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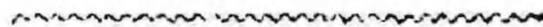
VOICE OF PITY

FOR

South America.

VOL. VIII.—1861.

“And seeing the multitudes, He had compassion on them,
because they were scattered abroad, as sheep having no
shepherd.”



LONDON :

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A New Year's Prospect.

Hail to the New Year! the last to many of us! Are we ready for our rest? Hail to the New Year! the year of blessing to some of us! may we be thankful! Hail to the New Year! may it prove a year of increased diligence in our work, and of increased blessing upon our work and Christ's work, in spreading the glorious tidings of salvation to the lost and hitherto neglected tribes of South America! In this unpretending periodical our friends expect us to help them to direct their energies afresh to the prosecution of this labour of faith and labour of love. May the Holy Spirit enable us to do so. Naturally our thoughts at such a season travel backwards in retrospect, and travel forward in anticipation of what may be. Let us then not restrain that which is natural, but only seek to make it useful. If we look back to 1833, we find Admiral Fitz Roy making a noble and spirited effort for Tierra del Fuego, and, alas, failing in his effort—the islanders were too savage. What then? Of course English people, English Christians, renewed the effort in another way, and were, after a year or so, successful? They don't generally like to be beaten! No, nothing of the kind; the whole pro-

ject was abandoned, and slept as if it had never been. If we look back to the years between 1838 and 1844, we find Captain Gardiner, the pioneer Missionary for South America, at work in Chili in many places, at two distinct periods, and ascertaining that it would be quite possible to find entrance to the Free Indians if any competent Missionary had sufficient patience to sit down on some frontier town and learn their language before entering their territory. Of course it was done? No, no! we had to wait till 1860 before it was begun. Thank God it is begun, and begun hopefully at last. We find him going alone to Patagonia, paying £100 for a passage in the crazy *Montgomery*, and ascertaining that it would be quite possible to settle there; so convinced was he of this, which was indeed possible at that time, that he endeavoured to find a passage for his wife and family, but he did not go, for they asked £300 to carry him across; but he came to England, and asked rich, Christian England to help him in this open field. And it did so? No, no, neither society nor individual; and the project slept for two years, when he went out with Mr. Hunt, who abandoned all his home prospects to aid him. Of course he went out well provided with a proper vessel, and all that? No, no. Valparaiso sent £200 to help him, and England gave £300, and he was dropped on the coast by a passing vessel, and left to fight his way.

And he failed? Yes, because matters had changed; but even then the real way to set to work was seen by Mr. Hunt, for he writes: "I communicated to Captain Gardiner the outline of a plan I had been seriously thinking of for some days, that I should remain with them (the Patagonians) as one of their tribe. . . . Captain G. seemed to think it would be a good plan." Well, was it carried out? No, not till last year, when Mr. Schmid tried it, and found it succeed. Captain Gardiner would then have tried to settle at Elizabeth Island, had he had the means of doing so, but he had not. Well, but surely it was done in a year or two at furthest? No, but very probably it may be done next year, if not this year. We find Captain Gardiner from 1845 to 1847 again at work; first in Bolivia, reaching the Gran Chaco by way of its south frontier, and ascertaining that it would be quite possible to reach these Free Indians in the same way as those in Chili, but thinking it wiser to try and hasten his work by means of the local government, and failing after a gleam of hope. But surely the work is by this time carried out? No, no, not yet; perhaps it may be begun this year. Medical men will be our best Missionaries there. We look back again, and we see a fresh effort towards Tierra del Fuego in 1848. It had been abandoned since 1833—fifteen years! Well, the second effort is better planned than the first?

There has been time enough to digest the matter well, and by this time England is no doubt wide awake to her duty and responsibility to her sailors, and she is awake also to the privilege of bringing the Gospel to the degraded Fuegian? No, not yet. An effort is certainly made, but of so paltry a character that the whole expedition goes on to Payta, in Peru, in the same vessel that brought them out. Let us look back once more to 1850; two years more have passed, and the same ground is occupied by a larger party, in a better-planned expedition; but again it fails, and seven martyrs lie on the beach of Woollya!! Out of death comes life, yes, so it always is. At last England is roused, at last it bestirs itself, at last it begins to think seriously about the matter of missions to South America. A proper vessel is at last built, a proper settlement is at last made, and the work goes on with increasing hope till the present day.

But some one says, 'Do you forget the law suit?' No, nor that Satan and infidels live and oppose God's truth, as they always did, and always will: nor yet that men reckon our work futile. But do you forget the late massacre? No, not in the least; nor do we forget that the failure of Captain Gardiner and Mr. Hunt in Patagonia very nearly broke up the infant Patagonian Missionary Society, and they were contented to fund their money in safe security! whereas when Captain

Fell and Mr. Phillips were killed, their widows were cared for, and the Mission was not only not given up, but extended; two Missionaries go to Patagonia instead of one; one has gone to Chili, another is wanting; three are asked for Tierra del Fuego; and two more for North Patagonia, at El Carmen. A very different state of things, a very different feeling of Christian duty, and Christian responsibility; and even now we are labouring to work beyond that large extension, and God is pointing the way, and cheering the heart.

From Monte Video claims and help come to us; they want Missionaries, they are prepared to pay at least in part Missionaries, and they have given, together with Buenos Ayres, £250 to the widows and orphans. Valparaiso enters into our work, and our Missionary there says that about £300 has been given to or saved the Society by Christian merchants there in a few months; he hopes to receive £100 more, possibly has received it by this time. Valparaiso was originally the largest giver to Captain Gardiner in his first expedition. She shows herself unchanged. In Monte Video and Buenos Ayres the Society first began, for it was the promise of £100 per annum from persons there that enabled Captain Gardiner to found a Society in England. They too are unchanged. Brighton was the first to help in the work; this year again Brighton comes

to our help. London next came forward, and London becomes increasingly valuable and helpful to us. Cheltenham next, and Cheltenham has ever remained unchanged. Dublin, Glasgow, Edinburgh, Nottingham, Liverpool, Exeter, Plymouth, and many other Associations show no faint heart.

In looking forward then we have to deal with hope, bright hope for the future. In South America we see two languages, the Tekeenica and the Tsonica, partially acquired. We find our way increasingly open in Tierra del Fuego, Patagonia, Chili, and the Pampas, and we believe that even beyond these places we might find open doors if we had the means of entering them. Four devoted Missionaries are on the field, two others are offering, and more are asked for. The *Allen Gardiner*, saved from the rocks and the fire, is now, we believe, equal to a new voyage, and need only come to England for better fitting up for her important work. More than all, South American Christians are with us in important positions to aid us in money, and by advice, and possibly by oversight also.

In England all is hopeful also. The Society has gained experience which is of great value, and with the strictest enquiry as to her most efficient and cheapest agency in England she bends herself with renewed effort to her increasingly important and extensive foreign operations; in many respects

probably both will be improved in the present year. Considering the causes of anxiety and distress which have happened to the Society, it is marvellous to find the steady adherence of its friends, and that when so much of faith and confidence is required, so much is really given. Nay, even fresh efforts are put forth. And now a Ladies' Association, for work, forms itself, from which material help in raising funds may be expected. In South America, and sold by our friends, the work will be very valuable, and will help to bind together the ladies of both countries in our cause, or rather our Master's cause. Yes, it is His; for we really are now fighting the battle of Christianity against infidelity on the Mission field of South America. They have chosen the field; the martyr's blood has hallowed that field. If we could contemplate failure, we should also contemplate disgrace to the cause of the Gospel over the whole world, and triumph for the infidel over the believer; but it will not be so, nay, it must not be so. And the review which we have just felt it our duty to make will have been little worth if it fails to convince our friends that all the hope is on our side. The night of infidel triumph has, we believe, passed, or nearly so; the dawn of a better day now begins to break upon us, and like the path of the just it shall be as light which shineth brighter

and brighter till the perfect day; for in our heart we believe that "He that openeth and no man shutteth" "has set an open door before" us, "and no man can shut it." Even though we be as the church of Sardis, to whom it was said "thou hast a little strength," or rather "thou hast little strength"—not much influence in the world, but God is with us, and we shall prevail, for His honor is bound up with the victory.

Let our friends pray much for us, that we who have begun this work may be enabled, if it be His will, to bring it to a happy conclusion. It was begun, and is continued, in a prayerful and we trust humble spirit of dependence on help from on high. And in this alone is our strength, in ourselves we are weak and altogether unworthy of the high honor of labouring in so glorious a field; but if our friends hold up the falling hands in prayer we shall prevail, even against an Amalek. In fine, we bid them be of good cheer, and hope unto the end. And whilst we thank them heartily in Christ's name for their trust in us as the agents of God in this work, we would wish them, on this New Year's Day, not only pardon and peace and joy in our Master's name, but also that Christ be formed in them wholly, and that reigning in their souls, resigned to His dominion, He may lead them to a complete conquest over their remaining sins, so that with those who are ripe for glory

they may indeed helpfully join in our work, their work, and Christ's work, for South America, in subduing His enemies there, until He reign gloriously.

Journal of Rev. G. P. Despard.

We have again heard from our Missionary party on Keppel Island, and the intelligence, although brief, is such as to give us encouragement, and confidence. The health of every one was very good. The *Allen Gardiner* was rapidly advancing in her temporary refit. Mr. Hunziker had arrived, and by his presence caused great joy to the previously diminished party. The presents of clothing, &c., from our friends in England had been received, and, as our readers will see on another page, excited the liveliest pleasure, and satisfaction at Cranmer. The two natives, Ookokko, and his wife, Cammilenna, were most happily progressing in knowledge under Mr. Despard's instruction, and the hope which we have ever cherished of their becoming, under God, instruments of future blessing to their countrymen increases in strength as we become increasingly acquainted with their capabilities of acquiring knowledge, and with their industrious habits. Mr. Despard thus speaks of them:—
 "Ookokko is happy as he can be, and never talks of returning home, nor does his wife. Every day they are each side of me learning their lessons in reading, and I do heartily thank God for the privilege, and could have cried tears of hope the other day when Ookokko pointed out the name of Jesus everywhere on a page of inspiration. Oh that He would write His new name upon the fleshly, and feeling tables of the good lad's heart. He

can sing the Doxology in Tekeenica. We use it at morning worship, and I now add the petition." (We very much regret not being able to give here the Doxology and the prayer as they are presented to us in Mr. Despard's letter. The late fire destroyed the Phonetic type at our printer's establishment. Possibly we may, in our next number, supply the deficiency.) Again Mr. Despard writes of these two natives. "The Copaniscolas live in the cottage assigned to them, and make themselves very comfortable. His wife cooks his dinner, and other meals for him, and they sit at table in proper style with dish, and plates, knives and forks. They have a tea-pot, and make tea, and every now and then have a domiciliary visit from my wife, who gives hints in house, and furniture cleaning. Cooking she is taught by my daughters, sewing by my wife. She is a far quicker, nicer woman than either of the others, and Ookokko makes a very attentive husband. I think Emily is the favourite. She takes most interest in her language, and in teaching ours. I said, yesterday, to her in Tekeenica, 'God made me, and you.' She added, 'made Emily,' shewing she is uppermost in her thoughts. Pray don't undervalue the beneficial effect of civilising the women of this race. Remember the women wept at the murder at Wollya. How will they ever speak of it to their children? The women were Cole's great friends. This Cammilenna has an excellent tongue for English; but she has not so much application as her husband. I will send you the last page of his copy book, that you may see what pains he takes to write well. It is extraordinary how little idea they have of numbers. Every day I am obliged to begin anew with the Tekeenica numerals. I say, 'what a shame, we Pallilowa can count in your words, and you Tekeenica-owa can't remember them.'

But they take it as a joke, and laugh mirthfully. They have names up to seven. Ookokko does his day's work with the men. He was delighted with the spade sent by Mr. Scott."

We bear decided testimony in favour of this Fuegian lad's writing; the specimen sent home for our inspection is admirable. We have too some specimens of his drawing, and we assure our readers that Ookokko possesses very considerable talents as an artist, and that his copies of sketches in the "British Workman" are very spirited.

Respecting Mr. Hunziker Mr. Despard says: "He arrived here the 31st of July. His passage from Stanley was long, fourteen days; the *Perseverance* being wind-bound in Port Salvador most of the time. He suffered much from sea-sickness all the way from England, and looked to have done it. I like him very much, Your wishes shall be complied with, Patagonia is his destination, and thither will he proceed in the first voyage of the *Allen Gardiner*. Ookokko has taken a great fancy to him. 'Germany man *hiema owa*.' Of his own accord Ookokko carries his peat for him from our fuel yard." Regarding this lad and his wife Mr. Hunziker writes: "The two Fuegians here in the settlement are very hopeful, and it is surprising to see them getting on." Much of Mr. Despard's letter is occupied with remarks respecting the massacre. Our first letter written immediately upon the news reaching us had just come to hand, and suggested the remarks which he makes. He says: "When the *Nancy** came into our port, and by silence announced sad news, I kneeled in the carpenter's shop, where I was working for the boat, and

* The *Nancy*, under the able command of Captain Smyley, was the vessel chartered to go in search of our missing party.

asked the God whom I serve, though so indifferently, to bear me up under whatever might be her tidings. He has done so, and praised be His name. Beyond the loss of our poor brethren, or rather of their survivors, and the expenses of the restoration of the schooner, I have seen nothing to discourage me, nothing to daunt me. My father saw three senior officers struck down at the battle of Albuhera, and then led the remnant of his gallant fusiliers against the enemy, and soon after the day was won, 600 survivors from 3000 entering the field! Shall I, a soldier of the King of kings, yield to him, a soldier for one who could give him but his pay?

“I am firmly persuaded that our natives were not, save *it may be* in two persons, engaged in the massacre, before to plan, or after to execute, it. Just think what would have been the course: common sense or cunning, in which, at least, they will not be allowed to be deficient, dictated to kill Cole, to burn ship and boats, and to remove every trace of the massacre or pillage; then when the people of the *Allen Gardiner* came to look for her, to assert she had been there, but had gone long ago to York's Country. This would have been believed, and further search having been made without effect, the searchers would have returned, persuaded she had foundered, with all on board, at sea; then, future chances for pillage would have been given them. How is it now? Cole, the surviving comrade and witness, is preserved alive even for three months. Ookokkowenche is allowed to come over and live with us, though a person of whom the men (Macall, Schwy, and Macoo) were jealous. The schooner, with iron work, tempting their cupidity constantly, is preserved; the boats are kept four months uninjured. Cole is restored to his people. James Button willingly (no cheating nor compulsion was used) takes

him to the *Nancy*; James B. goes on board, walks into the galley (forward), stands inside of it, whilst A. Cole tells his tale to Smyley, whom J. B. knew to be a friend of Fitz Roy, and a fighting man, from Stanley. The *Nancy* returns with double her crew; the natives remain; aid in getting vessel and boats off. James Button and his brothers carry into her boats a cargo of wood, cut down ready for transportation by our people; they get water. They stay all the time the *Nancy* does. Ookokko goes on board, stays two or more days; they remain still.

“They were innocent or idiots—the last they are not—their enemies being judges; then they must have been the first. Ookokko varies in his tale of the massacre to-day. He told me Happi-Aurnersh held Fell down; many men killed him. I asked their names; there were so many he could not tell; ‘all same as letters.’ (The Phonetic alphabet in sets).

“No progress made! Why, what is now the amount of our acquaintance with the people and their language to what it was in 1856 or 1857! We now sing the Doxology in Tekeenica, and I can pray in the same at our daily morning worship. No progress made! Those fifteen Fuegians will inoculate scores of others with the love—yes, I say the love of Pallil-owa. Will those women not tell their children of the happy days of Keppel Island—of the unvarying kindness of all here—of the wonders of our skill, and the manner of our worship? Poor Jem tells them of church, Gokkoko says, and the people call it ‘surche.’ The murder was through an outbreak of the demon of avarice. There was no revenge in it. I have given argument against that. The only one whom the natives, who were with us, had a fracas with, till they got to Woollya, was Cole, and him they spared.”

“ Captain Fell did not strike Schwy. He only pushed him off when Schwy took hold of him on being detected with Hughe’s new harpoon in his kit. I was the strictest with them here, and they parted from me with every mark of affection. Tom (or Maccoallan) sent me a kind message by our carpenter, Holland, from Woollya.”

In a similar strain Mr. Despard writes to Admiral Fitzroy; and, because it affects the character of James Button, we make, by permission, the following extract from the letter received by Admiral Fitzroy. “ Any one who calmly considers the whole thing will see no treachery in it, or preconcerted plan, or desire of revenge, or complicity of our Button family, but simply the impulse of covetousness, excited to action by the sight of the unarmed state of the captain, and crew, and the desertion of the schooner. The most excitable of our late guests were drawn away into sharing in the deed, perhaps, but James Button, and Tom (Maccoollan) Ookokko and Lucca, I am persuaded, had no hand in the deed. James Button told me, when I asked him about it, that he was in the house when the attack was made—that he remonstrated, but was in fear from the violence of the people for his own life, and that it was done by men, ‘ no sabby God.’ ”

Our readers will remember that the Chaplain at Stanley, who had an opportunity of examining J. Button after the massacre, acquitted him of participation in it, and we see no good reason to do otherwise. We believe the work of the Mission has told within certain narrow limits upon the natives, and that the effects have been exactly of that kind, which justify us in looking for future, and enlarged success. We have, however, on former occasions expressed our opinions fully on this subject, and it is unnecessary, therefore, to recapitulate

them now. We conclude this Journal with a further brief extract from Mr. Despard's last communication. Our readers will not fail to observe that no allusion is made to the return of the Allen Gardiner to England, or to the arrangements spoken of in our last number respecting the Mission Station on Keppel Island. The fact is that, owing to the tedious nature of our communications with Keppel Island, the letters of the Committee on this subject, although despatched in June, had not reached Mr. Despard at the date of his latest letter to the Committee. We may add also that the tedious, and uncertain nature of the communications between England and Keppel Island, and vice versâ, has had a very adverse influence upon the conduct of the Mission. A period of ten, or eleven, months has frequently elapsed before an answer to a letter has been received. But we return to Mr. Despard's Journal, and quote as follows: "We were not overthrown in 1852, when Gardiner perished so miserably, and left no help behind, but only sad reports of the people, and country; and shall we be overwhelmed now with so much, very much, still ours? so many associations, so many friends, such funds, a Station, property, vessels, boats, stores, experience, language, natives? Send out an army of working Missionaries; your superintendent can find places for them. The Lord of Hosts is with us. The God of Jacob is the God of salvation to the ends of the earth."

Letter from Mr. Hunziker.

Some of our readers will be glad to see Mr. Hunziker's announcement of his arrival at Keppel Island. It is very short, but very satisfactory, and we now subjoin it.

“Cranmer, August 30th, 1860.”

“My dear Sir,

“With thankfulness to the Lord, I am enabled to write to you, that I arrived here, in Keppel Island, the 29th of July, where I was received with great kindness by Mr. Despard and his family. I left Monte Video the 17th June, and arrived in Stanley the 29th of June. There I waited fourteen days for the *Perseverance*; after which time I left Stanley, and was fourteen days from Stanley to Cranmer. I suffered a good deal at sea but I am now very happy to be here, and to work. I enjoy, the Lord be praised, very good health. I assist here the carpenter in repairing the *Allen Gardiner*. In the evenings I study for myself such things as are useful to me for my future time, such as Greek, Phonetic, &c. By and bye I shall have exercises in riding, so as to become a good horseman. I am very glad that at last you have got some tidings of Mr. Schmid. May the time soon arrive when I can join him, and when in brotherly love we can do the Lord’s work amongst the Patagonians. I like Keppel Island very much. It is of great advantage to me to be, for a time, with Mr. Despard, who is like a father to me. The two Fuegians here, in the Settlement, are very hopeful, and it is surprising to see them getting on.

“Yours, &c.

“F. HUNZIKER.”

Patagonian Grammar.

(Continued.)

ADVERBS.

OF TIME.

Tsoneca.

Ceuco

Ma & Mash

English.

Before

To-day, presently

<i>Tsoneca.</i>	<i>English.</i>
Nashgut	To-morrow
Mainic	Ditto
Hatyunc	To-morrow morning
Nashensh	Yesterday
I-urn nash	The day after to-morrow
Yomeno	Now, at once
Gen, ctnorc, golec	By and bye
Geluni, calec	Always

OF PLACE.

Wi-ecr	Before—eastward
Aucencr	Behind
Anunc	Below, under
Nane, Winai	Here
Hemai	There
Winaicr	Here about
Hemaicr	There about
Hamer, or Kamer	From
Caic, ceuc	Towards
Meric, monec	Yonder
Yauric	Windward (?)
Mauric	Leeward (?)

OF MANNER.

