

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

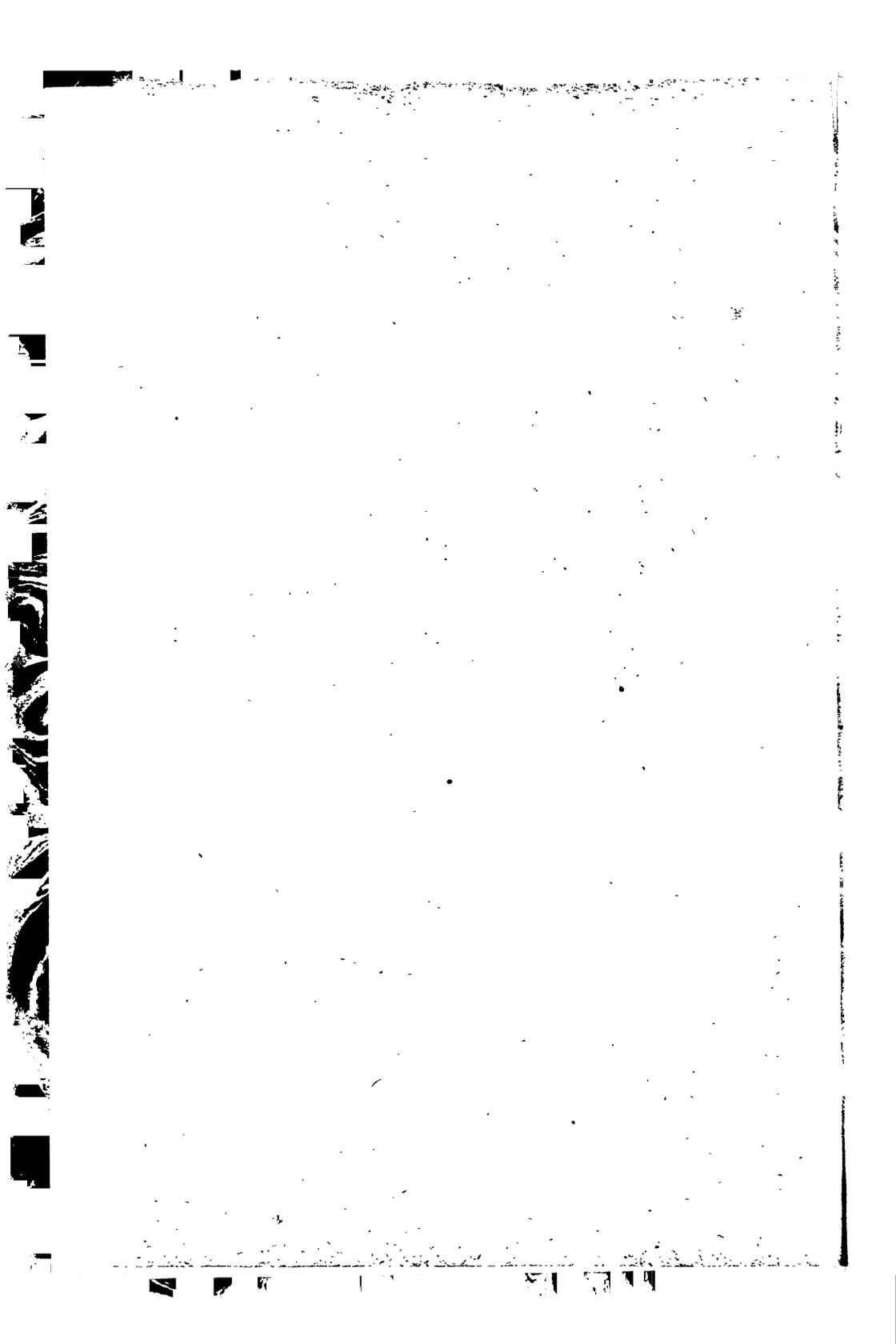
L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							



OJIBWA INDIANS.

A Letter

TO THE

REV. MESAC THOMAS, M.A.

SECRETARY OF THE COLONIAL CHURCH AND SCHOOL SOCIETY,

RESPECTING THE

INDIANS OF BRITISH AMERICA.

BY THE

REV. JOSEPH KINGSMILL, M.A.,

CHAPLAIN OF PENTONVILLE PRISON, LONDON.

1855



C 71267

OJIBWA INDIANS.

