1877 conveys some idea of the nature of camp-work:—"In this thinly-peopled land, to see a cavalcade of young men and maidens, old men and children, sometimes twenty abreast, suddenly appear on the horizon, galloping towards our place of worship, never fails to fill the heart with gratitude."

During part of 1882 Mr. Shimield was in England, and attended the Annual Meeting of the Society in the library of Lambeth Palace. In his speech he placed in so clear a light the work in which he had been engaged that we shall here make some quotations from it:—

"The extent of my own district is greater than that of Great Britain and Ireland put together. Imagine such an area as that of Great Britain and Ireland, with one set of people settled in London, another in Liverpool, another in Glasgow, and so on; and imagine one clergyman having to traverse that immense district with no railways and no public conveyances to help him. Remember, too, that the

climate of many parts of South America is intensely hot; and think what a difficult work it must be for a chaplain to travel from one place to another in order to visit the scattered people under his charge. Under these circumstances we may fairly appeal to our friends at home to multiply the number of agents employed; for it is utterly impossible for one chaplain to extend the work which he carries on in his own district, separated as his flocks are from each other by



ENGLISH CHURCH, SALTO, URUGUAY.

long distances. Nevertheless we have reason to thank God for what He has done through the instrumentality of this Society. For example, in my own district, there is a great increase in the interest felt in religion among the English, and this has produced a good effect on the races by whom they are surrounded and among whom they reside. Therefore it is important that the minds of our countrymen should be leavened with truths of Christ's Gospel, not only for their own

sake, but also for the sake of the races with which they are continually brought into contact. The sheep and cattle farmers employ native shepherds and herdsmen. At some of the *estancias*, as the farms are called, public worship is carried on in the farmhouse on Sunday, even when there is no clergyman. The ladies of the family also interest themselves in the children of those whom they employ, and gather them together to instruct them in reading and writing, and teach them to read the Word of God; and it would perhaps be difficult to over-estimate the importance of the fruit of all this in future years. Then there are the residents in the towns to be attended to, day and Sunday-schools for their children to be organized, and the ordinary machinery of a parish at home to be kept going. Out of this has grown some evangelistic work. For among the River Plate Republics there is a sort of crisis in the religious life of the people, and this crisis brings a danger which we should be on the alert to meet. There is a spirit of inquiry abroad in reference to religious questions, and we ought to supply these people with the Word of Life, lest, having found in their own Church corrupt innovations, they should reject the foundations of the Christian faith. For a long time before we could take the work in hand a desire had made itself felt—indeed it was expressed to me frequently, almost everywhere, by some of those people—that we should do something to meet the case. People said to me, ‘Why do you not hold a service in our own language?’ Many had frequently attended services before, but being in English, a strange language to them, they were not edifying; and therefore they desired services which they could understand and join in. At last the demand became so pressing that I could no longer remain passive.

Accordingly, I placed the matter before the Committee of this Society, and they at once gave me permission to engage an evangelist who would devote his time to working among the Spanish population. We began with a Sunday-evening service at Salto, a town in Uruguay; since then the church has been crowded every Sunday evening, chiefly with men—men who, having cast off their allegiance to the Roman Catholic Church, have become true and faithful members of the Church Catholic. For my part, I can see no reason why there should not be a movement in South America similar to what has been seen in Spain and Mexico. God has given us the great privilege of carrying on this work, and woe be to us if we turn a deaf ear to the cry which has been addressed to us."

