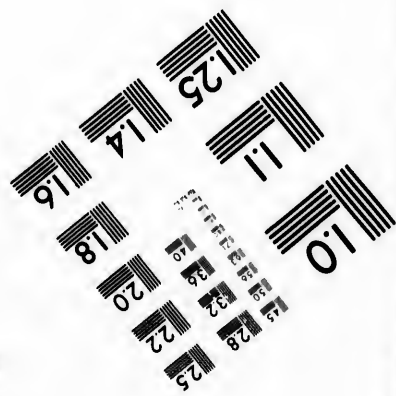
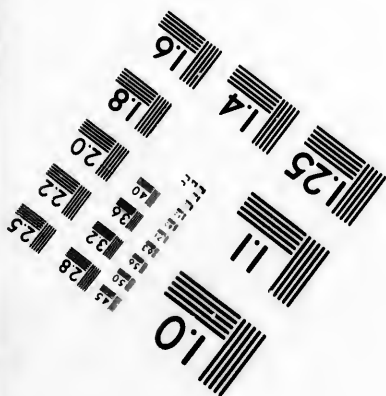
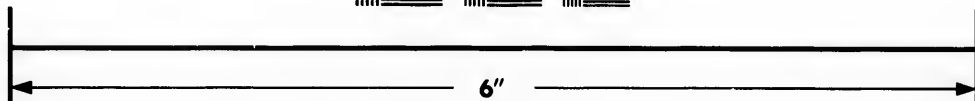
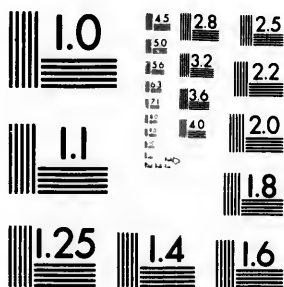


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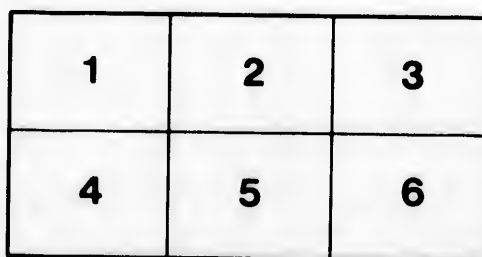
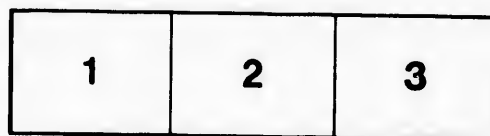
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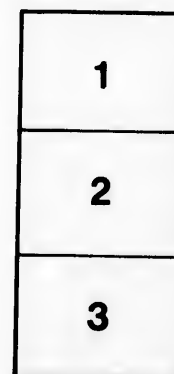
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John R. Thompson
with kind regards of
Charles R. Hale

INNOCENT OF MOSCOW, *Bishop of Cairn*

THE APOSTLE

OF

KAMCHATKA AND ALASKA.

BY

CHARLES R. HALE, D. D.,

DEAN OF DAVENPORT.



PRIVATELY PRINTED.

1888.

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INNOCENT OF MOSCOW, THE APOSTLE OF KAMCHATKA AND ALASKA.

Question Religieuse d'Orient et d'Occident, St. Petersburg, 1858, pp. 570, 16mo.

Pamyatnik Trudov Pravoslavnych Blagoviestnikov (Remembrancer of the Labors of Orthodox Russian Evangelizers). A. S. Stourdza. Moscow, 1857, pp. 380, large 8vo.

Sbornik 'vaidanie o Pravoslavnych Missiach, i Daitelnosti Pravoslavnogo Missionerskogo Obschestva (Collection of Documents concerning Orthodox Missions, and the Transactions of the Orthodox Missionary Society). Moscow, 1872, 2 vols., pp. 284, 484, 8vo.

Innokentie, Metropolit Moskovie i Kolomenskie. Ivana Barsoukova (Innocent, Metropolitan of Moscow and Kolomna. By John Barsoukoff). Moscow, 1883, pp. 770, large 8vo.

Tvorenia Innokentia Metropolita Moskovskago, Sobranie Ivanom Barsoukoveem (The Works of Innocent, Metropolitan of Moscow. Collected by John Barsoukoff). Moscow, 1887, 2 vols., pp. 492, 308, large 8vo.

Oustav Pravoslavnogo Missionerskogo Obschestva (Constitution of the Orthodox Missionary Society). St. Petersburg, 1869, 16 pp., 8vo.

Otchetee Pravoslavnogo Missionerskogo Obschestva (Reports of the Orthodox Missionary Society, 1870-1887). Moscow, 8vo.

Missioner, Edjenedalnoe Izdanie Pravoslavnogo Missionerskogo Obschestva (The Missionary, a weekly publication of the Orthodox Missionary Society). Moscow, 4to.