Sorno, gomo, eru	Quickly
Neurc	So, in this wise
Nikc	Thus

~~~~~

 PREPOSITIONS.

|            |                               |
|------------|-------------------------------|
| Ash & cash | In, to, at, by, through, with |
| Aur & caur | On, upon                      |
| Ca         | Of, for                       |
| Ce-u       | Without                       |

The Prepositions are placed *after* the Noun which they govern. See the following examples:—

| <i>Tsoneca.</i>          | <i>English.</i>                        |
|--------------------------|----------------------------------------|
| M'cauash yipaiken        | My knife is <i>in</i> your tent        |
| Ashcumcash cai m'yepr    | Put thy meat into the saucepan         |
| Gashaiceno cash itgeshco | [glass                                 |
| yini                     | I see a vessel <i>through</i> the spy- |
| Tem aur caid             | Throw (it) on the ground               |
| Te itcumhamirshco        |                                        |
| asugar ce-u              | I drink tea <i>without</i> sugar       |
| Coregin yicaul laso cash | Catch my horse with the lasso          |

N. B. The Preposition “ca” represents, in the first place, the Genitive of the English language, as expressed in the following sentences:—

|              |                                       |
|--------------|---------------------------------------|
| Nau c' ol    | The fat of guanaco, or guanaco<br>fat |
| Hoyue c'aur  | Ostrich feathers [flesh               |
| Caul ca yepr | The flesh of horses, or horse         |

Secondly, the Preposition “ca” denotes purpose or intention, and then answers to the English “for,” viz.:

|                    |                       |
|--------------------|-----------------------|
| Cete-camo win pat? | What is this bag for? |
| Kelmen ca          | For flour             |
| Cete ca?           | What for?             |

Thirdly, it is used as a kind of termination, which makes the Noun, to which it is affixed, an adjective.

|            |                                                       |
|------------|-------------------------------------------------------|
| Yenoi ca   | Of wood—wooden                                        |
| Aur ca cte | Bone handle                                           |
| English ca | (In) English—in the language<br>of the English people |
| Chileno ca | (In) Chilian                                          |

## AUXILIARY VERBS.

In the Tsoneca language there is no *word* equivalent to the English Verb "*to be*," but this defect is remedied by two different terminations, which are joined to the word which they are intended to specify—shco for simply affirmative, and mo for interrogative sentences, viz. :—

| <i>Tsoneca.</i>           | <i>English.</i>                    |
|---------------------------|------------------------------------|
| Cetemo wino?              | What <i>is</i> this?               |
| Haminsheco                | It <i>is</i> water                 |
| Teshco, pansshco, aroshco | It is tea, it is bread, it is rice |
| Yaicmo?                   | Is it fire?                        |
| Yaicshco                  | It is fire                         |
| Peshomo?                  | Is it silver?                      |
| Peshoshco                 | It is silver                       |
| Alnme?                    | Is it (a) man?                     |
| Alnshco                   | It is (a) man                      |

If this substitute Auxiliary is used in connection with Adjectives, it is treated in the same way as in the foregoing examples; but here I must observe that some of the Adjectives drop several of the final letters before they take the said terminations, viz. :—

## AFFIRMATIVE.

|                              |                   |
|------------------------------|-------------------|
| Shoyushco ya, or Yishoyushco | I am ill          |
| Shoyushco ma, or m'shoyushco | Thou art ill, &c. |

## INTERROGATIVELY.

|               |                       |
|---------------|-----------------------|
| M' shoyumo?   | Art thou ill?         |
| Mush-shoyumo? | Are you ill (plural)? |

See another example :—

|             |                  |
|-------------|------------------|
| Yipalishco  | I am hungry      |
| M' palishco | Thou art hungry  |
| M' palimo?  | Art thou hungry? |

The following examples will show some of the Adjectives, which drop several of their final letters :—

| <i>Tsoncca.</i> | <i>English.</i> | <i>Tsoncca.</i> | <i>English.</i> |
|-----------------|-----------------|-----------------|-----------------|
| Arenc           | Dry             | Getenc          | Good            |
| Areshco         | It is dry       | Getemo ?        | Is it good ?    |
| Aremo ?         | Is it dry ?     | Geteshco        | It is good      |
| Sharenc         | Full            | Sharemo ?       | Is it full ?    |
| Shareshco       | It is full      |                 |                 |

The impersonal expressions, “There is,” and “there are,” are rendered by the Verb, “Heleshcen.” See the following examples :—

| <i>Tsoncca.</i>       | <i>English.</i>                    |
|-----------------------|------------------------------------|
| Heleshcen le meric    | There is water yonder              |
| Heleshcen nau mirai   | There are guanacos there           |
| Helemen yenoi mir ?   | Is there fuel there ?              |
| Helemen hoyue monec ? | Are there (any) ostriches yonder ? |

This Verb is omitted in sentences where there is a word which qualifies the Noun, viz. :—

|                             |                                     |
|-----------------------------|-------------------------------------|
| Seumo yini English geut ?   | Are there many vessels in England ? |
| Seumo caul monec ?          | Are there many horses yonder ?      |
| Seurshcen yini English geut | There are many ships in England     |
| Seurshcen caul monec        | There are many horses yonder        |

The Verb Heleshcen answers also to the English Verb, “to have,” and is conjugated as follows :—

|              |                |
|--------------|----------------|
| Heleshcen ya | I have         |
| „ ma         | 'Thou hast     |
| „            | He or she has  |
| „ ucwa       | We (two) have  |
| „ mucma      | You (two) have |

| <i>Tsoneca.</i> | <i>English.</i> |
|-----------------|-----------------|
| „ ducda         | They (two) have |
| „ ushwa         | We have         |
| „ mushma        | You have        |
| „ dushda        | They have       |

In questions the termination “men” is substituted for “shcen,” viz. :—

Helemen ma?      Hast thou?

and so throughout all the persons, using, however, their respective Pronoun.

If there is a word qualifying the Noun, as in the following sentences, the Verb is omitted, and the terminations “men” or “shcen” joined to that word, and the respective Personal Pronoun introduced :—

Seumo amel ma?      Have you many children?  
 Gom, hasho wameshce      No, I have only two  
 Cencaimno paiken ma!      How many knives have you?  
 Hasho hem—chocheshee      I have only that—one

N. B. “Mo” and “men” signify the same, and are, therefore, used indiscriminately.

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## VERBS.

|               |                       |
|---------------|-----------------------|
| Yiabeshco     | I warm myself         |
| Yiagenshco    | I run                 |
| Yiarshenshco  | I bake                |
| Yiamenishco   | I ride (on horseback) |
| Yibeshco      | I remain, live        |
| Yiainshco     | I rise                |
| Yioyishco     | I stop                |
| Itamelshco    | I barter, exchange    |
| Itcewarieshco | I buy                 |
| Iteshco       | I sell                |

The following examples will show the manner of conjugating a Verb in the present tense.

| <i>Tsoneca.</i> |                 | <i>English.</i> |
|-----------------|-----------------|-----------------|
| Sing.           | { Itgeshco      | I see           |
|                 | { Mutgeshco     | Thou seest      |
|                 | { D'geshco      | He sees         |
| Plural          | { Ushtgeshco    | We see          |
|                 | { Mushtgeshco   | You see         |
|                 | { Dushgeshco    | They see        |
| Sing.           | { Ityoshco      | I hear          |
|                 | { Mutyoshco     | Thou hearest    |
|                 | { D'yoshco      | He hears        |
| Plural          | { Ushtyoshco    | We hear         |
|                 | { Mushtyoshco   | You hear        |
|                 | { Dushtyoshco   | They hear       |
| Sing.           | { Itomceshco    | I know          |
|                 | { Mutomceshco   | Thou knowest    |
|                 | { Omceshco      | He knows        |
| Plural          | { Ushtomceshco  | We know         |
|                 | { Mushtomceshco | You know        |
|                 | { Dushtomceshco | They know       |
| Sing.           | { Yieshgot      | I come          |
|                 | { M'eshgot      | Thou comest     |
|                 | { Eshgot        | He comes        |
| Plural          | { Ushwash egot  | We come         |
|                 | { Mushmash egot | You come        |
|                 | { Dushdash egot | They come       |

(*To be continued.*)

### Letter from Mrs. Despard.

We have very great pleasure in publishing the following short letter from Mrs. Despard, containing her expressions of satisfaction, and gratification on the receipt of the clothing so liberally supplied by the friends of the Society for the natives under our care. We feel sure that those, who responded to Mrs. Despard's appeal for the clothing, will think themselves

happy in thus having ministered to the wants of the Mission.

"My dear Sir,

"I have received the boxes, containing the clothing sent out for the natives of Tierra del Fuego and Patagonia, and find it difficult to convey to you the gratitude I feel to those Christian ladies and friends who have so nobly, generously, and readily responded to the appeal I made some time ago in the "Voice of Pity" for articles of clothing to be sent out. As the list of the donors' names is a considerable one, it would be impossible for me, situated as I am, to address my thanks to each lady, I would therefore through you and the "Voice of Pity" convey to them my best thanks for their contributions, which I received all safe and without damage. The articles are indeed first rate in every way, and I could desire no alteration in them. I wish particularly to mention that I received a valuable donation not only of clothing, but of sundry other articles from Bath, and also from Yorkshire. In fact, my dear Sir, I have not time to enumerate and expatiate on all the useful and acceptable offerings sent out; suffice it to say, that I pray the Lord in His own good time will reward a hundred fold all those kind Christian friends who have so readily contributed to this good work.

"I remain, my dear Sir,

Yours faithfully in the best of bonds,

FRANCES M. DESPARD."

"Cranmer Station,

Keppel Island, August 31st, 1860."

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### Appeal for Work.

It is proposed by a friend of the Patagonian Missionary Society to send out a box of work to Monte Video, in the course of this year. It is hoped that useful

English articles will find a ready sale there, and that the friends of the Society may be thereby aided. The Rev. S. Adams (the British Chaplain at Monte Video) writes, that "Mrs. Adams will have great pleasure in taking charge of any work" which may be sent out for the general purposes of the Society, and adds, that the things mentioned below will all sell. Any contributions of such articles from the readers of the "Voice of Pity" will be most gratefully received, and may be sent to Mrs. Stirling, 6, Westbourne Place, Clifton, near Bristol.

It will be a great convenience if a list be enclosed in all parcels of work, and, at the same time, a duplicate list should be sent to Mrs. Stirling, with the prices attached.

The following articles are considered most likely to realise a good price:—

Fine knitted wool socks for children; frocks, pinafores, and other things for children; baby's clothes; crotchet edging, about one and a half or two inches deep, for children's drawers, and also crotchet edging of various widths; collars, sleeves, or cuffs; knitted wool shawls; mats for flower glasses, &c.; covers for drawing-room cushions; slippers for ladies and gentlemen; carriage bags; d'oyleys; small fancy articles, such as well-filled needle cases, pincushions, cases of sewing silk, &c.

It is requested that a ticket with the price may be tacked on each article. BLUE paper should be used to wrap up WHITE frocks, &c. as it prevents their becoming discoloured. A small piece of wadding laid on the hooks and eyes of a frock, and a strip of blue paper tacked over that, will effectually prevent rust or iron-mould. The work should be of the newest and prettiest patterns that can be procured; and fast colours only should be selected. Anything which is likely to tarnish should not be employed; and all necessary trimmings, strings, buttons, &c. should not be omitted.

## Letters from the Rev. A. W. Gardiner, M. A.

We have spoken in previous numbers very generally respecting the movements of the Rev. A. W. Gardiner, M. A., in Chili. We have done so lest through any undue precipitancy we should unwittingly throw obstacles in his path. But it is due to our friends and supporters, that they should be fully assured of the satisfactory nature of our communications with him. Almost fortnightly since his arrival in Chili have we heard from Mr. Gardiner, and each letter has, we may truly say, given to us additional encouragement. It may gratify our readers to be presented with some extracts from his letters; and, although they are necessarily occupied with preliminary arrangements, rather than with actual Missionary work, we do not doubt that they will produce on the minds of those that read them feelings of genuine satisfaction.

Our friends will remember that on June 2nd, 1860, we bade farewell to Mr. and Mrs. Gardiner, at Southampton. A very fearful storm raged along the coast on the succeeding night; but we are thankful to say that our friends on board the *Shannon* suffered no damage from its violence. Under date of Valparaiso, July 16, 1860, we heard of their safe passage over some seven

thousand miles of ocean. This was in itself very cheering, and we thanked God for His mercies. But it was not till the following month that Mr. Gardiner was able to give us any probable idea of his future work. Writing, however, on August 24, he says, "Since our arrival I have seen two gentlemen, who have given me very particular information about Araucania, one from his own experience, the other from his brother's. The country is reported as very fine, and beautiful pasturage, and well-watered, not being subject to the droughts which so often desolate the pastures of North Chili—one of which has been lately experienced. A Pass in the Cordilleras connects Araucania with the Pampas, and the Indians drive horses over, so it cannot be worse than the Llypallata Pass from Santiago to Mendoza, which is a cheering fact for the future, when the Patagonian Mission is established. In a few years' time, after the Araucanian language and the Patagonian have been acquired by the Society's Missionaries, the line of communication would be open by land, as it is now by sea, from Valdivia, viâ the Cordillera Pass, to the Magellan Straits in the South, and northward to the Rio Negro. If you could only establish three bases of action, one at Elizabeth Island, in the Straits, one at the Rio Negro, and one in the Araucanian territory, a stone would be set rolling, which with the bless-

ing of God would carry all before it. I indulge the hope of witnessing such efforts ere long. The possession of two languages, the Araucanian and the Patagonian, would enable us to have access to about 200,000 heathen. The facility of the Fuegians for acquiring English, or Spanish, as well as their aptitude for a sea-faring life, would soon enable them to manage the schooner, under English officers; and eventually, so far as means are concerned, you might, I believe, reckon on large support from Chilenos, as well as English." In the same letter, referring to his personal interests, he says:—"At present I feel almost like a bird that has wandered out of the nest, when I look at our Fuegian field; but that feeling is exchanged for one of gratitude, on looking at those with me, so well adapted for the peculiar circumstances of our future Araucanian life, which will be isolation without privation, whilst so little calculated to endure the hardships and nautical experiences of the Fuegian Mission. It has pleased God to accompany with his blessing my endeavours after medical knowledge. There are few medical men in Chili, and the natives have the greatest respect for a medical man."

In a letter dated Casablanca, Sept. 14, 1860, Mr. Gardiner again writes:—"Next Saturday I hope to proceed to Valparaiso, *en route* for the South, on a journey to the Araucanian Indians.

My plan is to take the steamer to Talcuanho Bay; thence to travel to Coronel, where I have letters of introduction to ———, and thence to start on horseback, with a guide, to the Indian settlements.

“The feeling towards our Society at Valparaiso is encouraging. Those who have most experience in the country, consider that the best line of approach will be by Coronel, and that it will be very desirable for you to have a Missionary at or near Talcuanho, as by that means it might become a central position for supplies, and also would awaken and enlist the sympathies of the English residents in favour of the Mission. Valparaiso and Talcuanho might contribute easily 500 dollars a year. There is great timidity about personal effort, but no lack of generosity in support of Christian objects, I verily believe.” In his letter of the 2nd of October, Mr. Gardiner informs us, as the result of all his enquiries, that at Lota, in the Araucanian territory, the most favourable position for ministerial usefulness, and for the future development of the Society’s purposes, presents itself. “Lota,” he writes, “is a mining village in Arauco Bay to the southward of Talcuanho. There are a few English there, chiefly of the mining class, and its situation with respect to the Indian population may I hope tend to its becoming the Banner Cove of the western side.”

The next letter, dated Lota, October 30th, is written in a most cheerful strain. There is an immediate sphere of usefulness for him, in connection with the little colony of miners; and plans are at once prepared for relieving the spiritual destitution of the inhabitants. "At the request of the English and Scotch families engaged in the Lota mines, I have established Sunday services at the Mission House; in the morning at eleven, in the evening at six o'clock; and a Sunday school for the children in the afternoon. The Sunday school will be always regularly conducted, as there are two English ladies here besides my wife, and both are anxious to do something for the miners' families. The Mission House looks upon the sea in front, and the back view is down a beautiful valley, well supplied with water, which makes good and sheltered ground for the horses." We have then in detail the probable expenses of the Araucanian Mission, working from Lota as a basis. Mr. Gardiner submits to us also two plans of operation; one very comprehensive, and incapable of being developed without great expense; the other of a modest and prudent character. He gives his judgment decidedly for the latter, and concludes with the following wise and significant words:—"Though of course it would be to my own interest for the Society's works here to assume an important bearing, I cannot

conscientiously approve of this (*i. e.* the larger,) scheme, although it would be endorsed by many here and at Valparaiso. But as no man who warreth entangleth himself with the affairs of this life, I dread a greater amount of secular business than is strictly necessary; and therefore, though it is my duty to state both sides of the question, it is also equally my duty as a messenger of Christ to register my own experience, and one very dearly bought, that the power of doing good depends not so much on the preparation of the hand, as the preparation of the heart; and although the bodily presence of our Society in this benighted land be weak, and its local habitation and name scarcely defined, yet if the presence of Christ accompany its efforts, the seed sown to the Spirit shall be reaped in everlasting life." But, although Mr. Gardiner prefers an unobtrusive course of procedure in the Mission field abroad, he does not profess to be able to do all that is necessary himself. He is anxious to have with him those who can labour with him in the Gospel; and in reference to the execution of his proposed plan of operation, he says, in his letter of Nov. 13, 1860, "The next point for consideration is, how soon to erect, or rent if possible, a little outpost, close to the Indian settlement, for although the 25 miles (between Lota and the Indian habitations,) sounds a very little distance on paper, (and certainly it is

delightfully small, considering the 7000 miles that once lay between us and them,) yet in order to learn the Indian language, it will be necessary to reside on the spot, which with these Araucanian Indians is very practicable, as they are hospitable to strangers, and do not wander like the Patagonians.

“An outpost somewhere about Arauco, or Labu, would answer this purpose; but on this point please write me full instructions. I hope to know Spanish enough by the time I receive your answers to this month's (November) mail, to carry out any plan the Committee may lay down for the Mission here. Meantime, I will gain as much information as possible so as to be able to answer the questions and enquiries you may send respecting the work. I should like to occupy at once the outposts at Arauco Bay and Labu, so as to make weekly communications with the Indians, returning here for the Sunday duty. As soon as I have learned the Indian language, I feel sure the Committee will send another Clergyman as my fellow-labourer, which will enable me to give myself up entirely to the Missionary work; but with a small and neglected population of one's own countrymen here, the Lota Station would with advantage be held by a Clergyman. Perhaps the Government would help, though that is very doubtful. However, for the present, till the Indian language is

properly acquired, two Catechists and myself will be enough, considering the great calls upon your energies and funds, in our Fuegian and Patagonian enterprises. Araucania, however, with its Pass by Villa Rica to the Pampas, must not be neglected; and I feel sure you will support me as far as possible."

That we consider the above communications from the Rev. A. W. Gardiner very encouraging, we need scarcely repeat; and we have great confidence in the determination of our friends generally to support, and enlarge to the utmost, this most promising branch of our Missionary work. The presence at Lota of a little colony of miners, many of them belonging to our own country, is in Mr. Gardiner's eyes a most providential circumstance, and we take exactly the same view of the case. It cannot be otherwise than a condition favourable to the Missionary spirit, to have opportunities of direct ministerial work during the time when the labours preliminary to the preaching of Christ to the heathen, tax heavily the faith and patience of the messengers of the Gospel. Such opportunities belong to Mr. Gardiner's position at Lota, and we heartily rejoice in this twofold and corroborative action of the Society's arrangements. But there is a further advantage accruing from the foregoing circumstances. In a country like Chili, where the principles of religi-

ous liberty are imperfectly understood, and where a misguided zeal is constantly fretting itself against everything not shaped in its own ecclesiastical mould, it is necessary, if you do not wish the best motives and objects to be misinterpreted, to observe a very unobtrusive course of action. Above all is it expedient to have a well defined position, so as to avoid the suspicions too easily attaching to seeming adventurers. Now the circumstances of Lota admirably meet these requirements, and promise a satisfactory footing for the Missionaries of our Society. We are not surprised, therefore, to find Mr. Gardiner tracing the hand of God in preparing Lota as a basis for Missionary efforts for the Indian tribes, and we trust it is destined to become such. "The history of the miners coming here," he says, "is singular. They were bound to Vancouver's land; but, in consequence of a mutiny, the ship put into Valparaiso, and the contract being considered broken by the disturbance, most of the miners accepted an engagement from the Company here. This event most providentially prepared a little English, or rather Scotch, community, within 25 miles of the Indians, and will enable me as soon as I learn the Indian language, to be in a first-rate sphere of usefulness. At present, life here is isolated, almost like Keppel Island; but yet there are elements here, and germs, and raw materials, which may

turn to much account in our future dealings with the Indians.”

We will not prolong these extracts. We have given them, in order to strengthen the hearts and hands of our friends at home, and to call forth their utmost energies in behalf of the Mission. We trust we shall not be disappointed.

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### Description of Chili, by S. S. Hill.

“The republic of Chili comprises a mere narrow strip of land lying between the Andes and the South Pacific Ocean, from the latitude of  $25^{\circ}$  to that of  $43^{\circ} 45'$ , and is the most southern of the five independent states which lie wholly on the western side of South America. It is bounded on the north by Bolivia, and on the south by Patagonia, while the Andes and the Ocean form its eastern and western boundaries. Thus, while its length extends over more than eighteen degrees of latitude, its breadth is not more than from eighty to about two hundred miles.

“The several Cordilleras or chains of mountains in the more northern of these latitudes are of great breadth, but they become narrower as they approach the south, where they are generally also of inferior altitude. The highest mountains in Chili are about 17,000 feet above the level of the ocean; and they give occasion for travellers to observe, whatever may be the relative heat felt on the lower lands in high latitudes in the northern and southern

hemispheres, that the line of perpetual snow in the temperate climates in the northern is considerably lower than that in the southern. If we go no further, indeed, than the Sandwich Islands, which are within the tropics in the northern hemisphere, we shall find that the summits of the mountains of Owhyee, which rise only to 14,000 feet, are capped with perpetual snow, while those in Chili, which are 3000 feet higher, and about ten degrees further from the equator, and at a much greater distance from the sea, do not remain covered with the frozen element above six or seven months in the year.

“Throughout almost the whole of this country are found valleys and ravines, through which numerous streams and torrents carry the waters across the intervening region between the mountains and the ocean. With few exceptions, however, these streams are not large; but they are extremely rapid in their descent, until they reach the level country. In the spring especially they swell considerably from the melting of the snow in the mountains; but the hours of their increase and decrease may be easily calculated by attention to the temperature of the atmosphere and the distance of the mountains from which the streams descend.

“In the valleys, especially towards the south, a soil is found which provides for the maintenance of the greater part of the population. But rain falls so rarely in the northern districts, that it is only by irrigation along the banks of the streams, that the ground can be made serviceable for the purposes of agriculture. At the season, however, when these become swollen by the melting of the snow on the higher lands during the heat of the day, the inhabitants are afforded the means of refreshing great portions of the soil.

“There are, however, several larger rivers in Chili, among which the Maule is the most remarkable. It runs towards the south, through a fine country abounding in timber, and evidently calculated to be the future garden of the republic.

“At the mouth of the river Maypu, in the latitude of  $34^{\circ}$  S., there is a safe harbour; but this is within a bar upon which is found only eleven feet of water. This river waters extensive plains across which its stream descends.

“The climate of Chili is the finest that is found upon the western coast of South America. During the warmer seasons of the year, the south and south-west winds prevail and temper the heat of the middle latitudes, though they have less force in the northern districts. Early in May, however, these winds usually give place to gales from the north and north-west, frequently accompanied with so much rain as to render it surprising that the soil should retain so much of its original sterility. In the southern districts, the rainy season sometimes continues even for six or seven months, which is sufficient to account for their superior fertility. But notwithstanding this, it has been remarked that there are few countries inhabited by any of the European race where the inhabitants enjoy so near an exemption from infectious and endemic diseases.

“The lands about the capital of Chili, and in the valleys between the Cordilleras of the Andes in these latitudes, are much more fertile than those upon the coast, notwithstanding the greater altitude at which they lie; and this seems to arise from the deposits brought down from the mountains and placed upon the soil during the melting of the snows in the spring season.

“It does not appear that sufficient study has yet been made of the geological structure of the Cordilleras that form so great a portion of Chili, to estimate fairly their mineral riches. There are, however, mines of silver and copper worked with advantage near the agricultural districts. The central chain is found to be composed of primitive formations mingled with vast rocks of volcanic origin. The declivities on the western side of the mountains abound in porphyritic rocks, and are steeper than those on the eastern side; and there are here narrower ravines and valleys than are met with where the descent is more gradual.

“A variety of organic remains is found at the highest altitudes below the volcanic peaks throughout the mountains; and among these there are numerous shells similar to those which abound everywhere near the coast. Even human skeletons have been discovered mixed with shells, and in a good state of preservation.

“On these Cordilleras there are many active volcanoes, the greater part of which are situated on the central ridge, and at too great a distance from the settlements to cause inconvenience to the inhabitants. There are, however, one or two in the district of Araucania which are nearer the cultivated parts of the country, and are always in a state of activity; and it is said they may be seen at the distance of one hundred and twenty miles.

“Very little appears to be known concerning the history of this portion of South America before the invasion of the Spaniards in the year 1535. It has, however, been gathered from the Peruvian annals, which extend to the middle of the previous century, that the country was invaded by Inca Yupanqui, and a considerable portion of it entirely subdued. The most extensive preparations appear to have been made for the prosecution of

this enterprise ; and a road was constructed between the Cordilleras, a portion of which is to be distinctly traced to this day. But after passing the river Rapel, the invaders appear to have been met by a warlike race called the Promaucians, by whom they were driven back beyond the river, which afterwards formed the boundary of the Peruvian empire.

“The invasion first mentioned was by the Spanish and Peruvian armies united ; and although the greater part of the men were lost by exposure to the cold in the mountains, the remainder were well received in the provinces that had formerly submitted to the Peruvians. But their further progress was arrested by the same warlike people that had formerly defeated the Peruvians, and they were forced to return.

“Five years after this, the Spaniards again invaded Chili, and commenced a war which continued for some time to desolate the country. At last, however, after conciliating the Promaucians, and being joined by this tribe, they proceeded towards the south, and in 1550 founded the city of Concepcion, on the banks of the river Biobia. New troubles, however, here met them. They were now attacked by Araucanians, with whom a war appears to have been carried on, with scarcely any intermission, for ninety years:

“In fine, the war with the Araucanians continued, with short intervals of repose, until the year 1773, when a permanent peace was concluded, which admitted the right of the Araucanians to have a resident minister at Santiago.

“The subsequent event in the history of this part of America are of too recent a date to render it necessary to do more than remind the reader, that the first movement in the revolution which led to the establishment of

the republic which now exists at Chili, broke out in 1810, and that the promulgation of the constitution, which has, however, since that period, undergone some changes, took place in the year 1818.

“The republic of Chili has made great advances in its commercial transactions since the independence of the country. While a colony of Spain, the whole commerce was confined to the mother country and her dependencies. Since the revolution, however, the ports of Chili have been open to all nations; and the settlement of many foreign merchants at Valparaiso and Concepcion has much facilitated commercial intercourse with Europe and North America, and greatly augmented the wealth of the country.

“About half of the population of the country, including nearly the whole of the independent classes, is composed of creoles of the Spanish blood; and they are generally an intelligent race, well made, and of as fair complexions as the Spaniards of the old country, with dark hair and dark eyes. But it has been remarked, that the inhabitants of the southern provinces are of finer forms and of better complexions generally than those of the northern, which is said to proceed more from the climate than from a less mixture with the Indians. The other half of the population is composed of Indians and of people of the mixed race.

“The costume of the country is generally similar to that which prevails in Spain. But the women of the higher classes, if they ride, put on bonnets, and are dressed quite in English or French fashion; and the men of every class when out of town wear the poncho, of a thickness adapted to the time of the year.

“The most remarkable of the Indian tribes within the bounds of Chili are the Araucanians, who struggled so

long for their independence. They are as distinct a race as the native Peruvians, though very inferior to that people in the degree of civilisation they have attained. They have now a little mixture of European blood among them, which is derived from the Spaniards that were driven within their territory or settled among them during the revolutionary war. They are generally considered a well-formed race, and have fine open countenances, with black quick eyes. Moreover, they are intelligent and firm in character, and their courage and patriotism have been well proved by their efforts in favour of liberty since the first invasion of their country. They live in fixed habitations, cultivate the soil, and subsist upon the fruits of their labours. Their social institutions have been considered well adapted to their state of advancement; but their intercourse with the European races has tended much to demoralise them, and to diminish their numbers. They are nevertheless still supposed to have a population amounting to about one hundred thousand.

“The rest of the Indians mingled with the Chilians, or bordering on the territory of the republic, are inferior to the Araucanians both in person and the degrees of advancement which they have attained.

“There are few countries where the Negro has been held in a state of bondage by the white inhabitants, that have been so long free from the abomination of slavery as the republic of Chili. There were never, indeed, any great number of Negroes in this part of America, either in a state of slavery or freedom; and nearly all that were at any time here, were employed in the domestic service of the inhabitants of the towns, and are said to have been treated with the humanity which is generally shown to slaves in that position. So long ago, however,

as 1811, a law was passed, declaring all the children of slaves born after that period absolutely free; and owing to this, and by the liberty allowed to the elder of them to purchase their freedom, the numbers in a few years were so much diminished that the legislature was able, in 1825, entirely to abolish this description of servitude throughout the republic, without any risk of the inconveniences which it cost us so much study to provide against in our West India Colonies."

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**Letter from Rev. W. Goodfellow,**

AMERICAN PASTOR, BUENOS AYRES.

The subjoined letter, from the Rev. W. Goodfellow, Pastor of the Methodist Episcopal Church at Buenos Ayres, has just come to hand. There has been some delay in its delivery, which we cannot explain; but the tone of kindness, and sympathy with our Mission, pervading the letter, has lost nothing in consequence, and we are sure our friends will read it with interest.

We the more readily insert Mr. Goodfellow's letter because it gives us an opportunity of returning our very hearty thanks to Christians in Buenos Ayres, and in Monte Video, for the practical kindness, which they have shown to the widows of our late Catechist, and Captain. The money collected in the above places has not indeed passed through our hands, but gone direct to those for whose benefit it was raised. Yet we know that a deep interest in the work, with which our lamented brethren were connected, has inspired, and sustained to a large extent, the generous sympathy for their surviving relatives among our supporters in South America. A sum of £250 has been raised in Monte Video, and

Buenos Ayres alone, on Mrs. Fell's, and Mrs. Phillip's behalf; and chiefly, if not entirely amongst those who year by year have co-operated in the general work of the Mission. When we read the letter of Mr. Goodfellow, and remark the faith, and courage, which animate it—when we see those in South America realising the momentous nature of our Mission enterprise, and bidding us to be of good cheer in spite of every difficulty—when we are assured that not in word only, but in act, Protestant Christians in South America are ready to help us—we cannot doubt that God is by these things seeking to encourage us at home to labour more than ever diligently to promote the great work which the Society has in view.

“Buenos Ayres, South America, Nov. 2, 1860.”

“My dear Sir,

“For a long time I have known the Patagonian Missionary Society; and I have now in my desk an unsent letter addressed to you at the close of Captain Fell's first visit to this city; I afterwards did not deem it important, and never sent it. Recent events have more than ever united our interests and sympathies, and I now write again.

“Doubtless, before this shall reach you, the drafts for £50 each for Mrs. Fell and Mrs. Phillips will have reached you. They are the offering of this city made by the purchase of tickets to hear a Concert of Sacred Music in the (American) Methodist Episcopal Church. You may wonder at hearing, as you did from Captain Fell, of his occupying this church and not others, at the opening of what may be called foreign doors to him. But he was such a Catholic-spirited man that he was at home anywhere, and his visits and addresses gave our people great pleasure. The Concert would have been held else-

where, but any other obtainable house would have been expensive, and we desired to save every penny for the object. Enclosed you may find a programme, and, if I can obtain one, a ticket. They may be curiosities.

“We sympathise deeply with the Society, and with the various families afflicted by the massacre. The loss has been great, and it has fallen on feeble ones. Should such a work be abandoned on account of the loss of life? I bury in this city every year as many persons as have perished in connection with that Mission, who fall into their graves from the use of ardent spirits. Yet no merchant hesitates to send rum here for sale, or to send his son to enter into business. The number lost in seeking a north-west passage is immensely greater; and since the massacre in Patagonia, and since the intelligence of the loss of Captain Franklin has been confirmed, another expedition has gone in search of icy graves. Even in Patagonia the annual premature loss of life is fearful. The same is true in all lands that have not the Gospel. We are not to recklessly hazard life, but still we are not always to count it dear. The sad events of that Mission have, doubtless, suggested safer methods, which, at the same time, may be more effectual. We have wept with you in your losses, and we hope to rejoice with you in your successes.

“For three years I have been upon this frontier of Protestant Christendom, labouring for the English-speaking chiefly, but we are hoping and exerting ourselves to offer the power of the Gospel to those who have its forms merely.

“I am, dear Sir,

Very respectfully and fraternally yours,

W. GOODFELLOW,

Pastor of the Meth. E. Church in Buenos Ayres.”

## Patagonian Grammar.

(*Continued.*)

There is, to all appearance, only one conjugation, and no Irregular Verb. There are only two moods, and the same number of tenses. The following is a list of Imperatives, which I collected by listening and observation :—

| <i>Tsoneca.</i>      | <i>English.</i>          |
|----------------------|--------------------------|
| Kewud, keunsh        | Come                     |
| Yen, Yenish          | Put on, let us put       |
| Habene, Habenunsh    | Fetch water              |
| Cotenosh             | Sleep                    |
| Cotenish, shenish    | Let us sleep             |
| Chenum, Chenish      | Go, let us go            |
| Cheunsh, che         | Take                     |
| Yenoi kenish         | Let us fetch fuel        |
| Agenish              | Let us run               |
| Cabiden, cabidenursh | Draw me some water       |
| Caure ma, camer ma   | Mount your horse         |
| Gshane ma            | Get or catch your horse  |
| Oine ma              | Saddle yours             |
| Kome ma              | Bridle yours             |
| Ga, gaud, gaosh      | Dismount                 |
| Toyud, moyud         | Lend me                  |
| Toyudursh, moyudursh | Ditto                    |
| Tone, mone,          | Lend                     |
| Togot, mogot         | Ditto                    |
| Ayudursh, eyudursh   | Give me                  |
| Eden, edengot        | Give some                |
| Ainc                 | Give (to a third person) |
| Han, hanud           | Come and fetch           |
| Men, menud           | Take it there            |
| Camene               | Lift up                  |

| <i>Tsoneca.</i>     | <i>English.</i> |
|---------------------|-----------------|
| Aine, ainosh        | Rise, get up    |
| Henud               | Pass (it) on    |
| Hecenud, cecenud    | Pass here       |
| Hai                 | Put by          |
| Hoibe               | Go first, guide |
| Gork tsan           | Go before       |
| Makene              | Hand up         |
| Ocoi                | Run after       |
| Gomo m'sho          | Fire quick      |
| Gaki, or Haki       | Strike, whip    |
| Ome                 | Kiss            |
| Katenosh            | Eat             |
| Oyursh winai        | Sit here        |
| Kotud, hotud        | 'Take off       |
| Caue                | Finish          |
| Kaue                | Borrow          |
| Menosh              | Do it           |
| Care, carosh        | Seek, look for  |
| Caim, caimud        | Light a fire    |
| Haim                | Burn            |
| Kamceni             | Ask             |
| Coclme              | Untie, let go   |
| Caiud, caiursh      | Put or pour in  |
| Caime, haime        | Count           |
| Cctsin              | Look            |
| Gshai, gshai        | Hold, hold      |
| Caurio              | Hold fast       |
| Gaish               | Call            |
| Haceren, or gaceren | Cover (it)      |
| Cai, paue           | Throw           |
| Haitsr              | Balance (it)    |
| Beshbenosh          | Sit still       |
| Compane             | Be quiet        |

The Negatives, "I am not," "I have not," &c. &c. are rendered by the word "gomeshci"—the Adverb "gom" made into a Verb, by affixing "eshcin." See the following examples,—

| <i>Tsoneca.</i> | <i>English.</i>        |
|-----------------|------------------------|
| Gomeshci ya     | I am not               |
| „ ma            | Thou art not—and so on |

In connection with Adjectives, "gomeshci" is used as follows :—

|                   |                    |
|-------------------|--------------------|
| Gomeshcín i shoyu | I am not ill       |
| „ m'ence          | Thou art not angry |
| „ d'naish         | He is not jealous  |

If the Negative "gomeshcín" stands connected with Verbs, the latter drop the termination "shco;" this being already represented in the Negative itself; which then answers to "I do not," viz. :—

|                        |                                 |
|------------------------|---------------------------------|
| Itgeshco I see         | Gomshcin itge I do not see      |
| Mutgeshco Thou seest   | Gomshcin m'ge Thou dost not see |
| Itomceshco I know      | Gomshcin iomcin I do not know   |
| Ithareshco I lie       | Gomshcin ithare I do not lie    |
| Iteshco I give         | Gomshcin ie I do not give       |
| Yipalishco I am hungry | Gomshcin ipali I am not hungry  |

If Verbs are governed by Adverbs or Numerals, they lose the *sh*, which is part of the termination of every Verb, and the Adverb or other qualifying word take it up, as will be seen from the following examples :—

|                       |                                  |
|-----------------------|----------------------------------|
| Itainshco I rise      | Mash itainco I rise now          |
| Yikateeshco I eat     | Waush yikateeco I eat alone      |
| Ushhaugesheco We hunt | Merish ushhaugeco We hunt yonder |
| Itomceshco            | I understand                     |

| <i>Tsoneca.</i>    | <i>English.</i>     |
|--------------------|---------------------|
| Getsh itomceco     | I understand well   |
| Nau yimashco       | I kill guanacos     |
| Wamesh i macen nau | I kill two guanacos |

N.B. Adverbs or Numerals stand *before* the Verb which they govern.

#### THE DATIVE OR ACCUSATIVE CASES.

If a Verb is followed by the Dative or Accusative, either Noun or Pronoun, then those cases are inserted into the Verb. See the examples.

|                     |                                |
|---------------------|--------------------------------|
| Ityoshco I hear     | Imyoshco I hear you            |
| Itkamcenishco I ask | Imkamcenishco I ask you        |
| Iteshco I give      | Imeshco I give you             |
| Itmatashco I make   | Imamatashco I make (for) you   |
| Yi-tsashco I wash   | Yi-ce-tseshco I wash my face   |
| Yishenshco I paint  | Yi-ce-shenshco I paint my face |

#### NEGATIVE.

|                    |                   |
|--------------------|-------------------|
| Gomshcin imyoi     | I do not hear you |
| Gomshcin ime       | I do not give you |
| Gomshcin imkamceni | I do not ask you  |

Generally speaking, the Nominative stands *after* the Verb, and the Accusative before, viz. :—

|                       |                                  |
|-----------------------|----------------------------------|
| Ma d'agot yanco       | My father is coming now          |
| Harnishco m'caul      | Thy horse is neighing            |
| Coteshco i calum      | My child is sleeping             |
| Ushcaul d'harnshco    | My brother-in-law looks for our  |
| I-kau                 | horses                           |
| D'paiken toshco m'she | Thy husband is lending his knife |

The Accusative precedes the Verb also in Imperative sentences, like the following :—

|                 |                   |
|-----------------|-------------------|
| Cortmenue toyud | Lend me (an) awl  |
| Le cabyud       | Pour me out water |

| <i>Tsoneca.</i> | <i>English.</i>     |
|-----------------|---------------------|
| Ko hotud        | Pull out (the) pole |
| Yepr tsaryud    | Cut me meat         |
| Ol eyud den     | Give me some fat    |

If any of the Nouns are specified by Possessive Pronouns in the Accusative case, they often stand *after* the Verb.

|                   |                    |
|-------------------|--------------------|
| Toyud m'wiskono   | Lend me your steel |
| Oine m'shach      | Saddle the horse   |
| Gaish m' shamenuc | Call thy dog       |

Very frequently the Noun is inserted between the root of the Verb and the termination, in Imperative sentences. The following sentences will explain the matter:—

|                                                   |                          |
|---------------------------------------------------|--------------------------|
| Gshai icaulud }<br>Gshaiud icaul }                | Catch my horse           |
| Emirud, Eyud mir                                  | Give me that             |
| Cai mir yaten mudursh }<br>Cai udursh mir yaten } | Throw me here that stone |

#### THE NUMERALS.

|                     |                        |
|---------------------|------------------------|
| Choche              | One                    |
| Wame                | Two                    |
| Caash               | Three                  |
| Cage                | Four                   |
| Ctsenon             | Five                   |
| Winecash            | Six                    |
| Caoc                | Seven                  |
| Winecage            | Eight                  |
| Kamektsen           | Nine                   |
| Cacen, or Genoktsen | Ten                    |
| Choche caur         | Eleven                 |
| Wame caur           | Twelve                 |
|                     | <i>&amp;c. &amp;c.</i> |

## The Work in Tierra del Fuego.

We have at length received despatches from the Rev. G. P. Despard, B.A., in reply to letters written from home subsequently to the news of the massacre in Tierra del Fuego being received. We are enabled, therefore, to speak more positively in some respects than we could otherwise have done respecting the future. The *Allen Gardiner* will return to England as soon as the circumstances of the case admit. Keppel Island, with the Mission-station and property, will be duly looked after and preserved for the future uses of the Mission. Messrs. Schmid and Hunziker will, as previously arranged, occupy a position in the South of Patagonia; and the Rev. G. P. Despard and family will probably settle at or near Buenos Ayres. The late calamity in Tierra del Fuego made it necessary for the Committee to re-adjust the working arrangements of the Mission abroad; and to take into their consideration how most efficiently to resume and carry into effect the designs of the Society in future. This they have done; and it is their fixed purpose, with the least possible delay, to re-organize their Missionary staff, to re-equip their Mission vessel, and to

renew the work abroad. The exact time when Mr. Despard leaves Keppel Island is not known, but depends materially upon the receipt of letters from South America. We think it far from unimportant to notice that, while at the date of his last letters to the Committee, Oct., 1860, he knew nothing of the actual opening connected with the Estancieros, and of the appeal which had reached us from Monte Video in regard to them, Mr. Despard, in contemplation of leaving Keppel, had his mind at once drawn to those very parts, as presenting to him a probable sphere of usefulness, both of an educational, and ministerial character. We are ready to believe that the Lord is ordering these circumstances, both for the good of the great cause of His kingdom, and for the well-being of His faithful servant.

To ourselves indeed it does appear a providential event that at the very time when an appeal for the Estancieros was being penned, and sent to us from Monte Video, circumstances should be so influencing Mr. Despard's position, as to make him, although in ignorance of such an appeal, direct his attention to the quarter whence it came. Most heartily do we wish him God-speed. And, we are persuaded, the prayers, and the affections, and the sympathies of the friends of this Mission, with which his name is

indissolubly connected, will accompany him wherever he is placed. It will not be without regret that Mr. Despard ceases to superintend the operations of the Mission in Tierra del Fuego; and it is not without most genuine sorrow that the Committee accept the resignation which has been tendered to them. We know the work too deeply occupies his heart to be surrendered without a pang; but departure from Keppel cannot involve separation of interest and sympathy; and while he ceases to direct the execution of plans abroad, it will only be to supplicate for the cause more earnestly, if possible, than ever, the guidance, and the protection, and the blessing of the Great Head of the Church. It is a growing conviction in the minds of those who watch most narrowly the conditions of the Fuegian branch of our work, that, in future, the Superintendent abroad should be free from family ties; while the Catechists, or at least one of them, should be married. The peculiarly trying nature of the Superintendent's office, in virtue of which it becomes necessary for him to be almost always present in the Mission vessel, during her visits to the natives of Tierra del Fuego, renders it highly expedient that he should be without additional anxiety on the score of his family. On the other hand, the presence of females at the

Mission Station is most essential, and must be provided. When, therefore, the *Allen Gardiner* has been refitted, it will be the aim of the Committee to appoint their new staff of Missionaries subject to the foregoing considerations. We pray that God may raise up suitable men, and suitable women for this work; and we entreat our generous, true-hearted Christian friends to unite with us in prayer, in sympathy, and in efforts for the speedy and vigorous renewal of the work of Christ in Tierra del Fuego. The need of special co-operation is very necessary, for the area of our work is enlarging, and during the present year, if possible (and why should it not be possible?) we want to re-equip the *Allen Gardiner*; to support Messrs. Schmid and Hunziker in the South of Patagonia; to place two men of God at El Carmen, on the Rio Negro, in the North of Patagonia; and last, but not least, to send out a "true yoke-fellow" to join the Rev. A. W. Gardiner, M.A., in Araucania.

Owing to the late arrival of our foreign despatches, we have no space left for extracts from the journals of our friends; but we assure our friends and supporters they are of a very satisfactory, and interesting character.

## Annual Meetings of the Parent Society.

The Annual Meetings of the Society took place on the 19th ult. at the Victoria Rooms, Clifton. The Chair was occupied, in the morning, by Lieut.-Col. Ward; and in the evening, by Thos. Sawyer, Esq. The attendance at both meetings was very cheering. On the platform there were present fourteen Clergymen belonging to Clifton and its neighbourhood. The Rev. Canon Hall opened the morning meeting with prayer. The Report was then read, in which a favourable review of the Society's position at home, and prospects abroad, was given. Resolutions in favour of the Society were then moved and seconded, by the Rev. W. H. Barlow, B.A., Incumbent of St. Bartholomew's, Bristol; the Rev. J. B. Clifford, M. A. Incumbent of St. Matthew's, Kingsdown; the Rev. H. J. Marshall, M.A., Rector of Clapton, Somerset; the Rev. W. Gray, B. A. the Society's Travelling Secretary; the Rev. S. A. Walker, Rector of Mary-le-Port, Bristol; the Rev. C. D. Strong, M.A., Chaplain of the Seamen's Mission; and the Rev. T. Fletcher, Curate of Christ Church, Clifton. The addresses of the various speakers were listened to with marked attention. Our limited space utterly forbids more than this passing allusion to them generally; but we have special pleasure in giving portions of the speech, delivered in the evening, by the Rev. T. V. French, M.A., who is at present Curate of the Parish Church, Clifton; but who is so widely known and loved in connection with his Missionary labours in India.

“My dear friends,—I have particular pleasure in speaking for this Society. In speaking for India, I might be suspected of a selfish motive, but in pleading the cause of a Mission to South America, no such motive

can, by any possibility, be attributed to me. I have been thinking much of late of this Society, and the more I have thought, the more has my interest in it increased.

“It has sometimes occurred to me to question whether it would not be better to wait until some great society could be found to undertake this work, and to carry it forward on a larger scale; but, from time to time, we see a work of God laid upon the hearts of some of His people; they feel that it is a special charge; they must take it up; they look upon it as intrusted to them, in a peculiar manner, by their Lord and Master. Now, I think, the Patagonian Mission has been highly favoured in this respect. It has had to encounter many storms, and to breast many billows; but it has still its warm friends and earnest supporters. There are many who feel that they could not give it up, so assured are they that it is the work of the Lord, and that in His own time He will prosper it.

“I am not prepared to say that there may not be certain circumstances in which it may be evident that the appointed time for a particular work has not arrived, and it becomes, therefore, a duty to abandon it; but I believe the time will never come when we shall be called upon to give up this Society. I am sure many of us must feel that those who framed it, and have since steadily prosecuted the work, were men of no ordinary stamp. Those of us who have seen and known Captain Gardiner, must have been much impressed by his character. Some men appear to be gifted in a peculiar manner with the power of influencing and impressing others, which was remarkably the case with him.

“I remember, when I was a child at school, going to hear Captain Gardiner. He had just returned from the Zoolco country, and described the cruelty and tyranny

of the king, Dingarn, and the sufferings of his unhappy subjects, in so graphic and touching a manner, that my memory was long haunted by visions of the scenes he had pictured. The Mission has now been revived, and promises to be a flourishing one, under the care of Archdeacon Mackenzie.

“I recollect seeing Captain Gardiner again when I was at college. He had in the meantime visited South America, and his whole soul was burning with Missionary zeal on its behalf. I could not but be struck by the remarkable advance which he appeared to have made in the Divine life. He seemed penetrated wholly with the feeling, that the work must be of God; that he must stand aside, and Christ must be the all in all; that he was but the simple instrument, the earthen vessel, and that the excellency and the power were of God alone. The same beautiful holiness of spirit was strikingly manifest in Henry Watson Fox, the devoted Missionary to the Teloogoos; and in Dr. Gutzlaff, men of very different characters naturally, but each possessing this one grace. I do not mean to say that it is not possessed by others, but that I was myself particularly struck by its manifestation in the three I have named. They each gave me the impression that self was altogether lost sight of, and Christ was all in all. That I am sure is the spirit in which all work for God must be undertaken, if it is to be successful. It is the spirit in which we must seek to live, if we would be happy and fruitful Christians. You remember that beautiful passage in Isaiah, ‘I will fasten Him as a nail in a sure place, and upon Him shall they hang all the glory of His Father’s house, the offspring and the issue; all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.’ So, again, in Zechariah, ‘Behold the man

whose name is, the Branch ; and He shall grow up out of His place, and He shall build the temple of the Lord ; even He shall build the temple of the Lord, *and He shall bear the glory.*'

“With regard to those at present engaged in the Patagonian and South American Mission, we have every reason to believe that they are men actuated by the same spirit of love and zeal which characterised its founders. You have heard from a previous speaker of the devotedness and singleness of aim of Mr. Despard. I have myself the pleasure of being acquainted with Mr. Gardiner, and I rejoice that he belongs to my own university of Oxford. I am thankful that Oxford should have the privilege of sending forth one of her sons to engage in this holy enterprise. We may, I think, look upon these two men as our Caleb and Joshua, and I am sure we may say that they have acted the part of Caleb and Joshua in giving us a good report of the land which we have sent them to explore for us, and it has been a wise and judicious report ; for while Mr. Gardiner has drawn out a plan of operations, which he thinks might be carried out most advantageously, if the resources of the Society admitted it, he recommends another on a much smaller scale, as better suited to our circumstances. Let us thank God that we have men endued with wisdom, as well as zeal, to act as our pioneers in this important work.

“I felt much what was said just now about South America being left out, while we sent Missionaries to every other part of the world. Look at Africa, for example, east and west, north and south, at the Cape, at Natal, in Abbeokuta, in Liberia, &c. &c. Christian men are labouring. Why should South America be neglected? How is it that we can set a boundary there, to the pro-

clamation of those glad tidings which we are commissioned to bear unto all nations? There are some who object to send Missionaries to South America, because the population is so thin, while in China it is counted by hundreds, and in India by scores, of millions; but although these are scattered ones—very poor and feeble races—yet God would not have them passed by. Is this like the character of our God? Have you not remarked in reading the Scriptures, what a great regard He has for the poor and feeble ones, for the outcasts, the scattered, whom no man seeketh after?

“These South Americans have not the imposing appearance of the millions of the East, but they are as dear to the heart of the Great Shepherd of the sheep; and though they are ‘scattered over the mountains and the hills, and have none to gather them,’ He looks upon them with pity, and with love.