Mr. Shimield, for family reasons, returned to England in 1883, and was succeeded at Fray Bentos by the Rev. Dr. Conder. On his death, November 25, 1885, Rev. Robert Allen, who had been labouring at Bahia Blanca from 1883, was transferred to Fray Bentos. We subjoin extracts from his letters. From the former place in 1883 he writes:—"We are so very few at Bahia that my work for a long time to come must lie mainly in the camp, where at nine or ten centres, at distances of twelve, sixty, or seventy leagues, in pretty regular succession I hold service. The desultoriness of the work is our trial, but sometimes we have strange refreshment. The other night, stopping at a farmhouse, I found an Englishman cook, who had left home twenty-five years, and who might, as he told me, have done well, but for drink. Leading him to talk of his younger days, of home and parents, church and school, I felt his interest wonderfully to quicken. I saw his eyes looking me through as I said the General Confession and some of the Evening

Prayer. All had come back to him, he said, as fresh as though he had left his home but yesterday. This man preached me a sermon, which I shall not easily forget, on the benefit of early religious training—a sermon also of unspeakable comfort and encouragement in my work.”

“*Bahia Blanca, July 23, 1885.*—On the Sunday after next I am to hold service for a few Norwegian shepherds, twenty-five leagues south of this place.

“Twice I have held service by invitation at a house eight leagues from La Tigra Station. Besides the household, numbering six or seven, some three or four others—about all the neighbourhood could afford—attended. But the most important contingent, a family of six, have in each case come from a distance of ten leagues in a common cart over very rough country, which means a good deal. And when, by way of change and relief, I held the service at the house of the latter family, the former in its turn transferred itself bodily in similar fashion to them. On account of the distances, most of those attending these services must remain over the Sunday. A service on Saturday night prepares for the morrow, when we have two services. These folk are all Presbyterians, humble and poor enough. The labour of the ten leagues for those who travel, the labour and expense for those who entertain, on these occasions are not light. To send for me to the station and send me back to it involves alone a journey of thirty-two leagues, besides the expense of man and horses at the railway hotel for two nights, *i.e.*, Friday and Monday. Such a service involves for me five days’ absence from home, four of which are spent in travelling. I must conclude. I have nine leagues to ride this afternoon, nine more to-morrow, and hold service at the Sauce

Grande, and nine more on Monday homewards, as my wife feels nervous at my absence, there being all round us just now (some of them within a stone's-throw) from 500 to 1,500 Chilenian Indians, brought in by Government; said to be tame, but looking uncommonly wild. In conclusion, then, let me say that, in regard to the people among whom I live and labour, considering their number, means, and the relation which most of them bear to the English Church, I would rather some one else than myself should be the one to tell them (at present, at least) in the words of your letter, that it is their simple, straightforward duty to meet the friendly aid of the Society with at least a generous half of the expense of the chaplaincy."

"*Fray Bentos, August 5, 1886.*—I am making the most of the cold season, having only just returned from a fifty leagues' ride to Paysandu, where I held service on July 25. It is pleasant to note that out of a congregation of twenty-two, eighteen remained for the Sacrament. In the earlier part of July, in a twelve days' ride, I visited most of the estancias. I made Mr. Waller's place, 'Corralito,' my headquarters, and held a service there July 11, which was well attended, as services held in his house invariably are."

Again, in 1887:—"The sympathy and help in my work which I met with everywhere have touched me very deeply. Everything that can make a camp-service agreeable to every one is always found at Media Agua and Corralito. It was at the latter (Mr. Waller's) that my first service of the tour was held on March 27, when not many short of fifty met together, some from great distances. The whole of the week after, I was in the saddle looking up my congregation for the following Sunday. But the labour was turned

to pleasure by the kindness I met with from all, especially from Mr. Featherstonehaugh, who himself accompanied me most of the time, and who allowed me to make his house my headquarters. Moreover, I was much more rewarded by a quite unexpectedly large congregation of about forty, which met me at the beautiful estancia of Martin Chico on the Sunday. . . . Good Friday found me on my way to Miguelete. Here heavy rain diminished our numbers on Easter Day, but not our thankfulness, for which we had threefold cause. First, this was the inauguration of public worship in the district. Then there had been serious illness in two of the families, but all were happily convalescent; and lastly, the rain, after the long drought, surely—

‘No sun upon an Easter Day
Was half so fine a sight.’