IT has long been the habit of persons unfriendly to the Orthodox Churches of the East to speak of them as well nigh dead Churches. The charge has been but too eagerly repeated by such as, determined upon a certain course of public policy, through a blind selfishness which must surely bring, if persisted in, a dread Nemesis, were not inclined to think well of Eastern Christians, whom it would have been inconvenient to recognize as brethren. A favorite specification in the accusation brought against Christians of the East has been that they were utterly wanting in a missionary spirit. In these days, we know something of what enslavement to the Turk involves. And what, in common justice, to say nothing of

Christian charity, have we a right to expect from those groaning under such bondage? Does not Mouraviëff* well demand, as to these, in *Question Religieuse d'Orient et d'Occident*, "Have we the conscience to ask that they should make converts, when, now for more than four hundred years, they have been struggling, as in a bloody sweat, to keep Christianity alive under Moslem tyranny? And, in that time, how many martyrs, of every age and condition, have shed a halo around the Oriental Church? Not less than an hundred martyrs of these later days are commemorated in the services of the Church, and countless are the unnamed ones who have suffered for the faith, in these four hundred years of slavery. In 1821, Gregory, Patriarch of Constantinople, was hung at the door of his cathedral, on Easter Day. Another Patriarch, Cyril, they hung at Adrianople. Cyprian, Archbishop of Cyprus, with his three Suffragan Bishops, and all the Hegumens of the Cyprian monasteries, were hanged upon one tree before the palace of the ancient kings. Many other prelates and prominent ecclesiastics were put to death in the islands and in Anatolia. Mount Athos was devastated. And yet, none apostatized from the faith of Christ. Are not such martyrdoms the best way of making converts? It was thus that, in the first three centuries, the Church was founded in those lands. How can it be said that, among people who could so die for the faith, there was no real spiritual life? Has not the Greek Church shown by her deeds the steadfastness of her faith?" The kingdom of Greece, in its sixty years of independence, has labored nobly to repair the desolations of many generations. But surely we, who find excuse in the circumstances of the times for the apparent lack of interest of the American Church in the missionary cause during the first half century of our separate national life, must readily admit that the Hellenic Church has had, and still has, ample scope for her energies *at home*.

We come now to the Church in Russia, and what do we find? A large part of what now makes up the Russian Empire was, when it became such, inhabited by Mahometans and heathen.

* Andrew Nicolaeuvitch Mouraviëff, an eminent Russian layman, the author of the well-known "History of the Russian Church," translated by Blackmore, and of other important works. He was, for some years, Vice Procurator of the Holy Synod.

Yet everywhere the Gospel is, and long has been, preached, and God's blessing has manifestly followed the proclamation of His word. Says Mouravieff, to quote again from *Question Religieuse, etc.*: "The loving principles of the extension of Christianity are at work here. The Russian Church, as dominant throughout a great empire, diffuses gradually the light of Christ's Gospel within her own borders. Her more immediate duty is to labor for the conversion of the heathen, Jews, Mahometans, and schismatics, who belong to her, scattered over the one-ninth part of the habitable globe. In those dioceses where there are heathen or Mahometans, the languages spoken by them are taught in the theological seminaries, so that not only those specially devoted to the work, but the parochial clergy also, may be enabled to act as missionaries. Russia has sowed the seeds of Christianity over a vast field, ever establishing new parishes, which most naturally become also mission stations. In this mode of working, there is little to excite attention, or to create talk. When and how have so many of our heathen become Christians? It is not every one who knows. But multitudes of these *are* now enjoying the blessings of Christianity and civilization. There is yet, however, much to be done for the conversion, and establishment in the faith, of many tribes who are more or less in darkness, and the Church still labors for and with them."

But the missions of the Russian Church are not *confined* to the heathen or false believers within her own borders. For many years she has had a mission at Peking, and the most successful mission work in Japan would seem to be that carried on by her.

If information in regard to Russian missionary work is not forced upon the attention, it is yet not unattainable to those who *seek* for it. The literature of Russian missions is not a small one. The writer, in giving at the head of this paper a list of works now before him, has mentioned but a small part of those bearing on the subject. Let us cast a hasty glance at these. We shall find them filled, not so much with talk *about* missions as with records of faithful missionary work. In the work first mentioned on this list, Mouravieff gives a *Compte Rendu d'une Mission Russe dans les Monts Altaï*. This paper,

one of those translated by Neale, in "Voices of the East,"* under the title *The Mission of the Altai*, describes a most effective work, begun in 1830 and still carried on, amongst wild nomads in the southern part of Siberia. In the "Remembrancer of the Labors of Orthodox Russian Evangelizers," Alexander S. Stourdza, a pious layman, began to give a record of missionary work done by the Russian Church, between 1793 and 1853. Mr. Stourdza died in 1854, leaving his work far from complete. The fine octavo volume before us was all that he was enabled to finish. In it he tells of the conversion of two tribes of the Caucasus, about the year 1820. Then he gives the journal of the Archimandrite Benjamin, an earnest missionary among the Samoyedes of Northern Russia, describing their conversion between the years 1825 and 1830. To this follow extracts from the journals of other missionaries, two of these being Archimandrite Macarius, the founder of Mission of the Altai, and the Arch-priest Landyscheff, who succeeded him in its charge. Then we have described to us the establishment of the Orthodox Church in Russian America, and a selection of letters are published from the author of that account, Innocent, Archbishop of Kamchatka, to Philaret, Metropolitan of Moscow, to whom Innocent succeeded. The remainder of the work tells of missionary labors in the Aleoutine Islands, and in Northwestern and Central Siberia. Other publications mentioned give more recent missionary intelligence, and tell of the present condition of the missionary work. From such a mass of interesting material it is difficult to make a selection. In setting forth, however, the story of that missionary hero, Innocent, of Moscow, for many years Archbishop of Kamchatka, the writer thinks that his subject will be one more than ordinarily attractive to American Churchmen. As Mr. Stourdza believed he could best make his great work of value if, "instead of an artificial narrative, he set before his readers the doings of Russian evangelists, as told at different times, and, for the most part, in the letters of the missionaries themselves, without embellishment or eulogies," so the aim of the present writer will be to present, in a summary form, a translation of authentic documents, with the needful connect-