“With regard to the disasters which have befallen the Society, I feel that although they have been great, we have much cause to be thankful. There are two incidents in classical history which occur to me in connection with two parts of our subject. After the great battle of Cannæ, where there had been a fearful slaughter amongst the Roman soldiers, one of their generals expected to be called to account for the loss of his men, but the Senate passed a vote of thanks to him, ‘*because he had not despaired of the State.*’ Now I think this is the sort of feeling we ought to have to those who are carrying on our work in Patagonia. They deserve our warmest and most cordial support, and instead of withdrawing we should bid them go forward, and promise never to forsake them while they continue in the field. The other event I referred to was in the battle of Thermopylæ, so famed in the annals of Greece. You

are all, no doubt, acquainted with the details. I need not, therefore, enter into them, but will merely remind you of the touching inscription placed over the remains of those who fell, fighting so bravely in their country's cause—'O, stranger, tell the Lacedamonians that here we lie in obedience to their words.' Now, you know that obedience was the great rule of the Spartan law. No officer entrusted with a command was to have an opinion of his own. Whatever instructions he received he was implicitly to obey. How beautifully does this characterise the spirit which should actuate the Christian when going forth in his Master's service. It was in obedience to the command of Christ, that Capt. Gardiner and his little band went forth. 'They suffered and fell at their posts. Shall we fail in our duty to those who have gone forth as their successors? Shall we not rather support and sustain men, who, in such a spirit, are carrying on the noble work which has encountered so many difficulties? And let us remember, for our encouragement, that no single labour wrought for God is ever lost.

"It was said by Bickersteth, upon his death-bed, 'What a comfort that not a prayer is lost! They are all indented around the throne of God.' It was a striking expression; and what he said of prayer, we may say of labour. There may be discouragements—there may be apparent failures; but all labours undertaken for God are 'indented around His throne.' 'Then I said, I have laboured in vain, I have spent my strength for naught, and in vain; yet (saith the Prophet) my judgment is with the Lord, and my work with my God.' There may be times yet to come when large meetings will assemble in these rooms, to hear the cheering tidings which shall arrive from South America, of the

thousands who have become obedient to the faith. Oh, it will be easy to support the Mission then! The difficulty is now, when the world looks coldly on, and even Christians (many of them from most conscientious motives) hang back and stand aloof. What a comfort to us to be able to look back then, and say, ‘Well, while others were cold and doubting about it, I did not desert it, and now this great harvest has been raised from that little seed which we were permitted to sow in those early days.’

“These poor Indians are not without some ideas of God. The celebrated Alexander Humboldt visited a great many of their tribes—not for the purpose of spreading the Gospel amongst them, but in order to carry on his scientific and ethnological enquiries,—and he has given us many interesting particulars concerning them. It is recorded that some of these Indians visited a Christian settlement, and, on seeing a church, asked what that building was intended for? When they were told, they exclaimed, in astonishment, ‘What? Our God lives in the mountains and in the valleys, on the hills and in the rivers: and does your God *live in a house?*’ It was a striking thought, though a narrow one, arising from not understanding the whole of the truth expressed in a beautiful hymn, which begins thus:—

“ ‘O God of Hosts! whose glory fills  
The heights of the eternal hills;  
And yet vouchsafes, in Christian lands,  
To dwell in temples made with hands.’

They believe in a good and evil spirit, and that the latter is more active and more artful, but not so powerful as the former. In speaking to them—as in speaking to the Hindoo—we should show them what there is of

truth in their own belief, and then go on to point out to them how the immense void which remains is filled up by Christian truth.

“ It has been a great pleasure to me to meet with so many warm friends of Missions in Clifton, and this work is one which I believe is worthy of them and of that untiring and generous support which they give to causes tending to the extension of the Redeemer’s kingdom. The work in which we co-operate is that of preparing a people against His coming again. If the Spirit and the Bride have said to each of us, ‘Come!’ then, let us say, to those nearest to us first, and then to those in the remotest ends of the earth, ‘Come!’ and may God enable us to persevere in this work of faith and labour of love, until ‘all who are athirst come, and partake of the waters of life freely.’ ”

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### A Missionary Parallel.

The following details connected with the early history of the Moravian Missions in Labrador have a remarkable significance when placed in juxtaposition to the circumstances of the Fuegian Mission. In fact, the early experiences of the Moravian Brethren in the Arctic regions find an almost exact counterpart in the history of the attempts to establish the church of Christ on Antarctic shores. We know of few enterprises occurring at an interval of a century, and on scenes of labour as opposite as the poles, yet directed for the self-same object, which present such striking identities, which run in such remarkable parallels. We did intend to draw out the several features of resemblance in detail; but the arrival of despatches from Keppel, at an unusual

date, requires us to devote to other topics the space which we had reserved for this interesting subject. Our readers, however, by attending to the dates and particulars of the subjoined narrative, will at once recognise the resemblances of which we have spoken:—

“John Christian Erhardt, a native of Holland, who, as mate of a whaler, had visited the Mission settlements in Greenland, appears to have been the first who conceived the design of preaching the Gospel to the Esquimaux. As early as the year 1750, he offered himself for this service; and two years after, receiving the desired permission from the Elders of the Church, he set out in a small hired vessel, accompanied by several Brethren, possessed of like faith, and zeal with himself. The expense of the expedition was borne by a few members of the Brethren’s Congregation in London, probably connected with the Society for the Furtherance of the Gospel. The unfortunate issue of this first attempt to preach the Gospel on the shores of Labrador, is well known. Erhardt, venturing boldly among a people notorious at that time for their barbarous treatment of foreigners, was murdered by them; and the captain, purser, and the boat’s crew, with whom he had landed, shared his cruel fate. His surviving brethren, strangers alike to the language and the coast, found themselves hereupon reluctantly compelled to return to Europe. But the enterprise, though apparently disastrous, was destined, in the counsels of God, to lead to blessed results. A champion had indeed fallen, and *that* almost without a conflict! but his fall was to be the means of calling forth another warrior, who, resuming the contest, and persevering in it, should bear away the spoils his fellow-soldier had hoped to win. The tidings of Erhardt’s death had no sooner reached Europe, than a

Brother, named Jens Haven, felt immediately a powerful impulse to offer himself for a renewed attempt to carry the Gospel to the Esquimaux. Though his offer was in the first instance declined, his zeal was duly appreciated; and when, in 1758, he received an appointment to assist in the Greenland Mission, he was reminded by Count Zinzendorf, that this service was probably a needful preparation for his future labour in Labrador. And thus it proved, though the Count did not live to see it.

“Notwithstanding the affection which Haven soon learnt to feel for the Greenlanders, his dear Esquimaux were seldom out of his thoughts, and his desire to go among the latter continually increasing, he requested and obtained permission, during a visit which he paid to Germany in the year 1762, to make the attempt he had so long contemplated, in the summer of 1764.

“The enterprise was favoured by the British Government, and Sir Hugh Palliser, at that time Governor of Newfoundland, afforded Haven every facility for intercourse with the Esquimaux, and took the necessary precautions to insure his safety. The result of this visit was sufficiently favourable to encourage a repetition of it, in the course of the following summer. On this second occasion, Haven was accompanied by Lawrence Drachardt, an experienced Greenland Missionary, and by two other Brethren; and the friendly connexion previously established with these barbarous people was renewed and strengthened.

“The further negotiations of the Brethren with the British Government, relative to the establishment of a Mission in Labrador, were protracted by circumstances till the year 1769. While they were still pending, a bloody encounter took place in 1767, between the

natives and an English boat's crew, which was attended with the loss of many lives and with the capture of several Esquimaux. One of these, a woman of the name of Mikak, with her son, six years of age, was sent to England, where she was delighted to meet with her old acquaintance, Jens Haven, and to renew her intercourse with him. After experiencing great kindness from persons of all classes in England, and among the rest from her Royal Highness the Princess Dowager of Wales, she returned to her native land, where, in the sequel, she rendered important services to the infant Mission. Two years later, an Esquimaux boy, called Karpik, was consigned to the care of the Society for the Furtherance of the Gospel, by Sir Hugh Palliser, and placed by them, for education, in the school at Fulneck, in Yorkshire. Here he sickened of the small-pox and died, but not before he had given evidence of his having learnt to know and to love the Saviour, into whose death he was solemnly baptized by the name of John. He may, therefore, be considered as the first-fruits gathered into the heavenly garner, from the Esquimaux nation.

“ We have thus brought our narrative down to the time when the Society for the Furtherance of the Gospel was providentially led to take steps for the establishment of a regular Mission on the coast of Labrador. The cordial co-operation of the British Government having been secured, and the sanction of the Synod of 1769 obtained, a vessel was fitted out for the purpose, by a company of Brethren in London; and, in May, 1770, Haven and Drachardt, accompanied by six other Brethren, embarked once again for Labrador. The result of the enterprise was most cheering; the Esquimaux received the Brethren, not merely with

friendliness, but even with joy and gladness; assisted them in selecting a spot on which to form a settlement; and, on their departure, intreated them soon to return and reside among them.

“ A second and larger vessel, called the *Amity*, having been purchased by the Ship’s Company, and the Society having provided every thing needful in the way of stores and supplies, both for the voyage and for the establishment of the intended settlement, a company of eleven Brethren and three Sisters embarked on the 8th of May, 1771, under the leading of the Greenland veterans, Jens Haven, and Lawrence Drachart, having been first solemnly commended to the grace and protecting care of the Lord, at a meeting held on the 5th of May, in the Brethren’s Chapel, in Fetter Lane. On the 10th of August, the whole party landed on the coast of Labrador, and laid the foundation of the settlement of Nain, on which day the daily word in the congregations of the Brethren was the prophetic declaration of Moses in reference to the children of Israel:—‘Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established.’—Exod. xv. 17.

“ Undismayed by the failure of an attempt, made in 1774, to penetrate to the northward of Nain, and by the loss of two valuable fellow servants, the Brethren Brasen and Lehman, who perished by shipwreck during its progress, the Missionaries renewed the effort in 1776, and succeeded in establishing a second station at a place called Okkak. In 1782, a third settlement was formed at Hopedale, to the south of Nain; and in 1830, after the lapse of nearly half a century, a fourth, on the Bay of Kangertluksoak, about sixty miles to the north of

Okkak, to which the name of Hebron was given. In the establishment of this station, which, owing to peculiar circumstances, was attended with great expense, the Society were very liberally assisted by their British Brethren and friends. The idea of a Mission to the Esquimaux, in Ungava Bay, which was entertained for some years after the romantic exploratory voyage of the Brethren Kohlmeister and Kmoch, in the summer of 1811, had to be reluctantly given up, owing to the obstacles which appeared to stand in the way of it.

“According to the latest returns (July, 1841), the number of Esquimaux under the care of the Brethren, at the four settlements, amounts to 1075, of whom 384 are communicants. The number of Missionary Brethren and Sisters at present employed in the service of these congregations is twenty-seven.”

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### Home Proceedings.

We have received the following encouraging statement of Home Proceedings from the Rev. W. Gray. Our readers will rejoice to see the indications given of extended interest in the Mission-work, and especially will they notice with thankfulness the Resolution of the Dublin Committee, signed by his Grace the Archbishop, in the Society's favour:—

“Thank God, difficulties are disappearing; and our way not only is, but seems more plain from month to month.

“I need scarcely remind you, that in dealing with pious persons, of a really Missionary spirit, there were always two points of vital importance upon which it was by no means easy to satisfy their minds. It was contended

by the Church Missionary Society, and by those who took the same views, that the work, in order to be successful, must be prosecuted from the main land, even in Tierra del Fuego; and that, moreover, in no part of South America, had God seemed to indicate that the way for Missionary operations was really open. Such objections were, in very many cases, fatal to our success, when they had taken a firm root. Nor can we wonder at this; but now, happily, events have proved that the Committee were right in the view which they had formed, after long and painful consideration. The Committee never could have given their consent to the experiment which the late Captain Fell made in carrying on operations on the main land in Tierra del Fuego. He had, however, firmly rooted in his mind the very idea which so many excellent Christians in England entertained, that the main land was safe, and that the Committee were over-cautious. His fate, which we deeply deplore, as he was a most pious man, has stamped the plan of the Committee as the only wise one; for few, I suppose, will agree with Mr. Bull, the Chaplain of the Falklands, that we ought to go and teach Christianity in an armed house, and with revolvers.

“This point cleared up, there remained only the other. The presence of Mr. Schmid in England made it exceedingly plain that Patagonia was open for the Gospel; and our accounts from the Rev. A. Gardiner, from South Chili, and from our friends in Monte Video and Buenos Ayres, alike, shew us clearly enough that, at all events, for a thousand miles north of the Straits of Magellan the country is open for Missionary operations; and moreover that the English residents, who are best qualified to judge of this fact, enter fully into our bold and yet cautious proceedings.

“This being the case, our readers will expect to see that progress is being made in our various Associations. In the few that I have come in contact with during the last month, this will, I hope, be evident.”

LONDON AND ITS NEIGHBOURHOOD.—When I went to town, about the middle of last month, the deep distress which had arisen from the unusual severity of the weather, prevented much progress being made; when this had passed, I found it comparatively easy to make arrangements for sermons and meetings, in April. The Committee will be pleased to learn that sermons or meetings have been arranged for Penge, Lower Norwood, Southgate, Chelsea, Highbury, Barnet, St. John’s Wood, Trent, Clapham, Upper Holloway, Notting Hill, two in Islington, Bermondsey, Battersea, Battersea Fields, Acton, and Isleworth. I give these in the order in which meetings are to be held. When in town, I held a meeting in the Rev. J. Lees’ School House, in Upper Holloway; and in Mrs. O’Malley’s drawing-room, in Lowndes Street; besides two smaller meetings in Chelsea and Kensington, (when Mr. Despard, a former Secretary of the Society, gave us his full support) and preached in Stockwell and Islington. Many more places than those mentioned will be open to us later in the year. It must be evident, however, from the little I have said, that we may look for a very large increase of support in London.

DUBLIN.—I was brought in contact with this Association in making arrangements for next month. It is best to let it speak for itself:—

“A meeting of the Committee of the Dublin Association was held at the Palace, on Monday, January 28th, 1861. His Grace the Archbishop of Dublin in the Chair.

“ The Secretary read extracts from letters of the Rev. W. H. Stirling and the Rev. William Gray, reporting favourably of the prospects of the Missionary work in various districts of South America.

“ The Rev. A. W. Gardiner is settled at Lota, on the frontiers of the Araucanian Indians, among Englishmen who are ready to assist his plans, and holding intercourse with the Indians, whose language he is acquiring. Mr. Schmid, after his residence among the Patagonian Indians on the continent, has brought back hopeful reports of their character, and printed a grammar and vocabulary, which exhibit much progress in the reducing of their language to writing. He has now returned to resume his wanderings with the Indians, in company with Mr. Hunziker. The latest news from Keppel Island showed the Fuegian Islanders—Ookokowenche and his wife—to be improving in knowledge and character. The Committee are prepared to open a new station at El Carmen, on the Rio Negro. The work having taken root is gradually extending northward, is surrounding the district of Patagonia on all sides, and promises future inroads into the central districts of the continent.

“ The reports received of the financial position of the Society were encouraging. This large increase of operations will demand an increase of funds, but of that there is every prospect.

“ The Committee feeling that, under these circumstances, the Dublin Auxiliary is called to renewed efforts, instructed the Secretary to engage the Pillar Room at the Rotundo, for the annual meeting, in the first week in March, and to write to the Incumbents of the churches in Dublin and the neighbourhood, to request that sermons may be preached on behalf of the Society in the course of the year, and, if possible, about the beginning

of March, by the local clergy, or the Rev. Wm. Gray, Deputation Secretary, who is expected in Dublin at that time. R. DUBLIN, Chairman."

It is deeply gratifying to find such steady support from such a quarter.

BATH.—Our Annual Meeting was held here on the 9th January. It was not well attended on account of the severity of the weather; but the interest in the work was fully sustained. The Rev. J. Wood, in common with other attached friends, is anxious to have a republication of "Hope Deferred, not Lost," issued by subscription, and the story carried on to the present time. This work might be produced at a cost of three shillings per copy, without illustrations; with six good engravings besides the map, it could be issued at three shillings and sixpence per copy; if published in any other way, the cost would be from five to six shillings per copy. Eighty-two copies are already asked for; six hundred more names would secure the immediate republication of this valuable work. I may mention that, for the first time, two pulpits were opened to the Society in this town this year, on the 13th January. Other pulpits possibly may be opened during the year.

HADLOW, 31st *January*.—There was a very fair meeting held in this village; and it was arranged that a sermon should be preached for the cause, on the 10th of March, as I hope by the Rev. J. C. Matthews, of Maidstone.

TUNBRIDGE WELLS, 1st *Feb.*—An excellent meeting was held here, in the Rev. J. Ridgway's School-room, when a considerable degree of interest was manifested, and many collecting cards were given out. We have no Association in Tunbridge Wells: this I trust may

prove to be the commencement of one. Our kind friend, the Rev. S. K. Langston, of Southborough, has not been able to open his pulpit for us this year, but will plead our cause in Christ Church, Tunbridge Wells, on some week-evening.

GUILDFORD, *4th February*.—We had an excellent day-meeting here this year. A large number of subscribers to the "Voice of Pity" gave their names to the Rev. T. Ludlam; and the collection, which was larger than usual, seemed to show that an increasing interest was felt in the work. Perhaps this may be the best place for mentioning, that the interests of the Society would be greatly enlarged if only those who are already friends of the cause of Missions in South America would induce others to purchase and read this periodical.

DOVER, *12th February*.—The Association in this town had very nearly ceased to exist. I am thankful, however, to say that it has revived under the very kind care of the Rev. T. R. Maynard, the Chaplain of the Forces there. After a good deal of exertion on his part, a very influential drawing-room meeting assembled at his house, the result of which was most satisfactory. The Rev. A. J. Woodhouse kindly offered his pulpit in April; and at the same time it is proposed to hold a public meeting. As several of the clergy are now interested in the work, as well as many of the laity, there is every prospect of this Association being of value to us.

BRIGHTON, *15th February*.—The Honorary Secretary of the Association, the Rev. H. Brass, has been unwearied in his kind exertions on our behalf. A meeting of about 150 persons assembled at the Pavilion to hear

the statements which were given. These seemed to interest them very much ; and the impression left upon my mind is, that Brighton will continue to exert itself on our behalf even more than it did last year.

We have great reason, therefore, to be thankful for the past, and take courage for the future in our home work for this year. May God's Spirit show itself in our work, and manifest His operation on the minds of our fellow-labourers, unto the kingdom of our Lord for His sake.

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### Appeal for Work.

We have to thank some kind friends for the response already given to the appeal for work, which appeared in the January "Voice of Pity." By again inserting it we hope a larger circle of friends will become acquainted with its character, and be led to contribute. If the articles required reach us in sufficient quantities by the end of May, we will endeavour to despatch them to Monte Video in June next.

"It is proposed by a friend of the Patagonian Missionary Society to send out a box of work to Monte Video, in the course of this year. It is hoped that useful English articles will find a ready sale there, and that the friends of the Society may be thereby aided. The Rev. S. Adams (the British Chaplain at Monte Video) writes, that 'Mrs. Adams will have great pleasure in taking charge of any work' which may be sent out for the general purposes of the Society, and adds, that the things mentioned below will all sell. Any contributions of such articles from the readers of the "Voice of Pity" will be most gratefully received, and may be sent to Mrs. Stirling, 6, Westbourne Place, Clifton, near Bristol.

“It will be a great convenience if a list be enclosed in all parcels of work, and, at the same time, a duplicate list should be sent to Mrs. Stirling, with the prices attached.

“The following articles are considered most likely to realise a good price:—

“Fine knitted wool socks for children; frocks, pinafores, and other things for children; baby’s clothes; crotchet edging, about one and a half or two inches deep, for children’s drawers, and also crotchet edging of various widths; collars, sleeves, or cuffs; knitted wool shawls; mats for flower glasses, &c.; covers for drawing-room cushions; slippers for ladies and gentlemen; carriage bags; d’oyleys; small fancy articles, such as well-filled needle cases, pincushions, cases of sewing silk, &c.

“It is requested that a ticket with the price may be tacked on each article. BLUE paper should be used to wrap up WHITE frocks, &c. as it prevents their becoming discoloured. A small piece of wadding laid on the hooks and eyes of a frock, and a strip of blue paper tacked over that, will effectually prevent rust or iron-mould. The work should be of the newest and prettiest patterns that can be procured; and fast colours only should be selected. Anything which is likely to tarnish should not be employed; and all necessary trimmings, strings, buttons, &c. should not be omitted.”

## Go Forward.

How unspeakably precious are the promises of God! The promise once made is sure. He is faithful that promised. This is the Christian's joy, and confidence. Not one thing shall fail of all the good things that God has covenanted to bestow upon His Church. There may be delay. There may be a trial of the faith of the Church. But in the end all shall be fulfilled; every promise shall be made good.

The period between the utterance of the promise and its fulfilment, may afford many an opportunity for the world to laugh at the expectations of the Church. Hagar smiled on Ishmael, while Sarah with hope long deferred still waited for the promised seed; so while the people of God are labouring, and waiting, aye, it may be, exclaiming in the anxiety of their hearts, "O Lord, how long, how long?"—the enterprises of earth may be increasing in energy, and expanding on all sides, and those engaged in them be claiming for themselves exclusive titles to wisdom, and honour, and success. But God's purposes and promises stand sure, and His people can safely trust in them. In the end it shall be seen that true wisdom is to wait on God, and true success is the result of the promise of God.

Well may the Church go forth on her errand of mercy to a world lying in the wicked one; well may she engage in the warfare "with principalities, and powers, and spiritual wickedness in high places;" for, albeit her enemies are many, and her weapons are not carnal, the issue is certain, and eventual triumph sure. The heathen are given to Christ for His inheritance. Christ shall reign till all enemies are placed under His feet. His kingdom in the plenitude of glory must come. This is no doubtful matter, but a certainty. The word has gone forth; its fulfilment is to be waited for, but not questioned.

The heathenism of the world, indeed, like a huge block of stone, lies rude, and obdurate before our eyes. Every blow of the mallet, every passage of the saw, every cutting of the chisel, appears at first to exaggerate its deformities, and to surround us with unsightly fragments, and *debris*. But the work goes on; weeks, and months, and years pass away; but the skill and patience of the sculptor at length prevail, and the form of beauty emerges life-like from the stony mass. This is the character of our work. We accept its conditions, and labour in assurance and hope.

That we have abundant sources of encouragement who can doubt? The promises of God we have already spoken of. These are of primary importance. But we can speak also of other

encouragements vouchsafed to us by God. The buoyancy of the Society's funds last year notwithstanding the blow inflicted by the massacre: the recovery of the Mission ship, and the appreciation of our friendship by the natives to whom we have shown kindness: the spreading convictions of the importance of the work of the Society: the expansion of the agencies of the Mission abroad: the manifest openings in Patagonia for our Missionaries: the friendly disposition of the Indians of that country: the hopeful position occupied by Mr. Gardiner in Chili: the increasing interest in the work on the part of Protestant Christians in South America: these, and other not less evident indications of the Lord's favour, afford deep satisfaction to ourselves and all true friends of the Mission. By way of showing how the interest in our work is extending, we quote the following from the letter of a merchant at Valparaiso, to whom we are indebted very truly for much kindness shown to Mr. Schmid, when he visited Valparaiso, and subsequently to Mr. Gardiner, and his family. Our readers will see that the author of the letter does not scruple to express his opinion on the Society's plans, and even to suggest a plan of procedure different from that at present pursued, and which he thinks is likely to secure for the Mission greater support in England, and more certain success abroad. He would have a Christian colony

planted in Patagonia, and a system of farming, and commerce introduced. Without some step of this kind being taken he is not "sanguine of immediate success." We do not under-estimate the value of the suggestion. The kind, and considerate manner in which it is made entitles it to our most attentive regard. But, good as the suggestion may be in itself, the Society at present cannot hope to act upon it. The attempt to colonise Patagonia is beyond the scope of our means, and we confess not to be destitute of confidence in the plan at present adopted of sending forth, two and two, suitable Missionaries to establish themselves at different points where access to the Indian tribes is available. But we give the words of the writer of the letter.

"I see that, notwithstanding past failures, your Society's motto is still 'onward' in the cause of Christ; and I need scarcely assure you that you have our warmest good wishes for success. I cannot say that in my judgment, (and as I have been nearly thirty years in South America my experience is of a practical nature) you have any very clear grounds for entertaining sanguine hopes of immediate success in your labours. Your plan is good, as might be made apparent on a map, of causing Christian influence to flow from north to south through Araucania, and from south to north through Patagonia. Thus the two streams might unite, and the land be in time filled with salvation's joyful sound. But constituted as the world is at present, means, worldly means are absolutely necessary for carrying on even our

Lord's work. .... My long residence on the east coast enables me to give a few hints of a practical nature. I think you may venture to feel assured that the real entrance gate into Patagonia is the Santa Cruz river. On or near its fertile banks, and running northward even up to the Rio Negro, a vast field of the most fertile territory is lying idle, unoccupied and waste. This territory is nominally claimed by Buenos Ayres, but *de facto* belongs to the Patagonian Indians, and any desired extent of land could be purchased for a nominal value, and right of possession could be obtained on Penn's plan in Pennsylvania, which concession, or sale of theirs, would be, I believe, gladly confirmed by Buenos Ayrean authorities, as their strong desire is to keep the Indians quiet, and tranquil. If properly advocated in the Christian world, I feel assured that liberal support would be forthcoming in order for the Christian Church to obtain a freehold of a secure kind in that country..... A field might be opened by God's assistance and blessing in that country, through that river, which might be populated by sober, industrious Christian families; and from this settlement, acting in conjunction with the parent settlement in the Falklands, the bright beams of Christianity might emerge, and shine over the great countries of Patagonia, and Araucania."

We have little doubt that in the above plan there is much wisdom, but supposing it appeared entirely desirable, we would have to wait long for its accomplishment. It is, therefore, with unfeigned satisfaction that we trace in the plan of the Society now being carried out evidences of probable success. Messrs. Schmid and Hunziker in the South of Patagonia, and Mr. Gardiner in

Araucania are destined, we believe, to solve some of those problems of procedure which to the mere looker-on seems so difficult. The subjoined extracts from recent letters of the Rev. A. W. Gardiner bear strikingly on this subject.

But let not our friends suppose that, because the author of the foregoing plan thinks it more conducive to success than the mode of operation adopted by the Society, he is therefore indifferent to our efforts. The reverse is the case; and we gladly produce his kind assurances of sympathy. "I shall be very happy to hear from you, and shall consider it a privilege to be of service to the Society in any way you may point out, as long as I am a resident here." We now quote from a letter written by Mr. Gardiner, and dated Lota, December 20, 1860:—

"My dear Dr. B.—You will be glad to hear that the instruction, which you kindly gave me at the Eye Infirmary, will not have been thrown away, as the possession of your recipes and occasional practice of the same, I find a capital passport in this region of ignorance. The Araucanians suffer much from psorothalmia, and catarrhal ophthalmia is very prevalent on this frontier. The only Englishman who understands the Indian language, and resides amongst them, came into this settlement to-day. He was suffering much from psorothalmia, and applied to me for some remedies. His acquaintance will be of much service to me, as he knows the caciques at the River Leuben, and lives there himself. He has offered to accompany me into the interior,

where his services as interpreter will be most valuable, and suggests that by adding to our missionary element the practice of a few simple medicines, and the eye remedies, we shall be using the best means of ensuring a safe conduct amongst the tribes.

“With the exception of the Williche Indians, who are at present at war with the Araucanians, the other tribes may be visited, I think, with safety, and with the sanction of the Committee I hope to commence an itinerant mission next year. It will embrace three tribes :—1. the tribe beyond Los Angeles. 2. The tribe on the River Leuben. 3. The tribe on the Lake Ranco. The cause of my delay this summer you will hardly regret. The English at the mines here have pressed me very earnestly to connect with our Mission amongst the Indians a place of worship and a school here for the children; and as the owner of the mines, though a Roman Catholic, offered me an acre of ground and a donation of £10 towards the school, with a written lease for nine years, I at once gathered that this was the blessing of God resting upon the infant Mission.”

Our next quotation is from a letter written January 4, 1861 :—

“The Mission *has a basis*, and a basis cheaply purchased to the Society. As soon as I have learned Spanish and Indian, the whole of Araucania may, if the set time is come, hear the Gospel sound; for it is but a small country, and I expect thinly inhabited..... If the Committee sanction the outpost at Arauco it will much facilitate my intercourse with the Indians. Engaged in agriculture and pasture, they rarely leave their huts or haunts, to visit, Lota, or Coronel. Arauco, but twenty-five miles from this, is to the Araucanians

what Sandy Point is to the Patagonians. They do not seem to wander in tribes, or to live in settlements; but reside in family groups along the sea coasts, by the side of rivers, along the margins of lakes, and further south still in the outskirts of woods. (These latter have very few houses.) I am told these Coast Indians are very hospitable, and I hope soon to make their acquaintance."

These interesting extracts speak for themselves. We will only add that Mr. Gardiner ought to have, with as little delay as possible, a companion in the work, and in the ministry. He is most anxious, also, to see a Mission on the Rio Negro. Again we appeal to the Christian public to supply the means of fulfilling these important objects.

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### The Estancieros.

The following important communications from Monte Video have just reached us. We have read them with deep satisfaction, and we ask our readers carefully to consider their purport. There is an opening for a clergyman among the Estancieros, or large cattle graziers in South America, and the mixed population of the *Camp*. The want of a clergyman has been long felt. Captain Gardiner long ago called attention to this subject; and in the course of our correspondence, some twelve months back, with the British Chaplain at Monte Video, we expressed our interest in it, and solicited further information. Resulting from this, an appeal for a clergyman has reached us from the country itself. "Come over, and help us," is the cry. The urgency of this cry for spiritual help may be judged by the readiness with which those raising it are preparing for the support of a

pastor. The subjoined extracts, from a letter by the Rev. S. Adams, British Chaplain at Monte Video, who has given his earnest attention to this matter, show how truly eager for spiritual privileges these persons are. The wealthy offer land and money, the poor, their labour, in order to prepare a church and home for the expected pastor to minister in and occupy. But who is the intended Pastor? Is the Society prepared to undertake the responsibility of appointing, and contributing to the support of one? Let our readers mark the following circumstances, and we believe they will have little hesitation in regarding them as providential, and in recognising a most suitable opening for the future labours of the Rev. G. P. Despard.

During the period of intense anxiety, which our dear friends at Keppel had to pass through, when the *Allen Gardiner* failed to return with our Missionary party from Tierra del Fuego, Mr. Despard sent in his resignation of the office of Superintendent, at Keppel, to the Committee. The letter containing his resignation did not indeed come to hand, till some time after the news of the massacre reached England. It took the Committee by surprise, but left them no option as to their line of action. The return of the Mission Ship to England for a complete refit, and the temporary check, as one of the consequences of the massacre, in bringing over natives of Tierra del Fuego to the Station in Keppel Island, as well as in visiting the natives in their own land, and other causes, made it inexpedient to attempt to retain at Keppel Island, beyond the period of his own convenience, the services of Mr. Despard. The Committee, therefore, wrote to him expressing their "deep regret at being compelled to accept" his resignation, and offering to do all in their power to further his interests,

They recorded also, in a resolution passed at the time, their "admiration and gratitude," on account of his long devotion to the work.

Subsequently, a first appeal for the Estancieros and their retainers, reached us from Monte Video, which seemed to be of such a nature as to justify the hope that Mr. Despard might be able to respond to it. We laid the case before him, promising all the help in our power. We wrote also to Monte Video about it. Meanwhile, Mr. Despard, in contemplation of leaving Keppel Island, wrote likewise to persons at Monte Video, to see if any opening presented itself. Thus matters stood, up to within the last week, when we received the following communications on the subject from our kind friend, the Rev. S. Adams, of Monte Video. From Mr. Despard, we could not hear on the subject at present, owing to the tedious nature of the postal service; but we think no one will refuse to acknowledge that the Lord seems to have been remarkably preparing the way for extending the usefulness of our Mission, and affording a suitable sphere of labour for the Rev. G. P. Despard. We need scarcely add that the Society will gladly co-operate with Christians in South America, in establishing and supporting a pastoral and missionary agency among the Estancieros, and their retainers in that country. Should Mr. Despard accept the proposed post, and we most truly hope he will, we may rely upon his active sympathy and influence in promoting the efficient execution of the present plans of the Society; and we shall have the privilege of knowing, that, amidst all the anxieties of the work, the Lord is still blessing the efforts of His servants; and while He is lengthening the cords, He is strengthening likewise the stakes of the tabernacle of His church.

“ *Monte Video, February 12th, 1861,*

“ My dear Sir,—

“ By the last mail I directed Mr. George Crebbin to remit to you the sum of £13:18:10½ the amount of Subscriptions to your Society from Monte Video for the year 1860, and I sent him a statement which I requested him to forward to you.

“ In December I paid the visit to the *Camp*, to which I have so long looked forward, in company with a friend. The district of Perdido, which I visited, is about forty leagues from this. I left Monte Video on Dec. 20th, and reached the Estancia of James McEntyre, Esq., on the 21st January. My congregation on the Sunday morning, the 23rd, was small, owing to the unfavourable state of the weather, the rain falling heavily, and several of the neighbouring Estancieros being from home. In my sermon I stated the object of my visit, and I requested the Estancieros and others interested in procuring the services of a resident Chaplain, to remain after the service, that I might enter upon the subject more in detail. The result was that we held a Meeting, passed resolutions, &c., a copy of which, as drawn up by the friend who accompanied me, I send you. A Subscription List was opened on the spot; £130 were guaranteed for five years, in addition to which, two sums were afterwards promised me, making a total of £170 per annum. Mr. McEntyre also promised sufficient land for a house, school, church, garden, and for a few cows and sheep, and three workmen present offered their labour gratuitously in erecting the buildings. Several have since promised me to contribute annually to the stipend, while assistance may be expected from the neighbouring districts towards the buildings. The three Committee-men, however, have been from home on business since

the Meeting, and consequently nothing more has been done. I read a portion of your letter to me, showing your readiness to contribute to the support of the Chaplain; and I recommended Mr. Despard as their first Chaplain, on several grounds. I have also written to Mr. Despard on the subject. I have not received his reply; but I received a letter from him in the same month that your letter reached me, asking me if I knew of any work for him in any part of South America, either clerical or scholastic, or the two combined. I think that if your Committee at once authorized me to state that you were willing to contribute, I could probably secure his appointment, supposing him to be willing to accept the post, and that nothing should occur to defeat the plan. I may mention, that some of the present subscriptions are continued in the expectation that you will be able to do something in the *Camp*."

We now give the proceedings at the Meeting.

At a Meeting of British Estancieros, and others connected with the district of Perdido, and adjacent ones, held on Dec. 23, 1860, at the house of John McEntyre, Esq., for the purpose of considering the best means of securing the services of a resident clergyman, the following gentlemen were present, viz. The Rev. Samuel Adams, of Monte Video, Messrs. McEntyre, J. Brown, Dr. Wells, Robt. Lambert, Robt. Dutton, Edw. Loggin, Alex. Laurie, W. Lockhart, James Miller, Thos. G. Davison, T. Rae, J. Higgins, Robillet, &c. &c.

The Rev. Saml. Adams opened the proceedings of the Meeting by stating to the gentlemen present, that he had come amongst them by request, in order to concert with them such plans as gave the greatest promise of success in the establishment of a resident clergyman in the district, who might also extend his sphere of opera-

tions as far as might be in his power, and having urged upon them the various advantages that would accrue to the district at large from the appointment of such a clergyman, he stated that he had already received promises of assistance in furtherance of this object from various quarters, and that he did not doubt that ultimate, and we hoped he might add, speedy success would crown their efforts.

He then read a letter from the Secretary of the South American and Patagonian Missionary Society, (in reply to a communication of his own upon the subject) in which the assistance of the Society in aid of the object now under discussion was promised to the full extent of its means. Mr. Adams further mentioned the fact of the Rev. G. P. Despard, head Missionary of the above named Society at the Falkland Islands, being about to relinquish his post and seek some other appointment, either clerical or scholastic, or both combined, and on many grounds which were successively stated by him, he recommended Mr. Despard, as being a person to whom it would be most desirable to offer the appointment.

Mr. Lambert having in the next place been called to the chair, the following resolutions were proposed and adopted in due form.

1. It was proposed by Mr. Brown, and seconded by Mr. Loggin;—

That in the opinion of this Meeting, it is advisable to secure the services of some resident married clergyman, to occupy a central position in this and adjoining districts, both to attend to the spiritual concerns of the people, and also to take part in the education of their families.

The Chairman having taken the sense of the Meeting on this point, found it to be approved of without a dissentient voice.

2. It was proposed by Mr. Loggin, and seconded by Mr. Dutton.

That in consequence of Mr. McEntyre having generously offered to grant twelve squares of land on his property for the erection of a church, a school room, and house for the minister, the district of Perdido should form the centre of operations, with a radius of five leagues from the site promised.

This being put to the Meeting was unanimously approved of.

3. It was proposed by Mr. Brown, and seconded by Dr. Wells.

That it having been pointed out by Mr. Adams that it would be necessary to raise a fixed stipend under a bond for five years for the support of the minister, £300 sterling to be raised among the residents, should form the minimum, exclusive of any contribution that may be expected from the funds of the Patagonian and South American Missionary Society.

On the Chairman submitting this motion to the Meeting, it was carried unanimously.

4. It was proposed by Mr. Laurie, and seconded by Dr. Wells.

That Messrs. McEntyre, John Brown, and Charles Barber, be solicited to form a committee to raise subscriptions and devise other means, which to them may appear most efficacious, for furthering the end proposed.

The opinion of the Meeting on this resolution being taken by the Chairman, was found to be unanimous in its approval.

5. It was proposed by Mr. Lockhart, and seconded by Mr. Dutton.

That in order to lighten the labours of the Committee, a subscription list should at once be opened, to enable

such of the gentlemen present as felt disposed, to record their names as well as the amounts they would be willing to furnish towards the desired end.

The Chairman having taken the opinion of the Meeting on this point, found it to be unanimously approved of.

6. It was proposed by Mr. Higgins, and seconded by Dr. Wells.

That the thanks of the Meeting are due to Mr. Lambert, for having kindly consented to preside on this occasion, which, being carried by acclamation, the Meeting separated.

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### Peru, and its Prospects.

The peculiar condition of South America in regard to population has often been a subject of remark. The elements of which it is composed are so distinct, and the amalgamation has been so difficult of accomplishment, that we find, after some centuries of occupation by Europeans, and subjection to their rule, that South America—the natural resources of which are inexhaustible—has been impoverished by the long continuance of internal strife and the conflict of race with race. When the Spaniards and Portuguese, with a lust of conquest, took forcible possession of the country and colonized its vast seaboard, it was only to waste and destroy its aboriginal inhabitants, and to wring from them, by destructive labours and violence, treasures, wherewith to glut their hungry passions. The rapid diminution of the Indian races led to the introduction of a new element of population from Africa. The slave trade was established, and an attempt was made to save the Indian at the expense of the Negro. To rule a subject people, to enforce the religion of the

conquerors by the power of the sword, to use for the aggrandisement of the conqueror—without respect to the interests of the native population—all the resources of the country, was the purpose of the Spaniards and Portuguese. The exceptional efforts, made by some of the Romish Missionaries to relieve the fearful consequences of this selfish policy, only prove its fierce and unrelenting character. It is not, therefore, to be wondered at that so blind and unnatural a course should issue in general disaster. Crude and ill-digested forms of government sprang up over the Continent. Violence and sudden changes rendered them incapable of inspiring confidence or respect. Prosperity, until lately, was a thing unknown. Tranquillity prevailed only at the expense of vigour. Population declined; and the incessant grating and jerking of the machinery of government proved how far from satisfactory the working of these rashly constructed systems were. A change for the better has now, we believe, set in. The progressive rise of Brazil in prosperity is well attested. Chili too is reaping the advantages of a more enlightened policy. In these two states the improvement proceeds from the governments chiefly, by whom a liberal and commercial spirit is asserted, to the manifest increase of the wealth, and importance of the respective countries. In Peru there is also a change going on, but it is working itself out in a different form from that in Chili and Brazil. This difference is not accidental, but originates in the character of the old Peruvian population. Our readers need not be reminded of the dominion of the Incas in Peru. The traces of its splendour have not been wholly effaced by the fierce inundations of the Spaniard. The rocks and precipices of the Cordilleras still testify to the vigour of the Inca government; and the temples dedicated to the

Romish forms of worship in the present day are not inseparably dissociated from the old worship of the natives of Peru. The Indians in fact of this portion of South America are superior in vigour and civilisation to those dwelling in other parts ; and this native strength of character has not been wholly destroyed by the long oppression of the dominant Spanish race. While the Indians of Brazil, for instance, show no capacity for government, and while those of Chili have been driven into a corner in the southern district of that country rather than submit to the conquerors, the Peruvians seem to have accepted after a struggle the rule and the religion of their conquerors, and then to have competed with them in the occupations of a sluggish but not despicable civilisation. Thus we are told by a recent writer.

“The Peruvian Indians were among those who entertained the most rational opinions concerning the future world. They firmly believed in the existence of the soul hereafter, and in the resurrection of the body to which it would be again united, and that there would be different abodes for those whose lives had been in conformity with the precepts of their religion, and for those who had practised the sins which these condemned. The former were to pass into a state where they would be engaged in occupations similar to such as they had followed on earth, but where they would enjoy perpetual tranquillity, which seems to be the idea of happiness conceived by every semi-civilised people ; and the latter were to expiate their crimes by hard labour. They also believed in the existence of an evil spirit, who seems, however, to have had so little influence over their minds, as to have been rather regarded as a personification of sin than as a distinct being.

“But with their firm belief in the resurrection, and their definite impressions as to the condition of the human race hereafter, they mingled superstitions, and were addicted to practices, that are less worthy of our respect. Thus we find them taking every care to preserve the bodies of the dead, and burying with them their apparel, their utensils, and frequently a part of their treasure, a custom similar to that of the Egyptians and other ancient nations in the old world. The preservation of the bodies was effected, by exposing them before their burial, to the rarefied air of the mountains, for which purpose they were placed for a time in open caves and in excavations in the rocks.

“If any one should wish to be assured of the deep impression upon the minds of the ancient Peruvians respecting the genuineness of their religious system, they would do well to regard the character of the Christian worship among their descendants at the present day, in which they will observe several of the ancient superstitions still remaining, with so powerful a hold upon the minds of the people as to defy every means taken to eradicate them.

“The Christian religion was enforced by the sword; and it is certain that the priests have in general been rather feared than respected. Yet in the villages and settlements where they have behaved with moderation, much attachment has been shown them; though this it is supposed has in a great measure arisen from the resemblance of their power to the theocratic portion of the system of government of the Incas.

“Among the practices which come the most under the eyes of Europeans, as peculiar to the Indians, and in any way connected with religion, are the ceremonies relating to the dead, which are too strongly maintained to be

put down either by the priest or by the sword; but as they have never seemed to the government to be fraught with any danger to the dominion of white men, they have been treated rather with indifference by the authorities, than as dangerous to the tranquillity of the state.

“ These ceremonies commence immediately after the death of the Indian. The sick man is attended by his nearest relations, and his body is no sooner a corpse, than coca is put into the mouth, and a light is placed by its side. The clothes of the deceased are then collected, washed, and laid aside, and the corpse is dressed in a robe resembling a monk's habit, and round the neck is hung a small bag containing the seeds of coca, maize, and several other plants, for the commencement of the good man's husbandry in the new world which he is about to enter.

“ But the most curious part of their ceremonies is strangely connected with the desire of the living to know the condition of the deceased in the future world. On the evening which succeeds the day of the Indian's death, ashes are strewed upon the floor of the room in which the body lies, and this is securely closed for the night. On the following morning the door is opened, and the ashes are closely examined to ascertain whether there is any sign of footsteps; and these are often alleged to be found, and are said to be generally, those of quadrupeds or birds; and by them the condition of the departed it is supposed can be perfectly read. Some of the marks they believe denote with perfect clearness, that the soul of the departed has been removed to a place of repose and perpetual enjoyment, while others indicate that the deceased has been carried to a world where labour and sorrow will be his portion for ever.

“The funeral, wherever a priest can be present, is conducted according to the Christian forms. But the body is interred without a coffin; and upon the departure of the priest, who retires as soon as the service of the church is concluded, food, and utensils for cooking are put into the grave, and the body is then covered.”

“There is yet another superstitious ceremony, of mixed character, connected with the dead after their burial. On the first All Saints’-day, after the death of any one, a table in the room in which the decease took place, is spread out and covered with coca, and *chicah*, which is a beverage of the country, and any dishes which the deceased was fond of when living, and the room is kept closed the whole day. But although it is not very likely that any of this provision should disappear without the aid of the living, every one is persuaded that the dead now return to their homes and partake of a solitary meal in remembrance of their sojourn in this lower world.”

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### Mr. Despard’s Journal.

(continued.)

We have now the pleasure of resuming our extracts from Mr. Despard’s Journal, which was only received late last month, not in time for insertion in the March number of the “Voice of Pity.” The tone of the Journal is so hopeful and satisfactory, that it almost makes us impatient of the brief but necessary interruption to the work, caused by the return of the *Allen Gardiner* to England. The two natives, however, will remain under our care and instruction, and we may hope, at no distant date, to resume the work which, in their case has such promise of success.

“Saturday, July 7th.—The Firelanders come most regularly to their lessons; and I have begun to translate

the Lord's Prayer into Tekeenica, but have hitherto found an insurmountable obstacle in 'kingdom.' I tried to get the word for *command*, so as to reach kingdom; no success; the only approach to it was *ca-lin-cou-tan-na*—loud talking. On Sunday evening they were late for our evening meal, where they are always guests on that day, as they had not heard the bell of summons. Ookokko's bread and butter and tea were waiting for him. He sat, but not to touch them. What was the matter? Were they not good? not enough? had he no appetite? He had not asked a blessing on them. He rises a little, says his grace in a loud whisper, and then begins.

"*Thursday, July 12th.*—So far we have had a very cold, snowy week, which has been peculiarly trying to our lady-washerwomen. Our labours and studies proceed nevertheless. The Firelanders gradually, though to my thinking, very slowly, progress in learning. This morning, Ookokko burst into a soliloquy of reproof to himself, because in his writing yesterday he made a turn in a letter go the wrong way, as he now discovered from seeing the same in type. This shews the observant eye of the lad, and his anxiety to improve. I have few things which give greater pleasure than to sit, day after day, between these young people, teaching and taught.

"*July 21st.*—The natives have not once omitted to come for their daily lessons this week, and they seem interested in them, especially since I have introduced a Tekeenica primer. Cammilenna has had her kitchen lessons, and is rapidly advancing in the culinary art. She understands most of the ordinary things said to her in English. Ookokko has been sawing wood, under Holland's direction, but in this he does not show the straight eye and steady hand of little Lucca."

At this time, the Mission party at Cranmer were eagerly looking out for the arrival of the *Perseverance*, which was expected from Stanley with the mails, and by which also Mr. Hunziker was to be conveyed to Keppel. After a very long and unusual delay, occasioned by contrary winds and stormy weather, Mr. Despard's eyes were gladdened, on a Sabbath morning, with the sight of the *Perseverance* lying at anchor in Committee Bay. Mr. Hunziker was soon on shore; and prayer and praise welcomed the new comer to the scene of his temporary sojourn, and the starting point of his future labours in the Mission field. The next day was devoted to the delightful occupation of reading letters from home, and hearing news of absent friends. Mr. Hunziker brought them the joyful intelligence of Mr. Schmid's safety; and a further pleasure awaited them in the unpacking of the large contributions of clothing and other presents from England. Of this Mr. Despard thus speaks:—

“*July 31st.*—Yesterday was busy with letters; to-day, with opening and taking out the contents of three large cases. The articles were beautiful to look upon, and most abundant, their fault, if they have any, is that they are almost too fine. We were obliged to discharge two of the packages on the jetty, as our united human strength was unequal to carry them, and our equine strength from the state of our roads not applicable. The contents of Mr. Forbes's chest excited high admiration. I was ready to weep at the liberality of our dear friends to us and to our poor heathen. May it please the Lord so to restore and build up the way of His people, that we may find early occasion to use these munificent gifts. Ookokko was highly delighted with his Crimean shirt, from Mrs. Arbuthnot, and his garden spade, from Mr.

Scott. The latter has shown clearly the meaning and benefit of writing. Mr. Scott sent him also some clothes with his name written on them. I wish he had also sent a letter, in answer to that from Ookokko. Ookokko has been very anxious to acquire Mr. Hunziker's name. To-day, I spelt it in Phonetic, and he repeated it many times to himself, as did also Cammilenna. Ookokko afterward paid Mr. Hunziker a visit, and invited him to come and see him 'at his house.' The other day he employed himself (Tom Bridges overheard him) in repeating 'good evening ma'am,' so as to get this polite farewell perfect. Yesterday, he told T. B. he was going to dig in the garden, because he was cold, and wanted to warm himself. My children had a high treat this evening in looking over the presents of books and photographs. Little can our friends in England imagine what this pleasure is to those who are and have been for four years entirely isolated from all loving friends of yore. O Lord and Father, reward them sevenfold for this, and give them such a zeal for Thy glory as shall make them determined, in spite of all opposition from Satan or from men, that Fuegia and Patagonia shall be evangelised!

"*August 1st.*—Busy all day transferring stores of clothing to my wife's depôt up stairs, a work fully occupying farmer, Cole, and self. We never have had such beautiful things sent before. Mr. Forbes, of Harrogate, has put at my wife's disposal fully one hundred pounds' worth, including about ten whole pieces of beautiful merino. To me have been sent two famous railway wrappers—so beautiful, so warm—and twelve books; while Mr. Parkhurst sends me a fine cape of very soft warm cloth. Mr. Wood, several pleasant and profitable books. There are many others too numerous to mention. May these dear friends receive

of our bountiful Lord, according to the riches of His liberality, in all spiritual and eternal benefits ! for they have much refreshed my spirit by the loving feelings of which these things are the outward and visible signs. Delighted at the variety and quantity of grass seeds, for they will be sure to thrive in this graminaceous country, and to improve the food of our cattle. Mr. Veitch's letter, contained in the box, most Christian and friendly.