The service was at Mr. Cowell's. We were without what would be deemed at home the necessary accompaniments of an Easter service, but were not, I think, without charity, wanting which, worship has no heart, and of which the genial hospitality we enjoyed is a great promoter. In the evening at Mr. Bennett's I had an opportunity of recapitulating in a simpler and more familiar way the truth of Easter—that is, the truth of Him who is ‘the Resurrection and the Life:’ on whom ‘whosoever believeth, though he were dead, yet shall he live; and whosoever liveth and believeth on Him shall never die.’

“One of the chief objects of my tour was to visit my candidates for Confirmation. Let Leicester, the centre of England, stand for Fray Bentos, where I hope to have nine candidates to present. Then you will find the rest distributed thus: three at York, and

two each at Oxford, Salisbury, Dorking, or the Isle of Wight. All I can do is to advise a course of instruction, give a word of encouragement now and again, and see that the instruction has been given, as, indeed, I find it is given by the parents, sometimes in an admirable way. I only wish you could have heard Mr. Bennett's children repeating chapters, hymns, and the Catechism, both in English and Spanish."

Mr. Allen died in February, 1893, and for some time there was no one to take his place. To the great comfort of his former flock, Archdeacon Shimield is now again settled at Fray Bentos, having removed to that place from Rosario, to which he had been appointed. We trust that the same blessing will rest on his work as in former years, and that his influence for good may be extended by the office of Archdeacon which the Bishop has conferred upon him.

We come now to Cordoba, capital of the province of the same name. Bishop Stirling gives the following interesting account of a visit which he made in company with Mr. Lett in 1881. The school of which he speaks so highly was continued till Mrs. Miles first, and Mrs. Demmler afterwards, left the place:—

"My visit lasted three days only; but it was sufficient to enable me to judge fairly of the work going on. Nothing can be more unobtrusive than the methods pursued. A private dwelling-house in a central position is tenanted by Mr. and Mrs. Miles. On the ground floor are two apartments, twenty-eight by fifteen feet, fitted with desks and forms, with maps and black-boards, for school purposes. In the rear is another apartment, arranged for public worship. The fittings are simple but church-like. The two tables of the law hang over the Lord's table, very suggestive, in their position, of life out of death, of the law that

condemns, and of the Lamb that redeems men. The reading-desk suits the simple conditions of service, and a sweet-toned harmonium lends its aid to holy chants and psalms. In this place our Christian friends in Cordoba have been accustomed to meet for worship for a considerable time past. They have been without a clergyman for more than two years, except occasional visits from the Rev. F. N. Lett. The plan has been for certain gentlemen in turn to read the Church service on Sunday evenings. The average attendance has been about twenty-seven—a number quite half of the total of English residents, men, women, and children. On the occasion of my visits four candidates were confirmed, whom I had reason to believe had been diligently prepared, and whose hearts were seriously affected. The Sunday-school gave me great satisfaction as I listened to the course of instruction and witnessed the intelligence and interest of the children.

“The teachers were Mrs. Miles and Mrs. Demmler. Mr. Lett and myself were in part listeners, in part questioners. In the day-school were thirty-nine children, and of these twenty-four were native or Spanish, the remainder English or German. The examination I made in Scripture, in geography, in writing and arithmetic turned out very satisfactorily. The children are in the habit of learning whole passages of Scripture in orderly sequence. They are taught, moreover, in a way to interest them, because their understandings are appealed to. I listened, for instance, to an admirable lesson on the parable of the Ten Virgins, which happened to come in the ordinary course on the day of my visit. After some time spent in the schoolroom, we adjourned to the service-room for singing, and here the delight of the children was immense. I enjoyed my visit to this school.”

The Rev. A. L. Sparkes, late chaplain at Cordoba, whose district embraced Tucuman, Santiago del Estero, and adjacent places, writes:—

“*November 29, 1888.*—Since the date of my last report, our services have been well attended at Cordoba, though, by an alteration in the arrangements of the railways, more work has been required of the men on Sunday mornings. At the evening services the church-room has always been full. I have, in consequence, changed the time of the administration of the Holy Communion from morning to evening.