* London, Joseph Masters, 1859. 215 pp., 8vo.

ing and explanatory remarks, rather than to tell the story for himself.

"Who in the West," asks Mouravieff, "hears anything of the truly apostolical labors of the Archbishop of Kamchatka, who is ever sailing over the ocean, or driving in reindeer sledges over his vast but thinly-settled diocese, thousands of miles in extent, everywhere baptizing the natives, for whom he has introduced the use of letters, and translated the Gospel into the tongue of the Aleoutines?" Few, indeed, have heard; doubtless there are many who would be glad to hear.

Innocent, Archbishop of Kamchatka, and afterwards Metropolitan of Moscow, has been called "the Russian Selwyn," but he began his missionary labors much earlier than the Bishop of New Zealand, and was called to a yet higher position of dignity and influence in his own Church, than that held by the Bishop of Lichfield. John Veniaminoff was born September 6 (August 26, o. s.), 1797, was educated in the Seminary of Irkutsk, from which he graduated in 1817, and entered upon the sacred ministry in May of that year. He was advanced to the priesthood in 1821. December 27 (15 o. s.), 1840, Innocent, for by this name he is henceforth known, was consecrated, by the Episcopal members of the Holy Synod, in the Kazan Cathedral at St. Petersburg, to the newly-founded Bishopric of Kamchatka. In 1850, his See was made Archiepiscopal. Early in 1868, he succeeded the honored Philaret as the Metropolitan of Moscow. It is a curious coincidence that Bishop Selwyn was consecrated but a few months later than he, October 17, 1841; and that the appointment of Innocent to Moscow was announced within a very few days of the time when Selwyn entered upon his new charge as Bishop of Lichfield, January, 1868.

Of the first two years after his ordination to the priesthood, in which he seemed to have been engaged in parish work in the Diocese of Irkutsk, we have little record. But in 1823, he offered himself as missionary, and was sent by his Bishop to Ounalashka. Let us preface the story of his labors there, as he himself does, by a brief account of earlier work in the same region. In doing this we translate from his own words,

for lack of space, however, greatly abbreviating his narrative.* How attractive his exordium:

"Knowing how pleasant it is for the true Christian to hear of the propagation of Christianity among nations previously unenlightened by the Holy Gospel, I have determined to set forth what I know concerning the propagation and establishment of Christian truth in one of the most remote parts of our country, where, by the will of God, I have been led to spend many years."

Then he goes on to show how

"The Christian religion crossed to the shores of Russian America, with the first Russians who went to establish themselves in those parts. Among those who sought at once to establish a new industry for Russia, and to acquire gain for themselves, there were those who were resolved, at the same time, upon the establishment of Christianity amongst the savages with whom they dwelt. The Cossack, Andrean Tolstich, about 1743 discovering the island known under the name of Andreanoffsky, was probably the first to baptize the natives. In the year 1759, Ivan Glotoff discovering the island of Lisa, baptized the son of one of the hereditary chiefs of the Lisevian Aleoutines. He afterwards took the young man to Kamchatka, where this first fruits of the Ounalashka Church spent several years, and studied the Russian language and literature, and then, returning to his native country, with the position of chief Toen (Governor) conferred upon him by the Governor of Kamchatka, helped greatly by his example, in the propagation of Christianity."

The good missionary confesses that self-interest had something to do with the desire, on the part of many of the first settlers, for the spread of Christianity amongst the savages, they thinking that thus they would be able to establish better relations with the natives. When we think of the way in which Americans and English have too often acted toward the savage tribes with whom they have been brought into contact, instead of blaming the defective motive, on the part of some, we may rejoice that, in this instance,

* "The Founding of the Orthodox Church in Russian America," by the Arch-priest Veniaminoff, was published in St. Petersburg, in 1840, and reprinted in Stourdza's "Remembrancer, etc.," pp. 200-242.

"The desire of Russians for gain served as a means for diffusing the first principles of Christianity among the Aleutians, and aided the labors of the missionaries who came after."

Mr. Shelikoff, founder of the American company,

"Among his many plans and projects for the advancement of the interests of the American part of our territory, had in view especially the propagation of Christianity, and the founding of Churches. On which account, on his return from Kodiak in the year 1787, he laid a memorial in regard to this before the Government, and begged it to found an Orthodox Mission, the expense of establishing and sustaining which, he and his associate Golikoff took upon themselves. As a result of his intercessions, there was founded at St. Petersburg a mission of eight monks, under the lead of Archimandrite Joseph, for the preaching of the word of God among people brought under Russian dominion. Well provided for by Shelikoff, Golikoff, and other benefactors, the mission set out from St. Petersburg in the year 1792, and in the following autumn arrived at Kodiak.