MAY 19 1888

MY VERY DEAR FRIEND, AND BROTHER IN THE LORD.

In consequence of the continued inability of my beloved wife to attend to much writing, I have undertaken to make this annual statement, respecting that work of mercy among those poor Aborigines, our fellow-subjects in Canada, which the liberality and Christian kindness of her friends have enabled her for several years to carry on.

I very gladly devote a few spare hours to so good a work, and the more readily because, instead of making a formal report, I can embody the information, to be given to the subscribers, in the form of a letter to you, which will at once let my pen run easily along, in all the freedom and simplicity of friendship, and turn the labour into a pleasure.

By this means also our friends will see, more distinctly, how much they are indebted to your invaluable Society for giving a standing and permanence to the work in which they have shown so much interest, and be the better able to appreciate the proposal, about to be made, respecting future contributions towards the object.

Before I go further, however, it may be well, for the information of some into whose hands this paper may fall, to rehearse a little of the history of this effort, and to show what it aimed at, and what it accomplished, as already made known in former printed papers.

Some years ago the idea was tardily conceived by the government of Upper Canada of attempting to induce the remnants of those great Indian tribes, which once ruled that mighty continent, to adopt the habits of civilized life, and to give up for ever, the wild mode of subsistence of their forefathers by the chase, every year making it more miserable and precarious, by the advance of the white man on the forest. For this purpose a little settlement was formed on one of the Manitoulin islands of Lake Huron, under a superintendent, who was to be a friend and adviser to the Indians in all matters, and a teacher of the arts of civilized life, especially agriculture. The other officers

attached were a clergyman, a medical man, and a schoolmaster for the Indian boys. Huts were erected for the Indians, and moderately good houses for the officers.

In the year 1847, the Rev. Dr. F. O'Meara, being then the chaplain, as he is at present, visited this country for the purpose of soliciting funds for the erection of a church at the village of Mahnetooahning, which had been rendered necessary by the increased number of the Indians attending public worship. The government, then fallen into other hands, was not only not willing to assist further in the enterprise, but was actually contemplating breaking up the establishment altogether, and the withdrawal of the annual present of clothing, &c. to the Indians. Dr. O'Meara was received on this occasion into our house, as one whom we had known and esteemed from the first exercise of his ministry in this country.

He was accompanied by the Rev. R. Flood, who labours amongst the Ottawahs, and other neighbouring Indians, with much Christian zeal and faithfulness, and who had a similar object in view. From the liberality of Christian individuals and societies, they both realized their wishes, to a great extent, and the hearts of these poor red children of the forest were made glad in an extraordinary manner by the sympathy and support thus afforded to them by their more favoured brethren in England.

Our own immediate friends became interested, and in the following year, large boxes of warm clothing, for the children of the schools, were sent out to both the stations of our friends, some contributing the rough material, some their labour in making up the dresses, and others their money, not grudgingly, nor of necessity, but cheerfully, as to the Lord. This was subsequently, at the approach of several winters, repeated, as regards Dr. O'Meara's station, conceived to be in greater need than Mr. Flood's. From this beginning sprang up, as is natural to Christian effort, the wish to do more, by sending out, if possible, a female teacher for the Indian girls,—a great want in the Mission.

For this purpose the necessary fund was raised, and after no small exercise of faith and patience on her part who had undertaken the work, the Lord smiled upon the freewill offerings of his servants, and sent just such a person as was looked for,

—one endowed, through grace, with those qualities which fit a person for the trying contingencies and the daily self-denying toil of the Missionary life among a barbarous or half-civilized people. This admirable person is the sister of the Rev. Mr. Foulkes, Missionary in South India, under the Church Missionary Society.

Your Society, being perfectly satisfied with the selection, adopted the services of Miss Foulkes at once, and the funds were handed over to its treasurer, with the hope expressed that for some years, our friends would supply the guaranteed salary, which, thus far, has happily been the case.