“The Sunday-school continues to prosper under the care of Mrs. Updegraf, and I am arranging for a class in it for Spanish children.

“I started on my northern journey on Thursday, November 8, arrived at La Madrid on Friday at 3 a.m. On Tuesday went to Santiago del Estero, arriving there on Wednesday at 7.30. Here there are eighteen English, twenty English-speaking who are not English; of these five are German, two Dutch, two Italian, and two Danes. The English, though no clergyman has visited them for many years, appear to have preserved the early teaching they received in England, and to have maintained a systematic course of religious worship among themselves.”

SAN PAULO AND SANTOS.

Following the eastern coast in a northerly direction, we arrive at Santos in Brazil. Landing here, we have to ascend a great height to reach the city of San Paulo. It is now nearly twenty years ago that the Rev. A. A. Welby, Rector of Tollerton, Notts, went thither for the benefit of his health; but the sight of our own countrymen employed on the railway, and multitudes of sailors from all nations in the harbour,

without provision for public worship or religious instruction, so moved him that as long as he remained there he did the work of a chaplain, and on his return home never rested till an appointment was made. Here the Rev. J. I. Lee, to whose memory is a tablet at San Paulo, Rev. B. C. Huntly, Rev. G. P. Quick, and Rev. Dr. Cross have successively ministered, receiving considerable help and support from Mr. Fox, the engineer, and one of the directors of the railway. The relative position of San Paulo and Santos have been compared to the top and bottom of a well, the one healthy and bracing, the other unhealthy and depressing. During an outbreak of yellow fever at Santos, Mr. Huntly's unremitting attentions to the sick in the hospital will not soon be forgotten. The following incident is not without interest, which Mr. Huntly gives under date February, 1877 :—

“About three months ago, some English people living at Campinas wrote asking me to baptize their children. I went by an early train, called upon all the English that I could find, and invited them to service. To my great astonishment, fifty English and Americans attended in the evening, and many of them expressed a hope that I should come again, saying that there should be no difficulty about my expenses. One poor fellow who lived next door to the room where the service was held, but was too ill to be present, sat at his door and listened.”

The Rev. G. E. Craven has recently gone to San Paulo as chaplain. He writes :—

“The city of San Paulo is situated about 1,900 feet above sea-level, and is the capital of the state of the same name, a state about the size of France, with considerable unexplored areas, in which live, free and



ENGLISH CHURCH, SAN PAULO, BRAZIL.

unmolested, various tribes of Indians, who are regarded with more or less terror by their neighbours.

In the city the population is estimated at about 180,000. No less than one-third are Italians, who flock into the country by thousands. During the past year 95,087 immigrants arrived at Santos, of whom more than 67,000 were Italians, the rest being Spaniards, Portuguese, Austrians, Turks, Germans, Russians, etc. San Paulo has a form of religion. Churches abound, but I often wonder if those who are now agitating for a union of our Protestant Church of England with the Church of Rome have any conception of the latter as it is exhibited out of England. Protestants here, at least, shudder at the very suggestion. Salvation by grace, atoning work of Christ, and the finished work of the Redeemer are known only to a few, and this mainly owing to the labours of brethren from the United States, whose success is due, under God, to their assiduous care for the young in providing high-class schools, boarding and otherwise."

In the too manifest difficulty of supplying all the clerical aid that is needed, it is cheering to read the Bishop's testimony to a layman's work, and we feel ready to adopt the exclamation of Moses, "Would God that all the Lord's people were prophets" (Num. xi. 29). The Bishop writes:—

"I received a letter from the head of a mining establishment in Brazil, begging me to visit his place for the purpose of confirming a number of candidates. There was no chaplain there. I was therefore surprised. What I learned when I was there was like a ray of sunshine falling on my path in South America. Although there had been no chaplain there for years, although, for want of regular religious instruction, many of our people had been constantly in danger of

falling into utter indifference or of joining the Roman Church, fifty candidates presented themselves for confirmation. Having no chaplain, I examined them myself, and found thirty-six of them prepared. I went to the Sunday-school, and there, too, what I witnessed took me by surprise. I found twenty-five boys and girls engaged in receiving lessons on the Scripture. I asked one or two difficult questions, and the answers were admirable. What was the cause of all this? I say it was owing to the good influence exerted by the director of the establishment. There had been control and moral discipline. The people were called together Sunday after Sunday for worship."