“ *Sunday, August 12th.*—Visited the natives, and *inter alia* sang ‘I will arise’ with them. He followed me in all the words. I notice them both in public service join in singing. When I went into their house, Ookokko, of his own accord, wiped a chair, placed it before the fire, and motioned me to be seated. O my Lord Jesus, when wilt Thou put into the hearts of these dear people to desire to return to that heavenly Father, from whom they and their forefathers have gone as far as possible, and to sit in His house as children beloved of God !

“ *August 14th.*—This morning, at lessons, my Firelander gave me a description of what is done in his country in revenge for a murder. The father or son of the deceased gathers his friends, and makes known his business. They then go in their canoes to where the murderer is, by night, being directed by the smoke of his *uccer*. They make a circle round it, then spring in upon and stab him in many places, after which they burn him in his *uccer*. He said he intended by and bye to tell his people how wicked it is to kill. We have now the Doxology in Tekeenica, but are at a great loss for a tune, as the words are so polysyllabic ; we have nothing in our music books for it.

## Be of Good Courage.

We have abundant causes of encouragement in our work. It seems as if after a hard winter we were entering upon a spring-time of hope, and promise. In another part of our present number the friends of the Mission will read with sincere pleasure the letters of Messrs. Schmid and Hunziker. The scene of their labour is Patagonia, and their whole heart seems interested in the work of Christ there. Yet they are not forgetful of the claims of Tierra del Fuego, but speak with an earnest desire for the furtherance of the Gospel in that land. "Let any one," says Mr. Schmid, "look at Ookokko, and his wife, and see how nice and clean they appear, who but a few months ago had been living in a state of wretchedness, and filth; and they must acknowledge that even Firelanders are not mere animals, but human beings, whom to raise from their natural, and degraded condition, is the duty of the Church of Christ. They can be taught and readily receive instruction better than many would believe. . . . There is no desire on Ookokko's part to return to his native place, and to readopt savage manners. As regards the work of God in his heart, it is not in my power to say anything, but that he is regular in his attendance on the worship of God both on

Sundays, and week days. He understands much English, and Mr. Despard knows much Tekeenica. The work is God's, and although it has had to go through many trials, and those hard ones too, it will prosper, and will be crowned with His blessing."

In the same strain writes Mr. Hunziker. "I believe that the morning light for these southern heathen is breaking. Here at Cranmer, our two Fuegians, under the care of Mr. Despard, promise this for Tierra del Fuego. . . . May the Lord display His grace and power in every member of the Patagonian Mission, here and at home; and may Satan and the world not succeed in suppressing this Mission, and in particular the Mission for the poor Fuegians."

The letters, from which we make the foregoing extracts, are dated Keppel Island, and were written just prior to the departure of these two brethren in the Lord for Patagonia. It will gratify our readers to know that on their arrival at the place of disembarkation, Sandy Point, in Patagonia, they probably found awaiting them, under the care of the Governor of the Chilian settlement, tokens of friendship, and sympathy with their work, from Christians in Valparaiso. A letter from the Rev. Richard Dennett, British Chaplain, in that place, says,

"I beg to inform you that by permission of

Rear Admiral Sir R. L. Baynes, and consent of Captain Richards, I caused to be forwarded by Her Majesty's ship "*Vixen*" several articles of a total value of about £35, to Sandy Point, directed to the care of the Governor, for the Missionaries Schmid and Hunziker. The articles were contributed by members of my congregation. . . . My sympathies are strongly enlisted in favour of Mr. Schmid, who occupies himself with legitimate missionary work in a country requiring Missionaries, and prepared to receive them. And if Patagonia call for no more Missionaries than Messrs. Schmid and Hunziker, yet to the north of it there are thousands of Indians whom formerly, but for a time only, the Jesuits in part civilized, and who are *now open* to Missionary exertions."

This practical and unqualified expression of sympathy with the Society's work, and Missionaries in Patagonia, is most cheering, and calls for gratitude in the hearts of all who have been so long striving to get the claims of that country allowed.

We now turn to Araucania, and again we find much to encourage our hearts, and to call us to increased exertion. It will be seen by the following extracts from a letter of the Rev. A. W. Gardiner, dated Jan. 29, 1861, that he too claims many friends to his work among Christians in Valparaíso, and that he writes in the happiest

spirits. After referring to the political conditions of Chili, which he thinks are likely very soon to take a turn more decidedly than ever favourable to Protestantism, he says,

“The effect of this will most materially influence us as a Society. The Protestant religion will then ride easily triumphant, and the Gospel message may be carried into and through Chili to the aboriginal tribes beyond. The union now prevailing on the River Plate side will doubtless produce the same effect there; and the sea-board of Chili, the River Plate, and the River Negro will soon, I trust, witness the Gospel flying with eagle wings amongst the lost, and ruined inhabitants of this beautiful country.

“Elastic itinerant Missions are evidently the means most adapted to the slender resources of our Society. Our schooner, well found, well manned, and well commanded, and always carrying a good whale boat, &c., cannot fail, with God's blessing, to be a bright, and successful bird of passage amongst the islands of the sea. A little band of German brethren at Punta Arenas, or El Carmen, may soon gain the guttural language of the Patagonians, who I trust will long remember Mr. Schmid as their well-trying, and faithful ambassador. And now, on the west coast, it has pleased the Lord of the harvest to touch the hearts of many to strengthen, and extend your field of

labour. High and low, rich and poor, have done something. The name of Lady Franklin, (whose own success, after long hope deferred, forbids her to discourage similar attempts) figures in my subscription list. Valparaiso has sent £100 at one swoop, and promises more. The School progresses daily, and will be large enough for thirty pupils. English children, Chilenos, and the children of Indian chiefs, are to be admitted. The instruction will be carried on in English."

We believe our friends will receive the above communications with feelings of unfeigned satisfaction. The tangible results of the missionary work in Tierra del Fuego,—the movements of Messrs. Schmid and Hunziker with the Indians in Patagonia,—the school at Lota, to which the children of Indian chiefs will be admitted,—the itinerant operations of the Rev. A. W. Gardiner among the tribes of Araucania,—form a combination of interesting, and important circumstances, which inspire us with the most hopeful anticipations. Our Society is now asserting for itself a prominent position, and we shall be much surprised if ere long many who have hitherto stood aloof do not give in their adhesion to its plans, and objects. We want means to extend the plans, to press on for the fulfilment of the objects of the Mission. We want men. Who will give—and who will go? Very earnestly we intreat all, who wish

well to the Lord's cause, to ponder over this matter. It may be that in ways, which at present they little think of, they may conduce to the progress of God's work in South America. We have produced causes of encouragement, but there is no room for boasting. Rather should we take shame to ourselves for the little that has been done. It is but too true that the efforts of the Church are very feeble, and ineffective, in comparison with the task to be accomplished. The number of the labourers is still painfully small, and the resources of the Church are but imperfectly developed for the great enterprise committed to her to execute. As a consequence the results, although far from discouraging, are nevertheless scanty, and insignificant when measured by what remains to be done.

But, although the task still waiting to be accomplished demands all the energies of the church of Christ, and is not without formidable difficulties, the church may well rejoice in the encouragements derivable from a long experience. It is something to know that the labourers in the Lord's vineyard in former days toiled on, and left us the heritage of success, in spite of many trials, and bitter disappointments. The present growth of Christianity in our land is the result of long and weary labour on the part of the servants of Christ, and if we refer back to their experiences, we shall see we have little occasion to complain of our own.

Not to go back to the efforts of the first introducers of Christianity to our land, to the founders of the early British Church; not to go back further than the sixth century, we shall yet find that those who came as the messengers of Christ's religion to England, did not come without suffering and trial. Our readers will note with interest the following account of the Missionary efforts directed toward Britain at the close of the sixth century. We take it from the "Lives of the Archbishops of Canterbury," by Dr. Hook:—

"The story has often been repeated of the interview which took place between Gregory and three Yorkshire youths who, when Gregory held only a subordinate position in the Church, were exposed for sale in the slave-market of Rome; how he was struck with the open countenance and noble bearing of the lads; how he declared that the Angles should become angels; that the Deirans must be rescued *de irá*; that the subjects of King Ella should be made to sing Alleluia."

Accordingly Gregory afterwards organised a Missionary enterprise for the purpose of evangelising Britain. Augustine was chosen as the leader, and the enterprise was fairly started. Difficulties, however, presented themselves, dangers threatened, the world laughed at the attempt, and the hearts of the whole company of Missionaries failed them. We are told,—

"Augustine returned to Rome. He stood before one who, having manfully risen above difficulties to which

the difficulties already encountered by the Missionaries were as nothing, was unable to tender him sympathy, or even to understand his feelings. Gregory sent back Augustine to his timid companions, the bearer of the following sensible letter:—‘Gregory, the servant of the servants of God, to the servants of our Lord. Forasmuch as it were better not to begin a good work, than to think of desisting from that which has been begun, it behoves you, my beloved sons, to accomplish the good work which, by the help of our Lord, you have undertaken. Let not, therefore, the toil of the journey, nor the tongues of evil speaking men, deter you, but with all possible earnestness and zeal perform that which, by God’s direction, you have undertaken, being assured that much labour is followed by greater eternal reward. When Augustine, your provost, returns (whom we have also constituted your abbot), humbly obey him in all things, knowing that whatsoever you shall do by his direction will, in all respects, be profitable to your souls. May Almighty God protect you with His grace, and grant that I may, in the heavenly country, see the fruits of your labour, inasmuch as though I cannot toil with you, I may partake in the joy of the reward, because I am willing to labour. God keep you in safety, my most beloved sons. Dated the 10th of the kalends of August (23rd of July, 596), in the fourteenth year of the reign of our pious and most august Lord, Mauritius Tiberius, the thirteenth year after the consulship of our said lord, in the fourteenth indiction.’

The courage, and determination of Gregory, and the subsequent success of the Mission under Augustin in Britain, must not be lost upon ourselves. The fruit of their labours we are still

reaping. Their sorrows, and toils have been transmuted by the Divine blessing into joys, and triumphs for us. God grant that the faith, and courage of those engaged in the early labours of our Mission may prove of a like vigorous, and enduring nature, so that in after times the Church, in counting up her trophies, may find amongst them the results of our labours, in pagan hearts turned to Christ, and the habitations of cruelty transformed into abodes of love.

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**Letters from Messrs. Schmid and Hunziker.**

“Cranmer, January 17th, 1861.

“My Dear Mr. Stirling,

“I rejoice in the opportunity afforded me, by the arrival of a sealing schooner in Committee Bay, of being enabled to inform you of my reaching Keppel Island in safety on the 12th inst. The *Fairy*, the Company's schooner, brought me round. Soon after the anchor was dropped, I hastened on shore, and was received with the greatest friendship and Christian love by Mr. Despard, (our Superintendent) Mrs. Despard and family, and by Mr. Hunziker, my companion in travel and in the work of the Lord in Patagonia. I found all well here, and our Station in a prospering state, both as regards the Missionary work and the secondary labours. Ookokko, whom I knew before I left this for Patagonia last time, recognised me instantly, and was full of smiles and joy. He has evidently profited much by Mr. Despard's instructions, and has been transformed into a civilised being. He is exceedingly well behaved, and

feels evidently very happy. Of his own accord, he comes and works with Wm. Bartlett. I took the liberty yesterday of going to his house, and found it well swept, and everything in its proper place; his wife has become a good housekeeper, as far as it can be expected from people, who, nine months ago, knew nothing of the blessings of civilisation, especially as regards Camalenna. He is very fond of his teacher and friend, Mr. Despard; and his coming to Keppel Island to be under Mr. Despard's care and instruction, is not mere fabrication, as it has been reported by some. Let any one look at Ookokko and his wife, and see how nice and clean they appear, who but a few months ago had been living in a state of wretchedness and filth, and they must acknowledge that even Firelanders are not mere animals, but human beings, whom to raise from their natural and degraded condition is the duty of the Church of Christ. They can be taught and readily receive instruction, better than many would believe. Mr. D. is untiring and zealous in the work he has imposed on himself. Let no one say, henceforth, that these natives have been 'kidnapped.' There is no desire on the part of Ookokko to return to his native place, and to readopt savage manners and habits. As regards the work of God in his heart, it is not in my power to say anything, but that he is regular in his attendance on the worship of God, both on Sundays and week-days. He understands much English, and Mr. Despard knows much of Tekeenica. The work is God's, and although it had to go through many trials, and those hard ones too, it will prosper, and will be crowned by His blessings.

“As a Missionary Station for Fireland, Keppel Island will prove a good locality, I venture to say to the Committee. Ookokko is here under instruction, and, by the

Lord's blessing on Mr. Despard's efforts, he will become a very valuable instrument, in the Saviour's hands, for telling the tidings of His redeeming love.

"I have proposed to Mr. Despard to come to Cranmer, after a ten months' travelling amongst the Indians, and to stop here for about two months, not to spend them idly, but in preparing and arranging that portion of the language which we may acquire during the forthcoming tours. We can bring with us two boys for that time only, to be taken back to their place on our return thither. So we should not waste any time as to the accomplishment of the object in view, by having an annual respite from wandering about, because we should be more able to systematise the language here; and, having a lithographic press, to prepare primers for our pupils.

"The *Allen Gardiner* having been refitted capitally by a portion of the Cranmer inhabitants, without the aid of strangers, and being soon ready for sea, I expect to proceed with brother Hunziker in her to the Straits. It will be so much better, I think, to arrange it so, although it causes some delay, than to pay £100 for the Company's schooner, whose time would be limited to within six weeks, a time scarcely sufficient to enable us to see the Indians, who, I rather think, are now in the interior, collecting ostrich fat.

"Mr. Despard has already found a man who is both willing and able to take charge of our schooner. He has good certificates from the Board of Trade, which entitle him to be entrusted with a vessel. He has taken the mail boat to Monte Video and back to Stanley.

"I am, dear Mr. Stirling,

Yours faithfully for ever,

THEOPHILUS SCHMID."

"Cranmer, Keppel Island, Jan. 8, 1861,"

"My dear Sir,

"Your kind lines, written July 8, 1860, with which I was favoured, I received with great pleasure. Letters from dear Christian friends at home are always refreshing for the spirit. Good news of Mr. Schmid have arrived at Cranmer, and they have filled me with great joy.

"Whilst I was making preparations for Patagonia, I was taken by surprise, in an agreeable manner, through the letters from home, which a vessel brought, whose destination would have been Sandy Point, and in which vessel I would have gone hence. The providence of our God ordered it otherwise, to Him be honour and glory. My heart is joyful in the Lord, that He has preserved our dear brother Schmid, and that He has opened a way for His servants amongst the Patagonians. I rejoice in looking to the time, when Mr. Schmid shall arrive here at Cranmer, and we, hand in hand, go to Patagonia, to spend and to be spent for the Lord. Difficulties will arise, I am fully aware; but whatever difficulties in future do arise, we know that the hearts of the heathen are in the hands of the Lord, who, in His own time, will turn them unto Himself. And may this, 'the Lord's own time,' not be near at hand? I believe that the morning-light for these southern heathen is breaking. Here, at Cranmer, our two Fuegians, under the care of Mr. Despard, promise this for Tierra del Fuego; and the *Allen Gardiner* repaired and fit again for new enterprise against Satan's kingdom here in South America, makes our hearts hopeful. May the Lord display His grace and power in every member of the Patagonian Mission, here and at home; and may Satan and the world not succeed in suppressing this Mission, and in particular the Mission for the poor Fuegians,

"I have been about six months at Cranmer, where I have learned and practised many things, which will, with God's help, make me more useful among the Patagonians; I worked also on the *Allen Gardiner*.

"As soon as Mr. Schmid is arrived here, I shall, with all my mind, begin to learn the language of the Patagonians. In the hope soon to be able to send you some encouraging news from the plains of Patagonia,

"I remain yours, &c.

I. FRIEDRICH HUNZIKER."

### Captain Gardiner's first Missionary Advances to the Araucanian Indians.

At this time, when we are contemplating missionary efforts in Araucania, it will be interesting to many of our readers to be reminded of the late Capt. Gardiner's efforts in that same country. The following extracts give to us his first Missionary interview with an Araucanian chief, A. D. 1839.

"The first individual whom we met was Corbalan himself, the chief of the district, who was galloping his horse in another direction, but, on perceiving us, cut across and escorted us to his house.

"These people, who are excellent horsemen, always appear to the best advantage when mounted. He was attired in a dark-coloured poncho, and seated with bare legs upon a rude kind of saddle-tree, above and beneath which a couple of sheep-skins were strapped, his great toes alone being thrust into the tiny wooden stirrups. A red fillet or head-band (a most becoming part of their dress) worn around the forehead confined in that part his long black hair, which flowed loosely on his shoulders, and concealed more than half his face, the expression of which was remarkably mild and intelligent. He received

me with much hospitality, and before even a hint was given of any intended present, a sheep was ordered to be killed and dressed for our supper. The house, which is of an oval form, about thirty-five feet long, with a high pitched roof supported by a centre row of interior posts, formed but one apartment. The wattled sides, which were but five feet high, as also the roof which projected considerably over them, were neatly thatched with grass. The floor was of mud, though not so smoothly laid as is customary among the Zulus; there were no windows, but the door, which was set on the side near one end, was of convenient height and width. No excavation is made for the fire-place, which is always in the centre, where all the cooking is performed, but notwithstanding this, little inconvenience is experienced from the smoke, which is drawn up by the current of air which enters the door, and passes away through two openings which for this purpose are always left in the roof, one at each extremity of a raised ridge-coping, beneath which the rafters are coupled. This simple expedient is found so convenient that it has been adopted by the Chilenos in the construction of their ranchos. In new settlements, where fires are necessary for warmth, and chimneys cannot readily be built, such a contrivance might be found convenient, until more suitable buildings were constructed. If properly made the rain will not enter, as the extra ridge-pole and coping is made to project considerably over the openings on either side. Much cleanliness was observed in the preparation of their food, the meat was previously washed, and afterwards skewered upon a bamboo, by which it was held slantingly over the fire until thoroughly grilled; it was then cut into pieces and offered to us in wooden bowls. They had no milk, but gave us the usual beverage, parched

meal and water, together with some 'pinones' (the seed of the Cordillera pine) which is nutritive and farinaceous, in flavour resembling a roasted chesnut. They are found in great abundance in this part of the Cordillera, and have become so necessary an article of consumption among the neighbouring tribes, that, whenever the crop is scanty, or the snow precludes their access to some of those parts where they have been accustomed to collect them, they are subject to considerable inconvenience. As they will keep long, they are often imported into the southern districts of Chili, and when boiled, are eaten by the country people either hot or cold. Before we retired to rest, for which purpose Corbalan ordered a smooth bullock's hide to be spread for me on the floor, much conversation took place around the fire, for besides his two wives and other members of his family, some men from the neighbourhood had joined the party. They appeared to speak with great volubility, but the tone and manner of address was so entirely novel, now a rapid monotonous intonation, now a single word dwelt upon, with a lengthened drawl, and immediately succeeded by as rapid a sentence, that for some time I concluded that they were repeating in turn a string of blank verses, until by its continuance it became so exceedingly ludicrous, that it required a considerable effort to refrain from laughter.

"During the conversation of the preceding night, some little progress appeared to have been made towards the accomplishment of my object in visiting this tribe. Corbalan was informed of my desire to acquire his language, in order that I might impart to his people the knowledge of the true God, as also of my wish to obtain his consent to bring my family and reside in his immediate neighbourhood, Such a purpose seemed altogether

strange to his ears ; still he made no objection, and after some further explanation, he seemed to enter cordially into it, and as he himself spoke Spanish, it was agreed that he should teach me his own language, while I in return should instruct him in the word of God. On being asked whether he would like to see the book to which I alluded, and wherein God had taught us respecting Himself, and the way to heaven, he said, 'Yes, that it was good, and he should be glad.' Some inquiries were then made as to his ideas of the condition of the soul after the death of the body ; and he acknowledged that they were in ignorance on this point, some thinking that it lived in another world, while others supposed that it ceased to exist.

"An order had been sent overnight to the neighbouring chiefs, to assemble as many of their people as were on the spot, in order to welcome my arrival ; and as soon as we were mounted in the morning, Corbalan led us to the group, which were collected under the trees at a short distance from his house. As we approached they mounted their horses and advanced towards us ; some few were on foot, but all in turn came up, and took our hands, exclaiming, 'murry, murry,' the usual salutation, which is returned by repeating the same words. Corbalan apologized for the smallness of the party, which amounted to forty-five men, saying that the greater part of his people were absent in the mountains, collecting pinones ; among these however were five inferior chiefs, two of whom in passing, presented me with a boiled fowl, which, till then, had been concealed under their ponchos. Where to bestow this unexpected token of friendship in my case was rather puzzling ; the interpreter, however, at once relieved me of my dilemma, by depositing them in his saddle-bag. A small present had already been

prepared, and as this was evidently the time for producing it, some coloured cotton handkerchiefs, and a few brass buttons were distributed among the chiefs; that intended for Corbalan having been presented on the preceding night, to which some indigo and beads were added. We then took our leave, Corbalan having previously agreed to show me some of the inhabited spots in the neighbourhood, as I was anxious to obtain some idea of the amount of population in this district; as also to select a spot for my future residence.

“In every direction the country was beautiful, but without possessing any bold or romantic features, excepting now and then, from some of the highest points, a distant peep of the snowy Cordillera. But the grass was rich, the surface undulating, and the trees, in clumps and groves, were so ornamentally scattered, and discovered through their openings so many park-like vistas, that I felt myself no longer a stranger, the whole scenery being so exactly similar to many parts of England, that it was only when I recognized the flowing poncho and long streaming hair of my companion that the illusion was broken.

“Two clusters of houses, in all not exceeding ten or eleven, were visited in this side, all apparently as neat, though none quite so large as the chief's. Around all were small patches of cultivation, consisting chiefly of wheat, barley, and beans. Several wild strawberries were growing, of good size and flavour, but these are not peculiar to the Indian territory. On our return I selected a spot suitable for a mission-house, within a short distance of the chief's residence, but I had no sooner pointed it out to him, when it became evident that his mind on this point had undergone a considerable change, nor did he long disguise his sentiments, but plainly

acknowledged that, notwithstanding what he had before said, he must withdraw his consent. The reasons which he assigned for this unexpected refusal were in all probability the result of a conference with the chiefs this morning, and appeared sufficiently weighty. Although still desirous that I should remain, he said that it would not be safe;—the Williches, his neighbours, a large and warlike tribe, would be offended; they would not permit a foreigner to live so near them; as soon as they heard it they would attack him, and he should not be able to resist them. The result, he said, would be that both himself and his tribe, which could not muster more than one hundred fighting men, would be destroyed. These arguments however were not conclusive, since it remained to be proved, by a personal application, whether the Williche chiefs would act in the way that was suspected; although it must be granted, from all the information which I have since obtained of these people, that there is too much reason to believe that his worst apprehensions would have been realized. Many considerations determined me not to prosecute my inquiries further in this direction, by endeavouring at once to obtain the sanction of the Williche chiefs.

“From their known suspicion of foreigners, should they grant permission at all, it would doubtless be shackled with the express condition of residing among them, which would greatly add to the expense and inconvenience of a missionary establishment, from the distance to which it must be removed from communications with Chili, and especially from Concepcion. The nearest point at which any of their influential chiefs were said to reside, was distant from Piligen two days on horseback; probably from fifty to sixty miles. It was also highly important, before entering into any positive

engagement, even should such an arrangement be practicable, previously to ascertain the relative advantages of the Indian territory in the neighbourhood of Arauco south of Concepcion, which is less difficult of access than Piligen, and far more advantageously situated than any of the districts referred to.

“With this intention, therefore, I took leave of Corbalan, and soon lost sight of a spot which I shall ever remember with deep interest, and not without an earnest desire that the time may not be far distant when the dayspring from on high may visit this people, and the scattered hamlets of their secluded woodlands shall resound with grateful songs for redeeming love!”

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### Peru, and its Prospects.

By an unfortunate oversight, while our last number was passing through the press, the following portion of the article on Peru, and its Prospects, was omitted. We give it just as it was intended to appear last month, and beg our readers to insert it at page 89, immediately after the words—“Thus we are told by a recent writer.” The article as it appeared last month lost its whole point by the omission of the passage now given.

“It has long, indeed, been the opinion of well-informed people in Peru, that the day is not distant, when the races that now inhabit the country will change places, in the relations which they bear to each other, and that the Indians will finally rule, and give even a better tone to the manners of the masses of the people.

“In considering the probabilities of such a change, it should be remembered, that though we call the descendants of the ancient inhabitants of Peru, by the usual term of Indians, they must not be confounded with the

hunting tribes, which are still found inhabiting so large a portion of both South and North America. The former indeed, are a people, whose ancestors for ages lived in a state of subjection to established laws, cultivated the land, and pursued the arts of manufacture, with the same ardour as do the Europeans of the present day. And this very people now populate the many quebradas and fertile districts of Peru, where their number is increasing, while that of the Creoles sensibly diminishes."

In giving this quotation we are led at once to see the importance of introducing to a country like Peru the simple yet invigorating influences of a religion founded upon and controlled by the word of God. It has been the fate of the South American aborigines to have Christianity presented to them in a draped and disguised form; and it is the testimony of all writers on the subject, that in the present day the forms of Christian faith as asserted in South America by the Romish Church are in the last degree vitiated and effete. As a consequence, the state of society is everywhere undermined by flagitious vices, and the old superstitions crop up amongst and strive for mastery with the more refined superstitions of the Romish religion. How far this is the case, our readers will see in the following interesting extracts from a work recently published. (See p. 89, "The Peruvian indians were among," &c.)

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### **Memoir of Mr. J. G. Phillips.**

A Memoir of Mr. J. G. Phillips, who perished on Nov. 6, 1859, in Tierra del Fuego, is now before us. It is nicely got up, has a pleasant frontispiece of the subject of the Memoir, which recalls him at once to our remembrance, and is illustrated with sketches of the Society's

Mission Station on Keppel Island, and a Cove in the Beagle Channel. We have thus presented to us the principal features of the Mission enterprise so far as Tierra del Fuego is concerned. For the Station on Keppel Island has an especial connection with the work of the Society in that region. The Memoir is dedicated to His Grace the Archbishop of Dublin, whose unswerving and generous support of the Mission has always been a source of satisfaction to its friends at home, as well as to those engaged in its arduous, and self-denying duties abroad.

The facts recorded in the Memoir must ever possess an interest for those who have watched over the early growth of the Mission to Tierra del Fuego. There is no attempt at display. We have presented to us a simple and uncoloured narrative of the establishment of the Mission Station, and of the first efficient intercourse with the natives in their own land, and especially with those of them who visited Keppel Island, and came under the instruction of the Society's Missionaries. The special part which the late Mr. Phillips took in the education of the two native lads, Ookokko, and Lucca, and the manifest advantages accruing to them from his judicious, and affectionate interest in their welfare, invest with a peculiar interest the brief, and fragmentary notices of his past labours, as they are preserved in his Journals. One of these lads, whose age now is perhaps seventeen, with his wife of about the same age, returned to our Mission Station subsequently to the massacre, and from him we learn how truly the death of Mr. Phillips, and our party, was deplored by the majority of the natives, who had been under our care.

The Memoir adds another illustration of the truth that those who are ready to give themselves to the work of Christ in heathen lands are, not home idlers, or listless

professors of a faith which they scarcely receive, but men zealous for God's work at home, and foremost in their station to allay the miseries of their fellow-countrymen, and to offer to them that remedy for sin, which the wisdom of God has provided. Accordingly, in the first chapter of the Memoir, we read of the interest which he took in establishing, and devoting his energies to schools for the poor, and also in visiting the fatherless, and widows in their affliction.

“Having a great desire, as well as aptitude for teaching the young, in the latter part of 1849 he conducted a Free Evening School for the Rev. Henry Mackenzie, M.A. (then Vicar of St. Martin's-in-the-Fields), in the notorious locality then known as ‘Off Alley,’ but now ‘York Place,’ Buckingham Street. He was faithful, zealous, and judicious in his management of the young ‘roughs’ brought together in the school, and gained the respect and good-will of all who co-operated with him in teaching there.

“Some time after, in reference to his connection with these schools, Mr. Phillips writes:—

“‘I cannot but feel convinced that it was an especial mark of God's particular providence that I was brought under the notice of the Rev. Henry Mackenzie, and engaged by him in the work of free education to the poor. From that connexion, and also our free evening schools in Bermondsey, which have been established three years, and continue to flourish, through both of which (Off Alley and Bermondsey) I have had much experience in educating children.’

“Zealous for God's glory, and anxious, for the spiritual welfare of his fellow-creatures, he found a field of Christian activity in his native parish. In the month of May, 1850, with the assistance of a few members

of the Church of England Young Men's Society, he opened a School in Long Walk, Bermondsey, then one of the poorest districts of that densely populated parish, for instructing, free of charge, the lads of the various factories in the neighbourhood, whose education had been very scanty, or totally neglected, and who were desirous of improving their spare hours.

"Their schoolroom was soon filled, and, in consequence of the small number of teachers, it was necessary to send many away who were anxious for admission. The children were assembled three evenings in the week, from seven until nine o'clock, and taught reading, writing, and arithmetic, with such other general knowledge as was considered likely to be of the most service to them, and Scripture history. The main object of the promoters being that of winning souls to Christ, the secular instruction was held forth, not only for the furthering of their mental development, but chiefly as an inducement to assemble together, so that, at their various meetings, the Word of God might be spoken to them, and that they might be brought within reach of the Gospel's joyful sound. In fact the great end and aim of their teaching was to set forth Jesus Christ as the 'Sinner's Friend.' "

This same devotion of spirit to the Lord's work led him subsequently to join the Fuegian branch of our Missionary work, and his interest in it may be gathered in some measure from the Memoir which we here commend to our readers.

The Postscript of the Memoir, which a brother's hand has traced, shall conclude our notice of one for whose memory we cherish affection, and regard.

"Perhaps, after reading this little book, some may lay it down with the feeling in their minds, 'Have not the lives of these good men been uselessly thrown away?'

“We read in the Sacred story, how when a woman brought an alabaster box of very precious ointment, and brake the box, and poured the ointment on the head of her Lord and Master, there were some of His disciples who said, ‘To what purpose is this *waste*?’ But Jesus did not call it waste. He knew the love which prompted the costly sacrifice; and giving her the highest commendation it is possible to receive, He replied, ‘She hath done what she could.’

“The Divine command remains unaltered, ‘Go ye into all the world, and preach the Gospel to every creature.’ There is no exception made for the case of the debased and degraded Fuegians.

“In the army of an earthly monarch there are always to be found men who gladly volunteer to lead ‘the forlorn-hope,’ though certain death may stare them in the face; and shall the soldiers of the Heavenly King turn their backs on the post of danger and death, and refuse to adventure their lives in His service? No! The heart recoils from such a thought; and we dare not doubt that the Mission, begun with so much faith and prayer, and for which so many precious lives have been laid down, will at last bring forth fruit, to the glory of God, of the good seed sown there, thirty, sixty, and a hundredfold; and in the great harvest at the end of the world, ‘both he that sowed, and he that reaped, shall rejoice *together*,’ as they hear the voice of the Lord of the harvest saying to each alike, ‘Well done, good and faithful servant, enter thou into the joy of thy Lord.’ ”

### Who will go for us?

In our last number we spoke of the kindness of friends in Valparaiso, who had despatched certain stores from that port for the use of Messrs. Schmid and Hunziker, in Patagonia. The captain of H. M. S. *Vixen*, courteously consented to convey them in his vessel to Sandy Point, in the Magellan Straits, so that we had no doubt of their safe delivery. Now, however, we have the satisfaction of knowing that the *Vixen* touched at Sandy Point, and that the stores in question were placed under the charge of the Governor there, until such time as Messrs. Schmid and Hunziker should require them. We are indebted for our information to one of the officers of the *Vixen*, who has kindly favoured us with the following satisfactory communication.

“ Clifton, May, 1861.

“ Dear Sir,

“ I feel assured that, as Secretary of the Patagonian Missionary Society, you will receive with interest even a passing notice of the Missionaries, Messrs. Schmid and Hunziker, sent out to civilize, and preach the Gospel of Christ to the Patagonians. But I should at once say that I was an officer of H. M. S. *Vixen*, which conveyed certain stores for the above-named Missionaries from Valparaiso, to Sandy Point. These stores we delivered safely into the hands of the Governor at that place, to be kept for the proper parties.

I cannot give an accurate statement of amount, or value of the provisions ; but, as far as I can recollect, there were eighteen bags of biscuits, two cases of tea, and a bag containing a cwt. of sugar. We heard from his Excellency the Governor, that the Missionaries were then at the Falkland Isles ; but he could give no further information about them.

“ Mr. Burns, the doctor, told us that Mr. Schmid was very much liked by the natives, and that they are constantly talking about him, and wishing for his return ; and I really think that Mr. Schmid has so made himself beloved by them, that he will, with God’s help, be able to complete his projects satisfactorily.

“ We had a visit on board the *Vixen* from the Chief, Casimiro, and some members of his tribe. Him we found to be a strictly honest, well-meaning person, who could talk a little English, and Spanish fluently, and he told us he had been to Chili. His companions were far different ; for they were deceitful, and cunning, and ready to steal anything that came in their way.

“ Hoping this short account will be of service to you, and wishing you every success, and encouragement in your Christian enterprise,

“ I remain, dear Sir,

“ Yours truly,

“ FREDERICK W. B. JONES.”

From the same source we learn that another wreck in the Magellan Straits has taken place, and that the Indians had enriched themselves with the spoils of the vessel. The frequency of wrecks in these Straits, as well as in the neighbourhood of the Horn, and the perils to

seamen in consequence, have always seemed to ourselves a motive for developing to the utmost our missionary designs in that region of the world. It cannot but be productive of the happiest results if eventually we are permitted so to influence the barbarous inhabitants of those parts as to turn them from enemies into friends, and benefactors of our ship-wrecked mariners. The danger is not so much from the Patagonian Indians as from the Fuegians, but there is no doubt that in regard to both races the effect of Christian missionary effort must be highly favourable, not only to themselves, but to strangers passing along their coasts.

The friendly disposition of the Indians towards Mr. Schmid, and their desire for his return, are very encouraging circumstances. We rejoice in the independent testimony, furnished in the above letter, to the good influence of one, who for the sake of benefiting a barbarous people was content to forego all the comforts of civilized life; and in contemplating the present work of Messrs. Schmid and Hunziker among the same people, we cherish no feeble hopes of the divine blessing resting upon their prayerful labours. We are still without intelligence of the actual arrival in Patagonia of these two brethren in the Lord; but we have no reason to doubt that they have some time since recommenced the work, which Mr. Schmid quite single-handed, but most faithfully, and with such

good results, carried on for twelve months in the southern extremity of Patagonia.

The hopefulness of the work in the south of Patagonia increases our desire to initiate a missionary movement in the north, on the Rio Negro. For this we require men, men of peculiar qualifications. In addition to ascertained piety, and mental ability, it is necessary that the Missionaries of the Society should be men of enterprise, and should possess sound health, and be undismayed at hardships. Surely such men are to be found. Will not Christian friends exert themselves for us in this matter, and make the Society's wants known?

For the renewal of the work in Tierra del Fuego three Missionaries at least are necessary. It is most desirable that a clergyman and two catechists should before the present year closes be on the scene of labour in those parts. Keppel Island will still be the basis of operations for the Fuegian branch of our work; and the *Allen Gardiner* thoroughly refitted, and with her missionary party on board, will become, with God's blessing, to use Mr. Gardiner's words, "a bright and successful bird of passage amongst the islands of the sea." We desire to impress our friends with the anxiety which we ourselves feel to renew, and as soon as possible, the work of the mission in Tierra del Fuego. It is not a hopeless, but a hopeful work;

and those who have been nearest to it are most keenly alive to its importance, and to the progress which has already been made. We gave the opinions of Messrs. Schmid, and Hunziker, on this subject, in our last number. The memoir of the late Mr. G. Phillips bears testimony to his zeal, and hopefulness in the cause; and nobody who has read the journals of the Rev. G. P. Despard can doubt his sanguine expectations respecting the effects of the mission in Tierra del Fuego. And now, when by the force of circumstances he ceases to be Superintendent of the work in that region, he is most urgent about its vigorous prosecution. We have no stronger appeal for the prosecution of the work than that which proceeds from Mr. Despard's pen. He writes in evident anxiety lest anything should discourage the Committee, and friends at home, from persevering in the enterprise. He is afraid lest the past achievements of the Society abroad should be underestimated at home; and in order to stimulate, and sustain the energies of those who have hitherto co-operated in the work of the mission, he summons up an array of arguments, material, and moral, the force of which our readers will not disparage. First of all we have an estimate of the value of Keppel Island in regard to its geographical position, and of the value of the mission property upon it. Thus Mr. Despard

writes, in a letter, dated Oct. 17, 1860, not addressed primarily to ourselves, but with a copy of which we have been favoured.

“You have prayed for guidance in the choice of a Station in the Falklands. This was made to fall upon the best, all things considered, which could have been calculated. You have bought it out and out for the Society. You have stocked it with about forty head of horn cattle, and sixty sheep. You have built on it a Mission House fit for a family, &c. &c. You have two acres of land in cultivation, tools, and a library of one thousand volumes. The place is healthy, and the climate less rigid than that of Fireland. ....”

After giving further details to the same effect, Mr. Despard refers to the results, in a Missionary point of view, derived from the plan of the work as hitherto conducted.

“We have brought and can bring Firelanders hither. We have succeeded beyond hope with them. I wish you could see the change in Ookokkowenche that I do from the time when I saw him a stark naked savage among the bushes of Fireland..... Our position here has not been altered by the sad massacre. We have lost Catechist, Captain, and crew; but everything was not bound up in them. We have still our vessel, and in two months she will be fit for sea..... Pray then use your voice and pen, and insist upon perseverance and patience. Seek for, and send out a fitting Superintendent and other proper men, well examined, and tried, and let the plan go on just in the old way.”

We have given the above extracts from the letter alluded to of Mr. Despard, to show his intense

interest in the Fuegian branch of the missionary work. Tierra del Fuego is written on his heart. And, although we are conscious of more intricate effects of the massacre than Mr. Despard allows for in the foregoing extracts; we are conscious of no valid impediments to the continuous, and energetic execution of the work. Modifications of procedure may be necessary. We know them to be so, and Mr. Despard equally knows this. But no organic changes have been recognised by the Committee, and they have made arrangements abroad, "by which the Society will maintain its present ground, and without prejudice to the past be enabled to resume, in their integrity, or to modify, as the full light of experience directs, the plans which have hitherto been in operation." We want men, therefore, for the conduct of the missionary work in Tierra del Fuego; and we repeat that the testimony of all who have hitherto been engaged in this portion of the Society's field of labour, is abundantly cheering, and full of promise for the future. But it is not on behalf of Tierra del Fuego alone that we ask for men. They are required no less urgently for the north of Patagonia, and for Araucania. In another part of our present number we have given interesting details, gathered from Darwin's Naturalist's Voyages, respecting the district of the Rio Negro, in which with El Carmen as a basis of operations, it is

desirable to place two men. Are we destined to wait long for these? We trust not. Again we must support Mr. Gardiner in Araucania, by sending to him fellow-workers. In his last letter, dated March 19, 1861, he says: "I fear it will be impossible for me to maintain an effective and progressive mission-work without two assistants, one to take charge of the school, and one to travel with me amongst the Indians." Here is an appeal from one, who has given himself heartily to the work. We are bound to respect it. Our friends will at once see the force of the appeal. In order that the Araucanian Mission, which has been so happily inaugurated, may be "effective and progressive," Mr. Gardiner requires two assistants. It would be perilous to the interests of the work not to supply the want. We entreat the well-wishers of the Mission to join in the prayer that the Lord of the harvest may send forth labourers into His harvest, while they at the same time zealously strive to enlarge the means of the Society for the purpose of developing the work abroad.

## Sowing in Hope.

Eccles. xi. i.

Seest thou yon sower to the barren stream\*  
 The seed commit? He knows that 'neath the tide,  
 By new soil safely cover'd, 'twill abide  
 Till the full harvest time.—Let it not seem  
 To thee an useless labour thus to sow  
 God's seed beside all waters. Do not deem  
 That what in faith thou sow'st can ever go  
 Without a blessing or a crop. The beam  
 Of God's own eye shall kindle it, and give  
 Grace that the souls of those who hear may live,  
 Yea, and when thou hast laid thy body down  
 As seed for immortality, thy word  
 May spring in hearts new born unto the Lord,  
 Who shall hereafter be thy joy and crown.

F.

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## Patagonia North.

In our leading article we appeal for men to occupy, among other positions, a position in the Rio Negro, in the North of Patagonia. It is natural that persons interested in our plans should desire to get all the information possible respecting the various bases of the Society's operations. The physical features of the respective districts of the countries to be occupied: the peculiarities of the climate: the characteristics of the inhabitants, and their superstitions, the existing political condition, &c., are all subjects of interest, and repay investigation. It is, therefore, with a conviction of its value as a

\*Alluding to the Eastern method of sowing rice, &c., upon the surface of the water, while it still covers the face of the land.

record of facts, as well as with a full appreciation of its picturesque beauties, that we present to our readers the following quotation from Darwin's *Naturalist's Voyages*. We must, however, remark, that the exterminating rigour of Rosas no longer exists; and that a more humane policy towards the Indians seems to have been in force of late. There was a time when these wanderers of the plains received no mercy from the Dictator's sword, and when some fifty of them were shot by tens in a single day in the streets of Buenos Ayres. Let us hope that a new era is dawning even for these races, who have been torn up, and scattered in fragments along the South American plains; and that as God has put it into the hearts of His people to be solicitous for their welfare, so He may dispose their hearts to receive His messengers, and welcome those glad tidings of great joy, which are for all people.

"The settlement is situated eighteen miles up the river. The road follows the foot of the sloping cliff, which forms the northern boundary of the great valley, in which the Rio Negro flows. On the way we passed the ruins of some fine 'estancias,' which a few years since had been destroyed by the Indians. They withstood several attacks. A man present at one gave me a very lively description of what took place. The inhabitants had sufficient notice to drive all the cattle and horses into the 'corral' which surrounded the house, and likewise to mount some cannon. The Indians were Araucanians from the south of Chile; several hundreds in number, and highly disciplined. They first appeared in two bodies on a neighbouring hill; having there dismounted, and taken off their fur mantles, they advanced naked to the charge. The only weapon of an Indian is a very long bamboo or chuzo, ornamented with ostrich

feathers, and pointed by a sharp spear-head. My informer seemed to remember with the greatest horror the quivering of these chuzos as they approached near. When close, the cacique Pincheira hailed the besieged to give up their arms, or he would cut all their throats. As this would probably have been the result of their entrance under any circumstances, the answer was given by a volley of musketry. The Indians, with great steadiness, came to the very fence of the corral: but to their surprise they found the posts fastened together by iron nails instead of leather thongs, and, of course, in vain attempted to cut them with their knives. This saved the lives of the Christians: many of the wounded Indians were carried away by their companions; and at last one of the under caciques being wounded, the bugle sounded a retreat. They retired to their horses, and seemed to hold a council of war. This was an awful pause for the Spaniards, as all their ammunition, with the exception of a few cartridges, was expended. In an instant the Indians mounted their horses, and galloped out of sight. Another attack was still more quickly repulsed. A cool Frenchman managed the gun; he stopped till the Indians approached close, and then raked their line with grape-shot: he thus laid thirty-nine of them on the ground; and, of course, such a blow immediately routed the whole party.

“The town is indifferently called *El Carmen* or *Patagones*. It is built on the face of a cliff which fronts the river, and many of the houses are excavated even in the sandstone. The river is about two or three hundred yards wide, and is deep and rapid. The many islands, with their willow-trees, and the flat headlands, seen one behind the other on the northern boundary of the broad

green valley, forms, by the aid of a bright sun, a view almost picturesque. The number of inhabitants does not exceed a few hundreds. These Spanish colonies do not, like our British ones, carry within themselves the elements of growth. Many Indians of pure blood reside here: the tribe of the Cacique Lucanee constantly have their Toldos on the outskirts of the town. The local government partly supplies them with provisions, by giving them all the old worn-out horses, and they earn a little by making horse-rugs and other articles of riding-gear. These Indians are considered civilized; but what their character may have gained by a lesser degree of ferocity, is almost counter-balanced by their entire immorality. Some of the younger men are, however, improving; they are willing to labour, and a short time since a party went on a sealing-voyage, and behaved very well. They were now enjoying the fruits of their labour, by being dressed in very gay, clean clothes, and by being very idle. The taste they showed in their dress was admirable; if you could have turned one of these young Indians into a statue of bronze, his drapery would have been perfectly graceful.

“To the northward of the Rio Negro, between it and the inhabited country near Buenos Ayres, the Spaniards have only one small settlement, recently established at Bahia Blanca. The distance in a straight line to Buenos Ayres is very nearly five hundred British miles. The wandering tribes of horse Indians, which have always occupied the greater part of this country, having of late much harassed the outlying estancias, the government at Buenos Ayres equipped some time since an army under the command of General Rosas for the purpose of exterminating them. The troops were now encamped on the banks of the Colorado; a river lying

about eighty miles northward of the Rio Negro. When General Rosas left Buenos Ayres he struck in a direct line across the unexplored plains : and as the country was thus pretty well cleared of Indians, he left behind him, at wide intervals, a small party of soldiers with a troop of horses (*a posta*), so as to be enabled to keep up a communication with the capital. As the *Beagle* intended to call at Bahia Blanca, I determined to proceed there by land ; and ultimately I extended my plan to travel the whole way by the postas to Buenos Ayres.

“ Mr. Harris, an Englishman residing at Patagones, a guide, and five Gauchos, who were proceeding to the army on business, were my companions on the journey. The Colorado, as I have already said, is nearly eighty miles distant : and as we travelled slowly, we were two days and a half on the road. The whole line of country deserves scarcely a better name than that of a desert. Water is found only in two small wells ; it is called fresh ; but even at this time of the year, during the rainy season, it was quite brackish. In the summer this must be a distressing passage ; for now it was sufficiently desolate. The valley of the Rio Negro, broad as it is, has merely been excavated out of the sandstone plain ; for immediately above the bank on which the town stands, a level country commences, which is interrupted only by a few trifling valleys and depressions. Everywhere the landscape wears the same sterile aspect ; a dry gravelly soil supports tufts of brown withered grass, and low scattered bushes, armed with thorns.

“ Shortly after passing the first spring we came in sight of a famous tree, which the Indians reverence as the altar of Walleechu. It is situated on a high part of the plain, and hence is a landmark visible at a great

distance. As soon as a tribe of Indians come in sight of it, they offer their adorations by loud shouts. The tree itself is low, much branched, and thorny: just above the root it has a diameter of about three feet. It stands by itself without any neighbour, and was indeed the first tree we saw; afterwards we met with a few others of the same kind, but they were far from common. Being winter the tree had no leaves, but in their place numberless threads, by which the various offerings, such as cigars, bread, meat, pieces of cloth, &c. had been suspended. Poor Indians, not having anything better, only pull a thread out of their ponchos, and fasten it to the tree. Richer Indians are accustomed to pour spirits and matô into a certain hole, and likewise to smoke upwards, thinking thus to afford all possible gratification to Walleechu. To complete the scene, the tree was surrounded by the bleached bones of horses which had been slaughtered as sacrifices. All Indians of every age and sex make their offerings; they then think that their horses will not tire, and that they themselves shall be prosperous. The Gaucho who told me this, said that in the time of peace he had witnessed this scene, and that he and others used to wait till the Indians had passed by for the sake of stealing from Walleechu the offerings.

“The Gauchos think that the Indians consider the tree as the god itself; but it seems far more probable, that they regard it as the altar. The only cause which I can imagine for this choice, is its being a landmark in a dangerous passage. The Sierra de la Ventana is visible at an immense distance; and a Gaucho told me that he was once riding with an Indian a few miles to the north of the Rio Colorado, when the Indian commenced making the same loud noise, which is usual at

the first sight of the distant tree ; putting his hand to his head, and then pointing in the direction of the Sierra. Upon being asked the reason of this, the Indian said in broken Spanish, 'First see the Sierra.' About two leagues beyond this curious tree we halted for the night : at this instant an unfortunate cow was spied by the lynx-eyed Gauchos, who set off in full chace, and in a few minutes dragged her in with their lazos, and slaughtered her. We here had the four necessaries of life 'en el campo,'—pasture for the horses, water (only a muddy puddle), meat, and fire-wood. The Gauchos were in high spirits at finding all these luxuries ; and we soon set to work at the poor cow. This was the first night which I passed under the open sky, with the gear of the recado for my bed. There is high enjoyment in the independence of the Gaucho life—to be able at any moment to pull up your horse, and say, 'Here we will pass the night.' The death-like stillness of the plain, the dogs keeping watch, the gipsy-group of Gauchos making their beds round the fire, have left in my mind a strongly-marked picture of this first night, which will never be forgotten.

“The next morning, as we approached the Rio Colorado, the appearance of the country changed ; we soon came on a plain covered with turf, which, from its flowers, tall clover, and little owls, resembled the Pampas. We passed also a muddy swamp of considerable extent, which in summer dries, and becomes incrustated with various salts ; and hence is called a salitral. It was covered by low succulent plants, of the same kind with those growing on the sea-shore. The Colorado, at the pass where we crossed it, is only about sixty yards wide ; generally it must be nearly double that width. Its course is very tortuous, being marked by

willow-trees and beds of reeds; in a direct line the distance to the mouth of the river is said to be nine leagues, but by water twenty-five. We were delayed crossing in the canoe by some immense troops of mares, which were swimming the river in order to follow a division of troops into the interior. A more ludicrous spectacle I never beheld than the hundreds and hundreds of heads, all directed one way, with pointed ears and distended snorting nostrils, appearing just above the water like a great shoal of some amphibious animal. Mare's flesh is the only food which the soldiers have when on an expedition. This gives them a great facility of movement; for the distance to which horses can be driven over these plains is quite surprising; I have been assured that an unloaded horse can travel a hundred miles a day for many days successively.