At once they entered upon their work, beginning on the Island of Kodiak. In 1795, Macarius went to the Ounalashka district on a missionary tour, and Juvenal visited to the Tehou-gatches, and crossed over the Gulf of Kenae, both being everywhere warmly received by the natives. The year after, Juvenal, in the neighborhood of the lake of Pliamna, or Shelikoff, "finished his apostolic labors with his life, serving the Church better than any of his associates." Many years afterward, the circumstances of his martyrdom were related by the natives. Some other members of the mission gave special attention to the education of the children; one of them, Father German, founded an Orphan Asylum, of which he remained in charge until his death, in 1837.

Shelikoff realized the importance of having the work properly *organized*, and so he was not content with such a mission as was sent out. "He urged the founding of a *Bishopric* in Russian America, under the charge of its own bishop. He fixed upon Kodiak as the proper residence of a bishop, estimating the population of that island as about fifty thousand. In consequence of his entreaties, and in consideration of the

number of inhabitants, an Episcopal See was founded, and Joseph, Archimandrite of the mission, was summoned to Irkutsk, and there consecrated, in March, 1799, by the Bishop of Irkutsk, to be the first Bishop of 'Kodiak, Kamchatka, and America.'" The new Bishop, as he returned homeward in the ship Phoenix, was lost at sea, with all who accompanied him, including the priest Macarius, and the deacon Stephen, who had come with him from St. Petersburg when the mission was founded.

Soon after this Shelikoff died, and all thought of extending the mission, and of setting up a Bishopric, seemed lost sight of for years. In the whole colony there was but one missionary priest, until in 1816, in response to the entreaties of Baranoff, the Governor, Michael Sokoloff was sent to Sitka.

A fact in this connection, not generally known, may here be mentioned, that a Russian settlement, under the name of *Russ*, was made, under the auspices of Baranoff, in California, on the coast about forty miles northwest of San Francisco. A number of Indians here became members of the Orthodox Church, and when the colony was removed to Sitka, went northward with it. Of these Indian converts or their descendants, there were, in 1838, thirty-nine still living at Sitka. In 1821, new privileges were granted to, and new regulations made for, the Russian American Company, and the duty was laid upon it of maintaining a sufficient number of priests for the colony. Accordingly, three were obtained from Irkutsk; in 1823, John Veniaminoff for Ounalashka; in 1824, Frumentius Mordovsky for Kodiak; and, in 1825, Jacob Netchvatoff for Atcha.

Veniaminoff entered upon his work with enthusiasm, and a hearty liking for those among whom he was to labor. He recounts how Father Macarius, and others who had preached the Gospel amongst them, "did not present to them with fire and sword the new faith, which forbade them things in which they delighted — *e. g.*, drunkenness and polygamy; but notwithstanding this, the Aleoutines received it readily and quickly. Father Juvenal remained in the Ounalashka district but one year, and voyaging to distant islands, and traveling from place to place with only one Russian attendant, the Aleoutines whom he had baptized, or whom he was preparing for Holy Baptism,

conveyed him from place to place, sustained him and guarded him without any recompense or payment. Such examples are rare."

"Although the Aleoutines willingly embraced the Christian religion, and prayed to God as they were taught, it must be confessed that, until a priest was settled amongst them, they worshipped one who was almost an unknown God. For Father Macarius, from the shortness of time that he was with them, and from the lack of competent interpreters, was able to give them but very general ideas about religion, such as of God's omnipotence, His goodness, etc. Notwithstanding all of which, the Aleoutines remained Christian, and after baptism completely renounced Shamanism, and not only destroyed all the masks which they had used in their heathen worship, but also allowed the songs which might in any way remind them of their former belief to fall into oblivion. So that when, on my arrival amongst them, I through curiosity made enquiry after these songs, I could not hear of one. And as to superstitions, from which few men well taught in Gospel truth are quite free, many which they had they quite gave up, and others lost their power over them. But of all the good qualities of the Aleoutines, nothing so pleased and delighted my heart as their desire, or, to speak more justly, their *thirst* for the word of God, so that sooner would an indefatigable missionary tire in *preaching* than they in *hearing* the word."

But Veniaminoff's missionary service was not with the peaceful Aleoutines only. There was a fierce tribe, the Koloshes, who, to use his words, when first met with, in 1804, "like fierce wild beasts hunted the Russians to tear them in pieces, so that these had to shut themselves up in their fortresses, or go out in companies." And even in 1819, they still looked "on Russians as their enemies, and slew such as they could take by night, in revenge for the death of their ancestors slain in contests with them."

To these he resolved to carry the Gospel. To this end he came to Sitka, in the neighborhood of which the Koloshes lived, towards the close of 1834. That Winter and the ensuing Spring, imperative duties detained him among the Aleoutines at Sitka. When Summer came, he found that the

Koloshes had left their settlements, and were scattered in different parts for the purpose of fishing. Veniaminoff confesses, too, that he had a shrinking from meeting these hostile savages. Ashamed of himself for what he felt to be cowardice, he resolved that immediately upon the close of the Christmas holidays he would take his life in his hand and go.