We must now proceed to give a little account of Mr. Zink, a German pastor, to whom, at the instance of Bishop Stirling, the Society for several years gave a small annual grant. Of his work our chaplain at San Paulo wrote, September 20, 1888:—

"The pastor met me at the Rio Claro station, and took me to his house. I preached in Portuguese that night to a fair congregation. The next day I spent with him in viewing the place and making some calls, and left for Campinas by a luggage-train. My impressions of the work the pastor has done are the following: The population in Rio Claro among whom he labours are chiefly Germans of the working class, and in nearly all the posts he visits they are of the same order; from them he gets his chief support, and for them and their children he labours. His church has been erected chiefly by subscriptions from them, though built on land pertaining to himself. He always conducts his services there in German, as in most of his other posts. Beyond this he has a school built on his own land, in which he has, or had, a young German living with him, and about forty-five

scholars. These are strong evidences of the untiring zeal which the pastor shows in his work. So also are the number of posts he visits."

Pastor Zink writes:—

"*Rio Claro, April 26, 1887.*—Accept my hearty thanks for the grant which I received from the Rev. Keith Douglas, English Chaplain at San Paulo. This grant is a fresh proof that the Lord remembers me and my family, and the thought encourages me to perform my oftentimes difficult and fatiguing duties with renewed ardour."

CHANARAL

is a small seaport town in Atacama, the most northerly province of Chili. The climate is fine, but the country is barren for want of water. The inhabitants depend on the coasting vessels for their supply of provisions, and condense all their fresh water from the sea. There are in the town 4,000 or 5,000 people, mostly Chilenos. The English and American population is small, but so much in earnest that they applied to the Society for a chaplain, guaranteed half the salary, and erected a church. The Rev. R. Langbridge went there in January, 1878, and was well received. This work extended to the mining villages of Las Animas and Carrizalillo, till he removed to Callao, the port of Lima in Peru, by invitation of the residents of that city. Mr. Robertson succeeded him in 1879 at Chanaral, as schoolmaster and lay reader.

Rev. W. H. Lloyd writes from Valparaiso as follows:—

"I travelled down from Santiago with a mining engineer, Mr. Whittle, from Las Etrinas, near Chanaral. He spoke very highly of Mr. Robertson and his work. So does every one whom I have met from

Chanaral. He works very hard, and has a pleasant, genial manner as well."

Mr. Robertson writes:—

"December 10, 1889.—On the morning of December 1 we had a visit from our good Bishop. His Lordship wrote me from Calláo, appointing a special baptismal service on that day at 8 a.m., adding that he could not stay ashore very long, as only through the kindness of Mr. Sharpe, manager of the P.S.N.C., the steamer could put into our port at all on her homeward passage to Valparaiso. Punctually at eight o'clock we commenced our early service, which was, despite the early hour, attended by all who could possibly come, with the exception of one family; and certainly, those who were absent lost a great treat in the Bishop's address. He took his text from John xvii. 19, and gave us a short but most impressive sermon, with well-chosen, eloquent, and yet simple words, which we shall not soon forget."

At a later period he writes:—

"*Chanaral*, Dec. 15, 1893.—On the 19th ult. we held a Spanish service in our church. Over sixty people were present, the majority being adults. We purpose holding another on Christmas Eve."

After seventeen years of valued labour here, Mr. Robertson has been transferred to Coquimbo, at the call of the community there.

QUINO.