"The encampment of General Rosas was close to the river. It consisted of a square formed by waggons, artillery, straw huts, &c. The soldiers were nearly all cavalry; and I should think such a villanous, banditti-like army was never before collected together. The greater number of men were of a mixed breed, between Negro, Indian, and Spaniard. I know not the reason, but men of such origin seldom have a good expression of countenance. I called on the Secretary to show my passport. He began to cross-question me in the most dignified and mysterious manner. By good luck I had a letter of recommendation from the government of Buenos Ayres to the commandant of Patagones. This was taken to General Rosas, who sent me a very obliging message; and the Secretary returned all smiles and graciousness. We took up our residence in the *ranch*o, or hovel, of a curious old Spaniard, who had served with Napoleon in the expedition against Russia,

“ We stayed two days at the Colorado ; I had little to do, for the surrounding country was a swamp, which in summer (December), when the snow melts on the Cordillera, is overflowed by the river. My chief amusement was watching the Indian families as they came to buy little articles at the rancho where we stayed. It was supposed that General Rosas had about six hundred Indian allies. The men were a tall, fine race, yet it was afterwards easy to see in the Fuegian savage the same countenance rendered hideous by cold, want of food, and less civilization. Some authors, in defining the primary races of mankind, have separated these Indians into two classes ; but this is certainly incorrect. Among the young women or chinas, some deserve to be called even beautiful. Their hair was coarse, but bright and black ; and they wore it in two plaits hanging down to the waist. They had a high colour, and eyes that glistened with brilliancy ; their legs, feet, and arms were small and elegantly formed ; their ankles, and sometimes their waists, were ornamented by broad bracelets of blue beads. Nothing could be more interesting than some of the family groups. A mother with one or two daughters would often come to our rancho, mounted on the same horse. They ride like men, but with their knees tucked up much higher. This habit, perhaps, arises from their being accustomed, when travelling, to ride the loaded horses. The duty of the women is to load and unload the horses ; to make the tents for the night ; in short to be, like the wives of all savages, useful slaves. The men fight, hunt, take care of the horses, and make the riding gear. One of their chief in-door occupations is to knock two stones together till they become round, in order to make the bolas. With this important weapon the Indian catches his

game, and also his horse, which roams free over the plain. In fighting, his first attempt is to throw down the horse of his adversary with the bolas, and when entangled by the fall to kill him with the chuzo. If the balls only catch the neck or body of an animal, they are often carried away and lost. As the making the stones round is the labour of two days, the manufacture of the balls is a very common employment. Several of the men and women had their faces painted red, but I never saw the horizontal bands which are so common among the Fuegians. Their chief pride consists in having everything made of silver; I have seen a cacique with his spurs, stirrups, handle of his knife, and bridle made of this metal: the head-stall and reins being of wire, were not thicker than whipcord; and to see a fiery steed wheeling about under the command of so light a chain, gave to the horsemanship a remarkable character of elegance."

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### Home Proceedings.

*From 3rd of April to 2nd of May, 1861,—London.*

It would be uninteresting as it will be needless to enter into any minute detail of my work during the past month. There are, however, some points connected with it which may possibly prove of some value, and which I shall put in the order in which they were brought under my notice.

At Southgate ground was opened which had hitherto been unoccupied by the Society. Meetings were also arranged for Barnet and Trent, in this neighbourhood, but they were postponed in consequence of a remarkable revival movement. The immediate effort of the Southgate meeting was the desire for further information.

Captain Sullivan was kind enough to comply with the request of a number of ladies in the neighbourhood, and went down to hold a drawing-room meeting. The result of this was another invitation from a clergyman of the party to come to his neighbourhood, Hatfield. So that I trust this may prove an encouragement to those who fear to begin a work for the Society on a small scale. I have no doubt that the movement commenced at Southgate may prove of great value, though the immediate money results of the meeting were very small.

At Chelsea there was a step taken in advance this year, instead of occupying Mr. Goodhart's School Room, the Hon. Secretary boldly engaged the Vestry Hall. The meeting, though smaller than was expected, fully justified the step which had been taken. The interest excited certainly very much exceeded what I ever witnessed in the locality before, and the collection was double what was usual on such occasions. Several of the speakers suggested means by which an increased attendance might probably be secured on some future occasion, which will no doubt be acted upon. I believe the time has arrived when in many localities where our Society has been known and valued for years, the same course might be adopted with great advantage to the cause. Each Secretary, however, must use judgment on this point.

I come now to notice a very interesting and important feature of our London work this month. I mean the aid derived to the Society through the kindness of clergymen who advocated our claims. The Rev. J. J. Bolton, of St. Paul's Chapel, Kilburn, preached for the Society in Christ Chapel, Maida Hill, St. John's Wood. The Rev. Canon Boyd, Rector of Paddington, preached

in St. Stephen's Church, Islington. The Rev. W. D. Long, Rector of Bermondsey, preached in St. Andrew's Church, Islington. And the Rev. J. Mc Connel Hussey is to preach in St. James's Church, Clapham, on the 22nd of May. Our friends will at once see in this fact cause for rejoicing. More, far more confidence is given to the public by such advocacy, and far more interest is felt by those who give themselves the trouble of preparation needful before they can plead our cause with effect. Were the month destitute of any other interest in our London work, this would redeem it from being one of ordinary detail. We have a good many through the country who are kind enough and thankful enough to plead our cause, either in their own pulpits or in the pulpits of others. I venture to express a hope that such valuable aid may be given to us increasingly. Whilst on this point I would merely add, that the sermon of the Rev. A. Boyd, was the only one which I could attend. There were many new points of the very deepest interest which were preached by him, on which I do not dwell, but there was one which made the deepest impression upon my own mind, and which probably may not be without some interest for other minds. In his picture of the patriot warrior, Gideon, with his little band of faithful followers, 'faint yet pursuing,' whilst he executed the orders of Jehovah, in his seemingly unequal, but really not doubtful contest—speaking of the conduct of the men of Succoth, and of the men of Penuel, when the worn-out hero asked for bread and water to support him and his little band as they were fighting for their country's freedom—he remarked how this noble soldier, whose heart throbbed with only the most disinterested motives and aspirations, was met with cold and cautious policy from the coward heart of

those who said, 'are the hands of Zeba and Zalmunna now in thine hand, that we should give bread unto thy army?' No doubt, he said, it seemed to them that they were wise and prudent. Every thing seemed against the probability of success, and if they had lent their aid to Gideon, they might have forfeited their character for prudence, and besides brought down upon them the vengeance of the Midianites, but their cold, cautious, and godless policy did not avail them. Posterity has judged them, and whilst every heart beats high in admiration of the undaunted band of heroes, as they fought their painful way to freedom and victory, every heart feels disdain and contempt for the conduct of the craven-hearted men of cautious policy, 'the men of Succoth, and the men of Penuel.' No application of this is needful. May the picture have its full weight.

The Christ Church Association of St. John's Wood, has surpassed itself this year, and bids fair to become one of our most important Auxiliaries of the Society. Part of the report presented to the meeting has an interest of its own; so that I quote from it. "When the project was first mentioned of organizing a new Association in the neighbourhood, it was feared by some that it would be practically ineffective; as so many older and better known Societies had already taken deep root and enlisted, and it was feared, had well nigh exhausted the sympathies and affections of the Christian people of this part of London; but as the apostle Paul tells us the charity of the Christian heart *never fails*, it is an expansive principle; and its genuineness is proved by its growth, so we rejoice to see it has been in St. John's Wood. The Christ Chapel Association was formed some two years ago, and the success that has attended

its humble agency has fully justified, we think, its formation, and bears witness to the fact that Christians are alive, to some extent at least, to the pressing claims of Missions to the Heathen, and are prepared to make extra efforts when a cause demanding them is placed clearly and distinctly before them. The 'Voice of Pity,' that unpretending but interesting little periodical, published by the Society each month, has been extensively read, donations have been received, and a degree of interest excited, which, we think, argues well for the support which will be given to the Society in future years in St. John's Wood. With regard to the *practical support* given to the Parent Society we can speak hopefully, we may say *most hopefully*. Your Association has more than doubled itself, instead of sending in nearly £30, it sent in at the close of last year £67 14s.

"That is not the result of any large donations, but *almost entirely it is due to the praiseworthy efforts of those who have kindly taken collecting cards, and volunteered their assistance in this sacred cause.*"

There are three points to be noticed here, which may prove an encouragement elsewhere. First, that ground which seems fully occupied, may yet yield additional fruit. Secondly, that considerable sums may be easily raised in very small contributions by collectors. Thirdly, the 'Voice of Pity' will help the work much. The difficulty, the chief difficulty everywhere, is to find one who will act as Secretary, and throw a certain amount of energy into the work. When that is secured, all else is comparatively easy. We hope many may be stimulated, by the modest report of our Hon. Secretary here, to offer themselves as Secretaries in new and untried fields, and that others may be cheered who are already labouring, though perhaps not so systematically, or

using to the same extent the simple means of success which are here so naturally presented. As I am unwilling to lengthen the report needlessly, I shall merely add, that the pulpit of Penge Church was opened for the first time for the Society this year; that the annual meetings were held in Stockwell and Isleworth; that meetings were held for the first time in Highbury Grange; and in Mr. Edmondstone's school house, in Upper Holloway; that for the first time also meetings were held in St. John's school room, in Notting Hill; in St. John's school room, at Horsley Down; and in the school house at Acton; whilst, for the first time, sermons were preached in Battersea Parish Church, and in Christ Church, Stanstead. A drawing-room meeting was held in Chichester, in the house of the Rev. C. P. Phinn; in each of these cases there were peculiar features of interest, but it is impossible to present each separately; sufficient has been said to show that God is advancing and blessing the work, to Him be the glory and the praise.

WM. GRAY

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### The Land of the South.

LINES BY THE LATE MR. G. PHILLIPS.

The following unpretending lines, indicative, as they are, of the author's deep interest in the Missionary work in Tierra del Fuego, will be read with interest now that he has laid down his life in the cause.

Tierra del Fuego, tho' so long unheeded,  
 Tho' left to thy sins and thy sorrows alone,  
 Thy people a terror, thy shores so much dreaded,  
 Thou shalt perish no longer, unpitied, unknown,  
 But awake to the dawn of far happier days,  
 Suffused with the light of the Gospel's bright rays.  
 There's hope yet for thee.

Again strike the lyre, for silence is shameful,  
 And in sweet notes of music the tidings proclaim,  
 That this desolate land, and its people so sinful,  
 Have heard of Jehovah, and Jesu's dear name.  
 Oh! England, my country, we bid thee rejoice,  
 Be true to thy standard, respond to the voice  
 That summons thee on.

From mountain height, from hill to hill,  
 The craggy cliffs are sounding still;  
 The echo on its rocky shores  
 Prolongs the voice—a piteous cry—  
 'Tis from Fuegia's agony,  
 And help for dying souls implores.

God has, in His Holy Word, plainly declared,  
 One common brotherhood throughout the wide world;  
 And in the seal'd covenant fully prepared  
 Salvation for all men.—The banner unfurl'd,  
 Now floats in the South,—the Cross to display,  
 Emblem of freedom from sin's cruel sway,  
 And misery dire.

Land of the South! we now haste to explore thee;  
 Tierra del Fuego, deliverance we bring;  
 List to the messenger—"Power and glory  
 Freely are given by Christ, our great King,  
 Yea, even to thee, tho' for ages passed by;  
 Look up and rejoice—thy redemption draws nigh.

Salvation receive."

O mountain height, O woodland dell,  
 To all thy wandering people tell  
 Thy wish, a "hope deferred," not lost,  
 Which in due season, as life's tree,  
 Shall bud and blossom liberty,  
 And bear rich fruit, a ransom'd host.

## Letter from Rev. A. W. Gardiner, M. A.

We have much pleasure in again presenting to our readers portions of our latest communication from the Rev. A. W. Gardiner. The information is important, and we beg the earnest attention of the friends of the Mission to it. Not only have we the satisfaction of knowing that at Lota a school has been actually established, and that the children receive cordially the scriptural instruction conveyed to them, but we have the assurance that "there is no bar to the development of the Indian Mission, but expense." The new President is favourable to complete religious toleration. In a country like Chili, where Protestant Missionary effort has hitherto been kept in abeyance by the jealous watchfulness, and opposition of Romanism, the present position of affairs is most encouraging to the efforts of our Mission.

The Society, then, has a basis of operations at Lota, and a school formed under the superintendence of the Rev. A. W. Gardiner. To this school four Chilenos are already admitted, and the children of Indian chiefs will, we trust, eventually be added.

Free access to the Indian tribes is presented to Protestant Missionaries; and the late vigorous policy of the Chilean government in dealing with the "Williches," a restless and troublesome tribe of natives, has tended to give additional security to persons travelling in the neighbouring territory.

Our readers will be glad to know that a Catechist is likely to join Mr. Gardiner shortly. We wish we could announce the departure not of a Catechist only, but of a Clergyman likewise. But we hope we shall not have

long to wait ere a suitably-qualified minister of Christ offers himself for the work.

“Lota, April 9, 1861.

“My dear Mr. Stirling,—I have received your letter, dated February 1, and marked No. 2; and am glad to find that, by anticipation, your instructions respecting the school have been fulfilled. It has succeeded so far very well. The people attend the Sunday services very regularly. The Sunday school is well sustained; and the day school is full. Twenty is the number I fixed. The charge is one dollar (four shillings) per month. My gong is most useful in the absence of clocks, &c. in summoning the children to school, and most of them come early, so that they hear it to better advantage. Four of the children are Chilenos; but as my rule is that all must learn alike, they join in the school prayers and Scripture lessons.

“There is no bar to the development of the Indian Mission here, but expense. Perez is the new President, so there is but little fear of a revolution. The development of the Indian Mission from Lota now only awaits your orders. Any practical plan can be carried out, now that the Williches are driven back, and the country quiet. These Williches have been a most troublesome tribe to the Chilenos, and their Indian allies. The government woke up, this year, however, and sent two war steamers to protect the mines, and an army against the Williches. The expedition was well planned and well executed. The Williches were driven back at all points, several thousand head of cattle taken from them, and a strip of border territory, between them and the coast Indians, was burnt, with all the villages and crops. The government have now promised to defend the mines from all future alarms, and have accordingly established

a new province of territory between the Bio-bio, and the Imperial. The seat of government to be in Arauco Bay.

“In a few years time I hope we shall have small steamers plying on these rivers; and whilst civilisation ploughs along with gold and iron and leaden feet, the Gospel may fly on eagle wings to the tribes beyond, who sit in darkness and the shadow of death.

“A more lonely and wild looking spot than Lota one seldom sees. The heavy ground-swell from the Pacific Ocean moans rather than dashes on the sides of the little coves that indent Arauco Bay. The huge shadowy forest of Villagran seems in the glimmering twilight to be marching down to the long sand beach that stretches between Lota and Coronel. On the left of us are the mines of Lota and Chambique; and that thin line of lights belongs to the miners returning from their work. And yet this dreamy, quiet, picturesque place is not without its links to the civilised world. The Indians ride in with their skin leggings and bamboo lances, but so they have for years and years. The fisherman, like his father and grandfather before him, is seen groping for mussels, spearing crabs, or, as everything must be done here on horseback, riding amongst the waves with a net attached to his horse, whilst the lazy vultures look idly on waiting for their share, and the porpoises gambol at a safe distance, beating the horse easily in their own element. But these items, though pleasant as episodes, would be very stagnant and monotonous, *per se*. The great fact of this place is the English mail steamer with its union-jack, which three times a month (twice from Valparaiso and once from Valdivia) visits this cove; and the Yankee steamer which every other Saturday comes from Valparaiso to Coronel; and in the numerous

ships, generally fifteen, that are discharging copper ore from Caldera, or loading coals.

“The town of Mendoza, on the other side of the mountains, has been entirely destroyed by an earthquake of a most terrific character, quite amounting to a sign of the times. Two-thirds of the population were killed or wounded; 6000 are positively reported killed, and some accounts say 8000. The earthquake occurred in separate shocks, extending over many hours; the principal one being 8 p. m. March 20. There have been subscriptions raised in Valparaiso to meet the terrible cases of destitution and bereavement. Only one house is left, every public building was destroyed, and the postmaster killed; the nunnery fell and buried more than half, 80 I believe out of 134 nuns perished. Since the earthquake of Lisbon there is scarcely one on record in which so large a proportion has been killed of inhabitants. It has occasioned as much consternation locally as the moral earthquake of the States has universally.

“I have limited the number of the children to 20, that my cousin may take charge when the Indian work commences and my journeys amongst them. More wish to attend, but to take more would be to fetter myself to the place.

“I am resolved (D. V.) to visit the Indians, and thoroughly explore their settlements for 120 miles south of Arauco Bay, as soon as the winter is over, and have got a horse all ready and trained for the journey.

“The provincial Spanish spoken on this frontier is very poor, about 600 words, the colloquial dialect; the Indian language is probably poorer still. However we must get a few plain texts and hymns translated this summer into Indian, as a commencement, and gradually hope to see the stupidity and ignorance of heathenism

vanish before the central truths which we are bid to tell the heathen; that the Lord is King, and not the devil, and that He will judge the world, and therefore commands all to repent. These three truths are the sledge-hammers which break up Satan's forts quicker than anything else if vitalised by the Spirit's power. My health and strength are quite recruited, and the preliminaries being now all finished, and the school full, I wait for spring and the direct mission work.

“With our best love, yours affectionately,  
“A. W. G.”

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### Mr. Despard's Journal,

*(Continued.)*

We have received by the late Brazilian Mail a Journal from the Rev. G. P. Despard. No letters, however, have reached us for some time. We imagine that some vessel must have passed within hail of our Mission Station, the captain of which could not afford time to wait for letters to be written, but was willing to carry any despatches already made up. We are not in a position, therefore, to announce any thing of very recent interest in connection with our Missionary party at Keppel; but we are persuaded that no friend of the Mission will read without feelings of pleasure and thankfulness the subjoined extracts from the Journal of the Rev. G. P. Despard. We consider them to be of a very satisfactory nature. The jottings down of daily life at Keppel are not likely to be very exciting; but for faithfulness of detail and greatness of spirit the Journals of Mr. Despard are always valuable. We derive from them a clear view of whatever passes at our little Christian outpost; and we are refreshed by the cheerfulness of heart which, in

spite of all difficulties, is conspicuous in our brethren. Especially does our interest gather round and deepen, as we watch the two representatives of the Fuegian tribes, and witness the slow but steady clearing away of the gross darkness which has surrounded them, and the growth in their minds of new ideas and truths. These ideas and truths seem indeed, as yet, to be but plants in the wilderness, fair and beautiful in themselves, but making the unreclaimed soil look wilder and more barren by the contrast. Yet they are not waste beauties, the capricious growths of a sunny hour, but the result, we believe, of the careful sowing of the "good seed," watched over by the Lord's husbandman, and watered by His Spirit.

In reading the following extracts, our friends will not fail to be impressed with the promising condition of the work in Tierra del Fuego; and we heartily desire that many may be stirred up to renewed and more vigorous efforts to promote a cause which the Lord has blessed.

*January 6th.*—I have nothing particular to record of the days since my last entry: just the ordinary employments of the station. I have taught my dear Firelanders regularly; and certainly one of them is not wanting in grateful and affectionate feelings. Holland says that Ookokko keeps to his peat-cutting, even till 9 in the evening. He has now made a famous quantity, and will I am sure derive additional comfort from it next winter, as the fruit of his own industry. Yesterday two years he first landed here: what was he then? what is he now? God be praised for the difference.

"On Thursday, Ookokko dictated a letter to Mr. Scott, of which I wrote a copy, and he is now preparing, from it, a fair writing. To-day I took the Sermon on the Mount for him. He read nearly two pages, and very

fairly, with so much zeal, that when I broke off, as having read enough, he turned to again. We stopped every now and then, to explain the meaning of words. Of course he understands little that he reads; but when he comes across the name of a familiar object, he gives a little satisfied grunt.

"*Jan. 9.*—Most lovely day. Ookokko has taken a fancy to 'Germany talk,' and this morning saluted me with, 'Good morning, *Herr* Despard.' I invited him to come and read in the evening, for a second lesson; but being detained, I omitted to ring the bell for his summons. He nevertheless came up at the right time, enquiring whether he had missed hearing the alarm. This shows his zeal for learning. I gave him a copy-book to take home and write in, with pen and ink, and had headed the pages with slips in Tekeenica. He was highly pleased, and when I went down to give him stores at noon, he had nearly and very neatly filled the first page.

"*Jan. 12.*—This afternoon the *Fairy* came in. Capt. Travers returned in her, with his hand recovered from the sad accident mentioned in a former Journal. With him our letter-bag was landed, and better still, our faithful missionary Mr. Schmid. He has compassed South America, to return to his poor Tsoneca flock. The Good Shepherd be his Guide back to their plains again, and make him His voice in the wilderness, preparing a people made ready for Himself.

"*January 13, Sunday.*—Service well attended; my little study quite full. Capt. Travers and Messrs. Schmid and Hunziker were our guests at dinner. Ookokko and his wife, as usual, came to tea. When they were going home from church this morning, arm in arm, Cammilenna stopped when Capt. Travers came

up, put out her *gloved* hand, and said softly, (without a prompter,) "*Good morning, Capt. T.*" She has baked bread for her family, which my daughters upon tasting pronounced good. She waits for her husband to come to his tea. This is but a just return to him, for he always waits for her to go down with him after lessons, takes her by the arm, and carries her parcels.

"*Feb. 9th.*—H. ran up in breathless haste, to say that 'a steamer was coming in.' The fog was dense, so we could ascertain the truth only from the plash of the paddles, and anon from the shrill whistle of the alarm bell. She shortly came to anchor, and proved to be H. M. S. *Ardent*, Capt. Parish, last from New Zealand. At 8 p. m. Mr. Silk, captain's clerk, came on shore with letters from England, and a polite message from Capt. Parish.

"*Feb. 10, Sunday.*—Capt. Smyley came, with a note from Capt. Parish, offering (in answer to an offer from me,) a service on board, between 9.30 and 12; but could not have an afternoon or evening service, as it would interfere with the ship's arrangements. I answered, that my regular duty at the Station prevented the morning service on board, but that I should be glad to see all that could come at 11. In the afternoon Capt. P., and other officers from the ship, came on shore. I regretted exceedingly that the necessity of showing them attention should fall on a Sunday; but as they were to leave very early on Monday, it could not be avoided. Capt. P. asked if I would like Ookokko to see the vessel. I consented, and having first come up and held out his hand to Capt. P., with 'How do you do?' he went off in the man-of-war's boat, without a moment's hesitation,—thus showing no fear of strange white men. He afterwards gave an amusing account of his visit.

'Very many men: very fat man—Oh! very fat. Plenty soldiers—many tables—men sit. Fire-place kitchen here—fire-place kitchen there. Three very big store-room; your store *little*. Very fine church cabin. Got my tea—man give me: all same physic; very bad smell. Make head go this way; make no sabby. I no drink. I say me like plenty cold water. Man say, you Patagony boy; me no Patagony boy; me Fuego man. You talk Spanish; me no talk Spanish. Plenty men; much friend; no like Mr. Despard friend—Mr. Despard, pray God friend.'

"Feb. 13.—Farmer came up at five o'clock this morning, to say that a son had been born to Ookokko at 3.30 A. M. The child is very small and weak; his complexion very dark, and head covered with hair. At 7.30 I went down and returned thanks in their hearing for this mercy. One would fain know what lies before this child. He has been born on land consecrated to God, where Christian worship is daily celebrated; where the glorious Saviour of all is daily named; where life according to His holy law is spent; where the great things of eternity are constantly exposed in His word. If he live, shall he be permitted to receive the Christian faith, enjoy the Christian hope, and journey on the Christian path, and become His witness to his father's race? or shall he go, still an infant, back to live the life of a savage, and die without God, and without hope?"

The gravity of this alternative our friends will at once appreciate. Mr. Despard puts it in immediate connection with his own departure from Keppel, and adds, that, "humanly speaking," the happiness of the child, on whose future his thoughts are naturally dwelling, depends on the "immediate choice and dispatch of

a new Missionary." We ask for such a Missionary. We pray the Lord to provide such a servant of His own to undertake the work of His Church in Tierra del Fuego. A beginning has been made. Fuegian hearts have been touched by our kindness, and the consciences of some of these degraded people have, we believe, been partially awakened. We have succeeded in throwing a light upon these dark places of the earth. The habitations of cruelty have not been unvisited and unrelieved by the voice of a divine love. The bodies of Christian martyrs lie buried on those shores, the pledges of the Church's future triumphs, and inheritance. Their faith is beckoning us on. Our real want is men; for we believe that in securing men we secure the means to send them. "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest." But we resume the Journal.

"Feb. 15.—I visited the Copaniscolas after breakfast. When I was leaving them, Ookokko said, 'Please, Mr. Despard, pray.' I did so with hearty good will, and longed for liberty of speech in his own language. He added, 'Amen,' however, to what I said. My two elder girls went to see the babe. They were much pleased with it, and pronounced it a very pretty little fellow. His father calls him, 'Little Ookokko.' In the evening I went down again. Cammilenna has been about to-day. Ookokko apologised for not having attended as usual to his writing. He had been busy cooking and washing.

"Feb. 17, Sunday. Service as usual. The sermon on the paralytic healed, Luke v. After dinner I visited my little Cranmer flock, and read and prayed with B., as well as the men. The former told me he had advised Ookokko to come to church this morning, who said he would, only he was afraid his wife having 'bone pain,'

(rheumatism,) would not be able to make fire. It is quite delightful to see how devotedly attentive this lad is to his wife. His behaviour is so different from that of savage men: but *is* he a savage? I again paid my usual visit to 'Fireland Villa.' Asked Ookokko what he means to call his child. He said, 'I call Keppel-island-enges.' I advised, 'Cranmer-enges.' He said, 'By and bye, perhaps, I will call him *Ookokko-Lapa-te-mu*,' after himself and Cammilenna's father. I asked him about polygamy in his country. He said, 'Men marry one wife long time. By and bye marry another. One very sorry; first, old and new wife very much fight. Sometimes first sorry—go away.' I reminded him, in my country men marry only one wife. I then asked him up to tea. 'No to-day,' he replied. 'Perhaps next Sunday.' He has written a great many pages in his new copy book, which he keeps scrupulously clean. So much care does he take not to soil it, that he spreads a handkerchief on the table previously to using his book. In his own house on Sunday he wears his week-day coat, to save his best! Before leaving, we sang, 'I will arise, and go to my Father.' Evening service as usual. Sermon by Archdeacon Law, 'Bow in the cloud.'

"*February 19, Tuesday.*—Ookokko returned to 'church' and lessons seemingly with fresh zest; in the evening I went to his house to pay the new-comer a visit. All were going on well. We read over the sentences which he has written in his copy book, and as an evidence that there are 'plenty words in my language,' he gave no fewer than six words for 'dead calm.' I got a little insight also into Fireland etymology. I sang and prayed with them; and on leaving was pleased at being asked, in a soft, sympathetic tone, 'Mrs. Despard little better to-day?'

“*February 21.*—My dear B.’s birth-day. He who knows all hearts, knows how heartily I commended my much-loved child to His grace. We had an excursion to the *Allen Gardiner*, being the first visit paid to her since July, 1859; and indeed my daughters have not had a row on the water since then. In the evening Messrs. Schmid and Hunziker joined with us in games and innocent mirth. I had my lesson with Ookokko in the morning, dictating Tekeenica to him for writing on the slate.

“*February 22.*—Ookokko with me, as usual, in the morning. He told me he should call the Falklands ‘tree-less land,’ and his son, ‘the man of the tree-less land,’ and that when he grew up they would compare notes on this wise: ‘I am a man of a country, where plenty trees.’ ‘Plenty trees? Trees what? I am man of tree-less land.’ I said, ‘Your son say too, plenty beef my country; plenty sheep, plenty goats, plenty pigs, plenty potatoes.’”

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### The Araucanians.

The following particulars, derived from a work published in 1855, entitled “The Araucanians,” by Edmond Reuel Smith, of the U. S. Naval Astronomical Expedition to Chili, will interest those of our readers whose sympathies are enlisted in the work of our Society in that part of the world. In his preface the Author says, “At a time like the present, when so general an interest is felt in every thing relating to the aboriginal races of America, I feel no apology will be expected for the publication of any information in regard to the tribes of Indians, who are but little known, and rarely visited, though they have won for themselves an enviable repu-

tation of successfully resisting the encroachments of the white men for more than three hundred years. My object has been, to give such an account of the manners, customs, religion, and present condition of the Araucanians, as may be interesting both to the student of Ethnology, and to the general reader."

We are glad to have met with Mr. Reuel Smith's work, and particularly because of the friendly tone in which he speaks of a people in whom we are so warmly interested. Our friends too, we feel confident, will read with satisfaction everything which serves to make them more intimately acquainted with those races for whose benefit the Society is working.

"The Mapuchés, unlike the North American tribes, avoid the resting-places of their dead, always passing them in silence, and with averted faces, and dislike to see strangers, especially whites, approach them. As there were many Indians scattered about in the neighbourhood, we did not wish to excite their suspicions.

"There were said to be many buried here, but no monuments, or other indications of graves were to be seen, except in one instance, over the resting-place of a celebrated chief named Cari-Coyam (The Green Oak). At both the head and the foot of this grave was an upright, forked stick, supporting a transverse pole, over which was hung the skin of the chieftain's favourite horse, while a long bamboo lance, planted in the ground, with a little white pennant fluttering in the wind, denoted the rank of the deceased.

"The corpse is exposed on an open bier for several days, during which time the friends and neighbours assemble to condole with the bereaved family. It is then borne to the grave by the principal relatives, preceded by a company of young men, who ride forward at

full speed, as though to prepare the way for the deceased. In the rear follow the women wailing, rending the air with their cries, and making every demonstration of the profoundest grief; while another walks behind the procession, scattering ashes along the way, to prevent the departed from returning to his former abode.

“The body is placed in the grave in a sitting posture, with the face turned toward the West, the direction of the spirit-land. The saddle and arms of the dead are placed by his side; some provisions are added for the journey, together with a few beads, or a small sum of money, necessary to pay the Mapuché Charon. The friends then wish the deceased a pleasant voyage, bid him good-by, cover up the grave, and retire.

“In the case of a woman the ceremonies are the same, with the exception that instead of a saddle and arms, a distaff, or some culinary utensils, are placed in the grave.

“It has been asserted, that when a distinguished chief dies, one of his wives is killed and interred with him; but Sanchez assured me that no such custom exists, though possibly some few cases of the kind may have happened.

“The Indians can not tell the exact whereabouts of their Styx, though they generally suppose it is the ocean. Nor can they give the location of their Elysium, which they call ‘Alhué-Mapu’ (The Land of Spirits). ‘How can we tell?’ they say, ‘when we have never been there?’ Much less do they know of the occupations of the soul after death. In fact, it is a subject about which they seldom bother their brains, for though they have some ill-defined notions that there is another life after this, a change of place, perhaps, rather than of state, when questioned, they seldom fail to answer,

'*Chum péchy nai?*' (Who knows?) with the same air of perfect blankness which accompanies the Chileno's '*Quien sabe!*'

"I could not learn that they believe in any reward or punishment after death for the actions of this world, though they attribute much of the good or evil fortune of life to the pleasure or wrath of the Great Spirit. Some few there are that have a confused notion of heaven and of hell, but such ideas have undoubtedly been acquired by occasional intercourse with Christian missionaries.

"According to Molina, the Mapuchés believe the dead to watch over and protect the living, and join them in battle against the enemies of their country; when the thunder cloud lowers over the distant Cordilleras, they imagine their departed warriors to be riding upon the storm, chasing away some invisible foe; and frequently they encourage the aerial combatants by exclaiming, 'Well done! well done! good friends!'

"The pastures along our road were black and charred, having been recently burnt over, in large tracts, by the Indians, in order to produce a fresh growth of herbage on the fields dried up by the summer heats. Owing to the late rain, the new grass was sprouting vigorously, and the ground was gayly sprinkled with little tulip-shaped flowers, of a blood-red hue; we also saw great quantities of a coarse prickly plant, which is regarded as excellent fodder for horned cattle.

"Near a small stream called Chumalco, we stopped at the house of a silversmith—a rude tinker, who manufactured spurs and other articles for the Indians and traders. His workshop was a small shanty, and all his tools were of the rudest description. His wares, though rough and uncouth, boasted a sort of barbaric magnifi-

cence, and were suited to the taste of his customers; for the Indians not only are suspicious of all bright and polished work, but they also have their own ideas of fashion, which occasionally varies; and in buying a pair of spurs, they are as fastidious about the *mode* as any French belle in the purchase of a bonnet. At the same time they have a supreme contempt for any thing that is not what it pretends to be, and the poorest 'hueni,' with an iron spur on his heel, or with none at all, would not accept a plated or German silver pair; he would feel himself insulted by the offer.

“ Besides bits, spurs, stirrups, head-stalls, and saddle ornaments of silver, the Indians use a great many earrings, breast-pins, and other trinkets of the same metal: indeed, it is the only metal which they use for ornamental purposes. Gold is never seen in their possession. There exists a common opinion that they make no use of gold, because they regard it as the cause of all their wars with the Spaniards, and wish to conceal its existence in their country; but Sanchez thought the reasons which influence them to be very different, namely, the difficulty of procuring it in any part of their territory without great labour, and their inability either to work it into the desired forms or test its purity. If manufactured abroad, they would be unwilling to purchase it; for they will not buy articles of silver even, unless made by some Indian smith, or by one who lives in their midst.

“ The amount of silver consumed in the manufacture of trinkets for the Indian trade is large; and as it is drawn entirely from the currency of the country, there results a great scarcity of small coin in all the frontier provinces. If we suppose two or three thousand people to be engaged in trading with the Indians, and estimate

that each trader disposes annually of twenty or thirty dollars, it will be readily seen that the abstraction of such an amount in hard dollars, halves, and quarters, from districts neither populous nor rich, is calculated to produce considerable inconvenience.

“A league farther on, we came to another brook, called Malven, near which live a number of scattered ‘Christianos’ (*i. e.* Chilenos). Here, also, there resided at the time an aged Dominican friar, who for several years had been attempting to convert the Indians. Though much revered, as priests always are, for his sacred character, and respected as a benefactor—for by some knowledge of medicine, he had made himself extremely useful—he probably could not boast a single convert, and was even regarded with suspicion.

“In vain he had endeavoured to gain permission for the introduction of a mission, and the establishment of a convent of his brethren. The answer he received from the Indians was characteristic, and proved that former experience had not been entirely forgotten;—‘Father,’ they said, ‘whenever you wish to come among us, you shall be welcome to food and shelter; but if your brothers come, they will need land upon which to build a house; they must eat, and we shall be obliged to give them cattle; they will then need more land for their cattle; other Christians will come to live with your brethren; they, too, will need houses, cattle, and lands; thus you will become rich, and we shall become poor, and be driven out!’

“Beyond Malven the Indians became more numerous, and we met many upon the road. They expressed considerable surprise at my appearance; but they were all acquainted with ‘Panta,’ as they called Sanchez, and readily credited the account he gave of me. There was

but one exception, a boy about twelve or thirteen years old, who had lived among the Chilenos sufficiently to learn something of their language and customs; he insisted, from the fact of my wearing a broad-brimmed felt hat, that I must be a friar in disguise, and made a number of remarks about the 'pichi patiru' (little priest), that caused a great deal of merriment. This boy had just captured, in a neighbouring stream, a 'buillin,' a species of castor, from which he was about stripping the skin, which he readily bartered for a Jew's-harp, and promised to have dried and dressed for me on our return.

"On the road we met a party of squaws, the first whom I had fairly seen. Their long hair was dripping, for they had just been enjoying a bath; and over their backs, slung by a band passing over the forehead, they bore large earthenware jars, filled with cool water, and covered with branches of fragrant mint. Most of them led little round-bellied children by the hand, and one or two had papooses strung over their backs. They were decked out in all their finery, with a profusion of silver ornaments and beads of all colours, and really presented a picturesque appearance, though little could be said of their beauty.

"The Indians (especially the women) residing near rivers are much addicted to bathing—a redeeming feature in their otherwise filthy habits.

"In the evening we stopped at the house of an old chief named Antichéo (The Albatross of the Sun). Drawing up at a respectful distance before the cross bar, which is set up in front of every house as a barrier, we waited for several minutes, until the chief came out and saluted us, one after the other. He then invited us to dismount, but we declined, and after a short conversa-

tion made our way to a neighbouring clump of apple-trees, under whose branches we proposed spending the night, in preference to exposing ourselves to the vermin in the house.

"No sooner had we encamped, than we were besieged by a crowd of men and boys, drawn together by curiosity, and possibly by the hope of some present or the chance of pilfering. They were mostly dressed in the 'chiripa,' a garment not unlike the poncho in shape, which is wound round the person from the breast to the feet, and is confined at the waist by a belt. Some wore ponchos also, and a few had on shirts, generally the worse for wear and dirt. One brawny fellow, though shirtless, had got himself into a very small vest, while he sported an old, greasy cap, adorned with a tarnished silver band, in lieu of the cotton handkerchief, or more national red or blue fillet, which is generally worn to confine the hair.

"They exhibited none of that moroseness and stoical indifference which we are apt to attribute to all Indians; but, on the contrary, they were lively, talkative, and inquisitive in the extreme. They left nothing unexamined, scrutinizing closely even my hat, pantaloons, and boots, which they felt, handled, and pulled about, with exclamations of surprise, accompanied by laughter and jokes.

"Soon the old chief joined the party, and entered into conversation. He had much to ask in regard to the feelings and intentions of the government toward the Indians, and he seemed to have many misgivings about the proposed visit of President Montt to the southern provinces: he was fearful that it boded no good, and was apparently much relieved by the explanations which Sanchez gave. The amount of deference shown

him did not seem to be great; and I was rather surprised by the apparent want of respect for superiors observable, especially among the boys, who were under no restraint, joining in the conversation, and expressing their opinions in a manner which would have done credit to that precocious youth, 'Young America,' himself.

"During our talk, a courier was announced, as coming from Mañin, in regard to some robberies that had lately taken place.

"The messenger, without leaving the saddle, delivered his errand, in a monotonous sing-song tone, accompanied by occasional grunts, and the frequent repetition of such words as, 'piu,' 'pi,' 'pioe' ('I say,' 'said I,' 'said he,'): he was listened to by the chief, standing, while all the rest observed a respectful silence. The answer was returned in the same monotonous manner, without any gesticulations or inflections of the voice—very much as school-boys repeat lessons which they have learned by rote.

"But though the speakers appeared to me to go through their parts in a very humdrum style, Sanchez said that they both had the reputation of being orators, and were much admired for the purity of their diction.

"The Mapuchés have their own ideas of eloquence, which is much cultivated, as the surest road to distinction; for any young man, whatever his rank, if possessing fluency of speech and a retentive memory, may aspire to a high position. The chiefs always select, as their immediate attendants and messengers, those youths who are capable not only of clearly expressing their own views, but of reporting exactly the words of others, which is highly important in the transmission of oral communications. These messengers, by associating with the chief men, and speaking in the national assemblies, gain great influence, and often supersede those who by birth are their superiors."

### Things Written for our Instruction.

How precious, and how profitable to the Lord's people are the experiences of those who have in old time loved, and served God. Their faith, and persevering zeal—the result of God's energising Spirit in their hearts—are recorded for our instruction. We shall do well at times to ponder them in our hearts, and to gather from them the profit which they are calculated to convey. Because we feel the appositeness to our own case of the subjoined portions of the experience of the Lord's servants in Burmah, we extract them from the Memoir of Mrs. Judson. May God give us all grace to imitate the example of faith and patience contained therein. It was after two years and a half of close study of the Burmese language, that Mr. Judson thus wrote:—

“Rangoon, January 16, 1816.

“I just now begin to see my way forward in this language, and hope that two or three more years will make it somewhat familiar; but I have met with difficulties that I had no idea of before I entered on the work. For a European or American to acquire a living oriental language, root and branch, and make it his own, is quite a different thing from his acquiring a cognate language of the west, or any of the dead languages, as they are studied in the schools. One circumstance may serve to illustrate this. I once had occasion to devote a few months to the study of the French. I have now been above two-years engaged in the Burman. If I were to choose between a Burman and a French book, to be examined in, without previous study, I should, without the least hesitation, choose the French. When we take up a western language, the similarity in the characters,

in very many terms, in many modes of expression, and in the general structure of the sentences, its being in fair print, (a circumstance we hardly think of,) and the assistance of grammars, dictionaries, and instructors, render the work comparatively easy. But when we take up a language spoken by a people on the other side of the earth, whose very thoughts run in channels diverse from ours, and whose modes of expression are consequently all new and uncouth; when we find the letters and words all totally destitute of the least resemblance to any language we had ever met with, and these words not fairly divided, and distinguished, as in western writing, by breaks, and points, and capitals, but run together in one continuous line, a sentence or paragraph seeming to the eye but one long word; when, instead of clear characters on paper, we find only obscure scratches on dried palm leaves strung together, and called a book, when we have no dictionary, no interpreter to explain a single word, and must get something of the language, before we can avail ourselves of the assistance of a native teacher,—

*“hoc opus, hic labor est.”*

I had hoped, before I came here, that it would not be my lot to have to go alone, without any guide, in an unexplored path, especially as Missionaries had been here before. But Mr. Chater had left the country, and Mr. Carey was with me very little, before he left the mission and the missionary work together.

“I long to write something more interesting and encouraging to the friends of the mission; but it must not yet be expected. It unavoidably takes several years to acquire such a language, in order to converse and write intelligibly on the great truths of the Gospel. Dr. Carey once told me, that after he had been some years in

Bengal, and thought he was doing very well, in conversing and preaching with the natives, they (as he was afterwards convinced) knew not what he was about. A young missionary, who expects to pick up the language in a year or two, will probably find that he has not counted the cost. If he should be so fortunate as to obtain a good interpreter, he may be useful by that means. But he will learn, especially if he is in a new place, where the way is not prepared, and no previous ideas communicated, that to qualify himself to communicate divine truth intelligibly, by his voice or pen, is not the work of a year. However, notwithstanding my present great incompetency, I am beginning to translate the New Testament, being extremely anxious to get some parts of Scripture, at least, into an intelligible shape, if for no other purpose than to read, as occasion offers, to the Burmans with whom I meet."

In a letter written about nine months subsequently, we have the following striking record of faith. Surely, "out of weakness" these noble missionaries to Burmah were made strong:

"If any ask what success I meet with among the natives—tell them to look to Otaheite, where the missionaries laboured nearly twenty years, and not meeting with the slightest success began to be neglected by all the Christian world, and the very name of Otaheite was considered a shame to the cause of missions; but now the blessing begins to descend. Tell them to look at Bengal also, where Dr. Thomas had been labouring seventeen years, that is, from 1783 to 1800, before the first convert, Krishno, was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here, to make a first impression on a heathen people. If they

ask again, what prospect of *ultimate* success is there—tell them, as much as there is an Almighty and faithful God, who will perform His promises, and no more. If this does not satisfy them, beg them to let me stay and make the attempt, and let you come, and give us our bread; or, if they are unwilling to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg of them at least not to prevent others from giving us bread. And if we live some twenty or thirty years, they may hear from us again.

“ I have already written many things home about Rangoon. The climate is good, better than any other part of the East. But it is a most wretched place. Missionaries must not calculate on the least comfort, but what they find in one another, and in their work. However, if a ship was lying in the river, ready to convey me to any part of the world I should choose, and that too with the entire approbation of my Christian friends, I should not, for a moment, hesitate on remaining. This is an immense field; and, since the Serampore Missionaries have left it, it seems wholly thrown on the hands of the Americans. If we desert it, the blood of the Burmans will be required of us.”

**Messrs. Schmid and Hunziker.**

The following letter from Mr. Hunziker, dated Cranmer, April 6, 1861, is probably the last, which we shall receive from him previously to his landing in Patagonia. When Mr. Hunziker quitted England we had little expectation that his arrival amongst the Indians would be so long delayed. Yet the time has not been lost. His stay at Keppel, and the interest which he has taken in the two Fuegians resident there, and we may add the assistance, which he has so cordially rendered, in the labours incident to the work of the Mission, have been no unsuitable preparation for his future position among the Patagonian Indians. It has been, moreover, fortunately ordered, as we think, that owing to this delay Mr. Schmid should be introduced to his future fellow-labourer, Mr. Hunziker, at Keppel Island; and that all their arrangements should be made before entering together in the self-denying and difficult enterprise, which they have undertaken. This is to us a source of great satisfaction; and we hope hereafter to see the good results arising from the fact that these two brethren, whose mutual esteem, and confidence are so manifestly genuine, have had an opportunity of three months' Christian conference at our Mission Station, where

they have matured their plans, and laid the basis of an affectionate, and we trust enduring intercourse, and co-operation in the Lord's service. A letter received from Mr. Schmid is confined to business topics, and arrangements, so that we deem it unnecessary to publish it; but we derive from it great confidence in his practical view of the nature of the work which is to be done, and of his single-minded determination to persevere in the execution of it. One point we may, perhaps, wisely lay before our readers. "In my last letter," he says, "I wrote to you about a plan I had in my mind, viz.—Coming to Cranmer for two months, or so, each year, in order to be able to systematise, and arrange future acquisitions of the Tsoneca dialect, and at the same time to prepare primers, and books for instructing our pupils. For this we ought to have a little printing press. The lithographic press, which we have here, is not suited for such work. To write for these things now may be deemed premature; but we must at once see how these parts of Missionary work can be managed. . . . To send anything to England to be printed for our Tsoneca pupils would not be practical in my opinion, since any necessary revision could not be made on the spot." For ourselves we shall be only too happy to be obliged to send the printing press, being assured that it indicates considerable progress towards the objects which the Society has in view.

But we give now Mr. Hunziker's letter, which as our readers will see is valuable, because of the simple and yet firm tone of Christian faith pervading it.

“Cranmer, Keppel Island, April 6th, 1861.

“My dear Mr. Stirling,—In a few days the *Allen Gardiner* is going to Stanley, and the last opportunity is offered to us of communicating with you from here. I therefore write to you.

“News is not abundant: what is going on on this Island you will hear from Mr. Despard. Everything progresses as usual, and all here are enjoying good health. Mr. Schmid and myself are now on the eve of going over to Patagonia. As soon as the *Allen Gardiner* has come back we shall start for our Mission field.

“Already a year has passed since I left you for my future field of labour, and I am still at some distance from it. Nevertheless, during the last year, I have experienced, in a peculiar measure, that the Lord has called me for the holy Mission work, in which I am going ‘to spend and to be spent’ for Him. The Lord blessed me with a good voyage, and brought me in health, and safety to this place. Dark were the prospects of our Mission when I left England; for no news had then arrived from Mr. Schmid. Darker still became the prospects for my portion of the work, when information of the massacre of our brethren reached my ears and saddened my heart, and when I could only with the hands of faith take hold of the Lord's promises for His work. The spirit of the world and of the devil then triumphed; but all these Satanic powers were not able to overthrow the Lord's work. After these dark clouds of trial for the Mission in these southern regions, the

heaven cleared up again, and new prospects refreshed our spiritual life. Glad news arrived from dear Mr. Schmid of his successful labour amongst the Patagonians. This was encouraging for me. It strengthened my faith and revived my hopes in the Lord's promises, and still more when my dear fellow-labourer arrived here, and I could hear from himself of his labour amongst the Patagonian Indians. In some weeks we shall now depart from this. I am longing to go. I know our task is not an easy one; for we shall be exposed there to many temptations and trials, but my whole future with its difficulties I lay on the heart of our High Priest, who will work everything for my good, and for the good of the Patagonians, to whom I am about to go. I trust, too, that the friends of this Mission at home will lift up their hands in prayer for us, and that they will do what is in their power to support our Mission work.

"I shall, with the help of God, labour to the utmost for the welfare of the Patagonians; and I hope soon to be able to speak to them of the one thing that is needful, especially as my dear brother Schmid has facilitated the learning of the Tsoneca language for me.

"Mr. Schmid and myself have been now here together nearly three months, enjoying Christian fellowship. Most thankful do I feel to the Lord who permits me to have an experienced fellow-labourer on my side, with whom I can have communion in prayer.

"It was very remarkable for me to hear from Mr. Schmid, that he arrived in England the very same day on which I arrived at Keppel Island. Mr. Schmid and myself are very happy together in perfect unity. We two bachelors work and do every thing together.....

"Farewell. Yours, &c. T. F. HUNZIKER."

## Rev. G. P. Despard's Journal.

(Continued.)

We continue the Journal of the Rev. G. P. Despard, assured that our readers will find in the brief notices of events on Keppel Island sufficient matter to interest them. The flourishing condition of the Mission Station in material things is quite apparent. The Society, which in 1855, by permission of the Government, took possession of Keppel, a barren, bleak, and treeless island, in order to form thereon a basis of Missionary operations for Tierra del Fuego, has had the satisfaction of seeing its object completed. The island has forgotten its former desolation, and now smiles with the results of the persevering industry of those who have been engaged in the Society's interests abroad. There has been formed upon it a reservoir of material resources for the future benefit of the Mission. The cost indeed of bringing it to its present degree of perfection has been very large ; but in time to come we hope to derive from Keppel valuable aids in furthering, and developing the work of the Mission. What Mr. Despard says in his journal is very important to be considered. " We might raise grain, potatoes, cattle, and *in doing so* educate in the best manner the Fireland youth. There were many besides Ookokko, that with gentle and affectionate treatment, might be got to be industrious. Cultivation must be practised in Fireland to make Christian teaching effectual. Without it the Firelanders must wander, must dwell in tents, must be mostly naked, and be but little taught. Let them have potatoe ground, turnips, cabbage, a goat, and a cow or two, and they will sit at home, build permanent houses, and attend to Christian instruction and discipline." Now our readers must