"Let no one wonder," he goes on to say, "at the decrees of Providence. Four days before I came to the Koloshes, the small-pox suddenly broke out amongst them, and first of all at the very place where I had expected to make my first visit. Had I begun my instruction of the Koloshes before the appearance of the small-pox, they would certainly have blamed me for all the evil which came upon them, as if I were a Russian *shaman*, or sorcerer, who sent such a plague amongst them. The results of such inopportune arrival would have been dreadful. The hatred towards the Russians, which was beginning to wane, would have become as strong as ever. They would perhaps have killed me, as the supposed author of their woes. But this would have been as nothing in comparison with the fact that my coming to the Koloshes just before the small-pox, would probably have caused the way to be stopped for half a century to missionaries of God's word, who would always have seemed to them harbingers of disaster and death.

"But, Glory be to God, who orders all things for good! The Koloshes were not now what they were two years previously [when he had *meant* to come among them]. If they did not immediately become Christians, they at least listened, or began to listen, to the words of salvation. Few were baptized then, for, while I proclaimed the truth to them, I never urged upon them, or wished to urge upon them, the immediate reception of Holy Baptism, but, seeking to convince their judgment, I awaited a request from them. Those who expressed a desire to be baptized, I received with full satisfaction. I always obtained from the *Toens* (or chiefs), and from the mothers of those desiring to be baptized, a consent which was never denied, and this greatly pleased them."

Veniaminoff introduced inoculation amongst the Koloshes, and the good they saw ensuing from this "greatly changed

their opinion of the Russians, and of their *shamans* (or magicians). They neither forbade nor did anything to hinder the reception of Holy Baptism by those desiring it. Instead of despising or avoiding those baptized, they looked on them as persons wiser than themselves, and almost Europeans."

After sixteen years of missionary toil, Veniaminoff was sent to St. Petersburg to plead for help for the mission. The Czar Nicholas proposed to the Holy Synod to send one who had proved so faithful a priest back to the scene of his labors as a Bishop, for Episcopal supervision was manifestly greatly needed. "Your Majesty must consider," suggested some members of the Synod, "that, though he is no doubt an excellent man, he has no Cathedral, no body of clergy, no Episcopal Residence." "The more then, like an Apostle," replied the Czar, "Cannot he be consecrated?" The objections of these prelates remind us of some that have more recently been heard nearer home. It is to be hoped that, where the need of a Bishop is evident, such objections may soon be things of the past.

As has been already stated, the good missionary priest was, December 27 (15 o. s.), 1840, consecrated in St. Petersburg to be Bishop of Kamchatka, with the name, by which he will hereafter be known, of Innocent.

Consecrated for a great work, he was as prompt to set about it as he was earnest in his labor. Stourdza's "Remembrancer" contains a number of letters from Innocent to the revered Philaret, Metropolitan of Moscow. Mouravieff well says of these that, "describing apostolic labors carried on for so many years for the conversion of savages in Northeastern Siberia and in Russian America, they would furnish a series of *Lettres Edifiantes* as interesting as any of those in which the Jesuits so delight."

We have space here to give translations of but a few extracts from these.

The first of the series tells of his arrival in America as Bishop, and the beginning of his work there.

APRIL 30, 1842.

At last, thank the Lord God, in America! I must now tell you of my voyage, my arrival, etc.:

On the 20th of August, 1841, we sailed from the mouth of the Ochot River, in the brig Ochotsk, under most favorable circumstances, and directed our course towards one of the Kourile islands named Simousir, which we reached September 2d. On the evening of that day we left the island and sailed for Sitka. For about twenty days the winds were favorable, the weather clear and warm, so that, September 21st, we were but five hundred miles from Sitka, about four thousand from Ochotsk. The weather was so pleasant that we held services every holy-day, not in the cabin, as is usually the case, but on deck. September 25th, St. Sergius' Day, about 4 p. m., but at Moscow about 4 a. m., we sighted Mt. Edgecumbe, near New Archangel, and the next day, September 26th, the day on which we commemorate the death of the Beloved Disciple of Christ, a day on which the Church prays that the darkness which has so long covered the heathen may be dispersed, we entered the harbor of Sitka, and dropped anchor about 4 a. m. Saturday, September 27th, I went ashore, where I was received by all the chief authorities, the officials and the entire body of the Orthodox, amongst whom were some baptized Koloshes standing by themselves. In a partly official dress I went to the Church, where I delivered a short address to my new flock, and offered up a prayer of thanksgiving to our Lord God. September 28th, I celebrated the Divine Liturgy.

The Church at New Archangel, which is growing old and will need to be rebuilt in four or five years, I found otherwise in fair condition, and handsomely ornamented, as if they really expected a Bishop to come. But all this is to be ascribed to the zeal of the principal warden, Etolin, who, from the time of his coming to the colony, has been earnest to have the church in good order.

Our doings since we came to Sitka have not yet been very important.