The result answered our most sanguine expectations. The female children of the settlement flocked to Miss Foulkes' instructions, first in the English tongue, and soon in their own outlandish language. In a very few months, indeed, the voices of some hundred Indian girls might be heard singing, and sweetly too, in their own tongue, the Redeemer's praises, both in school and in church. They began to learn, moreover, all the arts of domestic industry,—a part of female education immensely important in any country, but particularly amongst the heathen. Before any instruction, however, could be commenced, the process of cleaning the poor little creatures had to be gone through; and truly it was a formidable affair, requiring no small amount of self-denial, patience, and tact. Some Christians at home who have begun Ragged Schools and refuges, in our great towns, may form some conception of this preliminary sort of work; persons only used to the process of ordinary nursery ablutions can ill appreciate the task of disentangling, or unweaving, or shearing of human hair, which had been matted for years, and never felt a comb; or of scouring with soap and brush, where it is unbroken, skin, which from infancy had been covered day and night with cloth-rags, or a tattered blanket, and withal, tenderly treating those many parts which had become ulcerated or sore. What must the thing itself be to do, when the details are too bad to hear?

We were now applied to for a person qualified to be catechist and assistant to the chaplain in a remote part of his extensive charge; the Bishop of Toronto guaranteeing a moderate salary, and the Gospel Propagation Society the outfit and passage money. In this, also, Divine Providence signally favoured the

mission; and a young man, of undoubted piety, clear scriptural views, as well as fixed attachment to the Church of England, offered himself for the work. This gentleman (Mr. James Chance) was introduced to us by the Rev. Mr. Bromley, the devoted minister of Mr. Chance's parish, and his spiritual father.

Before Mr. Chance reached his destination, which was fixed to be at Garden River, it pleased God to visit the settlement at Mahnetooahning with cholera. The greater part of the Indians at once deserted the place for the backwoods. Amongst those who remained the mortality was fearful, and of the number who died was an old Indian woman (named Eliza Nahwakezhu), full of faith and hope, one of the earliest fruits of Dr. O'Meara's ministry.

Her daughter, also, who was married, and had seven children, fell a victim to the disease, and then her son-in-law.

The old woman's husband survived, but was blind, and miserably poor; and the orphans would have perished, or fallen into the hands of the Jesuits, who have a mission in the vicinity, only for the disinterested charity and singular faith of Dr. and Mrs. O'Meara, who took them into their house, trusting that God would provide for their support.

The grandfather legally assigned the orphans to Dr. O'Meara, and a little one, who had been placed by some Roman Catholic connexions of the family with the Jesuits, was recovered from them, and placed with the rest.

The question now started itself, must this self-denying Missionary be left to sink under such a burden; for support them out of his scanty means he could not! Our friends thought it not right, and have so far provided enough, with rigid economy on the part of our Missionary friends, to sustain, clothe, and train those orphans for domestic service, or for teaching, in their turn, the children of their tribe the things of Christ's salvation.

In the paper last published, (March, 1854) Mr. Chance's arrival at his station was announced by Dr. O'Meara, and interesting letters from Mr. Chance and Miss Foulkes were given.*

I have only spoken indirectly, in this resumé of the mission,

* The accounts from the first are given in that paper, viz., from the years 1848 to 1853, inclusive, with the names of the donors, &c. It will be sent to any one desiring it.

concerning Dr. O'Meara's labours, because they do not properly fall under our notice, nor that of your Society. Yet I cannot but bear humble testimony to his indefatigable zeal in the work of God among these Indians. Not many Missionaries of the age, probably, have laboured more for Christ than Dr. O'Meara, or done more real service to the cause of the gospel, especially by his translation of the Holy Scriptures into the language of the people.

It should here be added, that much valuable help was obtained by Mrs. Kingsmill, in books, and many other things for the schools and settlement, from societies and individuals who could not conscientiously support the teaching of the Church of England's agents. Thus, members of the Society of Friends, through the great kindness of Dr. Hodgkin, contributed £15 for the purchase of a hand corn-mill, on the principle that there could be "no theology in a mill."

II.

I proceed now to mention what has occurred in the mission deserving the notice of our friends since the publication of the last paper.

The improvement of the orphans has been most satisfactory, and full of hope. In a communication from their most kind teacher and friend, dated 3rd February, 1854, to Mrs. Kingsmill, the following pleasing particulars concerning them are given :—

"I am happy to tell you, they are all progressing very much; becoming quite civilized in every respect. This winter, Mrs. O'Meara has no servant; formerly she kept two—but one got married to an Indian, and the other girl was tired living in such an isolated place; so I advised Mrs. O'Meara not to get another this winter, in order that the girls might have a better opportunity of learning to do all sorts of work, and they get on remarkably well. You would be surprised to see how well they work, and you may be sure it is no little work we have to do. We are eighteen in a family. Eliza does all the baking, though she is only thirteen. Mary attempted it this week for the first time, and got on very well; but she is scarcely strong enough yet. Eliza is the cook, and Mary the housemaid. They are very much amused when I tell them so; the others want to know

what they must be called, so I tell them they are maids of all work. The washing is the most troublesome part, but we get through very well. I only have them in school three hours each day, owing to the days being so short; but they are progressing very nicely."