observe that this is not merely a matter of speculation. To some extent it is a matter of experience. Not only can we talk of a Station on Keppel Island, with its gardens, and grain, and cattle ; but we are able to show the presence there of natives of Tierra del Fuego, receiving instruction at once in spiritual and temporal things. There is a double agency brought to bear on the natives at Keppel, a spiritual, and a civilising agency, and they work together for the mutual strength, and advantage one of the other. It is the misfortune of the Fuegians to be destitute not only of all knowledge of true religion, but of civilisation also ; and in the effort to do them good we have to supply both wants. Our supporters must always bear this in mind. We have to send hand in hand with religious truth the elements of Christian civilisation. The work is of course on this account more tedious and laborious than otherwise it would be ; but, if we are to do it at all, we must make up our minds to do it thoroughly. At Keppel Island, then, the Society has its material resources provided, its model school, its depôt of stores, its fruitful live stock. All these will be jealously guarded, and turned to future account. For from this reservoir must be drawn those regenerating influences which Mr. Despard alludes to in his journal. If we instruct certain natives of Tierra del Fuego in Christian doctrine, and civilised manners ; if we teach them the value of God's word, and the advantages of honest industry, it is not that they may remain apart from their country people, and in isolated enjoyment of these blessings, but that they may return to their homes as the heralds, and pioneers of a new and better state of things. If we rear cattle, and lay out gardens on Keppel, it is that of the future stock we may transport to Tierra del Fuego, and for the benefit of the

people, such quantities as may be desirable. Towards this object considerable advances have been made; and there can be little doubt that nothing but an energetic pursuit of the purposes of the Mission is required to achieve, with the divine blessing, the success which we so ardently desire.

The Rev. G. P. Despard and his family have by this time probably reached Monte Video in the *Allen Gardiner*. Whether he enters upon the position of Chaplain to the Estancieros, or not, depends upon many circumstances, which we cannot at home sufficiently estimate; but be his future residence in Uruguay, or in England, we have his deep, and unselfish, and earnest interest in the progress of the Fuegian Mission. Over its interests he has watched for many years. His zeal, and vigour, and self-sacrifice in the work do not require our praise. From the Lord his reward will come; and from the Lord the crowning blessing of mercy, and triumph will, we fearlessly believe, descend on a work, which those, whom He has raised up to take so leading a part in it, have made conspicuous by their faith, and disinterested love.

In the absence of Mr. Despard from Keppel, and until his place is supplied by another clergyman, the Society's property has been placed under careful, and efficient protection. The two natives, Ookokko and his wife, remain on the island under the immediate care of a young man, in whom Mr. Despard has long felt a deep interest, and who has himself been carefully educated by Mr. Despard. Mr. Bridges, for that is his name, will act temporarily as the guide, and instructor of the natives, and keep up at the station the observance of public worship. Besides Mr. Bridges, and the natives, there will remain on the island two workmen with their

families, Messrs. Bartlett and Betts. Abundance of stores have been placed at their command, and arrangements for visiting them from Stanley have been also made. So far all is satisfactorily ordered. But our desire is to render this *inter-regnum* as short as possible, and to send out at the earliest moment possible a staff of Missionaries, who shall renew with vigour the Fuegian branch of our Missionary enterprise. Something will depend on the time at which the *Allen Gardiner* returns to England, and possibly this may take place towards the end of August, but our information is not definite on this point. The appointment of Missionaries, however, is the most visibly important consideration, and one to which we desire to direct the devout, and earnest attention of our readers. "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." The Committee are not without hope of securing certain available men: but no appointments have taken place, and our great, and urgent want still is Christian agency.

"*Friday, March 1*, and our autumn. Our spring and summer have gone, alas! and now the winter is only three months distant. God has made the seasons, however, and they have their appointed and appropriate blessings. Holland has finished the long boat, and I my task of wooden beads, sixteen for the Gaffs.

After Ookokko had finished his lesson, this evening, he said, 'You go England? men me say, 'You go England.' 'Yes, I am going to England.' 'Me very sorry. You my friend. I love you very much. No other man my friend like you. You go all same Patagony?' (to return.) 'No, I come not back again.' 'Me plenty sorry.' 'Other friend come, said I. Pray God man too. I love you, Macooallan—Macalwense and

Schwymuggins.' 'Schwymuggins bad men, by-and-bye good. My countrymen bad men—earthmen. No Waucinabaccaloo-men. No go Waucinabaccaloo. No God men—no hear English. I go, much talk my language—say, no kill man—no steal. Me stay Keppel much time. Mr. Bartlett go England?' No. 'Tom go England?' No. 'Alfred go England?' 'Yes, come back perhaps in the *Allen Gardiner*. Other men come—stay in your country—teach your people.'

"*Sunday, March 3.*—Day spent as usual. Lord's Supper administered after sermon on Matt. xii. 13. Evening, Archdeacon Law preached on Melchizedec. Air filled with smoke. H., C., and O., went up up Mount Keppel, to see whence. Returned and reported from Sedge Island. O. not at tea. This afternoon he went out with wife on his arm and infant in his bosom. He told me, his two brothers are married, Lywallagetli, to an old woman—no children. The other to two wives, and has lost his infants. Another time, he said, his father-in-law, had offered him (Ookokko) his wife's sister, for a Rachel; but he would not take a second partner, because English have only one wife.

"Measured a stalk of oats in Farmer's garden, six feet long and half-inch diameter, with very fine panicle, self-sown. Barley will be ripe in a few days. Bailey, oats, and rye, will do well here. The former two have been proved.

"*Monday, Mar. 4.*—Ookokko said, "I see smoke Long-way Island. Poor man! break ship make—say, 'perhaps man come boat, I very hungry'—poor man!" Mr. H. and farmer rode over to Gull Point, to scrutinize. They returned and said, it looked very like a fire kept up by man. Evening, A. and H. went up Mount Keppel, but

there was too much haze for them to see. It seems agreed by all to be on Sedge Island.

“*Wednesday, March 6.*—Cammilenna with her babe, came up to worship.—My wife took her babe, and she came in to her reading and writing again.

“O. told me, Cungo-chuntzes, who run off in Woollya, Dec. 1858, with our clothes, was a good fellow; but his father and brothers persuaded him not to come with us, because his mother had lost her oldest son, and could not bear to part with him.

“Planted out on the banks some 50 mountain pines, and heartsease and pinks, to become *wild*. There are many plants of lucerne growing, and one of enchanter's nightshade.

“*Sunday, March 10.*—Since last entry, nothing has occurred out of routine. The Copaniscolas come daily to their lessons,—and O. both Thursday and Friday evenings. Our gardens are teeming with good food—cabbages, weighing *in heart* 12 lbs., are laid upon our table. We have excellent mutton and savoury geese. We have constant steady labour, so that the days fly past with surprising celerity, and peaceful sleep makes the night to seem a very thin curtain between yesterday and to-day. I am daily more convinced of the excellence of the heritage which the P. M. S. has in this island. If there be perseverance, this island will be the pattern in agriculture, cattle, and sylvia, in the Falklands. Apropos—I counted yesterday 89 young birches, in vigorous growth, which have extended in size half-a-yard since spring; and there are in another part uncounted, certainly the complement of 100. We have pines from seed, 6 inches high, and flourishing. It has been said, trees wont grow in the Falklands. We have refuted this. Trees, corn, barley, oats, and rye, will grow and ripen.

“Service at 11. Matt. viii. 13. Copaniscolas, all three present. Afternoon, Ookokko enlarged upon the many deaths that happen in ‘my uncle country,’ and then described some of the concomitants—‘Men come—many come—sing much—Hah—yang—how—yi—ya—say. Hawa—hya—gya—owaticca loopen-wota weneewan. Then yacomosh (doctor) is beaten on head—‘tell lie,’ say live—no live—die—man put on much black face. Cut face with finger nail—make blood—rub over face—cut hair head top, put on red—make body here red, here black—white round-legs, all same tiestocking. Cry much—water run down face—make lines in black, red. Our men cry very much. My friend throw fire—burn much.’ He ascribed many deaths to inflammation of lungs.

“*March 17.*—A busy week has flown away, and the sabbath again come round. Time in the past week has been given to my usual avocations. Every day and in the evenings I have been teaching Ookokko: his wife, when weather permitted, came to share in the morning lessons; but she would not expose the little Firelander to rain, or damp, or fog. Ookokko has gone on in his working time digging up our supplemental garden, generally alone, but for an hour or two every day Mr. Schmid has helped him.

“The more I know of the capabilities of this place, the more am I persuaded of the wisdom, not only of retaining it, but of working it up for the profit of the Society. We might raise great quantities of grain and potatoes and cattle; and in *doing so* educate in the best manner the Fireland youth. There are many besides Ookokko, that with gentle and affectionate treatment might be got to be industrious. Cultivation must be practised in Tierra del Fuego, to make Christian teaching effectual. Without it, the Firelanders must wander,

must dwell in huts, must be mostly naked, and must be little taught. Let them have potatoe grounds, turnips, and cabbage; a goat, and a cow or two, and they will sit at home, build permanent houses, and attend to Christian instruction and discipline.

“ One evening I invited Ookokko up to hear music. He was all delighted attention, and sat with as much decorum as the most polished gentleman. He told me the next morning that his people are fond of music. ‘ Men much hear; make boys quiet; no cry—listen. Men come in canoe, listen, go away, sing song, all same Pallilowa.

“ *March 20.*—The infant Copaniscola is a great pet up here. My daughter B. is making him a white muslin Sunday frock! The little fellow has been ailing, but is better again. I took Ookokko yesterday a nice mattress, self-made, for the infant’s cradle, which Holland had previously made, and presented.

“ *22nd.*—Have been busy in fixing up palings round two more boundary posts, and farmer planted trees and flowers inside the enclosure.

“ The *Malvina*, sealing schooner, which went round to examine Sedge Island, returned to-day, reporting that there is no sign of men, or wreck upon it; but that it has been burnt by a person or persons unknown—suspected of the United States.

*Sunday.*—Service at 11, Sermon on Phil. ii. 8, 9. E. B., who has been in very delicate health for some time, was able to attend, and seems much better. In the afternoon I took a walk with my family—an unusual occurrence, on many accounts. Evening Service at 6½. We had an excellent discourse from Archdeacon Law, on Jehovah Jirah. Afterwards I read Hans Egeda, on *Missionary Struggles in Greenland.* May He who

helped this faithful servant through his difficulties, help me in this opposite quarter, and make Fuegia to glow with devotion to Christ. Surely no Greenlander ever needed instruction more than these Firelanders.

“My wife paid the Copaniscolas a visit, when Ookokko talked much of his plans, which, if she understood-him, were to go back to his country, leave Cammilenna and the babe with her people, and return hither; but there were other lads who would come as companions.

“*Easter Sunday, 31st.*—On looking out of the window this morning at 7, a. m. my eyes were greeted with the pleasing sight of the *Fairy* lying at anchor. She has been absent twelve weeks, and we have been anxiously expecting her arrival. Ookokko said, ‘last night, moon just light, I hear anchor go down; I tell Holland, but house plenty go sleep.’ Just before service, Captain Buchan came to report himself arrived with four hands to take charge of the *Allen Gardiner*. The *Fairy* had been detained at the Rio Negro. One month since she passed this on her way to the East Falkland. She left Stanley last Thursday, was off this on Friday, but could not come in through the fog. Service at 11. Sermon 1 Cor. xv. 20. Afterwards I administered the Lord’s Supper to the usual party. The infant Copaniscola was present in his white frock; would it were an alb for his baptism, but his parents not yet having been received into the Christian Church, the child is not entitled to receive the rite.”

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### The Estancias.

Our readers have become familiar with the terms Estancia, and Estancieros of late. The scheme for appointing a Chaplain to the Estancieros has not escaped their attention; and the possibility of the Rev.

G. P. Despard undertaking the office of Chaplain has doubtless impressed the subject on their minds. With respect to the carrying out of this scheme we are still in suspense; for Mr. Mac Entyre, one of the leading Estancieros, who took a deep interest in the matter, has we regret to say recently died. He it was who promised land for a Church, and Parsonage, and Glebe, and £60 a year towards the stipend. In consequence of sudden illness, which terminated fatally, he was unable to make over the land, &c. and as a matter of course a difficulty has arisen in the way of at once appointing a Chaplain. We hope, however, that the difficulty is a temporary one merely, and that the original object may be carried out. The Estancieros are what in England we should call, perhaps, graziers—men possessing immense herds of cattle, and flocks of sheep. These are reared not so much for the food they yield, as for the sake of their skins, which are exported in vast quantities, and find their way largely to our own country. The cattle graze over large tracts of country called the *Camp*, and are looked after by herdsmen called Gauchos, distinguished for their skill in riding, and taming horses. For the interest of our younger readers we subjoin some characteristic incidents of life at an Estancia. We quote from Darwin.

“While staying at this estancia, I was amused with what I saw and heard of the shepherd-dogs of the country. When riding, it is a common thing to meet a large flock of sheep, guarded by one or two dogs, at the distance of some miles from any house or man. I often wondered how so firm a friendship had been established. The method of education consists in separating the puppy, while very young, from the mother, and in accustoming it to its future companions. An ewe is held

three or four times a day for the little thing to suck, and a nest of wool is made for it in the sheep-pen; at no time is it allowed to associate with other dogs, or with the children of the family; so that, when grown up, it can scarcely have any feelings in common with the rest of its kind. From this education it has no wish to leave the flock, and just as another dog will defend its master, man, so will these the sheep. It is amusing to observe, when approaching a flock, how the dog immediately advances barking, and the sheep all close in his rear, as if round the oldest ram. These dogs are also easily taught to bring home the flock, at a certain hour in the evening. Their most troublesome fault, when young, is their desire of playing with the sheep; for in their sport they sometimes gallop their poor subjects most unmercifully.

“The shepherd-dog comes to the house every day for some meat, and as soon as it is given him, he skulks away as if ashamed of himself. On these occasions the house-dogs are very tyrannical, and the least of them will attack and pursue the stranger. The minute, however, the latter has reached the flock, he turns round and begins to bark, and then all the house-dogs take very quickly to their heels. In a similar manner, a whole pack of the hungry wild dogs will scarcely ever (and I was told by some never) venture to attack a flock guarded by even one of these faithful shepherds. The whole account appears to me a curious instance of the pliability of the affections in the dog; and yet, whether wild or however educated, he has a feeling of respect or fear for those that are fulfilling their instinct of association. For we can understand on no principle the wild dogs being driven away by the single one with its flock, except that they consider, from some confused notion,

that the one thus associated gains power, as if in company with its own kind. F. Cuvier has observed, that all animals that readily enter into domestication, consider man as a member of their own society, and thus fulfil their instinct of association. In the above case, the shepherd-dog ranks the sheep as its fellow-brethren, and thus gains confidence; and the wild dogs, though knowing that the individual sheep are not dogs, but are good to eat, yet partly consent to this view, when seeing them in a flock, with a shepherd-dog at their head.

“One evening a ‘domidor’ (a subduer of horses) came for the purpose of breaking-in some colts. I will describe the preparatory steps, for I believe they have not been mentioned by other travellers. A troop of wild young horses is driven into the corral, or large enclosure of stakes, and the door is shut. We will suppose that one man alone has to catch and mount a horse, which as yet had never felt bridle or saddle. I conceive, except by a Gaucho, such a feat would be utterly impracticable. The Gaucho picks out a full-grown colt; and as the beast rushes round the circus, he throws his lazo so as to catch both the front legs. Instantly the horse rolls over with a heavy shock, and whilst struggling on the ground, the Gaucho, holding the lazo tight, makes a circle, so as to catch one of the hind legs, just beneath the fetlock, and draws it close to the two front legs: he then hitches the lazo, so that the three are bound together. Then sitting on the horse’s neck, he fixes a strong bridle, without a bit, to the lower jaw: this he does by passing a narrow thong through the eye-holes at the end of the reins, and several times round both jaw and tongue. The two front legs are now tied closely together with a strong leathern thong, fastened by a slip-knot. The lazo, which bound the three together,

being then loosed, the horse rises with difficulty. The Gaucho now holding fast the bridle fixed to the lower jaw, leads the horse outside the corral. If a second man is present (otherwise the trouble is much greater) he holds the animal's head, whilst the first puts on the horsecloths and saddle, and girths the whole together. During this operation, the horse, from dread and astonishment at thus being bound round the waist, throws himself over and over again on the ground, and, till beaten, is unwilling to rise. At last, when the saddling is finished, the poor animal can hardly breathe from fear, and is white with foam and sweat. The man now prepares to mount by pressing heavily on the stirrup, so that the horse may not lose its balance; and at the moment that he throws his leg over the animal's back, he pulls the slip-knot binding the front legs, and the beast is free. Some 'domidors' pull the knot while the animal is lying on the ground, and, standing over the saddle, allow him to rise beneath them. The horse, wild with dread, gives a few most violent bounds, and then starts off at full gallop: when quite exhausted, the man, by patience, brings him back to the corral, where, reeking hot and scarcely alive, the poor beast is let free. Those animals which will not gallop away, but obstinately throw themselves on the ground, are by far the most troublesome. This process is tremendously severe, but in two or three trials the horse is tamed. It is not, however, for some weeks that the animal is ridden with the iron bit and solid ring, for it must learn to associate the will of its rider with the feel of the rein, before the most powerful bridle can be of any service.

“Animals are so abundant in these countries, that humanity and self-interest are not closely united; therefore I fear it is that the former is here scarcely known.

One day, riding in the Pampas with a very respectable 'Estanciero,' my horse, being tied, lagged behind. The man often shouted to me to spur him. When I remonstrated that it was a pity, for the horse was quite exhausted, he cried out, 'Why not?—never mind—spur him—it is *my* horse.' I had then some difficulty in making him comprehend that it was for the horse's sake, and not on his account, that I did not choose to use my spurs. He exclaimed, with a look of great surprise, 'Ah, Don Carlos, que cosa!' It was clear that such an idea had never before entered his head.

"The Gauchos are well known to be perfect riders. The idea of being thrown, let the horse do what it likes, never enters their head. Their criterion of a good rider is, a man who can manage an untamed colt, or who, if his horse falls, alights on his own feet, or can perform other such exploits. I have heard of a man betting that he would throw his horse down twenty times, and that nineteen times he would not fall himself. I recollect seeing a Gaucho riding a very stubborn horse, which three times successively reared so high as to fall backwards with great violence. The man judged with uncommon coolness the proper moment for slipping off, not an instant before or after the right time; and as soon as the horse got up, the man jumped on his back, and at last they started at a gallop. The Gaucho never appears to exert any muscular force. I was one day watching a good rider, as we were galloping along at a rapid pace, and thought to myself, 'surely if the horse starts, you appear so careless on your seat, you must fall.' At this moment, a male ostrich sprang from its nest right beneath the horse's nose: the young colt bounded on one side like a stag; but as for the man, all that could be said was, that he started and took fright with his horse.

“In Chile and Peru more pains are taken with the mouth of the horse than in La Plata, and this is evidently a consequence of the more intricate nature of the country. In Chile a horse is not considered perfectly broken, till he can be brought up standing, in the midst of his full speed, on any particular spot,—for instance, on a cloak thrown on the ground: or, again, he will charge a wall, and rearing scrape the surface with his hoofs. I have seen an animal bounding with spirit, yet merely reined by a fore-finger and thumb, taken at full gallop across a court-yard, and then made to wheel round the post of a veranda with great speed, but at so equal a distance, that the rider, with outstretched arm, all the while kept one finger rubbing the post. Then making a demi-volte in the air, with the other arm outstretched in a like manner, he wheeled round, with astonishing force, in an opposite direction.

“Such a horse is well broken; and although this at first may appear useless, it is far otherwise. It is only carrying that which is daily necessary into perfection. When a bullock is checked and caught by the lazo, it will sometimes gallop round and round in a circle, and the horse being alarmed at the great strain, if not well broken, will not readily turn like the pivot of a wheel. In consequence many men have been killed; for if the lazo once takes a twist round a man’s body, it will instantly, from the power of the two opposed animals, almost cut him in twain. On the same principle the races are managed; the course is only two or three hundred yards long, the wish being to have horses that can make a rapid dash. The race-horses are trained not only to stand with their hoofs touching a line, but to draw all four feet together, so as at the first spring to bring into play the full action of the hind-quarters. In

Chile I was told an anecdote, which I believe was true; and it offers a good illustration of the use of a well-broken animal. A respectable man riding one day met two others, one of whom was mounted on a horse, which he knew to have been stolen from himself. He challenged them; they answered him by drawing their sabres and giving chase. The man, on his good and fleet beast, kept just ahead: as he passed a thick bush he wheeled round it, and brought up his horse to a dead check. The pursuers were obliged to shoot on one side and ahead. Then instantly dashing on, right behind them, he buried his knife in the back of one, wounded the other, recovered his horse from the dying robber, and rode home. For these feats of horsemanship two things are necessary: a most severe bit, like the Mameluke, the power of which, though seldom used, the horse knows full well; and large blunt spurs, that can be applied either as a mere touch, or as an instrument of extreme pain. I conceive that with English spurs, the slightest touch of which pricks the skin, it would be impossible to break in a horse after the South American fashion."

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### Future Work.

There is a manifestly increasing interest in all that concerns South America. The influence of good government in Brazil, and in Chili, is having its natural effect. Trade is prospering, population is being gradually attracted to new centres of industry, and wealth is on the increase. Steamers are numerous along the coasts, and even on the rivers of South America; and with these means of communication between one part of the country and another, and with other parts of the world,

a start has been given to colonizing enterprises. Portuguese emigrants are settling in the Valley of the Amazon. German and Swiss emigrants are to be found in Brazil, Uruguay, Chili, and in other parts; and we have even heard of a projected settlement of English in Patagonia. South America has hitherto suffered from a dearth of population. The great political object of South American statesmen will be for many years to increase the number of the inhabitants. The aborigines are very few compared with the vastness of the country, and they are not equal to the great task of developing the resources of the land of their forefathers. Europeans will gradually flow in, and take in their hands the trade, and enterprise of the future. Yet we hope a system of colonisation—the very reverse of that, which with violence, and cruelty, and bloodshed marked the advances of Spanish and Portuguese adventurers in former times—is likely to be adopted, and that the remaining Indian tribes will have no cause to regret the energetic spirit with which commercial enterprise is conducted in our own day. We read, not without some misgivings, the words of Mr. Wallace (whose voyages up the Amazon and Rio Negro are so abundant in interest, and whose generous sympathies with the Indian tribes are so manifest). He says in reference to some of the tribes on the Amazon: “they are ingenious and skilful workmen, and readily adopt any customs of civilised life that may be introduced among them; and they seem capable of being formed by education, and good government, into a peaceable, and civilised community. This change, however, will perhaps never take place: they are exposed to the influence of the refuse of Brazilian society, and will probably before many years be reduced to the condition of the other half-civilised Indians of the country, who seem

to have lost the good qualities of savage life, and gained only the vices of civilisation." Now when we think of the opportunities which are offered to Christian Missionaries to approach these people—when we know steamers are plying up and down the rivers on whose borders they are settled—when we know that in the interests of commerce, or science, Europeans continually visit them, we are overcome with the responsibility, which rests upon us as members of Christ's Church, and whose commission is "go into all the world, and preach the gospel to every creature." Surely here is a work to be done by our Society. How long must we pause before accepting it? At present indeed we are busy in the south. The claims of Tierra del Fuego, and Patagonia, and Chili are pressing upon us; but our yearly endeavour must be to enlarge our sphere of labour, and to embrace in our sympathies as numerous a body as possible of the aborigines of South America.

The climate of the valley of the Amazon does not appear to be specially unfavourable to European constitutions, not nearly so much so indeed as that of India, or Africa. There is a "rainy season," but it is not the incessant "pouring down" of Africa, Central America, and the Orinoco region. It is more of a showery season: it is true sometimes when it rains *it pours*; but the showers are of short duration comparatively, and they fall at such regular intervals that one can calculate for business engagements almost to a certainty. There is never a day without seeing the sun more or less. The dry season is not feverish and scorching, for scarcely a week, certainly not a fortnight, passes without one, or more good showers. Such a thing as crops suffering from the want of moisture is not known in the valley of the Amazon. Although the days may be warm, the nights are

cool, with much dew. With such favouring circumstances we may surely hope to see our Society entering upon a sphere of Missionary labour amongst a people, who have everything to lose by our delay, and everything to gain by the presence of Christ's messengers amongst them. When we read the following testimony of Mr. Wallace respecting these tribes on the Amazon, we are filled with an anxious longing to communicate to them the principles and truths of that book, which has the power to elevate and enlarge the human heart now, and to fit it for the kingdom, which is to come.

“Comparing the accounts given by other travellers with my own observations, the Indians of the Amazon valley appear to be much superior, both physically and intellectually, to those of South Brazil and of most other parts of South America; they more closely resemble the intelligent and noble races inhabiting the western prairies of North America. This view is confirmed by Prince Adalbert of Prussia, who first saw the uncivilized Indians of South Brazil, and afterwards those of the Amazon; and records his surprise and admiration at the vast superiority of the latter in strength and beauty of body, and in gentleness of disposition.

“I have myself had opportunities of observing the Aborigines of the interior, in places where they retain all their native customs and peculiarities. These truly uncivilized Indians are seen by few travellers, and can only be found by going far beyond the dwellings of white men, and out of the ordinary track of trade. In the neighbourhood of civilization the Indian loses many of his peculiar customs,—changes his mode of life, his house, his costume, and his language, becomes imbued with the prejudices of civilization, and adopts the forms and ceremonies of the Roman Catholic religion. In this

state he is a different being from the true denizen of the forests, and it may be doubted, where his civilization goes no farther than this, if he is not a degenerate and degraded one; but it is in this state alone that he is met with by most travellers in Brazil, on the banks of the Amazon, in Venezuela, and in Peru.

“I do not remember a single circumstance in my travels so striking and new, or that so well fulfilled all previous expectations, as my first view of the real uncivilized inhabitants of the river Uaupés. Though I had been already three years in the country, and had seen Indians of almost every shade of colour and every degree of civilization, I felt that I was as much in the midst of something new and startling, as if I had been instantaneously transported to a distant and unknown country.

“The Indians of the Amazon and its tributaries, are of a countless variety of tribes and nations; all of whom have peculiar languages and customs, and many of them some distinct physical characteristics.

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#### Letter from Rev. A. W. Gardiner:

We have received, just in time to notice it, an encouraging letter from the Rev. A. W. Gardiner. He says:

“The school goes on very well, and no opposition is offered by the priests to the education of Chileno children, notwithstanding that the Scriptures form a chief element of teaching. It will be very advisable to increase the number of pupils to forty, as soon as you can spare me a coadjutor, as we shall be thus erecting a breakwater to superstition at its confluence with heathenism. . . . My difficulty now arises out of success. . . . Could you not send me someone who could superintend the school, and the Sunday duties when I am with the Indians?” &c.

### Departure of Mr. Coombes for Valparaiso.

On Saturday, the 17th of August, Mr. W. T. Coombes sailed from Southampton, by the mail steamer, for Valparaiso, whence he will proceed to Lota, to join the Rev. A. W. Gardiner, as Catechist. He will be his assistant in the work there, and will also be associated with him in his itinerant labours amongst the Indians in the vicinity. On the Thursday evening previous to Mr. Coombes' departure, a devotional meeting was held at Clifton, at the house of one of the members of the Committee, when many friends of the Mission assembled to unite in prayer, and seek the blessing of God upon this new Candidate for Missionary work. We trust that the remembrance of the Christian sympathy and interest then manifested will be to him a source of gratitude and strength amidst the difficulties of the work to which he has devoted himself.

We give the instructions of the Committee to Mr. Coombes, which were read at the meeting, and which will put our readers in possession of some of the facts connected with his appointment by the Society, as well as with the sphere of labour which he is sent to occupy. They are as follows:

Dear Sir,—The Committee having accepted the offer of your services as a Catechist in the Mission lately commenced in Araucania, and having provided you with

opportunities of preparation for the work, have now the satisfaction of appointing you to your sphere of duty. During the period of your sojourn in Bristol, you have had the advantage of the almost daily, and most valuable aid of the Rev. W. H. Barlow in your studies. Under his superintendence also you have been engaged in visiting, and reading God's word amongst, the poor of St. Bartholomew's parish. By these means you have become increasingly acquainted, the Committee trust, with the value, and power of the word of God, and have felt your confidence in it strengthened, and your desire to extend the knowledge of it increased.

From the Rev. W. H. Barlow a satisfactory report of your progress in study, and diligence in parochial visitation, have reached the Committee; and this coupled with the recommendations of the Rev. F. Barnes, of Plymouth, and the Rev. G. T. Postlethwaite, has given the Committee much confidence in venturing on the responsibility of electing you to the office of Catechist.

The duties, which you are now shortly to enter upon, are such as to require great efforts of faith, and an apostolic zeal, and love. The Araucanian Indians, to whom you are sent forth as a Christian teacher, are not likely to be won over to the Gospel of Christ more rapidly than the inhabitants of New Zealand, or of Tahiti were. The work of Christ is everywhere a work of patience. One sows, and another reaps; but both shall rejoice together. Make up your mind to labour heartily, and with a single eye to the glory of Christ; and then, however apparently small the result of your labour, you shall not be ashamed in the day of the Lord. Be mindful, moreover, of the words of the Redeemer, who said to one who had proffered himself as a disciple—"No man having put his hand to the

plough, and looking back, is fit for the kingdom of God."

You will be associated in the work of the Mission with the Rev. A. W. Gardiner, M. A., who is already at Lota, and has formed a nucleus of useful labours for the future. It will be your duty to *act under his instructions*, and to co-operate with him to the utmost, subject to the controul of the Committee. At all times, but especially when you accompany Mr. Gardiner in the Indian territory, and at a distance from European Settlements, the advantages of Christian fellowship, and sympathy, and mutual support will be immensely precious; and the Committee earnestly hope these will not be wanting. Be careful, therefore, to do all you can to secure the Christian confidence, and affection of Mr. Gardiner. Your mutual happiness, and usefulness in the Lord's service, will be thereby enhanced greatly. With respect to reading, and study, the Committee hope these will never be neglected as often as opportunity offers for your attention to them. Especially do they exhort you to make God's word the basis of all your reading, and the test of your conversation, and conduct. Cultivate too a spirit of prayer; for in respect to these things you cannot be negligent without imperilling your usefulness as a Missionary, and forfeiting your own confidence as a child of God. The study of the Spanish, and also of the Chilese languages will be necessary, and may tax your abilities to the utmost; but to attain to a knowledge of these must be your persevering, and unwavering aim. The people among whom you labour should hear "in their own tongue the wonderful works of God."

You will of course keep a journal of all your proceedings, and submit it from time to time to the Committee,

who will select from it at their discretion such portions as they deem desirable for publication. Rely upon their sympathy, and be assured they will favourably consider your opinions, and reports of procedure. On your voyage, and wherever you go, recollect your responsible position and holy profession. Give no just cause of offence in anything. Respect the feelings, and prejudices of others. Set an example of godliness. Seek wisdom from Him, "who giveth to all men liberally and upbraideth not," so that you may be able to give to every man who asketh you a reason of the faith which is in you. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

To the care of the Tri-une God—the Father, the Son, and the Holy Ghost—do the Committee earnestly commit you, trusting that you may through the Spirit's help become a faithful ambassador for Christ, and be privileged to make known the love of a heavenly Father to a people ignorant of His name.

R. BARTLEY, Chairman.

We rejoice to know that thus another messenger has been added to the list of those whom the church of Christ has sent forth to carry the good tidings of salvation to the shores of the New World. Very pleasant is it to feel that we are united, by a fresh link of Christian sympathy and effort, to these distant dwellers of our race, to whom we are already bound by the ties of a common parentage and brotherhood: and we trust that many prayers will arise for him who has now gone forth, as well as for those already in the

field, that their way may be prepared for them amongst the heathen, and that the message of love which they bear may be welcomed by those to whom they are sent. We rejoice also to know that this branch of our Missions in South America is reported as likely to be by no means an arduous, or very perilous one. This is of course speaking comparatively with the dangers and difficulties which have so thickly beset other portions of our work. Difficulties there always must be when men of one nation and language seek to hold communication, and intercourse with those differing from them both in race and speech. In those cases where interests of a merely temporal and worldly nature are concerned, these obstacles are more quickly overcome: but when the object aimed at is to impart the truths of religion to a people hitherto wholly ignorant of them, the enmity and indifference of the natural heart comes in to aid and strengthen the barrier of external differences, and as a necessary consequence the labour will be protracted, and the progress slow. One unfailing source of strength, however, the Christian Missionary possesses, too often unknown to the pioneers of this world's enterprises, "the weapons of his warfare are not carnal, but mighty through God to the pulling down of strongholds;" and prayer is the key with which he unlocks gates, fast barred against all other efforts. One

chief barrier, however, the first which confronts the Missionary in the land of his labour, that of language, in the particular instance of Araucania appears less formidable than in many other places. Nay, in some respects the very difference of language seems likely to prove an element of strength. The peculiar circumstances under which Mr. Gardiner is located at Lota will explain this. We there find a small community of English and Scotch settled in the midst of the Chileno population, for mining purposes, and for the development of the material resources of the country. In this character they are exempted from any jealousy on the part of the Spanish and Roman Catholic population, and Mr. Gardiner, as associated with them, shares in this exemption. The pastoral care, therefore, which he bestows upon this little European colony, so far from being an undue diversion from the great object of Christianizing the Indian tribes of the country, tends in fact to lay the foundation of the work under the most favourable auspices, and to strengthen the prospects of future direct Missionary operations, by providing a secure and permanent basis at Lota, whence gradual but real advances may be made into the territory of the Indian nations. But not only will Roman Catholic prejudices be conciliated by the position which Mr. Gardiner holds at Lota, but what is of still greater importance, the Indians themselves

will be led to identify him and his Mission with the peaceful character and purposes of his fellow-countrymen, who are already settled in the country. Thus the English language, which is common to both pastor and people, and which is taught in the Mission school, will prove a watchword of peace and goodwill amongst tribes to whom the Spanish language has ever been a symbol of oppression and conquest. As will be seen from the subjoined extracts from letters recently received from Mr. Gardiner, the mingling of native and foreign races on the Indian frontier is such as greatly to facilitate the intercourse of the Missionaries with the native tribes; and if Mr. Gardiner succeeds in gaining the sons of Indian chiefs as pupils in his school, the knowledge they will there obtain of the English language will prove a firm bond of confidence between him and the people of their race.

“Lota, May 20, 1861.

“I have just received your letter, acknowledging mine of the month of January, and containing a notice of sending me instructions for the Mission work by the following mail. The school goes on very well, and no opposition is offered by the priests to the education of Chileno children, notwithstanding that the Scriptures form a chief element in the teaching. It will be very advisable to increase the number of pupils to forty as soon as you can spare me a coadjutor, as we shall be thus erecting a formidable breakwater to superstition at its confluence with heathenism. From Lota, as a basis,

a pilgrim Mission may be at once started to visit and instruct the heathen in their own wild homes. This will lead eventually to the establishment of a station at some central point of the Indian settlements, from which, as a new basis, fresh incursions might be made to tribes more distant. From Lota I shall be able visit three large sections of the Araucanian race; 1. The coast Indians, extending from the Biobio to the Imperial; 2. The mountain tribes that live between Nacimiento and the spurs of the Andes; 3. The river and lake Indians, extending from the banks of the Calle-Calle to the lake of Rauco. The fourth sections are at present hostile, sometimes called 'Williches,' and sometimes the Indians of the plains. Indians No. 1. commence 20 miles from Lota, Arauco fort. Indians No. 2. commence 100 miles from Lota, Nacimiento. Indians No. 3. four days' journey by steamer and boat, Quinchilcha. N. B. The steamer stops at Corral, close to Valdivia; and the market boats go up to Quinchilcha, about two days' ride from the lake.

"My difficulty now arises out of success. Whilst the Gospel is not rejected either in Talca-huano, Concepcion, Coronel, &c., and Lota, it seems hard to turn one's footsteps farther inland, and to desert these few sheep in the wilderness. Could you not send me some one who could superintend the school and the Sunday duties when I am with the Indians?"

"Lota, Chili, S. America, June 10, 1861.

"It is a pleasant thought to feel that the Gospel has not been *rejected* in Chili. And with regard to Araucania it is quite an open field, with not even the ordinary dangers of savage life to repel one. There is no bar over which the surf dashes, no reef with locks and keys to shut out intercourse; insensibly the capil-

lary circulation of the languid Chileno civilisation seems just to reach the Indian ground, and then trickles slowly back again; quite imperceptibly the houses become ranchos, and the ranchos wigwams; and so Indianised have the frontier inhabitants become, that it is almost puzzling to tell one from the other. Spanish will conduct you sixty miles from Lota; after which a knowledge of Chilidugu is indispensable. With that indolence of enterprise so characteristic of the ordinary temperature of the Spaniard, unless stirred up by the act of throwing a lasso, or stabbing a neighbour, twenty miles south-east of this is called 'the interior.'—How Livingstone would laugh. His companion, Oswell, visited Lota about 1856, and I believe thought the country rather tame.

“Apart from the ordinary difficulties of Missionary enterprise, (and many of which will vanish before a better knowledge of Spanish, and a firmer grip of the habits and customs the people—in fact, what the ancients termed the ‘Genius Loci,’) I think it would be correct to report this branch of your Mission as likely to be by no means an arduous or very perilous work.

“The prospect of Mr. Coombes joining me is very acceptable. It would enable me to commence Chilidugu, from which hitherto the multiplicity of occupation has debarred me. But with some one able to take my place here, I will soon make a beginning.”

It will thus be seen that Lota is a position wonderfully adapted for the objects of our Mission, being just beyond the tide mark of popish influences, and at the same time protected by Arauco Fort, from the attack of any hostile tribe. In a country so vast and important as South America,

and presenting as it now does such favourable opportunities for preaching the simple message of Christ's love to its native tribes, our Society earnestly desires to embrace every opportunity of entering upon the fields, thus providentially opening before it. In order to do so effectually, in a country where the native population is scattered over a large surface, a certain amount of elasticity must be combined with the concentration, necessary to give security and permanence to the work: and this object will perhaps be best attained by establishing Mission Stations, at certain points of advantage, which present themselves, and uniting the whole by a system of itinerant Missions, which shall traverse the continent from the Pacific to the Atlantic. With these objects in view it is encouraging to find a greater readiness, than has hitherto existed on the part of many to offer themselves for this work. From various quarters the Committee have received offers of service from persons, out of the number of whom, they hope to be enabled to replenish and enlarge their staff of labourers abroad. With several of these they are still in correspondence, so that they trust ere long to see their plans in full and vigorous operation.

## Appeal for the Indians of the Gran Chaco.

IN the last Report of the Bible Society, we find the following paragraph relating to the Indians of the Gran Chaco. We give it entire, because it bears so directly on the objects of our Mission. It is true we have not yet been able to place Missionaries within reach of the tribes inhabiting the vast district bearing the above name; but we ought to encourage ourselves to hope to do so, and that without the least unnecessary delay. Our readers will see how admirably situated for a basis of Missionary operations for this portion of South America is the town of Corrientes, to which small bodies of the Indians, dwelling on the opposite bank of the river Parana, cross over for purposes of trade in wax, furs, &c. We have no doubt that two suitable Missionaries located at this place might rapidly acquire a sufficient knowledge of the Indian language, and secure too sufficiently the confidence of the Indians, to enable a more direct and permanent work to be inaugurated at no distant date among the Indians of the Gran Chaco in their own territory. If the Lord puts it into the heart of his servants to offer themselves for this field of labour we shall rejoice, and look cheerfully forward to a great, and important effort being made.

“ When at Corrientes, Mr. Corfield’s thoughts are called to the miserable condition of the Chaco Indians, who are scattered over a vast extent of territory, and are left in their state of savage heathenism, without any Christian efforts being made for their religious welfare.

“ I visited an encampment of the Chaco Indians, who were congregated in the suburbs. There were between forty and fifty men, women, and children. These semi-barbarians came over from the opposite shore, which is their own territorial right, to trade with the Corrientino

in wax, furs, &c. They do not understand Guarani, but speak an idiom of their own, and may belong to the Mbocovi or some other tribe. They were squatted in a little brushwood, cooking their evening meal, which was attended to by the women, whilst the men were sitting and reclining at ease. The men have long hair, just like the women, which is done up in fanciful tresses. Several were tattooed in their face and body. Their dirty looks, and gross manners, made it a disgusting sight. The women had less clothing than the men, the former scarcely anything but a wrapper from the waist downward. The best spark of humanity I witnessed, was a poor woman kissing her little offspring, which might have been a week old. The men looked surly and discontented. These people are badly treated by the natives here, who are taught to despise them; in fact, they are outcasts. To augment their misery, the Indians themselves in their separate tribes are continually destroying each other. When shall these degraded tribes hear of a Saviour? How are they to be reached? There is a world of work to be done, and the Lord is waiting to honour the faith of his people. The territory which they occupy on the opposite shore, is quite unexplored for some 600 or 800 miles long, with the exception of a few timber-cutting places. You see across the stream the virgin forests in primitive beauty. What must be the Christianity of this place, that cannot venture across to propagate it? It would be just like the Christian people of Liverpool, having before them on the Cheshire side of the Mersey, a race of savages and not caring to visit them. But the Romish Church has not the Gospel, and no living agents are at hand to do the work. Popery cannot move without some cumbrous machinery; and then it is all external. The Jesuits had all their own

way in these regions for one hundred and fifty years, and what have they left behind but a moral desolation? The seed of the kingdom was never planted by them in any heart, and hence no fruit has resulted. What would our friends at home have thought, could they have seen the wretched condition of these Guaycurù, living but a step above the level of the lower creation? But that Gospel that has blessed others, equally savage, can do the same again. Shall they hear of its glad tidings? Shall they be found 'sitting at the feet of Jesus, clothed, and in their right mind?' "

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### Home Proceedings.

I shall endeavour to be brief at this time in describing my work for the last two months.

In Leamington there were many circumstances which combined to make our meeting this year smaller than it otherwise would have been. Our valuable Secretary is still unwearied in her efforts to excite and sustain an interest in the Society's work; and I am inclined to hope that this town may, after a while, respond to her call, and repay her for her toil.

In Worcester Sir Charles Hastings occupied the chair; and the Rev. C. Evans, with some other Clergymen, addressed the meeting. There is evidently an increased interest here; and the promise of a sermon was willingly given. Some stress was laid upon ornamental collecting boxes; probably several of our friends would gladly see such lying on their drawing room tables. Malvern will open to us next year.

In Shrewsbury one is always certain of meeting a welcome from a few warmly attached friends. The genuine work of faith is exhibited in a very pleasant way in this Association.

Oswestry will probably open again to us next year.

At Claughton the meeting was small ; but much satisfaction was expressed at the present position of the Society, and at the efforts which it is making to extend its work in South America.

In Manchester our Society continues to make way gradually. Probably in all England there was no town where it would have been more difficult to establish a footing. There was a strong feeling against the Society in the minds of some here. And one leading clergyman did not scruple to express this feeling in strong language ; happily this state of things is passing away. We are beginning, I trust, to be understood, and our work is beginning to be known. There is no town in England which can or will support the missionary cause better than Manchester, when it is convinced that we are acting in a wise and prudent way ; it is with great pleasure, therefore, that I record the promise of a sermon in Whalley Range, the holding of three, and the promise of two additional school-room meetings. The Rev. Dr. Carpenter not only opened his school-room for us, but took the chair himself, and pleaded our cause warmly. The Rev. C. E. Brooke, Rural Dean, took the chair a second time at his meeting, and expressed his satisfaction at the position of the Society. And the Rev. Canon Anson kindly opened his school-house for the first time, took the chair, and expressed his pleasure in aiding us so far ; adding, as indeed did also Dr. Carpenter and Mr. Brooke, that we should be welcome to his school-house next year. The Rev. W. Doyle and the Rev. A. B. Clarke open their school houses in September.

Some time since an Association was formed at Sheffield, but it did not grow as we had hoped. This year our warm and attached friend, the Rev. I. E. Blakeney,

has commenced to add his exertions to those which had been put forth previously; and I have good hope from what I saw that this town may materially help forward our cause. I preached in the parish church, and in that of the Rev. T. Best, and also held a public meeting here. It is still the day of small things. A collection of £9 at the meeting seemed to point to some degree of interest.

Chesterfield has opened to us, and also Huddersfield.

IRELAND.—Belfast showed rather increased interest; I shall look anxiously for the result at the end of the year. There are some circumstances connected with it which probably will greatly deepen its interest. Near Drapers-town, the Rev. M. T. Moriarty gave us a meeting this year for the second time; his people seem interested.

At Lissan, near Cookstown, the Rev. R. G. Atkinson gave us a meeting this year also; the interest in the work is genuine. At Portrush the interest has gradually increased. Next year we may hope for sermons. The meeting in Coleraine was very small. In Londonderry the interest is sustained. In Sligo the interest is increased. I preached in both churches this year. In Cavan an Association has been formed under our former Clonakilty Secretary. Mrs. Gahan has thrown all her energy and spirit and attachment to the Society into this place; and no doubt we shall soon see an Association worthy of her established here. We had a good meeting. Clones was opened to us through the kindness of the Rector, the Rev. J. Hand. Monaghan still holds its ground. Lurgan has promised us an opening, and also Dromore. Lisburn opened to us this year for the first time. Near Market Hill, at Loughgilly, we had our usual meeting; the Rector, the Rev. W. H. Foster, Rural Dean, took the chair, and seemed much interested.

Newton Hamilton has promised a sermon this year. Newry has increased her interest. Dean Bagot opened his church gladly, and the Rev. F. King his school-house. Mrs. Bagot has carried her interest in the Mission from Edinburgh to her present home. The Rostrevor meeting showed increase of interest. Carlingford opened to us for the first time ; the Rev. R. Veschoyle took the chair, and pleaded our cause. He seems much interested. Dundalk remains unchanged in its warm hearted Secretary. The meeting was small, but I do not anticipate any falling off in the contributions. Drogheda, I hope, will help us more this year. At Clonmel I found a new Rector, the Rev. F. T. Brady. I was very much encouraged by his kind sympathy and promises of help. Our Secretary is warmly attached to the Society. Waterford was arranged for. Tramore had its meeting. All is hopeful here ; the Rev. E. Dalton enters heartily into our work. Mallow gave us a small but deeply interested meeting. The Rev. T. Bunbury expressed much sympathy for our work, and felt much drawn to help us ; may he be enabled to do so. Tipperary gave us a small meeting, but will aid us with a sermon this year, I trust.

Returned to England on the 5th July.

Liverpool, last year, did not aid us as much as usual. This year I hope it will give us as much sympathy and support as before. The churches occupied were those of the Rev. Canon McNeile, the Rev. Dr. Taylor, the Rev. T. Whalley, the Rev. J. Crump, and the Rev. W. Rawson ; other churches will open to us this and next year. There are two things which probably may deepen the interest of Liverpool in our work ; one, that it is not improbable that some Missionaries may be sent forth from her neighbourhood to labour in South America ; and the other, that a colony may go forth from her to

settle in that land. Her connection with South America in trade and interest ought naturally to quicken her sympathies. I trust her South American merchants may see it to be their wisdom to aid us largely in what we are attempting.

At Southport a small meeting, much interested, was held.

At St. Helens, the Rev. W. Mocatta, who has been for a considerable time interested in the Mission, opened his school house for us.

In Chester I found our Secretary as deeply interested as before. Sermons were preached in St. Paul's and St. Michael's, and another sermon was arranged for at St. Martin's.

W. GRAY.

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### Araucania, and its People.

"The general name first given by the Spaniards, and still continued by the Chilians of Araucanos, to all the Indian tribes between the Biobio and Valdivia, westward of the Andes, does not obtain, nor is it recognized by themselves. Although frequently confederate, they are not strictly federal, each tribe being independent of the rest, and distinguished by a particular name. Without pretending to critical exactness, I shall here enumerate some of them, together with their relative situations, guided chiefly by the information received, while at San Carlos, from Captain Sinega.

|           |   |                                   |
|-----------|---|-----------------------------------|
| Williches | } | on the Western side of the Andes. |
| Muluches  |   |                                   |
| Picuntos  |   |                                   |
| Pewenches | } | on the Eastern side of the Andes. |
| Puelches  |   |                                   |
| Chuelches |   |                                   |

“ Corbalan’s tribe were a part of the Muluche nation, the people of Queule were Picuntos, who inhabit the mountain districts between that place and Tucapel; more inland are the Muluches, and the Williches, who extend to the mountains; the people about Ranco were Williches.

“ With the exception of the Chuelches, who are reported as distinct in language from the rest, but one common tongue is said to be spoken by all, even by those tribes which are spread over the Pampas on the eastern side of the Cordillera, between whom and their more maritime neighbours there is an occasional intercourse by several passes in this part of the Cordillera, especially by one near the head of the lake of Raneo, which is the most frequented, and regarded as the high road to the very neighbourhood of Buenos Ayres. While at Arique, I saw a party who had recently crossed from the opposite side; they could not utter a word of Spanish, but their appearance and dress was similar to that of the other Indians, to whom they were perfectly intelligible. It was from this circumstance, taken in connexion with the other advantages of Vutronway, which induced me to regard it as a spot eminently adapted for a Missionary establishment. With regard to population, nothing very conclusive can be said; but from the nature of their country, in some parts thickly wooded, the entire absence of large trees, and the very few and scattered habitations which constitute their villages, it is not supposed to exceed 25,000 to 30,000 on the Pacific side of the Cordillera, but this I admit is mere conjecture.

“ The form of the houses varies in different districts; sometimes they are rectangular, with high pitched roofs, others are nearly of an oval form, which I consider to be the most usual, the former being probably in imita-

tion of those built by the Chilenos. Some few at Vutronway, and all at Queule, were of the oval construction, and had very much the appearance of a vessel keel uppermost, the raised ridge which continues throughout their whole length making the resemblance still more complete, especially as they had no windows, and were thatched through from the ground. In every house at Piligen I observed two spears hung up to the beams across the roof, with their points directed exactly towards the entrance, ready for immediate use; they were about sixteen feet long, and headed with a narrow steel point. The migratory habits of those tribes which inhabit the eastern side of the Cordillera, partly induced by the necessity of frequently removing their herds from one watered district to another, according to the state of the pasturage, and partly with a design to carry on unobserved their predatory inroads upon their more civilized neighbours, for the sake of pillage, does not obtain on the western side. Both however manufacture their own cloth, a coarse woollen fabric, which is very warm and durable, and are very ingenious in making reins for bridles, stirrup-leathers, and saddle-girths, which are beautifully wrought by close plaiting very narrow lengths of finely-split hide. In the workmanship of all such articles they vie with each other in skill, and it was amusing to observe the great interest which the twine-twisted and varnished handle of my English riding-whip excited; it was always the first thing that attracted their notice, and the last which they retained for examination. Indigo is in general demand for the dyeing of their cloth, and is in consequence an excellent article for barter. Other dyes are also employed, and some that are peculiar to the country, which are chiefly required for the bordering of the ponchos, each tribe, like