1st. A mission has been sent to Noushstan which will reach its place of destination not sooner than the middle of June next. The priest in charge is full of hope, though he is not one of the most learned of men. We have furnished him with full instructions and with everything we could provide.

2d. December 17th, a sort of theological school was

opened, containing now, twenty-three persons, creoles and natives. The monk M., a student of the Moscow Spiritual Academy, has it in charge.

3d. The theological student, J. T., was sent to Kodiak to learn the language, and in four months has had wonderful success. He is a person of decided ability.

4th. The monk M. has been preaching to the Koloshes, and not without success. I hardly dare say how great the success may be. He has about eighty candidates for Holy Baptism, and asks it for them, but I do not care to be over hasty with them; the more and the better they are taught, the more they can be depended on.

5th. I went this Spring to Kodiak to examine into the affairs of the Church there, and was comforted beyond expectation. The report of my arrival in America, the zeal and piety of their priest, and the Christian coöperation of the Governor, Kostromitinoff, have all been most useful to the Kodiaks. Poor things! Until now they had heard little of what is good, and, as they say, they now begin to go from darkness to light. Previously perhaps scarcely one hundred of them came to church, even irregularly, and they knew scarce anything of devotion. Now the church is full every holy-day, and Lent was kept by more than four hundred of them, some coming from distant places. The iniquity of cohabiting in unblessed marriages, formerly common, is now at an end. Things had fallen into such a neglected state that, of the three thousand seven hundred souls reported in the census of 1841, there were more than one thousand unbaptized. There are now about one hundred children unbaptized between the ages of two and nine. And how many such died, especially at the time of the small-pox, which took the lives of over two thousand!"

The next letter from which we quote shows Innocent's care for the young.

APRIL 5, 1844.

"On the 11th of January I began to assemble about me, in my chapel, all the children, both boys and girls, who do not belong to the schools, and to teach them the law of God. The children here (at Sitka), between the ages of one and eighteen,

are very numerous. In the Theological school, in the Company's school, and in two girls' schools, there are about one hundred and forty scholars, and yet I gathered about one hundred and fifty others. The girls I taught on Tuesday, the boys on Wednesday.

About two years ago, in all our American Churches, and also in the Cathedral of Kamchatka, the priests in charge of the Churches assembled the children of both sexes in Church once or twice a week, and taught them the law of God and their duties in general. And I am happy to say that *this* year, if the priests in *all* the Churches of the Diocese have not kept up that custom, yet the greater part of them are diligent in this part of their work.

At this time, the children receiving instruction in the Churches throughout the Diocese must number about four hundred, besides the scholars in the schools, who would swell the number to more than six hundred, or the thirty-fifth part of all the inhabitants."

In another part of the same letter he speaks of the Koloshes: "The Koloshes, our neighbors, thank God, continue to come to the Holy Baptism. In Easter week thirty-five of them were baptized, at their own request, and at no one's persuasion. In the Lent just past those already baptized, who all lived near the fort, were very particular in keeping the fast, and that without any special suggestion on my part—indeed, they were not a whit behind the Russians in their observance."

JUNE, 1845.

"The word of truth begins to extend more and more in the northern coasts of America. The Priest Golovin was in those parts last year, 1844, and during his stay there had an opportunity of seeing, in their settlements, almost all of those baptized by him on the occasion of his first visit, the year previous, and, thank God, if not *all*, still a good part of them remembered and tried to fulfill the promises made at their baptism, and some of those most penetrated with the word of truth have tried to bear testimony of Christianity to their heathen friends, and have persuaded many of them to be baptized. The Kvichpak Church, in September, 1844, numbered more than two hundred and seventy natives and thirty for-

eigners, whilst in 1843 there were of the Christians there thirty foreigners and four natives, the same of whom the Holy Synod told me when I was in St. Petersburg. One of these especially very heartily coöperated with the priest. The natives expressing with one mouth a desire to have a priest living amongst them, it only remained for me to proceed to the founding of an independent mission there, and, thank God, the mission is already organized and has gone there this year. The priest Jacob Netchvatoff is in charge of this mission, the same whom I wished to send to the Kenae mission, and who was reported as belonging to it, but, as the work in the north was more important, I sent him to the Kvichpak mission. To the Kenae mission has been sent the Monk Nicholas (a deacon), who has gone there this year.

This year, 1845, after leaving Petropaulovsky, where I arrived by the mercy of God, June 2d, I expect to visit the Aleoutine Islands, and next summer to take a sea voyage to Kamchatka."

MAY 1, 1848.

"From reports received by me last September from the Kenae and Kvichpak missionaries, it is clear that the Lord does not cease to bless their labors with visible success. The missionaries, too, labor with all zeal and judgment, not striving to increase unduly the number of the baptized; on the contrary, they exercise great circumspection in receiving those who come to them desirous of Holy Baptism. The Kenae in general receive Christianity with gladness, and in a spirit of obedience to God's law. They listen to instruction with untiring attention, fulfill their Christian duties heartily and with all care, and, what is very noteworthy, on a single expression of the missionary's wish, they give up their national dances and songs, replacing the latter with our hymns, so far as they are translated into their language.

All their former *Shamans* have been baptized, and the greater part of them show themselves to be very good Christians. Some of them, on a very slight hint from the missionary, cut off their hair (which previously they had highly prized), in token that they not only followed, but were glad to fulfill their missionary's teachings.