A later communication (14th Nov. 1854) gives also a pleasing view of these poor children, whilst the appeal of the writer for the sympathy and prayers of friends at home must find a response in every Christian's heart:—

"Our orphans are progressing very nicely. I had intended that Eliza should have written to you this time, but she has not confidence enough to do so; she has made several attempts, but cannot finish one to her own satisfaction. I wish you could hear them read at our morning prayers, I am sure you would feel so happy; you would feel well repaid for all the trouble and anxiety you have had concerning them. If you have not yet done so, will you, my very dear friend, make them the subjects of earnest prayer at your working parties. Oh! pray that our efforts may be blessed to their souls' eternal good. May they all receive spiritual life through our instrumentality. May they all have to rejoice that we have been placed over them. And may they all, in the last great day, be our crown of rejoicing. I have a great deal of anxiety on their account; I feel the responsibility to be very great. Should I shrink from it on account of its greatness? Oh, no; but I would beg of you, and all friends, to help me all you can by your prayers and alms."

On the same subject the teacher, in her last communication, remarks: "In school they are progressing very nicely. The only thing they seem to have any difficulty in acquiring is arithmetic; they manage very well with the ball-frame, but it seems as if they could not manage it in the abstract. They read and write, and sew and knit very well; are very fond of geography. The next opportunity we have of sending anything home, I hope to have a good supply for your Missionary basket; will you tell me, when you write, what you think would sell best."

The children of the school in general were improving also; but the habits of the parents, roving about in quest of food by fishing or the chase, militate greatly against their progress. The books and the clothing sent out to them have proved of great value, and it must be gratifying to those whose kind hands fabricated

the articles of clothing, to hear with what joy and gratitude their bounty was received and acknowledged by the same.

"I must thank you for the presents you sent me, which were very acceptable. I must also tell you how very much pleased we were with the contents of the boxes. I cannot imagine how you managed to collect so many things together. What a scene of confusion your house must have presented before the boxes were packed, and what trouble you must have had in packing them! I do not know how, in your weak state of health, you were able to do so much."

The following extract from a letter, dated 31st July, 1854, will be read with interest, and I hope no small satisfaction, by those who had a hand in sending Miss Foulkes out:—"You will have heard from Dr. O'Meara that our marriage took place on the 10th. I was given away by an Indian, a very old man, the first convert at Mahnetoahning; his name is Bob Chinquahmahkuhoo. I do not know whether you have heard Dr. O'Meara speak of him at any time, but I think it very probable that he has done so, because he is a man whom he thinks very highly of, a very consistent character, and one whom the Papists are constantly attacking, but in vain. I wish you could have been present on the occasion, I think it would have afforded you some amusement to see the Indians. We had a representative from each tribe—six Indians—to tea and supper, and some of our white friends. After supper my old father stood up and said he wished to say a word or two to the new-married couple: he then came up to us and shook hands with us both, and said, 'My daughter, you are now married, and I wish you much joy; I hope you will live long and be very happy; I hope you will be very good and kind to your husband, and if you are kind to him, I am sure he will be kind to you; that is all I have to say to you;' he then shook hands with us again, and addressed my dear husband in a similar way. All the Indians had some little to say in the way of wishing us much happiness, and one poor fellow, who was anxious to say all he could, said, 'I am very glad you are married, because I got so many good things to eat.' Dr. and Mrs. O'Meara were both very kind, they provided everything for the occasion. I felt very sorry to leave Mrs. O'Meara and the dear children, having lived with them more than two years and a half, and had been treated as one of the

family. But the best of friends must part one time or another, and so with us. We remained at Mahnetooahning nearly a week after we were married; we left on the 16th, and arrived at Garden River on the following day. Our little house was not quite ready for us when we arrived, but we managed very well. Mr. Chance wished very much that I should go up to Sault Marie until the place could be made comfortable, but that I could not think of doing; I felt that it was my duty to remain here, and do all that I could to make him comfortable, who was dearer to me than all the world beside."