the Scotch clans, having a distinctive colour. This peculiar garment, which is purely Indian, (although generally adopted by the Spaniards and their descendants, almost from their arrival in this country) is now seldom to be procured of native manufacture, excepting in the districts bordering upon the Indian frontier; and it is a curious fact that a very great proportion of those now worn in Chili are the production of English looms. None of these however are esteemed by the Indians, who invariably adhere to their own sombre colours, which are usually dark blue, dark brown, or grey. The Picuntos are distinguished by a red bordering to their ponchos; the Williches by a party-coloured fringe, yellow, red, blue, white, and green. When walking, the waist-poncho of the men, which is wound round the loins, hangs down to the ankles, and looks so like a petticoat, that it is not easy to divest oneself of the idea that they are women, especially when their long hair is seen floating on their shoulders. They have neither whiskers nor beard; but as a degree of shame would attach to any one who should venture, during any period of his life, to curtail one of his raven locks, this deficiency is in some measure supplied; more than half the face being concealed beneath the lank streamers that hang down on either side. In lieu of the waist-poncho, the Indians bordering on the province of Valdivia, wear a kind of pantaloon, tight from the knee to the ankle, where it fits almost as closely as a stocking; this I need not add is a most unbecoming habiliment, especially as neither shoes nor stockings are ever worn. It is a perfect contrast to the loose flowing poncho, though made of the same material, which is called 'carro,' and is invariably of a dark blue; but it must be acknowledged that it is better adapted for the Valdivian climate in winter, and is far more convenient for riding.

"The heads and feet of both men and women are always uncovered; the dress of the latter is both simple and convenient, consisting like that of the men of but two garments, one of which, however, (a sort of loose cape thrown over the shoulders and united on the neck,) is often laid aside. The other, in itself a complete dress, is a loose frock, without sleeves, reaching from the throat to the ankles, the body from the waist upwards, opening like a bib, and being closed together by a wooden pin, in the same manner as the cloak, upon the shoulder.

Their hair is parted behind and plaited into two long tails, which are often ornamented with strings of little brass or gold bells, which make a tinkling noise at every movement of the head. Sometimes the two ends of the hair are connected behind by a string of these bells, as I observed was the case with a chief's wife of the Muluche tribe, whom I saw at San Carlos. They are also fond of bead-ornaments, which are worn on the wrists and ankles, and sometimes upon the head; but their ear-rings, or rather *ear-plates*, are the most remarkable of all their decorations; they are of thin silver, shaped like the blade of a garden-hoe, and not less than about half the usual size of one, covering the greater part of the face; that part which would correspond with the ring for the handle, being large enough to receive the ear, upon which it is suspended. Infants, when put to sleep, are confined by bandages to a sort of wooden trough, exactly similar to a butcher's tray, with the arms tied closely down like a mummy, much in the same manner as is customary among the Indians of Canada. When the child is awake and the mother not able to attend to it, some of the upper ligatures are unwound, the tray, resting upon its foot, is inclined against the side of the house, and in this posture, in

which the child cannot possibly fall or hurt itself, I have seen them play with the thatch or any other trifle with the greatest good humour for a considerable time. The women are employed in cultivating the ground, preparing the food, and in all the menial offices of the family; the men being chiefly occupied in attending on the cattle, felling timber, training their horses, and preparing their weapons for any warlike expedition. On these, as on all ordinary journies, they have a great advantage in being able to carry their supplies in a small compass. All that they require is a skin bag of parched meal slung across their saddle; which simple fare, when mixed with a little water at the first brook, is sufficient for their necessities for ten or twelve days, and sometimes for a much longer period. The grain commonly used for this purpose is barley, but wheat, oats, and Indian corn, are equally employed—these are first reduced to meal by grinding upon a hand stone, as in Africa; a small quantity is then placed in a large wide-mouthed earthen vessel, which is held slantingly over a brisk fire, and rapidly stirred during the whole time, until it is sufficiently parched or roasted; the earthen vessel is again replenished, and so on, until the whole quantity is prepared. It is an excellent supply for a long journey, and when hot is a pleasant beverage.

“The principal trade with the Indians is in ponchos and cattle; for the latter, mares are generally exchanged, and it is not an unfrequent occurrence that these cattle, when purchased, are permitted to be driven by the Chilian traders through the Indian territory from Valdivia to Concepcion. Between these two provinces, in time of peace, there is a monthly post, the courier, according to the state of the loads, performing the distance in a period varying from eight to eighteen days.

### The Poor Man's Offering.

And they immediately left the ship and their father, and followed Him.—MATT. iv. 22.

The Church of God, with equal care,  
Her blessings and her work doth share  
With all—both high and low ;  
Her holiest is her highest place ;  
No rank, but that of growth in grace,  
Her loving heart doth know.

She, at the poor man's cottage door,  
Stands blessing all his simple store,  
And friends, in his abode—  
Oftimes the fairest gifts that can  
Be offered by unworthy man  
To an all-holy God.

The darling child, who, from his youth,  
Had grown in stature and in truth,  
His parents' prop and pride,  
Hath stooped his shoulder to the Cross,  
Hath gained a life of worldly loss,  
And for his Saviour died.

He left the cottage home so dear,  
Dash'd from his eye the starting tear,  
And bade a long farewell  
To the low roof, and creeping vine  
That round that blessed spot doth twine—  
Where home's belov'd ones dwell.

He bore the Cross to foreign lands,  
O'er frozen seas and burning sands  
He bade its banner wave ;  
There with the sword of God's good word,  
Won souls by thousands to the Lord :  
Then found a martyr's grave.

Think not his sacrifice was small ;  
Poor home ! poor parents ! they were all  
His sum of earthly bliss ;  
The rough, but old familiar spot,  
Can never be by him forgot,  
In the next world or this,

Up to the latest hour of life,  
 Through all its changeful calm and strife,  
 That memory did come—  
 Like a soft breath of summer air ;  
 And the last words he breath'd in prayer,  
 They were of Heaven and home.

The poor man's son, though simply reared,  
 His home doth hold as much endeared  
 As do the richest theirs ;  
 The scene of all his early years—  
 Hallowed alike by smiles and tears—  
 By pleasures and by cares.

If he, with earnest heart, doth bring  
 To God this free-will offering—  
 The firstling of his store—  
 Though richer men may deem it small,  
 Yet, if he give to God his all,  
 What can he offer more ?

And thus the mem'ry of St. James,  
 In cottage homes affection claims,  
 When, in some poor abode,  
 The child of many hopes and prayers,  
 Despite of added household cares,  
 Is offered up to God.

The fisher's son, ' without delay,'  
 To Christ obedient, shews the way  
 The poor for God may take ;  
 How England's cottage homes may yield  
 Strong labourers for the harvest field—  
 To toil for Jesu's sake.

And not alone in learning's haunt,  
 And palace-homes, all that we want  
 For the great work is found :  
 Bold soldiers of the Cross, and true,  
 Amongst the very humblest, too,  
 With willing hearts abound.

O, Saviour of the world ! Thy call,  
 In cottage-home, and palace-hall  
 Is wanting, to supply  
 Those who, like James, their fisher's net,  
 Or Paul, their learned ease forget,  
 For Thee to live and die.

## Arrival of Messrs. Schmid, and Hunziker in Patagonia.

Our readers will hear with much satisfaction of the arrival of Messrs. Schmid and Hunziker in Patagonia. Letters have reached us by H. M. S. *Alert*, which touched at Sandy Point, in the Magellan Straits, early in July. Our Missionary brethren had arrived at the place a month previously, and on the arrival of the *Alert*, they had the pleasure of being welcomed on board by officers, who sympathised with the objects of their work, and wished them very heartily God-speed. It is to us a significant, and very cheering fact that no less than four of H. M. Ships of War, the *Satellite*, the *Vixen*, the *Pylades*, and the *Alert*, have within a comparatively short period called at Sandy Point, and by their presence there, and the enquiries made by the officers respecting the Missionaries, increased the influence of the latter, and gained for them a position in the eyes of the Chilian authorities, which they could not otherwise have acquired. The letter of Mr. Schmid will indicate his appreciation of these advantageous circumstances, and show how cheerfully he regards the prospect of the work.

It will be remembered by our readers that, on the occasion of Mr. Schmid's former sojourn in Patagonia, the Governor of the Chilian outpost at Sandy Point, in the Magellan Straits, showed much kindness in making arrangements for his safety, and favourable introduction amongst the Indians. The same Gover-

nor was in office on the return of Mr. Schmid, accompanied by Mr. Hunziker, and has renewed his assurance of support to our brethren. In a letter of some importance, addressed to the Committee, the Governor thus writes: "The assistance I was able to render to the first-named gentleman" (Mr. Schmid), "during his former sojourn amongst the Indians, I consider to have been too insignificant to merit the thanks of a Society the benevolent object of which it is the duty of every Christian to promote. If through my influence with the Indians I can be of any use to the two young men, who now go forth to prepare the way for preaching the word of God, in places where it was never before listened to, you may rest assured that I shall do all that lies in my power to insure their safety, and to provide them with what they might be in want of." That these words of H. E. Governor Schythe, will give great satisfaction to all the friends of the Mission, we well know; and they will not fail to thank God for thus disposing the heart of His Excellency so favourably to the work. The following extract from a letter to the Committee from Dr. Burns, at Sandy Point, will be read likewise with interest, bearing as it does such decided testimony to the faithful, and efficient character of Mr. Schmid's services. When we add that Dr. Burns is a member of the Roman Catholic Church, the effect of his testimony will not be diminished. "Allow me now to say regarding Mr. Schmid, whom I esteem as a friend, and brother, that his labours, and endeavours are as yet, and must for some time be, tremendous up-hill work. You cannot at such a distance imagine the half of the

difficulties with which he has to contend. Nevertheless convinced am I that he is just the man, for just that work: for he is possessed of that peculiarly calm, quiet, inoffensive, yet silently persevering manner, which has always won the heart of the savage. . . . And what is more, Mr. Schmid is endowed with that peculiarity, which I cannot at present compare to anything more apt, than 'the still small voice' spoken of in the sacred text; and all I wish to state is, that if he is supported, and cheered in his work, my belief is he will go through with it." This testimony of a man of the world, who has had close opportunities of watching Mr. Schmid's labours under very trying circumstances, cannot fail to give confidence, and pleasure to the friends of the Mission. But, if the above extracts from letters are gratifying, we are certain that it will be with no slight satisfaction, that our readers peruse the following christian words from a letter addressed to us by the first lieutenant of the *Alert*.

"H. M. S. *Alert* at Sea, July 8th, 1861. My dear Sir, I have much pleasure in informing you that I met our now mutual friends Messrs. Schmid, and Hunziker at Sandy Point, Straits of Magellan, on Thursday last, the 4th of July, both well, and happy, trusting in the Lord, and looking forward to their work, with much zeal, and pleasure. Mr. Dennett, the Chaplain at Valparaiso, had intended sending them some eatables, and necessaries by us; but the Captain having expressed his intention of going round Cape Horn, he gave up the idea, and asked me if I would obtain the articles at Rio, and send them. This I was willing to do, but told him it would be a matter of great un-

certainty when they would arrive; the only chance being one of our men of war, and no ship has left England for some time for the Pacific, nor do I hear of any being commissioned for that station. Mr. Dennett determined, therefore, to wait some further opportunity, though he was a good deal mortified. The weather becoming very threatening as we went South, the Captain changed his mind; and as I was unwilling to lose the opportunity I sent them a small quantity of such things as I could obtain from the mess, Dr. Leonard, our surgeon, joining with me in the expense, which was not ruinous; and I assure you I felt it a great pleasure and privilege to be able to do even that little for them. As there was a good deal to be done on board, I could not get on shore, but they dined on board, and we had some pleasant conversation, though we were a good deal hurried, and interrupted. I conclude they have told you all about their prospects, and plans in their letters. The *Allen Gardiner* sailed next morning for Gregory Bay (where she arrived safe), with two Patagonians, to send some of the tribe down to the settlement with horses for them to commence their summer travelling. Dr. Burns, with whom they are living, is a hospitable man, I think, to the best of his ability..... but I fear, indeed I know, the Missionaries have the same difficulty that Mr. Duncan finds among the North American Indians, viz. that there is no one to point to, and say, 'There, that is the man I want you to be like,'—the acute savage naturally reasoning, 'If all this is so good, why do not all your people live as you tell us we ought to?'.... That God may bless you

and all His Missionary servants, and cause His name to be spread abroad, is the prayer of your very sincere friend, and well wisher,

EDWARD STUBBS, Lieut. R. N."

These letters are not only important, and gratifying, because they indicate the personal good will of those who wrote them. They have a further value, and significance: for we gather from them the cheering conviction that at Sandy Point we have a favourable basis of support for our work in the southern extremity of Patagonia. Our friends will thus understand that—while at Keppel Island there is a well-furnished base of operations for the work in Tierra del Fuego,—the Society has besides, at Sandy Point, a base of operations for the Mission work in southern Patagonia; and a third and important position at Lota, for work amongst the Araucanian Indians. We have not heard from the Rev. G. P. Despard since the date of April. The postal communications alone are at fault. But we think it likely that he is now at Monte Video; and furthermore we deem it by no means improbable, that he will open a new sphere of pastoral, and missionary work in Uruguay. Should this be the case the agency, and influence of the Society will be further extended, and in Tierra del Fuego, Patagonia, Araucania, and Uruguay, its plans will be seeking their development.

We ask then our readers to take a survey of our present agency, and scenes of labour. First, there is Keppel Island, with its station, school, gardens, cattle, and staff of labourers, and these supplemented by the mission vessel. Secondly, there is Patagonia South,

with Sandy Point as a basis, occupied by Messrs. Schmid and Hunziker. Thirdly, there is Lota, in Araucania, with its school, under the Rev. A. W. Gardiner's charge, assisted now by Mr. W. T. Coombes. To these we may prospectively add the grant in aid for a pastor, and Missionary in Uruguay, which position has been offered to the Rev. G. P. Despard.

And what are some of the results of past effort and experience? These we cannot esteem as slight when candidly considered. It should be borne in mind that the work of our choice is about the most difficult in the whole circle of Missionary enterprise. We have in the south, in Tierra de Fuego, an inhospitable climate, and a land singularly barren of resources, occupied by a people reputed to be cannibals, and miserably low in the ranks of the human family. Without any form of worship, without an alphabet, without any but the rudest traditional laws, scantily fed, and more scantily clothed, the natives of Tierra del Fuego are found by our Missionaries overwhelmed with a hideous barbarism.

To a people thus circumstanced, and in the uttermost parts of the earth, the efforts of our Mission were first directed. Everything was new and strange in the enterprise, and the machinery for the purpose had to be specially contrived. The habits of the natives, and their character had to be studied; a light had to be thrown upon the gloom, which surrounded them; and the means for carrying into effect a plan, of which the different parts could only be expected to work harmoniously together by the happiest choice of agents, were, although the gift of a generous spirit,

only barely adequate. To unite in one plan of operations a land and sea service, in both of which services there was required to be a well-tempered mixture of faith and prudence, of personal energy, and negation of self, of zeal and patience, of individual excellence, and submission to authority, was a problem not without difficulty, and the solution of which was attended by many dangers. The Society, however, undertook the task, and has felt the full force of the difficulties; but in spite of all it can speak of work done, and present a fitting agency for renewed, and extended enterprise. At the Mission Station in the Falklands, not only are there valuable material resources for the future conduct of the work, but there have been, and are at this moment, natives of Tierra del Fuego under Christian training, whose language has been largely acquired, and who from us in turn have acquired words of divine truth, and lessons of practical wisdom. Again in Patagonia, the door which once seemed shut, is thrown wide open; our Missionaries have actually entered in, and are at this time engaged with the divine permission in preparing the way for the gospel of Christ. Furthermore in Lota, in spite of the combined popish and pagan influences—which have hitherto invested the work in South America with such peculiar difficulty, as to deter other Protestant Societies from attempting it—our Missionaries have made a happy commencement of labour, and are looking forward with faith and hope to future, and more extended efforts. Our space forbids us to enlarge on the results of the Society's labours any further at present. But we believe we have said enough to vindicate the character of its ope-

rations; and we only ask our friends to remember that to carry out the immediate plans of the Society funds are urgently wanted, while to enter upon the hitherto untouched fields of labour in South America the most hearty and generous support of Christians will be absolutely necessary. We now give the letters of Messrs. Schmid and Hunziker.

*“Punta Arenas, July 4th, 1861.*

“Dear Sir,

“At length I am again permitted to inform you of our safe arrival at Sandy Point, after a stormy and disagreeable passage. We left Committee Bay on the 16th of May, and anchored in Sealer’s Cove, where we landed to obtain a supply of geese for our passage. Saturday we went out to sea with a contrary wind, and after much beating and tossing about sighted land, on the 31st ult. We entered the straits the following morning, January 1st, with fine weather. The wind falling entirely towards evening, we anchored off Cape Possession in 22 fathoms, with the ketch. Next day we shifted on to Possession Bay, to a better anchorage, off the ‘Watering place’ marked on the Admiralty’s charts. I kept a good look out for Indians, for I hoped to see them, but no sign of their being in the neighbourhood could be seen. The days being so short and the morning flood tides at a very early hour, when it was yet dark, we were detained three days at another anchorage off Direction Hill, until the morning flood tides took place at a convenient time. Friday, the 7th, we went through the First Narrows with a fair, light wind. A guanaco acting as sentinel on the summit of a hill was watching us. That evening we anchored in Gregory Bay. I should have liked very much to stop here a day or two, to go on shore, light a fire in the grass to attract the Indians’

attention to the spot, because at this time of the year they often encamp in the neighbourhood of Gregory Range. We proceeded, however, on our way, and anchored at the mouth of Peckett Harbour about 2 in the afternoon. After dinner Mr. Hunziker and I went on shore with the Captain, and had a short walk.

“Sunday morning we weighed anchor again, and made sail for Sandy Point, where we arrived at 1 p. m. having had a fair, good breeze. Thus, then, have we been safely brought to the place of destination, and right glad were we to have completed this trying passage. Mr. Hunziker suffered much from sea sickness for several days, and I too was obliged to pay tribute to the exacting demands of a boisterous passage, and the quick-motined *Allen Gardiner*. The interval between leaving the Falklands and our arrival at this place amounts to three weeks and one day. The anxiety which I had to bear in reference to Sandy Point and its authorities was great. I prepared myself (in thought) for the worst,—opposition to our endeavours of going with the Indians. I feared Governor Schythe might have left and his place be occupied by a Chilian, a Roman Catholic, who acting under the influential insinuations of a priest, would cast stumbling blocks in our way. On the other hand, if H. E. Governor Schythe should still be here, would he grant us again his favour and assistance, as he did on my first coming here? I was afraid he would have nothing more to do with me. Fears and doubts were chased and dispersed by rays of hope and gleams of assurance, that the Lord, whose work we are engaged in, would open the door and move His Excellency’s heart to receive us, and grant us his favour again. As far as the Indians themselves were concerned, I had no doubt of their receiving me joyfully, without the intervention of the Governor;

but at the same time their minds might be worked upon so as to induce them to resist our efforts of going with them, and that by threatening them to withhold further supplies of brandy, in case of disobedience to demands given by hostile authorities. Then again, Punta Arenas is a very excellent spot to deposit our provisions in, if the Governor permits it, and therefore of great importance to us; Sandy Point forms the threshold, so to say, over which we can find entrance to the Tsoneca. I am quite ashamed when I look back on the days in which my soul indulged in so much anxiety, doubts, and fears; for the event proved, that the Lord reigns, and has still the hearts of all men in His hand. Let me now proceed to record the manner of our reception at Sandy Point.

“We had no sooner anchored off the Colony when the government boat came alongside and in it H. E. Governor Schythe, whom I received at the gangway. He was glad to all appearance to see me. I invited him to step down into the cabin, where he remained for about half an hour. Here I delivered to him the letter with which the Committee had taken care to furnish me. He had been informed, he said, of my purpose to rejoin the Indians, indirectly: that a certain quantity of provisions had been sent down from Valparaiso, with the information that ‘they were for a Missionary who was expecting to come to P. Arenas.’ He did, however, not know who sent them. H. E. told us also that Captain Prevost, of the *Satellite*, had been here in November last, and given him a few numbers of the ‘Voice of Pity.’ The *Satellite* stopped but a short time, Captain Prevost being, as I understand, hurried. The *Lantaro*, the provision vessel which left Valparaiso for this place, during my stay there, had arrived here, discharged her cargo and gone to where the *Anne Baker* was wrecked, to get

the anchor and cable of that vessel. Whilst anchored there she was driven on shore by a gale, and totally wrecked, and in her I lost some things which from the force of circumstances I was obliged to leave behind when I left P. Arenas, the Governor promising to send them on to Valparaiso as soon as the Indians should bring them. H. E. the Governor asked me if I intended going to the west, but I answered, no, I have come to resume my work among the Indians with Mr. Hunziker, and that under better auspices and better arrangements. If your Excellency will permit me to deposit my stores in the Colony, I shall be able to keep my word this time with the Indians. The Governor seemed pleased with this. He said that my Indian acquaintances had much dispersed during my absence, some had gone to Rio Negro, others had died, and there was not a single person of any influence in the neighbourhood to whom he could entrust us. As for Gemoki, Ascaic's son, he is a rogue, and he would not think for a moment of letting us go with him. He would see us put under the care of a good natured man, whom he would make responsible for the Indians' behaviour towards us. The Governor asked also if the Society purposed to continue the Mission work in Tierra del Fuego. After a few more questions about the *Allen Gardiner*, which he said he recognized immediately he saw her, he returned to shore. The Governor said smilingly 'I need not ask if there are any spirits on board.' H. E. goes on board of every vessel that anchors here before the strangers have time to land, and requests the Captain not to sell any intoxicating liquors. He wishes to keep the people sober and fit for their duties, and a good thing it is too in regard to the people themselves, because the money which many of them would spend in drink is

thus saved for the purchase of clothes and other necessaries. Whilst the Governor was in the cabin, our men and the cook made friends with the coxswain and were told that Doctor Burns was here yet, news which I was rejoiced to hear, and that he had a letter for me. I was wondering from whom the letter might be, and thought Mr. Dennett sent it, perhaps, or some other friend in Valparaiso. After dinner we went on shore. Mr. H. Captain Buchan, and I, and here Dr. Burns met me, having heard from the coxswain that I had come; he was rejoiced to see me, and said that Mrs. Burns was overcome when he told her that the approaching schooner was English, for she thought that if it was the *Allen Gardiner* I should be on board. She welcomed me as an old acquaintance, and asked after my health. I was glad to see they had not left, and hope they will not go away. Dr. Burns offered us his house; his offers of friendship were renewed, and I am once more looked upon as belonging to the house; he extended, however, his friendship to Mr. H. also. The letter which Dr. B. had for me, proved to be a note from the Rev.—Beal, chaplain to H. M. S. *Pylades*, which had passed here a month previous to our arrival. When that vessel anchored here, the Rev. Gentleman enquired after me at the Doctor's, and expected to meet me here, having heard from Mr. Dennett of my purpose of rejoining the Indians. He was astonished to hear that I had not arrived, and said, 'then he must be at the Falklands, for Mr. Dennett told me of his arrival there.' Mr. Dennett has spoken to Mr. Beal about me, and told him of my past wanderings among the Indians. He felt disappointed at not having met me, and left a note with the Doctor, in which he expresses his sympathies with me, and assures me of his interest in the work. He tells me also

in the note that Mr. Dennett intends sending me provisions by the next opportunity, probably by the *Alert*, a British war steamer which I now daily expect, and by which I should like to forward my communications. Was this not a clear and strong evidence of the Lord's being on our side and thus prospering the way for us; and by these dealings to encourage us in our work? All these perplexing doubts and fears have now passed away, and our entrance to the Indians is made easy and comfortable. We start from the Colony under far better circumstances than I did two years ago. I perceive a great difference in H. E.'s dealings with me now; he is more condescending, more friendly, and ready to lend a helping hand. Last time he complied with Mr. Despard's wishes, out of respect to him alone. But now he sees and perceives clearly that the Committee regard me as their agent, standing under their immediate directions, and in whom they have confidence, and that I, as their Missionary, have influential friends in Valparaiso, who are ready and willing to support us. May God, our heavenly Father, grant me grace to become yet more worthy of the Committee's regard and confidence, and acquit myself in every way possible, so as to be found a faithful servant both to them and to the Lord.

"I have delivered the Committee's letter to Doctor B. together with the presents. You will probably hear from Dr. Burns himself. I returned on board our schooner quite encouraged by what I saw, heard, and experienced. Dr. B. told me that the Indians had been enquiring after me every time they came here, and as they heard from the Governor, and Doctor, and others that I should return to them, asked my friend when I should come. The Doctor told them in eight or nine months, because he

did not expect the *A. G.* at this time of the year, for she always came about February. The Doctor said also that the Indians seemed to be satisfied with what I left for them, and that they do not look upon me as having cheated them in any way in reference to the promises I made when I joined them. He anticipates trouble on the part of Gemoki, who will be vexed at my going with another Indian instead of him, but it will be of no consequence.

“With regard to the colony but little change has taken place during my absence. A nice boat-shed has been built, as well as a fine saw-mill, with two circular saws, to cut the necessary timber for the settlement.

“The whole of the garrison has been changed, and their Captain, a mean and shameless trafficker, has been recalled. He used to supply the Indians with spirits for robes, baize, &c. in an extortionate manner. He will be succeeded by Corail, an officer whom I know and like, who has been here as Lieutenant, but will return with the rank of Captain. Since father Gamalesi has been sent away no other priest has supplied his place.

“The day after our arrival we went on shore, and paid a visit to His Excellency; here I received a friendly welcome from the lady of the house. I had with me a neat writing desk, which I bought at the Crystal Palace, and intended to give her as a present. She was much pleased with it, and showed it to the Governor.

“The Governor asked me if the *Allen Gardiner* would go down as usual to Bougainville Cove, and if I was going too. I said I meant to stay now in Punta Arenas, in order to be here in case the *Alert* should make her appearance, and to have my letters ready, for she would take them direct to England. He then offered us the room which I formerly occupied, one close to the Doctor's. Whilst engaged in conversation about various things we

were regaled with a cup of excellent coffee. The house-keeper told me that the Indians asked after me continually. The Governor then accompanied the Captain to help him to dispose of the goods he had brought from Stanley, for many of which he found a ready sale.

“ Mr. H. and I having agreed that I should remain here whilst he goes on to Bougainville Cove, and sees the Fuegians in that neighbourhood, I brought all my effects on shore. I did not think it necessary to go too, the crew can get the necessary fencing wood for the garden at Keppel without me; and in case the Indians—my acquaintances—should come, I could make any arrangements with them.

“ The same evening H. E. sent me, through Captain Buchan, a beautiful guanaco robe, and one also to Mr. H. The Captain too, was presented with one. This is showing great respect, indeed; for it is only to Captains of men of war generally that such presents are made.

“ The *Allen Gardiner* left on Thursday, the 13th, to proceed to Bougainville Cove, with Mr. H. on board. I shall now get into the way of speaking Spanish again, and learn more. I am employed in reading ‘Japan Opened,’ and writing letters. I have distributed some of the numbers of ‘British Workman,’ and few other tracts, with which I was furnished. I have also given away some Gospels in Spanish to a blacksmith, a German by birth, but a Russian subject. Dr. B. tells me that this man often disputes with these ignorant and bigoted people here, and tries to convince them of their follies and superstitions. Blum, for that is his name, told me that himself was a Catholic, that he was baptized in the Roman Church, although his mother, brother, and sister were Lutherans. He too wished to become a Protestant, but

to change one's creed and embrace another faith, cannot be done in Russia without asking the Government in St. Petersburg for permission, stating, at the same time, the reasons why he wished to do so. He is still a nominal member of the Roman Catholic Church.

"*Monday, June 17th.*—This evening Casimiro arrived with some of his family, and a few other Indians. The Governor having told them that I had returned to Sandy Point, Casimiro came to the Doctor's house, and was rejoiced to see me. I then spoke to him about our going with them; I expressed to him my wishes and views in reference to our living with them,—we should live in our own tent, have our own horses, so as to be independent of them in these things,—that I should like to have one or two boys to be with us continually, and to be taught reading and writing, and to speak English. He offered me then his two sons; for Casimiro is a man of sense, who knows and appreciates the importance of my offers. The Governor not approving that Casimiro should be our protector, owing to some unaccountable hatred he bears to the man, asked him to name a man of influence among the Indians under whose protection we ought to be placed. Casimiro mentioned his nephew; but no arrangements will be made before the return of the *Allen Gardiner* from Bougainville Cove, and the Indians have arrived from the encampment. I should like to be with Casimiro, but it would be bad policy to counteract the Governor just now. After a few months, experience will set me at liberty to go with whom we like. H. E. of course, means well. Casimiro, in whose honesty and fair dealing I have much confidence, would be the best man for our purpose. As it is, Casimiro has promised to be on our side, and set all things right between us and the Indians, although

we shall have his nephew made responsible for our safety by the Governor. The first thing to be done now is to get horses. These I must procure from the Indians.

“*Wednesday, July 3rd.*—The *Alert* has at length arrived, but as she did not expect to come through the Straits, Mr. Dennett did not send me any provisions by her. He has, however, spoken to Mr. Stubbs, the first Lieutenant about us, and our intentions with regard to the Indians. This afternoon I received a most beautiful letter from that gentleman, which he sent on shore by the chief engineer, accompanied by some stores—a little bag of flour, some biscuits which himself and Dr. Leonard made up for us. Mr. Stubbs’ P. S. to his letter is, ‘Should you be at Sandy Point, you will, of course, come on board.’ We shall do so to-morrow; the other officers have seconded this invitation. Since the *Alert* will not stop here beyond to-morrow, I must be ready with my communications to send them by her.

“I have tried my new pupil with English phrases, and find that he has a very good tongue for English, but a very shallow memory, it having never been exercised. I have ascertained, through Dr. Burns, that the boy is nine years old, having been born here two months after the murder of Governor Felipe, which took place in October, 1852.

“What a good thing it would be, if we could be independent of this Colony, having a small hut, with a concealed underground store-room in Gregory Bay. Dr. Burns read to me the other evening an extract from the diary of a former Governor of P. A. which says that Centurion, the Indian, to whose care Capt. Gardiner confided his stores when he left for the Falklands, discharged his trust with the utmost fidelity and care,

taking care that nothing be stolen, and refraining from taking anything for himself, for more than six months, even after obtaining a license from Capt. Gardiner by a letter which he sent from the Falklands by an American Captain (Beck). Perhaps in a year's time we might do such a thing. Casimiro says that he was sure the Indians would not take it away, because they would respect ourselves and our property so much, that they would not think of robbing us.

“The *Allen Gardiner* returned from Bougainville Cove, on Saturday, the 29th ult. having shipped a cargo of fencewood. Dr. Burns and I went out on horseback that same afternoon, and when I approached the Colony, the Governor sent to offer me his boat, and crew, to go on board the *Allen Gardiner* if I wished. I accepted the offer and went, and found all well and safe. Dr. Burns accompanied me last Sunday morning to attend the Divine Service on board. . . . .

“I remain, dear Sir, &c. &c.

“THEOPHILUS SCHMID.”

“*Sandy Point, July 4th, 1861.*

“My dear Sir,—The day came at length for Mr. Schmid and myself to depart in our Mission vessel to our destination. The 15th of May we took leave of our Mission Station, and went on board of the *Allen Gardiner*. I cannot refrain from remarking, how much love and kindness I received from Mr. Despard, his family, and from every one at Cranmer, during my stay there. In regard to our Mission work in Patagonia, Mr. Despard has arranged every thing for our comfort, and the good of our Mission. The 16th of May, in the morning, we heaved our anchor, and hoisted the flag, and soon our pretty Mission Station was out of sight. The wind,

which we had from the Falkland Islands to the coast of Patagonia, was not a favourable one; no wonder, therefore, that we reached no anchorage on the coast of Patagonia before the 1st of June. I suffered during this time much from sea-sickness. When we went up the Magellan Straits, we had fine though calm weather, and anchored every evening in some harbour on the Patagonian coast. We had hoped to see the Patagonians before we reached Sandy Point, but we did not see them. We heard afterwards, in Sandy Point, that the Patagonians were then in an encampment about Cape Gregory. With feelings of anxiety we were looking for our arrival at Sandy Point, and we commended our Mission work to the Lord, praying Him to guide the hearts of the authorities there, that we might get permission to await the Patagonians, and from thence to make arrangements with them, in order to join them.

“We came to Sandy Point the 9th of June. Scarcely had we anchored, when we saw a boat coming off with the same Governor on board who was in Sandy Point when Mr. Schmid was there before, and who was assisting Mr. Schmid, when he went amongst the Indians. He received us in a very friendly way, and has given us permission to stay in the colony, until the arrival of the Patagonians, when His Excellency will assist us in making arrangements with them. He has given us a room, where we can stay.

“We found Dr. Burns still here, and can have our meals with him. He shows us great kindness. We have great cause to be thankful to the Lord, who has answered our prayers, and so in mercy opened a way for us, and to this hour clears away every obstacle.

“The Patagonians were at Sandy Point not many

days before we arrived there, and were enquiring for Mr. Schmid. May the Lord bless our going amongst them, and grant that our, though feeble, endeavours for their spiritual welfare may be prosperous.

“May the Lord keep us in Him amongst all temptations, dangers, and difficulties, and give us faithfulness, love, and patience, for our undertaking.

“My kind regards to all the Committee, and your family. ....

“Trusting that the Lord may bless you in your endeavours for the holy cause, I remain,

“Yours, &c.

F. FRIEDRICH HUNZIKER.”

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### A Generous Offer.

A gentleman residing at Leeds has generously offered a sum of £50, at least, to the Society, towards the commencement of a Mission in the Valley of the Amazon, provided nine similar sums can be raised. The Committee are not able at present to close with the offer, because they have not completed their projected plan of operations in the South. But should funds be provided to fulfil present engagements, and to allow at once of a further extension of labour, the Committee would greatly rejoice.

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### Baxter on Christian Missions.

We commend to our readers' attention the following thoughts of Baxter, on the subject of the heathen world, and the duty of the Church to labour for its conversion. When we remember the disturbed state of the Church of Christ in our own land at the time Baxter wrote these words, and picture to ourselves the misery, and distract-

tion caused among the ministers of Christ, by the too rigid application of the Act of Uniformity; when we bear in mind too the prominent part which Baxter was called to take in the proceedings of those days, and how small regard was shown to his saintly character, and learning, in the hour of strife; we cannot but be struck by that deep and expansive regard which he manifests, not only for the interests of religion at home, but for its extension throughout the world. The trials of the faith of God's people in England did not weaken his interest in the spiritual necessities of the earth's inhabitants. The perils of the Church at home did not make him lose faith in the Mission of the Church to preach Christ among all nations. In the midst of the excitement of the times, and the sufferings of many godly men, in the midst of the animosities of party, and the persecutions consequent upon them, we find Baxter's mind not narrowed, and repressed within the limits of its immediate experiences, but ranging thoughtfully, and earnestly beyond all these, and deeply pondering on, and displaying compassion for, "the heathen, Mahometans, and ignorant nations of the earth." It is thus that he writes :

"My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore. I was wont to look but little further than England in my prayers, as not considering the state of the rest of the world: or, if I prayed for the conversion of the Jews, that was almost all. But now I better understand the case of the world, and the method of the Lord's Prayer: so there is nothing in the world that lieth so heavy upon my heart as the thought of the miserable nations of the earth. It is the most astonishing part of all God's providence to me that

He so far forsaketh almost all the world, and confineth His special favour to so few. I cannot be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the heathen, Mahometans, and ignorant nations of the earth.

“No part of my prayer is so deeply serious as that for the conversion of the infidel, and ungodly world, that God’s name may be sanctified, and His kingdom come, and His will be done on earth as it is in heaven. Nor was I ever before so sensible of what a great sin tyranny is, which keepeth out the Gospel from most of the nations of the world. Could we but go among Tartarians, Turks, and heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England, nor for all the rest that were cast out here, and in Scotland and Ireland; there being no employment in the world so desirable in my eyes as to labour for the winning of such miserable souls.”

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### The Day Labourer.

Eccles. xi. 6.

Sow ye beside all waters,  
 Where the dew of heav’n may fall;  
 Ye shall reap, if ye be not weary,  
 For the Spirit breathes o’er all.  
 Sow, though the thorns may wound thee,  
 One wore the thorns for thee;  
 And though the cold world scorn thee,  
 Patient and hopeful be.  
 Sow ye beside all waters,  
 With a blessing and a prayer;  
 Name Him whose hand upholds thee,  
 And sow thou everywhere.

Sow where the sunlight sheddeth  
 Its warm and cheering ray,  
 For the rain of heaven descendeth,  
 When the sunbeams pass away.  
 Sow when the tempest lowers,  
 For calmer days will break,  
 And the seed, in darkness nourish'd,  
 A goodly plant will make.  
 Sow when the morning breaketh  
 In beauty o'er the land,  
 And when the evening falleth,  
 Withhold not thou thine hand.

Sow, though the rock repel thee,  
 In its cold and sterile pride ;  
 Some cleft there may be riven,  
 Where the little seed may hide ;  
 Fear not, for some will flourish,  
 And, though the tares abound,  
 Like the willows by the waters,  
 Will the scatter'd grain be found.  
 Work while the daylight lasteth,  
 Ere the shades of night come on ;  
 Ere the Lord of the vineyard cometh,  
 And the labourer's work is done.

Work ! in the wild waste places,  
 Though none thy love may own ;  
 God guides the down of the thistle  
 The wand'ring wind hath sown.  
 Will Jesus chide thy weakness,  
 Or call thy labour vain ?  
 The word that for Him thou bearest  
 Shall return to Him again.

On! with thine heart in heaven,  
 Thy strength,—thy Master's might,  
 Till the wild waste places blossom,  
 In the warmth of a Saviour's light.

Sow by the wayside gladly,  
 In the damp, dark caverns low,  
 Where sunlight seldom reacheth,  
 Nor healthful streamlets flow;  
 Where the with'ring air of poison  
 Is the young bud's earliest breath,  
 And the wild, unwholesome blossom  
 Bears in its beauty—"Death!"  
 The ground impure, o'ertrodden  
 By life's disfiguring years;  
 Though blood and guilt have stain'd it,  
 May yet be soft from tears.

Watch not the clouds above thee:  
 Let the whirlwind round thee sweep;  
 God may the seed-time give thee,  
 But another's hand may reap.  
 Have faith, though ne'er beholding  
 The seed burst from its tomb,  
 Thou know'st not which may perish,  
 Or what be spar'd to bloom.  
 Room on the narrowest ridges  
 The ripen'd grain will find,  
 That the Lord of the harvest coming,  
 In the harvest sheaves may bind.

## **Be of Good Cheer.**

To a mind earnestly set upon the spread of Christ's kingdom in the world, and devising means for its extension, it must ever be a painful thought that so much remains to be done, we may even say to be begun. When millions upon millions of our fellow creatures, who know nothing of Jesus Christ, and Him crucified, stand before us in imagination, we cannot avoid a certain feeling of depression at the inadequate effort, which has been made to fulfil the command, "preach the Gospel to every creature." On the other hand every genuine attempt to spread abroad the knowledge of the Lord, to establish His church in heathen lands, must from the very fact of its being made, excite satisfaction in the heart of the believer. The attempt may have been accompanied by many difficulties, and have produced a less measure of success than the sanguine heart anticipated; there may have been much labour apparently spent for nought, much to counteract hope; but, after all, the very fact of the work of Christ having been begun is something over which the Christian ought to, yea, and will rejoice. Would any one of our readers now wish that the work, for instance, of our Mission in Tierra del Fuego had never been attempted? That to preach Christ there was an effort as yet wholly strange to the church of Christ? Granted that to lift up Christ even among the Fuegian tribes is right, and the duty of the church, would any one desire that the duty should

have hitherto" been unrecognised, or postponed, and that everything for its accomplishment remained still to be devised? We know the answer. Go forward—must be the confident exhortation of every Christian heart — even, if no results have hitherto appeared, yet—go forward. It was right to begin, to begin even amid the uncertainties of the course for the future. Not to persevere now, when the worst obstacles have been surmounted, when the way has been pioneered, and experience gained; not to turn to the utmost possible account every advantage that has been secured, would indeed be infatuation, a crime, cowardice.

This may be "the day of small things" with our Mission work : but we must not despise it. There are signs of greatness about it. No Mission has been more remarkable for the faith of its founders; no Mission has displayed more Christian chivalry in the face of opposing forces. Striking providences too have gleamed about its course, and the very death of its members has turned to the life of the work.

Contumely, indeed, has not been avoided, and we must claim for ourselves that heritage of reproach, which our Lord forewarned His disciples to expect. In nothing so much as in things connected with sacred interests is contempt for small beginnings shown. We, therefore, do not feel discouraged. Rather are we cheered, and refreshed by the manifold tokens of affection, which so many of the Lord's people have exhibited, and by the steadiness of their faith in a work so peculiarly requiring faith. When the walls of Jerusalem were rebuilding after the captivity, the

enemies said, "If but a fox go up, we shall break down their stone walls." The "stripling" David was derided by his brethren. And heathen tradition is not without instruction when it tells us that the foundations even of Rome were laid amidst obloquy and contempt, the very brother of the founder leaping over them to parody their weakness.

It is becoming, therefore, for the Church of Christ to persevere in the work committed to her to do. And with special regard to the past, and future labours of our Society, we invite the sympathy, co-operation, and prayers of all, who profess and call themselves Christians. It is no idle boast when we point to work being hopefully conducted among the Indian races of Tierra del Fuego, Patagonia, and Araucania. It is something worthy of notice, moreover, that in spite of every trial, and every adverse blow, the Society's energies have been expanding, without losing, but on the contrary while acquiring strength, and intensity. In our last number we gave a resumé of our work, suggesting at the same time that by the removal of the Rev. G. P. Despard from Keppel Island the main objects of the Society would probably be promoted, and extended. We referred to the opening for his ministerial services on the continent of South America, and stated that the Society was prepared to co-operate in the projected work. We have since heard from Mr. Despard, and his letter gives us reason to believe that our most sanguine hopes will be realised. Whether he will eventually settle as Chaplain among the Estancieros, and direct his attention subordinately to the Aboriginal popu-

lation, (in regard to which subject we have many times made reference) or whether he will be guided to a position more directly, and pre-eminently Missionary in its character, we cannot yet say; but in either case the direction of his efforts will be in accordance with the objects of the Society, and will demand, and receive its support.

That our readers may understand Mr. Despard's position, and prospects as clearly as possible, we give the following portion of his letter, dated Buenos Ayres, August 25th. Having spoken of immediate arrangements for his family, he goes on to say—"I found that the Perdido plan through the death of the principal person, Mr. Mc.Entyre, was broken up. I consulted with Messrs. Adams and Lafone, and their advice was that I should visit the *Camp*, and seek by personal intercourse with the Estancieros to find a congregation ... I have made up my mind to try ... I believe I desire God's glory, else I would set up a boy's school either in Monte Video, or here, and could scarce fail to succeed. In either place an English graduate keeping school is the person wanted. I take every opportunity of picking up Spanish, and have good hope before long to use it in my Master's service. Nothing is so much wanted, as the Gospel preached in Spanish in this country. Then the Bible must follow, that people may test the doctrine by the word . . . . . The priests are despised as immoral characters. The men never heed church services till death comes, when for the sake of their family, that their corpse may lie in consecrated ground they make a formal confession, and receive the viaticum. Wo-

men confess, and sometimes go to mass. Should this state of things be allowed by the Christian church to continue? . . . .

“There are but few aborigines in Uruguay, save on the borders of Brazil; but in Paraguay are many Guaranies, and their language has become quite vernacular in that state. The natives of the Gran Chaco have a very bad character for ferocity, but *doubtless* exaggerated. In time I may make my way among all these. The Captain of a screw steamer, in the employ of my friends, Messrs. —, has offered me a passage, whenever I like, with him up the La Plata, Parana, Paraguay. This offer promises something.” Here then our friends see the position of Mr. Despard. He has made his temporary head quarters at Buenos Ayres, whence he is now seeking, in harmony with the purposes, and by the aid of the Society, to gain an entrance among the Estancieros; but at the same time he is directing his attention to the wants of the population generally, and in particular to the Indian portion of it. His position may not be so sharply defined as the one lately occupied by him as Superintendent of the Fuegian Mission in Keppel Island; but we are persuaded that, while the circumstances of the Mission required his departure thence, a luminous train of providences has guided Mr. Despard to his present destination, and is now preparing for him, and for the Society, which he did so much to establish, a vast and varied sphere of Christian usefulness.

We conclude this article with a further extract from the same letter. Our readers will see with what intense and affectionate interest Mr. Despard regards

the Fuegian branch of the Society's work; and well he may, considering how large a share it has fallen to his lot to take in it. "Now I charge you," he writes, "not only write for, and pray for, but work hard to send out men for the Fuegian Mission. Remember the poor, perishing barbarians, can lay their death at our door. Send out a Phonetic Bible, by post, to Ookokko, viâ Stanley, by the next mail. Then remember and pray for me, who am now entering upon a new, and very trying life. I hope indeed my resignation, justified always to my mind by the circumstances in which I was placed, may in no wise damage the cause . . . . . You shall have my vocabularies by the schooner. If they be printed, it must be with phonetic type. God bless you, and make you a blessing, is the sincere prayer of G. P. Despard."

We will only add that the *Allen Gardiner*, is in all probability, drawing near to the shores of Old England; and that to give her a thorough refit, and send her back with as little delay as possible, with a fresh staff of brethren, is the determination of the Committee. But to do this, dear Christian friends, and supporters of this Mission, demands earnestly such a supply of means as the most earnest efforts of the Christian church can alone guarantee. We ask most heartily for your immediate help.

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**Letter from the Rev. A. W. Gardiner, M. A.**

The subjoined extracts from a letter of the Rev. A. W. Gardiner, dated Lota, August 20, will be interesting to our readers; and the probability that Mr. Coombes, whose approach he anticipates with so

much pleasure, has been now some weeks with him, will be accepted with much satisfaction. Of one thing Mr. Gardiner's letter assures us with much force, viz.: that the position of Lota is as near to the Indian frontier as it is safe just now for any basis of our Mission work to be. In a former number we spoke of it as being "just beyond the tide mark of popish influences, and at the same time protected by Arauco Fort, from the attack of any hostile tribe." In the communication from Mr. Gardiner given below, our readers will see that from the shelter, which this is capable of affording, much depends as to the security of persons, and property at Lota. But, although there is doubtless cause for some anxiety, when the Indians "pour down in torrents through the Cordillera passes, and threaten to drive everybody into the sea," yet we have much confidence in the fact of the flower of the Chileno army being at hand to deter, and if necessary, to repel the wild incursions of the restless, and warlike tribes. In fact the more we study the position, which has been so remarkably assigned to us at Lota, the more we seem to recognise the providential arrangements, which prepared it for our service. The almost neutral ground which it occupies; its freedom from strong popish influence; the protestant element in its mining population; its neighbourhood to the Indian territory, and at the same time its comparative security from attack, by the existence a few miles in advance of a garrisoned fort; the welcome accorded to Mr. Gardiner, and the manifest opening for usefulness, of which he has so fully availed himself; these, and other circumstances, impress us most

forcibly with the presence of an overruling providence, which has been preparing our way before us, and ordering events for the further extension of the blessings of His kingdom.

It is encouraging, moreover, to notice, that whilst the number of Indians in this quarter is evidently large, and their belligerent character formidable, there are nevertheless whole tribes of brave and yet peaceably-disposed Indians, access to whom is both safe and easy. If in Tierra del Fuego we have to deal with a naked, and utterly degraded race of canoe Indians, and in Patagonia with horse Indians living entirely by the chase, we have at any rate in Araucania a native population addicted to agriculture, possessed of cattle, and expert in the manufacture of cider, and of articles of apparel.

Another interesting fact suggested by Mr. Gardiner's letter is that the Indians of the plains east of the Cordilleras, and to the north of Patagonia, sought refuge in the valleys of the Cordilleras, and their western slopes, when pursued some thirty years ago by the relentless and exterminating policy of Rosas, the Buenos-Ayrean General. The head quarters of these tribes are supposed by Mr. Gardiner to be on the banks of the Rio Negro; and when our projected Station on this river becomes an accomplished fact, as it will we trust shortly, he prognosticates "an immense boon to Chili, and to this province, (Araucania) in particular."

This branch of our Mission will, we trust, extend itself, with God's blessing, to the great benefit of the people of the land; and we implore for it, and for

those engaged in its responsible enterprise, the constant, hearty prayers of the Lord's people.

“The prospect of Mr. Combe's arrival is very cheering, as it makes the Indian element of the enterprise seem closer at hand. Southern Chili is opening out much. An old steamer was patched up a few weeks ago, and commenced running on the Bio-bio.—(The river Bio-bio forms the northern boundary of the Indian territory.)—The trip, I am told, is delightful, as the river winds about amidst very picturesque scenery. The government appear acting very wisely with respect to the Indians. Whilst resisting, with squadrons of cavalry supported by infantry, those wild incursions of the Indians from the plains (Williches and Puelches), who, at uncertain intervals, pour down in torrents through the Cordillera passes, and threaten to drive every body into the sea, and every cow into the interior, they pursue a most conciliatory policy with the friendly tribes, who accordingly frequently, as for instance last October, accompany them against the Williches. One of these panics we have witnessed, and for a few days there is certainly a little anxiety because the fortifications of Arauco have been allowed to fall into ruins, and consequently there is really some danger. From want of provisions and pasture these Indians cannot remain any length of time; and if not immediately successful, they generally retire, as was the case last year.

“Should your Rio Negro Mission be prospered amongst this very belligerent nation, whose head quarters, as far as I can ascertain, appear to be on the banks of the Rio Negro, it will be an immense boon to Chili generally, and this province in particular. To judge by the fear which I am told the Araucanians express of

the Williches, I imagine the latter to be the leading tribes of the veritable Pampas Indians, who, driven from their haunts by Rosas, in his famous war of extermination, made common cause with the Araucanians, at that time disputing the Bio-bio frontier with the Chilenos. Since then the Araucanians, who, from their fondness for cattle, agriculture, and cider, are not so particularly warlike, though braver perhaps in closer quarters than the Pampas Indians, who have no idea of defence, have come to terms with the Chilenos; and the caciques some time since went up in the steamer to Valparaiso to sign a treaty. The Williches are therefore as much at discount now as at a premium formerly; but I suppose a foray on Chili, being a part of their annual routine, they come over occasionally. Last year's lesson may prove a warning. The flower of the Chileno army, with their Indian allies, followed them, and drove off or rather back (for it was probably plunder) several thousand cattle, and burnt an entire tract of country, along which they usually come.

“If this summer passes without a foray, we may hope they have given up hope; but as far as my itinerating efforts amongst the Araucanians are concerned, it will matter little.

“By the newspaper accounts you would imagine that every Araucanian Indian was occasionally thirsting for an onslaught, whereas last week, for instance, 300 Indians and a chief were within a short distance of Lota, at the head of the bay, and no one felt any more alarm than the Sandy Point colonists on the arrival of the Patagonians to trade.

“And although it is true that the Williches raise the old war-cry of the Araucanians, viz. to drive all foreigners across the Bio-bio, yet the latter know well enough that

their own *caciques* sold the land of Lota, and of Labo distinctly and definitely to Chilenos; and no chief pretends to claim either, and very rarely does any Indian come to Lota—perhaps six in a year.”

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### Work to be Done.