The recent action of the Government of Chili, by encouraging the immigration of Englishmen into South Chili, has led to the appointment of the Rev. J. R. Tyerman as their chaplain. He was formerly lay missionary at Cordoba, and finds his knowledge of Spanish a great advantage. He writes on his first arrival:—

"*Santiago de Chili, August 16, 1889.*—I am here on a visit to petition the Government for a grant of land for the mission, and also for the free admission of the iron house and church. To-day the Minister of Colonization gave me an audience. He received me very kindly, and I have reason to hope all will be right. In the meantime, as I am obliged to stay over Sunday, I have arranged to hold service in Mr. Baird's house.

"On Sunday last I held service in the little town of Angol, there being a congregation of thirty; afterwards I held a Sunday-school. This was the first time that the Church of England service was held in that place; probably it will not be the last. A number of Indians came into the town, the women gay with red cloaks and enormous silver earrings. I spoke in Spanish to some of the men, who seemed pleased at notice being taken of them. A fortnight ago I made a journey to Victoria and the Dumo, visiting many of the colonists; some of them are extremely poor and in a miserable condition. I have come to the conclusion that it will be no easy task for a clergyman to do his duty in this field of labour. The people are so scattered that it will entail my being almost always in the saddle, and very frequently away from home at night. This part of the country is very wild and unsettled, and the number of assaults, robberies, and murders taking place in Araucania is by no means reassuring. However, having put my hand to the plough, I am resolved with God's help to do my best.

"My knowledge of Spanish is of the greatest service as I have entered an Indian toldo or a Chilian rancho, and there read and explained the Scriptures, to which the poor people listened with the most reverent attention. Most of the adult Indians understand Spanish, though they cannot speak it well. They call them-



A VIEW OF QUINO, ARAUCANIA.

selves Mapuches, or people of the country. They are a fine race, powerful, cleanly, and tractable. I feel a deep interest in them, and long to tell them of the Good Shepherd.

“Bishop Stirling has just been here spending eight days visiting my district with me. We held services in various centres. The people were delighted to see us. We found one poor Englishman in a dying condition in the backwoods near the little town of Lautaro. Our visit was a great surprise to him. As the Bishop spoke comfortable words to him, and kneeled by his bedside in prayer, the poor fellow’s heart seemed too full for words.”

The Bishop was on his visitation tour to the West Coast when this occurred, and gives the following account :—

“*SS. Coquimbo, November 4, 1889.*—Before leaving Chili, I visited the district in which Quino is, for our purposes, the centre, and took note of the condition and prospects of the English colonists there. . . . I do not think they can be fewer, including children, than 700, and to them may be added some 300 more not strictly called colonists.

“The Chilian Minister informed me that there were 1,000 more English immigrants on their way out.

“The immigrants are in some respects different from the colonists; the latter coming out to receive grants of lands and other agricultural help from the Chilian Government, for which they have, after a fixed term, to make repayment; the former coming out as labourers, to be distributed as thought best by the Government.

“The presence of two or three thousand English settlers in the south of Chili has many points of interest; for the South American mission, the religious welfare of the colonists, and their influence for good

or for evil on the surrounding population must be of cardinal importance.

“The territory now being occupied has been Indian till very recently, and everywhere the former proprietors of the soil confront you; but they have accepted the conditions imposed by their conquerors, and live peaceably among their new neighbours.

“The feeling of the English settlers towards the Indians is avowedly friendly; and I hope, therefore, that it may be for their good, and not for their harm, that we have come among them.

“The choice of Quino for the clergyman’s residence seems to me satisfactory. In no one place is it likely at present that a congregation of more than sixty or seventy can be collected. The chaplain’s work, however, is of immediate importance and very exacting. He must be as ubiquitous as possible, visiting the people in their scattered homesteads, and summoning them to worship in separate service rooms.”

THE WELSH COLONY.