Henceforward we are to hear of their joint labours at the new Station of Garden River. "We commenced school," writes Mrs. Chance (July, 1854), "last Monday, but we only had seventeen children the first day. I think we are likely to have a very good school in course of time; Mr. Chance had also a night-school for young men last week, which was very well attended,—on Friday evening I believe he had twenty. I have also commenced one this evening for young women, who appear very anxious to learn. I am thankful to say, we are very, very happy. Our heavenly Father has blessed us exceedingly, above what we could either desire or deserve. I never thought I could have been so very happy in such an out-of-the-way place as this is. We have no society whatever; there are no white people here beside ourselves. The Methodist minister and his wife live on the other side of the river, but we never see them. We have, though, what is better far than all besides,—we enjoy the favour of God, we have the light of His countenance shining upon us; we feel that our blessed Jesus is with us, is comforting and blessing us. Mr. Chance has service twice every Sunday, which is very well attended; some of the Indians come a great distance. I wish you could see them; it would really do your heart good to see how very devout they all appear, and so very anxious to hear. Mr. Chance reads the whole of the service himself, in Indian, and gets on remarkably well."

The Bishop of Toronto visited the Missionaries in the course of last summer, and was so fully satisfied with what he saw, that he most liberally promised £100 out of his own pocket towards a place of worship and a house.

Another substantial proof of the value to be set upon the

labours and conduct of these devoted persons, was afforded by the Colonial Church and School Society increasing Mrs. Chance's stipend,—an advance which came most opportunely at a time when the price of provisions had nearly doubled.

There is a fair prospect of Mr. Chance being called to the ministry at no distant period by the bishop, when, it is to be hoped, his salary will be made more commensurate with the position he occupies, and the requirements of the place.

That at present the Missionaries have to exercise much self-denial, and to go through many hardships, no one acquainted with the climate and the people can doubt. They murmur not, however, but cheerfully and happily pursue the even tenor of their useful life.

The following picture of their Mission hut and Mission family will introduce the reader to a view of some of those difficulties of the Missionaries, and the spirit in which they are met:—

“On the 18th of April there came on one of the most awful thunder-storms that have ever been seen here; about twelve o'clock it began to rage fearfully, and towards two it rose still higher. The extraordinary power of the wind created a noise hoarse and dreadful like thunder, which for a time appalled our hearts, knowing how badly sheltered we were from the stormy blast, our house being very rudely constructed with logs of wood, and roofed with bark only. At first the flashes of lightning were few and transient, and their attendant peals of thunder were heard; but at a distance. By degrees the flashes became more vivid, and their light was almost equal to that of day, the very heavens seemed to be torn asunder by them, the earth too seemed to shake beneath the thunder-peals, and the rain poured down in torrents. For a few minutes the rain discontinued to pour, but only to be followed by hail-stones of an enormous size, which threatened to shatter the roof of our dwelling, and entirely expose us to the fury of the elements. At first I felt very much alarmed, but after a time I became quite composed, and sat up in my bed with my little babe of five days old in my arms, whilst my beloved husband commended our souls and bodies to the care of our God as unto a faithful Creator. Meanwhile an Indian woman and our orphan girls, who had been sleeping in the adjoining room, were obliged to seek refuge with

us, owing to the roof on that part of the house having been blown away. They all knelt down, and my dear husband with increased earnestness continued to supplicate the throne of grace for Divine protection from the imminent danger which threatened us. Never, perhaps, did he so earnestly call upon God as in that 'time of trouble;' and never, perhaps, was that blessed promise, 'I will answer thee,' so remarkably fulfilled. The lightning ceased to flash, the thunder discontinued its awful roar, the stormy wind sank into a perfect calm, and a gentle rain ended the amazing tempest. Truly our God is a prayer-hearing and a prayer-answering God, and a God of salvation to all who call upon Him. The rain before now has come down through the roof and boards upon our pillows, but on that memorable night it did not come upon our bed at all; it came through in one part of the bed-room, but Mr. Chance prevented it doing any injury. When the storm was over, he went out to see what damage had been done; he found the roof torn off that part of the house where the children had been lying, and their bed perfectly saturated. What little provisions we had left of our winter store he found safe and dry,—a great blessing this. He peeped into a small building which serves the purpose of kitchen, a sitting-room, and wardrobe for the children, and saw that one side of the roof was entirely gone, and part of the other; consequently there was not a dry article in the place. The poor children had scarcely anything fit to wear, everything was so wet; Mr. Chance told them to wrap themselves in their blankets, which they had fortunately taken off their bed before they were wet, and lie down in his study, which was also quite dry. He then made two good fires in the stoves, to try to dry the places a little, and at day-break began to repair the damages in the quickest way possible. He found bark enough to repair one part of the roof, but in repairing the other he was obliged to use boards, which very fortunately had been cut some time ago for sale; but as the cuttingplace is some distance from here, and part of that distance inundated by the rain, and the Indians being all in the sugar-bush, he was literally obliged to wade through the water up to his knees with a heavy load on his shoulders each time; but the state of the house and the very pitiable state of its occupants stimulated him to exertion, and before night we were all tolerably comfortable; but my poor