The word of God, sown by the missionaries on the border of the ocean, has been conveyed without any direct instrumentality of theirs, by those converted from heathenism, to a people living at the extreme north part of the continent of America, called Koltchans, who had never seen a missionary.

The Kenae missionary writes that, in the Spring of last year, 1847, there came to one of the Kenae villages some families of Koltchans, with the intention of going to the mission to be baptized, but were not able to go by boat. The Kenae who saw them said that, when they prayed, some of the Koltchans who came to them burst into tears, and said: 'God has forsaken us, and does not call us to him. How shall we die, for there evil awaits the unbaptized!' The missionary was not able to visit these Koltchans, and fulfill their pious wish, having the charge also of the Noushagin Mission, which now, from the lack of men suitable for missionaries, was dependent upon the Kenae missionary. Their former missionary, the Priest Paitchelin, on account of illness, has been compelled to go to the Kodiak Church. In the summer of the year 1846 there came in boats to the redoubt at the upper part of the River Kouskokvim, a number of Koltchans and their families, fifty-four persons in all, desiring to receive Holy Baptism. They received it at the hands of a layman, the person who was in charge of the redoubt, for the missionary was not and could not be there at that time, owing to his having so much other needful work. In the summer of 1847, these same newly-baptized persons again came to the redoubt to see the priest, and with them there came also other Koltchans, about sixty in number, who also wished to be baptized, but, for the same reason as before, were unable to see the priest, and were baptized by the layman already mentioned."

The selection from Innocent's letters published in Stourdza's "Remembrancer" makes no further mention of the Koltchans, but we may surely believe that they were not left to walk in darkness, "for God ever provideth teachers for them that would learn of Him, and maketh known the way of truth to them that love the truth."

The good Bishop had little to say of *himself* in his letters. As to what *he* did we must learn from others. He was not

only, in his vast diocese, the chief of the missionaries, but the chief missionary; not only a spiritual governor, but a model of faithfulness and zeal. We are told that he became master of six dialects spoken in the field committed to his charge. He himself translated, and assisted others in translating, large parts of God's Word, and the Liturgy of his Church, for the use of the natives. For forty-five years, ten of them as Bishop of Kamchatka, eighteen more as its Archbishop, he labored on, in season and out of season. Towards the close of 1867, God called to Himself one of the most remarkable prelates of modern days, Philaret of Moscow, who lived to celebrate the fiftieth anniversary of his Episcopate, and then "fell asleep." The writer was, a few weeks after, in Moscow, where speculation was rife as to who could worthily follow such a man. When it was announced that Innocent of Kamchatka had been chosen to the vacant See, there was a general satisfaction. It could not be said of him that nearly half a century of toil and exposure had left his natural force unabated. But, though he had passed the limit of three-score years and ten, he entered upon his new duties with earnestness. Assisted in the administration of his diocese by two efficient Vicar Bishops, with one of whom, Leonide, Bishop of Dmitroff, the writer had the honor to be acquainted, and yet by no means leaving all to them, he was diligent in using his vast influence for the good of his whole church. Withdrawn, like Selwyn, from the missionary *field*, like the Bishop of Lichfield he labored as heartily as ever for the missionary *cause*. He felt that the missionary work, which had been carried on so well by individual zeal, could be prosecuted more effectively by organized efforts. He knew, too, that the Church of Russia had need, for *its own* sake, to be heartily interested in the missionary cause, as has any church on which God has laid the duty of laboring rather than of suffering for Him. And so he brought about the foundation of the Orthodox Missionary Society, in behalf of which he issued the following pastoral:

"November 21st of this year, 1869, the approval of the Czar was given to the Constitution of the Orthodox Missionary Society, under the august patronage of Her Imperial High-

ness, the Empress Maria Alexandrova. By virtue of this Constitution, the Council of the Society belongs to Moscow, and to me has been committed the duty of being its President. It has pleased God that here, in the centre of Russia, in my declining years, I should still take part in missionary work, to which, by the will of Divine Providence, on the most distant borders of our country, almost the whole of my life was dedicated from early youth.

"The object of the Missionary Society is to aid Orthodox Missions in the work of converting to the Orthodox Faith those not Christians, living within the borders of our country, and of building up those so converted in the truths of our holy religion, as well as in the practice of the duties of the Christian life. Of such persons we have as fellow-countrymen many millions, untaught in the holy truths of the faith, or needing to be built up in them. Compared with the number of these our missions are very small, and what we have need means to support and extend their work.

"How holy a work this is, how very necessary for our Orthodox Church and Empire, must be self-evident to you. The true source of means for the development of this work must be found in the sympathy and zeal in its behalf of all Orthodox Christians. The Missionary Society is founded for all, rich and poor, who are ready to aid in this great work, which asks for and which needs them.

"As your chief pastor and as the President of the Society, I ask and pray Christ-loving Moscow, with my people and clergy, not to leave me in this holy work without their sympathy and coöperation. In a short time, please God, I hope to meet my beloved flock, that together we may offer up to the Lord our prayers for His blessing upon the Orthodox Missionary Society, in the work it is undertaking, and may hold at Moscow the first public meeting of the Society."