The Bishop of the Falklands paid by invitation a long and interesting visit to this colony in May, 1873, the result being that a schoolmaster was for several years subsidized by the Society, and that in the year 1884 a Welsh clergyman, the Rev. Hugh Davies, was sent there under the auspices of the Society, the colonists making him a grant of land, and promising him other help.

By his exertions a church has been built in the Upper Valley, where he resides, and conducts worship regularly, except when he visits the Lower Valley, twenty-six miles distant, for the same purpose.

Here, also, he wishes much to build another church if a second clergyman could be provided. He is also

anxious about the spiritual need of a detachment of the colony which has migrated to the Andes in search of gold.

STRAITS OF MAGELLAN CHAPLAINCY.

The Rev. John Williams and Mrs. Williams are resident at Sandy Point, Mr. Williams having been appointed to the new chaplaincy there by Bishop Stirling and the committee. It has been long felt that there should be a chaplain in that growing place of call for Englishmen and men of many other nationalities. The community are now making active efforts to raise funds to build a church. It must be understood that not only Sandy Point, but a long stretch of the adjoining coasts, will come under Mr. Williams's care.

MISSIONS TO SEAMEN.

At the large seaports of Rio Janeiro, Pernambuco, Buenos Ayres, and Rosario, missionaries to seamen have been engaged under the auspices of the Society. It was in 1880, at the instance of the Rev. F. Young, that a beginning was made at Rio Janeiro, followed in 1884 by a similar effort at Pernambuco, where Mr. Walker laboured with much acceptance till 1890, when he was invited to Buenos Ayres by the local committee recently formed in that city, who felt that his six years' experience at Pernambuco would be an advantage in starting a new work. Mr. Holms then succeeded him at Pernambuco, and continues there, while Mr. Walker, after working at Buenos Ayres for some years, and seeing great reforms in progress, offered his services for the mission to the Indians in Araucania, and was duly appointed to labour there in 1895.

In each place the seamen's mission is managed by a local committee, the missionary is superintended (at

least at Rio and Pernambuco) by the chaplain, and the expense is covered partly by funds raised locally, and partly by a grant from this Society. At Buenos Ayres the British and Foreign Seamen's Society also contributes.

Mr. Morris, who is now the Buenos Ayres Sailors' Home missionary, writes:—

“A few details of the work among sailors carried on by the combined activities of the Sailors' Home and the Boca Mission Hall in the port of Buenos Ayres, both ashore and afloat, may prove of interest to the readers of the S.A.M. magazine; and, as the Sailors' Home is most nobly and generously supported by the S.A.M. Society, it is only due to the readers of the magazine, and to the friends of the Society, that such details be supplied. The Boca Mission Hall was opened in 1889, and subsequently the Sailors' Home. During the first three years the Home had to meet and overcome all the trials peculiar to a new work in such a port as that of Buenos Ayres. The local committee are hoping to obtain land from the Government as a building site for the future Sailors' Home and Bethel. More extensive accommodation is required, and, although the present position was the best when the house was started, the erection of new docks has caused the removal of much of the shipping.

“The good done in the way of prevention cannot be over-estimated; often have we been enabled to prevent men from being ensnared by the horrible temptations which abound in our port, and to start them again in the way of righteousness. On leaving the Home each man is supplied with a parcel of papers, books, and magazines for the voyage. Many expressions of gratitude encourage us in the work, and show that real good is being done. We meet also with some most



PERNAMBUCO.

disheartening experiences, but God is in the work, and we take courage and press on. We seek as much as possible to keep in correspondence with the men who have begun a new life while at the Boca by finding out their destination, and arranging so that a letter of encouragement and counsel may meet them on arrival.

“This, of course, means much work, but has proved of service to some of the men. Very much more spiritual work might be done but for the evil practice of Sunday work in receiving and discharging cargo. To engage in this the men are tempted by the offer of extra pay. Such a practice on the part of ships and companies flying the British flag ought to be stopped. British commerce will never suffer by a sturdy adherence to the law of righteousness.”

