

trumpet of their Jubilee, by delivering them from their present inadequate and narrow quarters, and by giving them enlarged premises and facilities for their noble work? A Society, so blessed of God, the pioneer in such heroic Christian service, should have the noblest support which we can give it, and I affectionately commend it to your sympathy, your prayers, and your alms. May God crown all the labors of this Society with His richest blessing, and make its Missions a benediction to all lands!

THE RAMONA MISSION.

BY REV. PAUL DE SCHWEINTZ, NORTHFIELD, MINN.

In the March issue of *THE MISSIONARY REVIEW OF THE WORLD*, there appeared an admirable article, by the Rev. Mr. Leonard, on the "Moravian Missions Among the American Indians." The mission activity of the Moravians among the American Indians has extended over a period of 156 years, but up to 1889 all that remained of this grand and untiring work, owing to the disastrous vicissitudes fully explained in the article mentioned above, was one station among the Delawares in Canada (where a powerful revival was experienced in 1887); one station among the Delawares in Kansas (which mission is subject to constant petty persecutions, and is gradually dying out), two stations among the Cherokees in the Indian Territory—in all, four stations, with 381 souls, under the care of the missionaries. But in that year, 1889, a new mission was begun among the so-called "Mission" Indians of Southern California, thus called from the former nominal connection of these tribes with the ancient Romish missions in that country. This mission was christened the "Ramona Mission," because Mrs. Helen Hunt Jackson's "Ramona" was the principal agent in drawing the attention of the country to them.

In the *Review* for February, 1890, in the article on the "Moravian Mission on the Kuskokwim," the Rev. William H. Weinland was mentioned as one of the pioneer missionaries to the Alaskan Eskimos. He was forced to return to the States on account of ill health, but in June of 1889 he gladly responded to the call of the Executive Board of the Moravian Church to undertake this new mission among the spiritually neglected Indians of Southern California. It should be stated, that all the expenses of this mission are borne by the Woman's National Indian Association, and all that the Moravian Church has done thus far officially has been the supplying of the missionary.

Missionary Weinland first directed his efforts to the Indians on the Coahuila Reservation. (Coahuila: pronounced Cow-ee-ah.) After the degradation of the Alaskan Eskimos, these Indians, living in their well-built adobe houses, seemed to be quite civilized. Here, in the reservation schoolhouse, the Government school-teacher, Mrs. Ticknor, a Presbyterian, had, up to the time of her death, devotedly endeavored to bring the Indians to the knowledge of Christ. It seemed a very favorable point to begin a mission. But when a council was called, to the consternation of the missionary, and the utter surprise of the Indian agent, the Indians utterly refused to allow the missionaries to settle on their reservation. It was subsequently learned, that this sudden hostility on the part of the Indians was due to Romish Catholic influence, which had been and is opposing the new mission wherever possible.

Sadly, therefore, Mr. Weinland turned away and made his headquarters in San Jacinto, San Diego County, resolved to do itinerant missionary work among all the "Mission" Indians. These number about 3,000 souls, living in twenty villages, scattered over San Diego and San Bernardino counties. It