INNOCENT,

Metropolitan of Moscow,

President of the Orthodox Missionary Society.

January 25, 1870, there was a special service held in the Uspensky Cathedral, Moscow, when the Liturgy was celebrated by the Most Reverend, the Metropolitan, assisted by his Vicar

Bishops, and an admirable sermon preached by the Archpriest A. O. Klutchareff (since made Bishop of Kharkoff), from the text: "Your feet shod with the preparation of the Gospel of peace," Eph. vi.: 15. There was a very large gathering of the clergy and laity at the Cathedral. At 1 p. m., they repaired to the large hall at the residence of the Governor-General. After prayers by the venerable Metropolitan, the Constitution of the Society was read, and the Metropolitan delivered an address, emphasizing the great need of prayer to the Lord of the Harvest that He would grant success to the laborers in the missionary field.*

From the last report of the Orthodox Missionary Society on which the writer can conveniently lay his hands, he learns that, in 1886, there were 7,726 active members of the Society, and that the contributions for the past year, made directly to the Society, were 125,152 roubles.† Offerings for the "Propagation of Christianity Amongst the Heathen of the Empire" have long been made in the Churches; these are now disbursed by the Missionary Society, and, added to the amount already mentioned, bring up the receipts for the year to the sum of 156,837 roubles. The Treasurer reported as belonging to the Society, in the Permanent Fund, 354,419 roubles; in the Reserve Fund, 73,663 roubles; cash on hand, 122,432 roubles; in all, 550,514 roubles. Although the Society was founded to take charge of missions within the bounds of the Empire, it has now flourishing foreign missions as well.‡ Besides the Council of the Society at Moscow, there are now thirty-five Diocesan Committees actively coöperating in keeping up the missionary spirit, and raising funds for the missionary work, throughout the Russian Church.

September 7, 1877 (August 27, o. s.), Innocent celebrated his eightieth birthday. Among the congratulatory letters received on this occasion, one of the most interesting was from the yet more aged Presiding Bishop of the American Church,

* In an article in the American Church Review for July, 1878, the writer gave an account of *The Orthodox Missionary Society of Russia*, with a summary of the Metropolitan's address at its founding, a translation of the Constitution of the Society, and a brief statement of its work up to that time.

† The par value of a rouble is about 75 cents, or 3 shillings English money.

‡ The writer gave some account of "*Russian Missions in China and Japan*," in the American Church Review, for October, 1878.

which gave its recipient great pleasure, and is printed in full in his Life. The letter reads as follows:

NEW YORK, U. S. A., July 28, 1877.

To my Most Reverend Brother in Christ, INNOCENT, Metropolitan of Moscow:

My friend, the Rev. Charles R. Hale, D. D., has, for some time past, kept me informed of the great and good work, for the extension of the kingdom of our Blessed Lord, in which so much of your life has been employed. I have this moment finished the reading of a pamphlet on this subject, which he has sent me. By this, I have been struck by several coincidences in the dealings of our Lord with us. With the exception of the Bishop of Rome and the Bishop of Mississippi, we are, perhaps, the only Bishops of the Historic Church who were born in the last century—you in 1797, and I in 1794. I was consecrated Bishop, for a distant missionary district, only eight years before you were sent as a Bishop to your more distant jurisdiction. I have occupied a position which, in olden times, and in the Old World, would be called metropolitan, since December 28th, 1867—January 9th, 1868, within a very few days, I think, of the time when you were made Metropolitan of Moscow.

No doubt you feel more and more, as I do, the greatest astonishment at the condescension of our Blessed Lord, that He should make choice of such as we are for work like this. Nevertheless, I thank Him for it, since it has greatly deepened my sense of the value of souls, and increased my profound conviction that the Gospel of Christ is the only "glad tidings" which can bring salvation to them.

We naturally stretch forth our hands and give our hearts to all those who are engaged with us in proclaiming salvation in no other Name but His. We are drawn, however, much nearer to those who, like us, hold only to the Holy Scriptures, the two Ancient Creeds, and the decision, of the early General Councils, as the standards of our faith.

In whatsoever minor things we may differ, my trust and my belief is, that the more the missionaries of the Cross "run to and fro," animated by His love, and the more "knowledge is

increased," the nearer will all Branches of the Historic Church be brought to each other, the harbinger of the dawning of the day long desired by all His Saints.

Very faithfully and affectionately, your aged brother,

BENJAMIN BOSWORTH SMITH,
Bishop of Kentucky, and Presiding Bishop.

The strength of the venerable Metropolitan was fast waning, and April 12 (March 31, o. s.), 1879, his work done, he quietly fell asleep, leaving a blessed memory, and a bright example which will be influential for good while time shall last.

LAUS DEO!

NOTE.—The greater part of this pamphlet was contributed as an article in the American Church Review, July, 1877. It was reprinted thence, in pamphlet form, with the kind permission of the editor. Having been long out of print, and frequent requests having been made for it, it is now reprinted, with a few additions. Copies will be gladly sent to persons interested, on application to

DEAN HALE,
*Cathedral Close,
Davenport, Iowa.*