Mr. Holms writes:—

“*Sailors' Home, Pernambuco, October 24, 1894.*—My first thought is of praise and thankfulness to God for time, health, and opportunities given, as also for His gracious guidance.

“During the year eighty-eight British sailing vessels were visited, ninety-two British steamers, and thirty-eight foreign vessels. Fifty-four services were held, nearly all aboard ships, on Sunday mornings.”

“*December 5, 1894.*—We have at last moved the Sailors' Home to another building, twice the size of the old place, and it overlooks the sea and the shipping.

“Moreover, in all probability I shall soon have the use of a floating hulk for Bethel services. It is offered me gratis by a gentleman, the foreman of the Steam



FEVER HOSPITAL, PERNAMBUCO.

Navigation Company of this port, a Brazilian and a Roman Catholic, but favourably disposed to our work."

The Rev. H. Mosley writes :—

"*Rio de Janeiro, February 25, 1896.*—I have to forward to you the terribly sad news that poor Brandreth, our seamen's missionary, was drowned in the bay here on Thursday evening last, the 20th. He had been in a boat to take two sailors off to the vessel by which he had shipped them, and was returning by sail, when one of the fiercest and most sudden hurricanes remembered came down upon the bay and swamped the boat. The master of the boat and a young man who had gone for the trip were saved, Brandreth and the second sailor drowned.

"The committee met on Saturday and passed a vote of condolence with his poor wife, expressing to her at the same time the severe loss the Mission had sustained by the death of one whose unflagging zeal and self-sacrificing labours were so well known to all of us. We, of course, undertook all expenses connected with the funeral.

"One cannot speak too highly of his work, which was quite incessant, whether in visiting ships, talking and holding services with the men, visiting the hospital, in running about the city arranging with the Consul for the interests of the sailors.

"He seemed specially successful in gaining the confidence of the men, often became the guardian of their savings, and is hardly ever known, even under the severest provocation, to have lost his temper or spoken angrily. Certainly he was one of the gentlest men I ever met.

"As to the carrying on of the Mission, we shall not, I trust, have to trouble you. We have appointed Mr.



BAY OF RIO DE JANEIRO.

W. J. Lumby to the vacant post. I hope, therefore, that the appointment is as good a one as can be made, and that it will continue to merit the support of your Society as heretofore."

The Sailors' Home at Rosario was started in 1890, and Mr. Spooner was made Superintendent. He was well known on the river, both among captains and seamen, and loved and respected by all.

But he died on the 13th of December, 1894, after an illness of a few days. Such was the effect of his ministrations that it is believed that some, at least, have passed from death unto life through the word there preached. Captain Ericssen has been appointed to succeed him.

PANAMA.

The spiritual oversight of the Isthmus of Panama, which was in the episcopal jurisdiction of the Bishop of the Falklands, and has for the last five years been held for him by the Bishop of Jamaica, is now transferred permanently to the Right Rev. Dr. Ormesby, the recently appointed Bishop of Honduras.

The Society has for several years given a subsidy towards the provision for the spiritual needs of the Isthmus, which the Bishop of Honduras earnestly hopes may be increased, should the Society's funds admit of it.

It has been powerfully said by one of our English Bishops: "The history of Christianity stands out in contrast with the history of every other religion. It stands out in contrast, because Christianity alone stands on principles which are not capable of being enslaved by man's device. It is true that the history of Christianity shows many times at which its great spiritual principles were enslaved, by being turned

into arbitrary systems; but the power of Christianity lies, and has always lain, in its force for breaking shackles, in its capacity for renewing its youth, in its desperate instinct to go back to its great spiritual principles, in the fact that in the person of the Lord Jesus Christ there remains a power which cannot be bent by human perversity, or destroyed by human frailty, or lost amongst man's indifference."

Let us therefore humbly seek to occupy the privileged position to which we are invited, viz., to be "fellow-workers with God," to carry abroad the truth, to spread it everywhere, not daunted by failure, but imitating the patience and long-suffering of Him who "waiteth that he may be gracious."



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