When we contemplate the work, which is still waiting to be done for the Lord in South America, and when we read of some opening of Christian usefulness hitherto unentered by the messengers of the Gospel of Christ, we are apt to become impatient, and to crave for more speedy aid in developing the objects of our Mission. The harvest truly is plenteous, but the labourers are few. From time to time, in the “Voice of Pity,” we have laid before our readers the spiritual destitution of the Indians, and indeed of the whole population, of the South American Continent, drawing our illustrations at one time from the valley of the Amazon, at another from the Gran Chaco, and again from the limits of Peru. Especially of late have we been impressed very seriously with the urgency of the wants—we may say, in addressing the Church of Christ, the claims—of the various races dwelling in the country in question; and, while not underrating the past efforts of our Society, we have longed for more available resources to expand its efforts commensurately with the largeness of its spirit. Once more do we recognise an appeal to ourselves, in the printed Journal of Mr. R. Corfield, who has recently been travelling in that country as the agent of the British and Foreign Bible Society. Recently

we gave an extract from the said Journal respecting the Indians of the Gran Chaco. "How are they to be reached?" says the writer. "There is a world of work to be done, and the Lord is waiting to honour the faith of His people." Here then is work for us;—work for a Society, which has South America written on its standards. To attempt to reach the tribes of the Gran Chaco, as soon as the means placed at the Society's disposal admit, without detriment to its actual operations and plans further south, is our desire, and duty. But this is not all, to get into the heart of the vast district, where the Guarani language is vernacular, and to endeavour to get the word of God translated into it, so that not only the Indian portion, but every class of the population may benefit by its distribution, falls within the immediate scope of our objects, and must be more and more prominently regarded by our supporters as the legitimate, and serious purpose of the Society. We rejoice in the attention which is being given to this subject by the Bible Society; and, although the fact of the vernacular Guarani being different from the old written forms of that language—(so much so that there is scarcely any one able to read ancient Guarani, and the old books are useless,)—invests the task of Biblical translation with considerable difficulty, we nevertheless are persuaded, from the information furnished by Mr. Corfield, that the task is not hopeless, but likely to be seriously attempted, and eventually carried out.

We venture to conclude these few remarks by the following interesting extract from the Journal above

alluded to. Our readers will recognise in it a fresh plea for Missionary work in South America. The province of Santiago, to which the passage refers, forms part of the Argentine Confederation, and borders in one part on the Gran Chaco, which comes within the limits of the same Confederation, so far as territorial arrangements are concerned.

“I have picked up a great deal of information from — concerning the Quichua Indians. In the province of Santiago the Quichua language is very general, but it is lost in the provinces of Tucuman and Salta, further north, but met with again in Bolivia, where it is universally spoken, as it is in some parts of Peru. It seems more flexible than the Guarani. The Quichua Indians differ also in their personal appearance (I mean those of Santiago,) from the Paraguay and other tribes. Most of the men are tall and handsome, with regular feature and aquiline nose. The women are not so good looking. The poor women do all the work, whilst the men are lazy and unkind. A story was told us which illustrates exactly the Indian character:—An Indian had a serious quarrel with his wife. A thoughtful person, passing along, heard their disputings, and interfered, hoping to make them friends—pitying the poor woman, and denouncing the cruelty of the husband. He got nothing for his pains. ‘Why,’ said the wife, ‘what business have you to interfere between us? Is he not my husband? and may he not beat me as much as he likes?’ Years ago, in Columbia, I often heard it repeated of Indians, that, because they loved their wives, it was a just motive for thrashing them. Such is Indian affection. To our right, we are travelling along the western boundary of the Gran Chaco territory. The Indians

frequently invade the adjoining territory, to carry off cattle: it is a border warfare.

“The reason why the Quichua is spoken in the province of Santiago (the only one in the Argentine Republic,) is, from the circumstance that formerly a road from Bolivia communicated with it, by a border route, which has ceased to be traversed for a long time. One never sees a male Indian carrying water—he would consider himself degraded by doing it; whereas whole tribes of women are so engaged, with calabashes on their heads, which they carry with singular dexterity. No love an Indian may have for his wife will permit him to do her duties. With my friend ——— I have had some serious conversation about permitting Protestant Missionaries to settle down among the Chaco Indians. He sees no objection whatever, and would be delighted if it could be done. He thinks, moreover, that his Government would willingly assent to the introduction of Protestant Missionaries.

“Several earthquakes have lately been felt in the province of Santiago. The natives say, that new active eruptions are constantly taking place in the great chain of Andes, distant 800 miles to the westward, causing frequent convulsions of the earth. We ourselves have not felt any yet. We were overtaken by a thunder storm and wind, (but no rain,) of great violence, on the confines of the Salt Desert, driving sand and dust with terrific force, which lasted for a whole night. With this exception, we had an unclouded sky. Our fellow-passengers shoot daily plenty of game for our night's meal. Birds of the eagle tribe are common everywhere, including the majestic condor. The mounted Guacho presents the rudest style of horsemanship: his saddle is a piece of hide thrown over a saddle tree made of two bare

sticks, of a flat surface, being securely fastened to the back of the horse by a wide girth : for a stirrup he places a little bit of wood, big enough to sustain his big and fore toe, which are divided by the cord sustaining it. He is never in danger of being caught in the stirrup, as he merely slips the cord between his toes. Mere children of five or six years old climb up the backs of horses and mules with the dexterity of Arabs, whom the Indians of South America resemble in many things. Hundreds of wooden crosses line the whole journey. Some are said to frighten away evil spirits ; others are to denote the burial places of the departed. We saw some Indians fishing in the river Dulce, to the north of Santiago. They do not use hooks, but long spears, which they throw at random into the water, hoping to spear their prize, which they do with wonderful dexterity : they themselves quite naked seem as much at home in the water as the finny tribes they attempt to capture. They would probably despise a hook, if even given to them, preferring their native mode of fishing, which, to witness, is exciting and novel. Very many of the women, on the route, are engaged in making blankets, &c., in a simple loom of their own contriving, from the wool of sheep, &c. Sundry dye-woods found in the forests give them colouring-matter to stain their productions, which are very coarse, but strong. In Santiago province nearly every residence or hut has near at hand a little thatched place, elevated on four posts, in which is kept the algaroba fruit, serving as a kind of store for its deposit. Without this valuable production, the natives of the forests would hardly know how to pass the long droughts of summer, and they are very careful in laying up a store from one season to another. These little store-houses I have designated the Indian's cupboard.

The huts or dwellings of the people are more commonly a few posts planted in the earth, with a light thatch of leaves plastered over with mud, giving the wildest aspect of an Indian's home, which is nothing more than a bare erection to mitigate the sun's rays and the drenching rains. They have a cool drapery to shade their simple tenements, in an abundant foliage, which at a distance looks very pretty. The one Sunday we passed on the road, (travelling, as usual,) we witnessed a large gathering of men and women, to indulge in drink and dancing. It was about ten o'clock in the morning, under the shade of a large tree, that they had their gathering. Three or four guitars were the musical instruments to help the dancers. Our own Gauchos entered heartily into the amusement, whilst we stopped to breakfast. A favourite dance is called the *Gato*, (cat,) in which the queen of the assembly challenges a partner, amidst the loudest shrieks and laughter. Allied to this semi-barbarism was a religious procession, in which was seen a little wooden image of some saint, escorted on the shoulders of men, preceded by men and women carrying flags, &c. We understood their object was to supplicate heaven for a fall of rain. One is confounded at the ignorance of these unhappy tribes, and the little hope they have of yet hearing the truth as it is in Jesus. The Spanish-speaking portion of the community use strong provincialisms: they are long and drawling, very unlike the Spanish when spoken in its purity. The poor women prostrate themselves on the earth in the most unnatural postures, quite unlike human beings."

## The First Bible for Tierra del Fuego.

In another part of our present number our readers will see a request, from the Rev. G. P. Despard, that a Bible, in phonetic type, should be sent out, by the next mail, to Ookokko, whose name and history the friends of our Mission are quite familiar with. The impossibility of getting a Bible in the above type from any bookseller caused the last mail to depart without Mr. Despard's request being fulfilled; but through the kindness of the Rev. James Wood, M.A., of Bath, we are enabled, without further delay, to accomplish this purpose. The following is the inscription on this most deeply interesting volume of the word of God:

" TO OOKOKKO, AND CAMILENNA,  
A gift from the Rev. J. Wood, Minister of Christ  
Church, Bath, England,  
At the request of their mutual friend, and brother in  
Christ, the Rev. G. P. Despard, the first (ordained)  
Missionary to the natives of Tierra del Fuego."

Now, let our friends ponder over this fact. Here is a Bible not only sent to, but sent because required by, a native of Tierra del Fuego, who but for the efforts of our Mission, would be at this time a degraded and hopeless savage. In the gift his wife shares, and this is right, for she too has been under Christian instruction, and in large measure has profited thereby, and is eager to learn more. Is it not a success to have arrived at this stage, when a demand is made for even one Bible in phonetic for a Fuegian native? Does it not imply a new era of duty? Does it not encourage us to continue in the work, and to prosecute it with fresh vigour? Surely the representatives of the Fuegian tribes, for whom this book of God is sent, are pledges to us, and promises of a future

church to be gathered out of these remote lands to the praise of Christ, and the glory of His kingdom. And yet it is at such a crisis, at such a day-dawn of hope, that some people would persuade us that our labour is in vain. The Lord forgive them their weakness of faith, and endue their minds with the patience of hope.

We may indeed be asked, why it is that we adopt the phonetic system in instructing the natives under our care, and this not only in reducing their hitherto unwritten language to writing, but in conveying to them our own language, with its regular forms, and powers of expression? Now we readily acknowledge that the introduction of a new system of writing, where long established custom has fixed the modes of spelling, and where the derivation of words is imperilled by such a change, is scarcely justifiable. A revolution in the spelling-book in England is an achievement by no means desirable; but such a revolution as the phonetic system, when fully carried out, implies, is something to be dreaded. The obliteration of old landmarks, the destruction of the historical character of words, the marred visage of our language, by which its likeness to the great families of speech would be lost, are but a few of the evils to be dreaded from the triumph of the phonetic system at home. And yet we gladly avail ourselves of it abroad. For there can be no doubt that it possesses many excellent qualities, when confined within certain limits, and forbidden to interfere with long-standing claims. Naturally we love our native tongue, and are wedded to its outer forms the more heartily, perhaps, owing to the many difficulties which we have encountered in making ourselves masters of them. We must not, however, disguise these difficulties, especially when we require to use our speech for the instruction of people

of low mental power, and barbarous habits. The amount of attention, and the exercise of memory demanded from those who learn to read, and write correctly the English language, are greater, perhaps, than we sometimes suppose. In fact, they are so great that many persons of good general education never attain to accuracy in spelling. And this is not wonderful considering the absolute independence, which exists between the sound of words when pronounced as custom requires, and the sound as suggested by the arrangement of the letters in spelling them correctly. Thus, for instance, what a variety of sound custom has distributed to the letters—*ough*. In the following words they occur, but with what puzzling diversity of pronunciation to a person learning to read!—Tough, Cough, Plough, Though, Enough, &c. Now from this simple example any one will see what a tax upon the memory reading and spelling involve, and how difficult it becomes for those, who have not had the advantage of early education, to acquire an accurate knowledge of them. In dealing with a people, who have never had an alphabet, the difficulty of course reaches its highest point, and everything, therefore, which tends to simplify the process of teaching is extremely valuable. Now this is just the point where the phonetic system comes in with great advantage. The distinguishing feature of this system is, that every letter has a distinct, and definite sound. When, therefore, the letters are placed together the mode of pronouncing them is fixed, and certain. Let the pupil first learn the sound of the separate letters, and then a little practice enables him almost without effort to sound them in the combined form of words. The number of the letters in the phonetic alphabet is slightly greater than in our own, but these are readily acquired; and then the process of learning to read becomes com-

paratively easy. Thus it is that the natives of Tierra del Fuego, who have been under our care, have been taught to read; and those, who not long since were naked, and debased savages, are now learning the words of God, and reading of Jesus Christ. Our friends, will regard with interest this first present of a Bible to a native of Tierra del Fuego for his own use, and rejoice to know that, notwithstanding all obstructions, the work of the Mission in this most difficult sphere of duty has thus far been prospered. To those, and especially to the Rev. G. P. Despard, who have patiently laboured for the accomplishment of this work, and laid the foundation, in God's providence, of the future instruction of the Fuegian tribes in the knowledge of Christ, we cannot but express the thanks of the Church:—for while they labour for Christ, and seek not their praise of men, it is yet our privilege to feel that for the example, which they have set the Church, of which we are members, we may, while thanking God, render likewise to His servants the grateful expression of our love, and admiration.

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### Antarctic Flora.

“Tierra del Fuego and Kerguelen's Land are the northern boundary of the antarctic lands, which are scattered round the south pole at immense distances from one another. On these the vegetation decreases as the latitude increases, till at length utter desolation prevails; not a lichen covers the dreary storm-beaten rocks; and, with the exception of a microscopic marine plant, not a sea-weed lives in the gelid waves. In the arctic regions, on the contrary, no land has yet been discovered that is entirely destitute of vegetable life.

This remarkable difference does not so much depend on a greater degree of cold in winter as on the want of warmth in summer. In the high northern latitudes the power of the summer sun is so great as to melt the pitch between the planks of the vessels; while in corresponding southern latitudes Fahrenheit's thermometer does not rise above 14, at noon, at a season corresponding to our August. The perpetual snow comes to a much lower latitude in the southern lands than it does in the north. Sandwich Land, in a latitude corresponding to that of the north of Scotland, is perpetually covered with many fathoms of snow. A single species of grass, the *Aira antarctica*, is the only flowering plant in the South Shetland islands, which are no less ice-bound; and Cockburn Island, one of that group, in the 60th parallel, contains the last vestiges of vegetation; while the Namesake islands, in an equally high latitude, to the north of Scotland, are inhabited and cultivated; nay, South Georgia, in a latitude similar to that of Yorkshire, is always clad in frozen snow, and only produces some mosses, lichens, and wild burnet; while Iceland, 10 degrees nearer the pole, has 870 species, more than half of which are flower-bearing.

"The forest covered islands of Tierra del Fuego are only 360 miles from the desolate Shetland group. Such is the difference that a few degrees of latitude can produce in these antarctic regions, combined with an equable climate and excessive humidity. The prevalence of evergreen plants is the most characteristic feature in the Fuegian flora. Densely entangled forests of winter's bark, and two species of beech-trees, grow from the shore to a considerable height on the mountains. Of these, the *fagus betuloides*, which never loses its brownish-green leaves, prevails almost to the exclusion

of the evergreen winter's bark and the deciduous beech, which is very beautiful. There are dwarf species of arbutus, the myrtus nummularia, which is used instead of tea, besides berberry, currant, and fuchsia; peculiar species of ranunculi, calceolarias, caryophylleæ, cruciform plants, and violets. Wild celery and scurvy-grass are the only edible plants; and a bright yellow fungus, which grows on the beech-trees, forms a great part of the food of the natives. There is a greater number of plants in Tierra del Fuego, either identical with those in Great Britain, or representatives of them, than exists in any other country in the southern hemisphere. The sea-pink, or thrift, the common sloewort, a primula farinosa, and at least 30 other flowering plants, with almost all the lichens, 48 mosses, and many other plants of the cyptogamous kinds, are identically the same; while the number of genera common to both countries is still greater, and, though unknown in the intermediate latitudes, reappear here. Hermite Island, west from Cape Horn, is a forest-land, covered with winter's bark and the Fuegian beeches; and is the most southern spot on earth on which aborescent vegetation is found. An alpine flora, many of the species of European genera, grows on the mountains, succeeded higher up by mosses and lichens. Mosses are exceedingly plentiful throughout Fuegia; but they abound in Hermite Island more than in any other country, and are of singular and beautiful kinds.

“Although the Falkland Islands are in a lower latitude than Tierra del Fuego, not a tree is to be seen. The *Veronica elliptica*, resembling a myrtle, which is extremely rare and confined to West Falkland, is the only large shrub; a white-flowering plant like the aster, about four feet high, is common; while a bramble, a

crowberry, and a myrtle, bearing no resemblance, however, to the European species, trail on the ground, and afford edible fruit. The balsam bog, or bolax globaria, and grasses, form the only conspicuous feature in the botany of these islands; and, together with rushes and *dactylis cæspitosa*, or Tussack grass, cover them, almost to the exclusion of other plants. The bolax grows in tufted hemispherical masses, of a yellow-green colour, and very firm substance, often four feet high, and as many in diameter, from whence a strong-smelling resinous substance exudes, perceptible at a distance. This plant has umbelliferous flowers, and belongs to the carrot order, but forms an antarctic genus quite peculiar.

“The tussack grass is the most useful and the most singular plant in this flora. It covers all the small islands of the group, like a forest of miniature palm trees, and thrives best on the shores exposed to the spray of the sea. Each tussack is an isolated plant, occupying about two square yards of ground. It forms a hillock of matted roots, rising straight and solitary out of the soil, often six feet high and four or five in diameter; from the top of which it throws out a thick grassy foliage of blades, six feet long, drooping on all sides, and forming with the leaves of the adjacent plants an arch over the ground beneath, which yields shelter to sea-lions, penguins, and petrels. Cattle are exceedingly fond of this grass, which yields annually a much greater supply of excellent fodder than the same extent of ground would do either of common grass or clover. Both the tussack grass and the bolax are found, though sparingly, in Tierra del Fuego; indeed, the vegetation of the Falkland Islands consists chiefly of the mountain plants of that country, and of those that grow on the arid plains of Patagonia; but it is kept close to the

ground by the fierceness of the terrific gales that sweep over these antarctic islands. Peculiar species of European genera are found here, as a calceolaria, wood sorrel, and a yellow violet; while the shepherd's purse, cardamine hirsuta, and the primula farinosa, appear to be identical with those at home. In all there are scarcely 120 flowering plants, including grasses. Ferns and mosses are few, but lichens are in great variety and abundance, among which many are identical with those in Britain."—*Somerville's Physical Geography*.

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**Preach the Gospel to every creature.**

Tell out with all thy spirit's might,  
As grace to thee is given,  
The healing and the blessing sent  
To suffering souls from Heaven.

Tell out the lovingness of Christ,  
Unveil the mystery  
Hid from the ages of the past;  
The world's new history.

Tell out the story of His life,  
And some will gather round;  
The way-worn, and the weary ones,  
Will hearken to the sound.

The little spark that is not quenched  
Will kindle till it glows;  
The broken spirit will look up  
From out its depth of woes:

The outcast and the lost will turn  
In sudden glad surprise;  
The sick and dying calmly rest  
Where life and healing lies.

For in the suffering heart of man  
An answering chord is found;  
The "hidden life" leaps up with joy  
And echoes back the sound.

### Instant in Season.

The work of Protestant Missions in South America can no longer be delayed. There is a call on all sides for it to be undertaken. The voice comes from abroad, and from home. The English settler in South America solicits the spiritual privileges of the Church of his native land. The ablest statesmen of South America bewail the prostration of all true religious sentiment among the people, and appreciate—nay more, avow their appreciation—of the paramount blessings of our Protestant Christianity. The very Indian tribes welcome our Missionaries, and treat them with friendship, and hospitality. Travellers in South America exhort us to the work of Christ there, amidst peoples familiar only with the decaying forms of the Christian faith, and the baneful developments of superstition, and vice.

Ere the year closes we desire the claims of South America to ring, trumpet-like, in the ears of the Church at home. There is a great, and a pressing work to be done, and now is the time to do it. Else, why these calls? We say, the ablest of South American statesmen call. How? When? Now; and by the religious toleration which they are granting. Our readers must not mistake the meaning of religious toleration by several of the South American governments; by Brazil, by Uruguay, by Buenos Ayres, and the Argentine Confederation. The meaning is plain. It is as much as to say that those, who grant it, are alive to the evils, religious and civil, existing within

the boundaries of their respective governments, and desire, and invite the introduction of new elements, and new principles of moral, and religious progress. It is a call for help from without: it is a call to us. Unlike what has occurred in England, where religious toleration has resulted from the popular will, and grown out of the general enlightenment of the nation; in the South American States, this principle has been adopted by the few in power, not in deference to the popular voice, but in order to open the portals of the State to foreign enterprise, and free opinion. Statesmen do not become patrons of religious societies; but they aid them most effectually when they give them scope for independent action. The following fact speaks volumes. It is given in a letter from the Rev. G. P. Despard, dated Oct. 4, 1861. "There is not a minister of state in Buenos Ayres, who has not had, or has not, children under instruction by Protestants. The Minister of State for Education says, he does not care that the children of the schools know about any other countries than England, and the United States of America. A normal college for training female teachers is instructed by an English Protestant."

But we said the English settlers ask for the ministrations of the Protestant Church. There are the Estancieros, for instance, among whom we had reason to expect the Rev. G. P. Despard would be located. This, however, is not to be, as our readers will see in another part of our number. But, although Mr. Despard is not destined, as we thought, to minister to these our countrymen, and their retainers in Uruguay, it is yet certain that they desire to possess the privi-

leges of the Christian Church, and are willing to contribute to the support of a pastor. They were visited, and canvassed on this very subject, by Mr. Despard, who thus sums up his information: "The results of this riding are the convictions that these gentlemen are most kind, and hospitable; that they are willing to have an itinerant minister, and to pay him according to their means; but that since there are no families, and not fifty English-speaking in the whole *Camp*, and the annual pay must be small, that the place is not for *me* with a family of almost grown-up daughters, even if, as is not the case, there were a house anywhere to be had." We give another instance of the desire of the English colonists in South America to have Protestant Christian preachers amongst them. Mr. Corfield, of whose Journal we have already made much use in the "Voice of Pity," thus writes: "July 31, 1860, — Rosario, — With those to whom I have spoken I am urging the desirableness of securing a Protestant Missionary, and the matter may take a favourable turn. Nothing seems so desirable as to conserve the religious influence of the foreigners, who almost entirely forget, in these barren wastes, the sacred lessons of home. The Missionary, after preaching for a time in Spanish, would be easily understood by every foreigner, and the native mind would, of course, be thus easily gained. No sort of public worship exists for Protestants, and the chances of moral, and spiritual loss are fearful. . . . . Aug. 6. — I have met many to-day whose faces I recognised at worship yesterday. They all wish, and will, I hope, resolve to have a Protestant Missionary among them." We might

multiply these instances; but our space forbids it now. We shall return again to the subject in future numbers. What we want to impress upon the minds, aye, and upon the hearts too of Christians, is the duty, and expediency of boldly accepting the work of Protestant evangelical Missions in South America. While we aim as a Society to promote the cause of Christ among the aboriginal population; while we send our self-denying Missionaries to the Fuegian, and the Patagonian, and the Araucanian Indian; while we anticipate with joy the time when the voice of our beloved brethren shall be echoing the love of Christ in the sand-wastes of the Gran Chaco, and the forests of the Amazon, we must not overlook the equally grave necessities of the population of South America generally, whose spiritual condition at this very hour is nothing else than calamitous. Especially would it be a heartless and ill-omened policy to neglect our countrymen, now living in a land where their religious influence if "conserved,"—(to use Mr. Corfield's expression)—must tend to such inestimable benefit, but, if allowed to decay, must add only another testimony to the power of the general corruption.

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### Return of Rev. G. P. Despard to England.

Notwithstanding the conviction which we expressed in our last number that Mr. Despard would remain in South America, and enter upon a wide field of usefulness there, circumstances have been so ordered as to make his return to England expedient. The expenses of living, and the impossibility of his securing a house at any but an exorbitant rent, the difficulty, moreover, of settling his

family in any suitable position, have led Mr. Despard to accept the services of the *Allen Gardiner*, in order to return home. In anticipation of the voyage he thus writes: "We know we have all sorts of sea-troubles to meet with, but we know, and desire to comfort ourselves with the knowledge, that He, who stilled the waves on the sea of Galilee, has promised to be with us, and cause *all* things to work together for our good. We have indeed no claim for service upon Him, but we have claim of help on you, and our fellow Christians, and beg you to meet it in offering up frequent, and fervent prayer that we pass this great sea in safety, and once more tread our dear English shores. We have had the honour to labour, and suffer much for our Lord's sake, and the gospel; and we desire to count it all joy if we have yet more to go through for Him; but our flesh is weak, and the remainder of corruption is prone to rebel against the Spirit's good.

"Wednesday night last, earnest prayer was offered up for us in a congregation of affectionate Christians, presided over by the Rev. William Goodfellow. Dare we doubt it has been heard?.....Yesterday my furniture was put up to auction. The day before I sold 840 works for £50. I have made both these sacrifices rather than move about with such incumbrances.....Folks give us ten weeks for a passage, and so you may be looking out for the *Allen Gardiner* about the third week in December. It would be pleasant to spend Christmas, 1861, in England. Last Sunday night I preached in Mr. Goodfellow's church, and suggested the formation of young men, and young women's sections, in different parts of the city, for meditating and conference on the Spanish Bible, and in Spanish, and for prayer on the same, to serve as hives to draw the natives into the company of the faithful. I have reason to know the suggestion was received

with favour, and will be carried out if possible. It may be what my visit, to you and to me has cost, will not be thrown away.....Now what shall I more say? Pray for, work for, South America. It must, it shall, be turned to God."

These lines will, we know, excite deep personal interest in the welfare of Mr. Despard and his family—an interest and sympathy which we trust many will gladly ratify by some practical effort in Mr. Despard's favour.

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### Our Work in Patagonia.

In Mr. Schmid's letter to the committee, which appeared in the "Voice of Pity," for October, our readers will not fail to have noticed the following passage:—  
 "Monday, June 17. This Evening Casimiro arrived with some of his family, and a few other Indians. The Governor, having told them that I had returned to Sandy Point, Casimiro came to the Doctor's house, and was rejoiced to see me. I then spoke to him about our going with them; I expressed to him my wishes and views in reference to our living with them,—we should live in our own tent, have our own horses, so as to be independent of them in these things,—that I should like to have one or two boys to be with us continually, and to be taught reading, and writing, and English. He offered me then his two sons, for Casimiro is a man of sense, who knows, and appreciates the importance of my offers." This testimony in favour of Casimiro, one of the Patagonian Chiefs, is very important; and the fact of his placing his two sons under the care, and instruction of our Missionaries is most satisfactory, and cheering. In connection with this subject we venture to repeat an extract from a Report to the Admiralty, made by Capt. Barnard, R. N., of H. M. S. *Vixen*, May, 1853, and which

appeared in the "Voice of Pity," for May, 1854. Capt. Barnard had been directed to search for some missing vessel, which it was supposed had been wrecked in the Magellan Straits, and been plundered by the Indians. It will be remembered by our readers that it was in the *Vixen* that stores for our Missionaries were conveyed, by the kindness of her commanding officer, in the early part of last year, to Sandy Point, from friends in Valparaiso. This vessel, therefore, must be regarded with some degree of interest by all, who are attached to Missionary work in Patagonia. Thus Capt. Barnard writes to the Admiralty, in 1853:—

"In consequence of the recommendation of Capt. Salas, I received on board, at Sandy Point, (Magellan Straits,) the cacique, Casimiro, who sent his people overland to meet us at Gregory Bay with guanaco meat. I found him most intelligent and half civilized, speaking Spanish fluently, and evidently, from his behaviour at table, much used to the habits of Europeans. His description of the people in the Pampas was most graphic and interesting. He says that they absolutely know nothing, and are like the guanacoes they hunt; that they have not an idea of Christian people or of good faith and friendship, and unless a person like himself is with them, to keep them in check and to answer for and explain things to them, they merely follow the bent of their own inclinations, and rob and murder strangers. Having heard that a vessel had been wrecked between the first and second Narrows, I enquired if he knew any thing about it. He said that there was an English vessel cast away about five years ago, that the Indians had spoiled her and taken the people into the Pampas, whilst he was at the settlement; but that as soon as he heard of it, he liberated them and conducted them safely to

Sandy Point (a Spanish settlement.) Of himself, he says, (and this is the important part of the information,) *his object is to be the mediator between the Patagonians and the Christians*, and for this purpose he lives constantly in the Pampas amongst them. He is most anxious to visit England and other Christian countries to be able to return and instruct his ignorant countrymen, and begged me to do all in my power to further his object. The caciques, Pedro Siloci and Guaichi, and a Capt. Jack, as well as a son of 'Maria,' mentioned by Capt. Fitzroy, came on board; they were all perfect savages compared to Casimiro, who seemed to exert much moral influence over them. I should say that they are more capable of being quickly civilized than any other savages I have met with. They are clothed in the skins of the guanaco, and smell like animals; beg and pray for spirits, and seem most anxious to obtain powder, although fully aware that they can get but little of either from an English man of war. I should recommend a vessel calling at Gregory Bay, to ask for 'Casimiro.' "

Placing these facts together we are justified, we think, in believing that the work of our Society in Patagonia has been favourably commenced. It seems as if in the Divine providence the way had been effectually prepared for the entrance of the messengers of the Gospel, and that we may without presumption expect to see, in God's due time, the fruit of their labours in souls brought to Christ.

The description of the Indians, as given by Casimiro, is not flattering; but we have had experience of their good qualities in the hospitality shewn to Mr. Schmid, and the faithful performance of engagements entered into with him. But it is not surprising that they should be sunk very low when all religious knowledge has vanished

from their midst. Even with respect to a future state, Mr. Schmid questioned whether they had, or not, any belief in it. No forms of worship existed among the Indians with whom he sojourned. And when he sought to convey to their minds ideas of God, and heaven, although a few said his words were "good," the greater number smiled. It may have been that an imperfect knowledge, on Mr. Schmid's part, of the Indian language, rendered his meaning obscure to these people; but we are not sanguine as to the possession by these Patagonian tribes of many spiritual ideas. In their funereal rites, indeed, we may trace something which indicates a belief in the continued existence of the departed; but even here we are left in doubt. Every article of property belonging to the deceased, no matter how precious in itself, is either consumed in the fire, or buried in the tomb. The very name of the deceased is forbidden to be mentioned. Is then death an abyss, an oblivion? or are we to gather from these ceremonies that the supposed nearness of the departed spirit awes the hearts of the survivors, and solicits from their affections the tribute of a protecting silence, and the removal from common use of the property once owned by the deceased? We are inclined to think this latter explanation to be the true one: and, if it proves to be so, we find in it not only a testimony to the immortality of the soul, but a ground-work, and base on which to build up in their minds a knowledge of Him, who has "brought life and immortality to light by the Gospel." As we advance upwards in the continent, and get among other tribes, not far distant from those now occupying our attention, forms of religious worship become more distinct. Thus the Indians to the north of Patagonia are said by Darwin, and others, to worship a tree, or, if not to worship it, to

regard the tree as the altar of an unseen God. His words will bear repetition; for we hope, ere long, to have our Missionaries coming into contact with these very people. "Shortly after passing the first spring," writes Mr. Darwin, "we came in sight of a famous tree, which the Indians reverence as the altar of Walleechu. It is situated on a high part of the plain, and hence is a landmark visible at a great distance. As soon as a tribe of Indians come in sight of it, they offer their adorations by loud shouts. The tree itself is low, much branched, and thorny: just above the root it has a diameter of about three feet. It stands by itself without any neighbour, and was indeed the first tree we saw; afterwards we met with a few others of the same kind, but they were far from common. Being winter the tree had no leaves, but in their place numberless threads, by which the various offerings, such as cigars, bread, meat, pieces of cloth, &c., had been suspended. Poor Indians, not having anything better, only pull a thread out of their ponchos, and fasten it to the tree. Richer Indians are accustomed to pour spirits and matô into a certain hole, and likewise to smoke upwards, thinking thus to afford all possible gratification to Walleechu. To complete the scene, the tree was surrounded by the bleached bones of horses which had been slaughtered as sacrifices. All Indians of every age and sex make their offerings; they then think that their horses will not tire, and that they themselves shall be prosperous. The Gaucho who told me this, said that in the time of peace he had witnessed this scene, and that he and others used to wait till the Indians had passed by for the sake of stealing from Walleechu the offerings. The Gauchos think that the Indians consider the tree as the god itself; but it seems far more probable that they regard it as the altar."

This worship of Walleechu is interesting, inasmuch as it indicates a deeper sense of the spiritual world than we find amongst the tribes of Indians further south. But, who is there that does not recognise in this blind worship of the Indian, in this setting up a tree as the representation of the Deity, an earnest call to Christians to make known to these tribes "God manifest in the flesh?"

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### Friends in Valparaiso.

We have more than once referred in our publications to the kindness shown to our Missionaries by friends in Valparaiso. From Christians dwelling there the Rev. A. W. Gardiner has received not less than £200 towards the work at Lota, while the sympathy manifested has been very cheering, and warm. Messrs. Schmid and Hunziker, in Patagonia, have also been remembered; and the consideration with which their wants have been anticipated, and met, place us under a debt of gratitude to friends, whom indeed we know not in the flesh, but to whom we feel ourselves bound in the ties of the gospel. Amongst these friends we must place very prominently the Rev. R. Dennett, M. A., British Chaplain. Through his most kind, and thoughtful interest in the welfare of our Missionaries in Patagonia, it has come to pass that several of H. M. ships have touched at Sandy Point, in the Magellan Straits, to enquire for our brethren, and to strengthen their hands. By the *Vixen*, it will be remembered, stores were conveyed from Valparaiso as a present to Messrs. Schmid, and Hunziker. The *Alert* likewise touched at Sandy Point, when two of her officers made a further present of stores to our Missionaries; and in

the letter from Mr. Dennett, which we now publish—because so full of kind, and generous feeling—it will be seen that H. M. S. *Calypso*, was about to visit the same place, bearing a further supply of provisions for the same parties.

We are most truly grateful for these tokens of sympathy, which are specially valuable because of the influence, which they are likely to exert in those remote parts of the earth in favour of the Missionaries of our Society—the messengers of Christ.

“October 2nd, 1861; Valparaiso, Chili.”

“My dear Sir,

“You will be delighted to hear that her Majesty’s ship *Calypso* sailed from this port on the 30th September, purporting to pass through the Straits on her way to England. Her commander, Capt. Montresor, readily consented to allow the conveyance of whatever articles I might wish to send to your Missionaries in Patagonia, for which kindness, I doubt not, you will avail yourself of the first opportunity to thank him. The Rev. Mr. Arthy, the Chaplain, assisted me in every way he was able; and promised, if he should see the Missionaries at Sandy Point, to speak to them words of encouragement and kindness. If agreeable to you, a few words of thanks to him might not be out of place; his address is Chelmsford, Essex. I may also mention that the officers generally appeared to sympathise with your Missionaries in their arduous labours.

“The following is a list of the articles which I caused to be forwarded:—200 lbs. flour, 200 lbs. of biscuits, 200 lbs. of sugar, 24 lbs. tea, 1 box of condiments, 1 bag of potatoes, (from Mr. Arthy); 1 box of toys, 1 Christmas cake, (from a Lady). The total value of the above

articles is about £16 sterling at this place. I need hardly mention that the letters which you forwarded me for Mr. Hunziker, I did not fail to send; and also one from myself to Mr. Schmid, in which I requested him to let me know, by the steamer, which will (D. V.) pass through the Straits for this, probably in about Dec., 1861, what articles he especially requires, promising on my part to forward them by next communication from this, which I do not think will be before Autumn, or March, 1862. I think you will have another opportunity of communicating with your Missionaries about June, 1862, when, perhaps, one of her Majesty's ships will be put in Commission for this Station. Probably by that time you may think it desirable that your Missionaries should have rest: if so, I doubt not but that arrangements might be made by which their passage to this place could be given them, where, on arrival, I would receive them, and endeavour to provide whatever might be required.

“Mr. Coombes arrived here, Sunday morning, Sept. 29; and I regret that I had only a few moments' conversation with him. He left this, Monday 30th, at ten o'clock, and requested me to beg you to communicate with his father, apprising him of his safe arrival thus far. He appeared in perfect health.

“Would it not be advisable that the friends of Messrs. Schmid and Hunziker should forward you duplicates of their letters, one set to be retained by you, the other to be forwarded to me? the reason for this is obvious.

“Praying that you may be the means of forwarding the cause of our holy religion,

“I am, dear Sir, yours truly,  
 “RICHARD DENNETT.”

Letters from Rev. A. W. Gardiner, M. A.  
and Mr. W. T. Coombes,

The following extracts are from the letters of the Rev. A. W. Gardiner, dated Lota, Sept. 9, 1861, and from Mr. W. T. Coombes, Catechist.

“Most unquestionably the river Imperial, half-way between Lota and Valdivia, is the head-quarters of the Araucanian nation, for it is the only river now that they possess from source to mouth.

“Eventually a small station at the mouth of the Imperial, with a good boat, might become a valuable basis for missionary enterprise up the banks of the river; in fact, the River Imperial, and the River Negro, form a geographical telegraph across this continent, which we shall do well to avail ourselves of.

“As far as the information of the Chilenos concerning Araucania can be relied upon,—and (judging from their maps and surveys, and the fact that some of their officers speak the Indian language, and a few of their priests address Indian congregations *e. g.* at Osorno) they seem to have gathered their information from trustworthy sources—the Indian population of this part of South America will not exceed 100,000. Reckoning the Patagonian nation at 10,000, and the Fuegian at 10,000, we may, perhaps, call 120,000 the approximate figure of the Indian population

“*March 1.*—I may now name definitely (p.v.) as the date of my first journey to the River Imperial—unless I receive instructions from you to take any other direction. The Imperial appears to me so unmistakably the central point of the Indians in their aboriginal state, that conscious of the difficulties I met in Valparaiso and in Lota

in breaking through the blockade of narrow religious prejudices, and commercial timidity, I am very anxious to make use of my present position, (*in Chili* as far as advantages of civilisation go, and yet *out of Chili* almost as far as political or priestly influences go) and get fairly in amongst the real aboriginal tribes. On the Biobio I should first meet with traders and baptized Indians, on the Calle Calle with bell-book and candle-light, but on the Imperial stands the original and aboriginal Indian—and the Imperial traces back to Villarica; Villarica to the Rio Negro, and the Rio Negro to the Atlantic ocean. Thus an itinerant Mission from the Atlantic might meet with one from the Pacific, without passing through a vestige of Popery, or an acre of Chileno territory.”

From Mr. W. T. Coombes, the subjoined extract of a letter, giving his first impressions of South America, deserves attention :—

“I would that all those who enjoy the privileges of Christian England, and call themselves by the name of Christ, could see the heaps upon heaps of morally corrupted, and spiritually dead of this land, spreading contagion on all around them. Could they, I say, for one Sabbath, breathe the tainted atmosphere of this spiritual wilderness, I am sure if it was but for the sake of fallen humanity, they would no longer hold back with a niggard hand, but readily come forward to the help of the Lord against the mighty, and in true Evangelical spirit ‘give half of their goods for the (spiritually) poor.’” The language of Mr. Coombes gathers force from the fact of his being well acquainted with the dark side of social life in England.

### Home Proceedings.

We beg our reader's attention to the subjoined report of Home Proceedings by the Rev. W. Gray. The facts stated therein are extremely interesting, especially in connection with Mr. Gray's work in Scotland. We pray that throughout the country generally a spirit sympathetic with that in Scotland may be kindled. If the means are forthcoming, there is no reason why quietly, and unobtrusively, but with decision of purpose, the Society should not extend its beneficent operations far and wide through the continent of South America. In another part of our present number this subject is distinctly referred to.

"It is now nearly three months since I left home for the Society. Although I shall probably remain six weeks longer away before returning to Clifton, I think that at this time a more formal report of my proceedings may be expected than that which I have forwarded from time to time. Before I left Clifton the Committee met, and, after much and anxious consultation, determined to take immediate steps for the appointment of four or five additional Missionaries, so that they might be in a condition to send them out in the *Allen Gardiner*, on her return to South America. To this resolution I believe we may, under God, trace the success which has attended my efforts to enlist sympathy.

"During the past three months I have been enabled to preach thirty-one times, and to address twenty-nine meetings on behalf of the Society. The number of persons reached in this way could not have been less than 30,000. I shall now endeavour to give a general notion of my route, and its results. Our friends having failed, when I was there before, to make arrange-

ments for either a meeting or sermon in Waterford, I was obliged somewhat to shorten my stay at home, and preach in the Cathedral of that town on the 25th Aug. On the 26th, a meeting was held in the new and nicely finished Protestant Hall, the Archdeacon taking the chair. An opening on the other side of the river was made by the Rev. A. Alcock most kindly promising his pulpit whenever I was in his neighbourhood, which is a wealthy one.

“Retracing my steps rapidly, my next resting place was Birmingham. Our collectors there had been lying on their oars. They, however, most kindly met me at the house of our valuable Hon. Secretary. And having been perfectly satisfied that the work of the Society was being well done, they promised that their contributions this year should equal those of last. This is a good deal; first, because there may be no sermons with collections to aid them; and secondly, because Birmingham is suffering from the American war. I had several very kind promises of help from the clergy, both in the way of sermons and school-room lectures, for next year, so that I think we may reasonably look for a large increase of support and assistance from the Association at that time.

“Liverpool received me on the 30th. My time was occupied in making arrangements for a future visit,—I am thankful to say I succeeded in securing some promises of valuable help—in preaching on the Sunday; and in holding a meeting, on the Monday, in Edge Hill.—I ascertained that the Welsh scheme for planting a colony in Patagonia was making progress.—My next meeting was at Manchester, in Collyhurst school room; the Incumbent, Mr. Clarke, seemed a good deal interested. I arranged for two other meetings on my way back, and

collected some subscriptions. Manchester, however, does not now do itself justice. It will, no doubt, soon.

“On the 5th September, I preached in St. George’s Church (Rev. T. Blomefield’s), at Leeds. The Curate, the Rev. R. Nicholson, became much interested, and promised most kindly to act as Assistant Secretary, helping us in every way in his power. I trust, therefore, that Leeds may become a much larger contributor than formerly. Whilst speaking of Leeds, I may mention a deeply interesting conversation which passed about the Mission on the Amazon with one of our oldest and sincerest friends. On looking over the map of South America with me, and finding that the great bulk of the aboriginal population lay in that direction; that in fact we may calculate on two millions of Indians living in the undefined and unsurveyed regions of Brazil and Peru; and that there was absolutely no known hindrance to our occupying this splendid field, which promises such large results, material and spiritual, he at once proposed to raise £500, in order to commence a Mission there. He offered to head the subscription list with £50. Some of his friends, he hoped, might aid him with a similar sum; and, at all events, nothing on his part would be wanting to carry out this scheme. We are gradually creeping up, wedge-like, in our efforts on the Continent; and we seem just now to be feeling our way, by means of English colonists, on the La Plata; here a hundred, there sixty, asking us to come a little higher, and still a little more in advance, and to use them as centres from which to reach the aborigines. The population there, it is true, is not so large, but their language is valuable as carrying us on, even to Peru, through Bolivia. All this would look as if the committee should not deviate from their present plans. On the other hand, there is the magnificent country

higher up, the larger number of Indians, and above all no obstacle, as is manifest from Wallace's account. It would be using a suicidal argument to advocate the leaving the few for the many, for then we should abandon South America for India or China. All that one can say, perhaps, is this, that one wishes God speed to such an effort, and that one would heartily rejoice if such a sum were raised and laid at the feet of the Society as would enable the committee to enter into both works at the same time, and to grapple immediately with the Pagan population of the La Plata and Brazil. Men are not wanting, only means. I wish our friends would consider the offer and the field more than they have done heretofore.

"Sunday, the 8th, found me preaching at Meltham Mills: and Monday, the 9th, holding a meeting at Huddersfield; both places were much interested. The observation of a lady to me as I was leaving the meeting—"when you come again we may promise you a larger attendance"—seemed to show that the importance of the work had only then been fully felt.

"After some little work in Edinburgh, Sunday, the 15th, found me in Greenock. This town did not receive us last year; this year its donation will probably be £40. Several gentlemen, of different congregations, formed themselves into a committee to gather up funds. I was much pleased with the feeling towards us here. Port Glasgow gave us a good meeting on Tuesday evening. The remainder of the week was spent profitably at Glasgow. I received assurances of help and sympathy there from many of the clergy for which I was not at all prepared.

"Paisley claimed the next Sunday, the 22nd. This town has fully sustained its interest in our work. Dur-

ing my visit it seemed to deepen. We owe much to our kind friends there, who will not fail to increase their contributions, and to aid us with sympathy and prayer.

“A fresh opening was made in Shandon during the week. It lies in the midst of a wealthy locality, very generally alive to the claims of Missions. There was not time to follow it up.

“Dundee, as usual, opened her pulpits willingly to the Society on the next Sunday, the 29th, and will increase her annual donations. During the remainder of the week, after a Monday meeting, Edinburgh was visited, and arrangements made for future work.

“The next Sunday, Oct. 6th, saw me at Montrose. I am satisfied that we have gained much there; the interest has been deepened, and the efforts for us spread over a wider field. After my Monday meeting here, I went gradually on to Inverness, calling at Aberdeen, Inverary, Huntly, Elgin, and Nairn, on my way, and opening five new towns for our work.

“Sunday, the 14th October, was given to Inverness, which we entered for the first time. Much kind feeling was evinced here towards us, which will gradually be expanded into more active help. A small association was formed.

“On the 14th, Nairn gave us a morning meeting; there was not a large attendance, but those present seemed interested; and an association was formed, as a little streamlet.

“Elgin gave us an evening meeting the same day, in which all denominations took an interest. An association, which promises life, was happily formed there. In the Museum, in the morning, they shewed me a Peruvian figure ready for burial, just such as Mr. Schmid describes in Patagonia. May it keep alive the interest

of the Society there. Elgin is justly proud of its Museum, and its fine old Cathedral.

“ Huntly gave us a very good meeting next evening; but, unless I mistake much, it is likely to be still better at some future occasion. An association was also formed there.

“ Next day Banff formed an association to help us, after a good deal of interest at our evening meeting.

“ The meeting promised at Inverary was unavoidably postponed.

“ Aberdeen asserted its right to the next Sunday, 20th Oct. Like other places in Scotland, this year it exhibited more life and interest. We may look for an increase of subscriptions from it. Some new friends were raised up.

“ Stonehaven, and Laurence Kirk, have promised us meetings and help next year; so that we may have a regular chain of associations connecting the large towns. Laurence Kirk claims a Sunday for itself; it remains to be seen how we can manage to satisfy its natural desire for this.

“ During the week I formed an association at Portobello, after a good meeting there. It promises well, and can easily be visited year by year from Edinburgh. The Fast in Edinburgh somewhat hindered me. The seeking after a medical Missionary occupied some time. I trust our friends may succeed in securing a right man. One pious student offered himself.

“ Cupar-Fife gave me a small meeting on my way to Arbroath, where I preached on Sunday, the 27th Oct. On the 28th, I held a meeting in the same place.

“ On the 29th, I had meetings in Perth, and Stirling. With Stirling I was particularly pleased; two years ago it gave us only £6; last year it doubled this sum; and

this year it has promised, if possible, to double last year's contribution. There is life and effort, and right good will and sympathy in the town. It suggested what it deemed improvements in our machinery; but I was able to prove that the suggestions would fail to effect their object, and in fact do harm. This shows, however, an honest effort to help, and a straightforward, open dealing, which is particularly pleasant to meet with.

“On the 30th, after a good deal of preparation for it, a large and influential public meeting was held in Edinburgh. There was a good platform, which would have been much larger had not the communion at various places carried off several ministers. The Rev. T. D. K. Drummond occupied the chair. The Rev. Dr. Candlish, the Rev. Dr. A. Thompson, the Rev. Mr. Churton, and others took part in the proceedings. The result was most gratifying. After a very simple statement of our present position towards South America, and the prospects which opened to us everywhere on that great Continent, Dr. Candlish and Dr. Thompson spoke most warmly; and when the meeting closed I was asked to visit Edinburgh again this year, and give them a week of lectures. Dr. Candlish was the first to throw open his church for a lecture on the subject. Dr. Thompson followed. Mr. Drummond opened his pulpit on the Sunday evening for a sermon. And so it was arranged that just before Christmas I am again (D. V.) to enter this town, and seek to kindle an interest in our work more widely. May God bless the effort. I look upon the spontaneous offer of Edinburgh as most valuable, and most important. Her putting her seal to the work by some of her ablest and most pious clergymen and laymen will, I think, rekindle the zeal of many, and awaken the slumbering energies of others. It was the

simple grandeur of the work which enlisted sympathy ; let this be noted. Any attempt to fire the imagination, or obscure the judgment, would have signally failed. They saw materials in our work which ought to influence great and good and earnest men seeking calmly the advancement of the Redeemer's kingdom.

“From Edinburgh I went to Glasgow, where I preached on Sunday, the 3rd of November. On the Monday I held a most satisfactory meeting in this wealthy place. We had a large and most influential platform, composed of ministers from nearly all denominations. The meeting issued in an expression of warm sympathy, and of strong recommendation for support, which must much strengthen the hands of our local honorary secretary, who is devoted to her work. The Revs. Dr. Norman McLeod, Dr. Robson, Mr. Flindt, Mr. Phillips, Mr. Bonar, and others took part in the meeting. With her 144 churches, and with such a strong recommendation to help us, surely Glasgow ought at least to double her customary offering.

“Before leaving Scotland I may say that the Society occupies there a position completely unique. There is no body in Scotland that does not support it. The Established Church, the Free Church, the United Presbyterians, the Scotch Episcopal, and the English Episcopal churches all extend their aid to it. Were other grounds of argument wanting to induce the Christian world to help on our scheme, we should find a very strong one in this strange and striking fact, Scotland has never been so warm in our cause as she has shown herself this year.

“On the 5th our annual meeting was held at York. It was scarce fair to the Society that an oversight had brought its claims into competition with the sweet and powerful voice of Madame Jenny Lind Goldschmid.

She is all unconscious that the noise of carriages rolling toward the concert interrupted our quiet, and that she must have also, more or less, affected the numbers attending our meeting.

“Manchester claimed two days of the week. We had two meetings given by the Rev. W. Doyle and the Rev. W. Keeling, the one very small, the other very large; the results so far, in both cases, are unimportant.

“Liverpool opened two of her pulpits on Sunday, the 10th of Nov. St. George’s, and St. Peter’s, Everton; the weather was unfavourable, notwithstanding which the pecuniary results were satisfactory. Our friends here view with interest the extending and open field, and look for a much larger support, after a little while, from their town. With two sermons in Birkenhead, at St. Mary’s, and Trinity Church, a meeting at Kirkdale Schools, and a few subscriptions, the amount given to me was 50 guineas; £7 were brought for me after I had left. Liverpool will contribute £100, I think, this year, more than last. Would that the example were more generally followed.

“On the 15th, on my way to town, I had a meeting at Rugby. It was deeply interested; and I have reason to believe that again the simple statement of the Society’s work and opening prospects had its full effect. Our old and firm friend, the Rev. W. Tait, spoke warmly in our favour, and expressed his pleasure at the state of the Mission.

“The world of London is now to engage my effort. May I have many prayers to help me in my arduous task.

W.-GRAY.”