husband was almost knocked up. You may be sure he was very tired."

Another circumstance deserving the notice of the subscribers, is, the visit of Dr. O'Meara to this country last autumn, and what he sought to accomplish for his Mission on Lake Huron. Feeling his own health and his wife's giving way, he was anxious to secure such support in this country as would place the work on a permanent basis, and, if possible, extend it. Although he did not succeed to the utmost of his wishes, he certainly effected more than could have been reasonably expected, considering the season at which he arrived, when all minds were absorbed in the one subject of the war, and all the resources of individuals and societies were beginning to be affected by the pressure of high prices and increased taxation. The Church Missionary Society did not think it right to extend their labour in North-West America by the adoption of Dr. O'Meara's people. The Gospel Propagation Society entertained the proposal, so far as to vote £50 annually, and the New England Society, the trustees of a fund bequeathed for the purposes of promoting Christianity in America, at a very early period of our connexion with the country, agreed to appropriate a sum annually, sufficient to support at least an assistant to Dr. O'Meara; many individuals also contributed handsomely to the same object. He was assured also, that during his incumbency at least, Government would not withdraw its annual grant to the settlement; so that our friend returned to the scene of his former labours somewhat encouraged, and arrived safely out with his family.

The particulars of his visit, and the account of the money which he received, no doubt our friend will give as soon as possible. We are not in the position to do so, the receipts not having passed through our hands.

III.

Enough has been said, I trust, to show what our friends at home have aimed at and accomplished, in their efforts to help forward the work, under the superintendence of Dr. O'Meara, and to make evident the desirableness of continuing their exertions in so good a cause. That the rigours of the terrible winters of Lake Huron have been softened to so many poor

children of the forest,—that so many little ones have been brought under Christian instruction from heathenism thereby,—that a home should have been found for twelve female orphans, rescued from pagan or papal influence, to be brought up to useful, and, as we trust, Christian life,—and that two most excellent persons should have been found, willing and enabled by the liberality of our Christian friends, to go out and to engage so heartily in the work,—are matters truly for devout thankfulness to God, and may well be the occasion of encouragement to our friends to continued efforts in the same direction.

A great deal, through God's blessing, has been done at a very small cost of money.

It is not purposed to increase the number of orphans in the Home, but rather to place out in useful service or employment those who are at present sheltered, as soon as qualified. And it must be decided on the spot, by those best able to judge, whether any new cases shall be admitted, in room of those which shall be then placed out.

It seems more desirable to increase the number of teachers of the valuable kind, now so happily employed. The value of lay agency in the field of Missions, and especially of female agency, is, I conceive, most inadequately appreciated as yet in the Church of England. It is said that, when the Indians of North America in one part of the continent, pretty extensively received the Gospel, they were anxious that the next generation should be partakers of its blessings; but they made a great mistake, as one of the chiefs remarked—"We had our sons taught," he said, "and when they grew up to be men, they were out all day hunting or fishing; but our daughters were left in ignorance, and these were they who were always at home with their little ones." There is a great deal in this. If you want to civilize or improve a race, and cannot educate all, then by all means educate the females. They are the future mothers of the race, and the most constant teachers of infancy and childhood.

I rejoice to think that the Colonial Church and School Society is leading the way in this direction, exhibiting how much can be accomplished, effectively and unobtrusively, by lay Christians of high moral character and ordinary attainments, in the great work of evangelization. The policy of the papal

system is wiser than of Protestantism in this respect. Through the minor orders in the ministry of the church of Rome, its monastic institutions, male and female, and particularly by its Society of Jesuits, which takes in persons of all ranks, it has an agency organized for every work, and for every part of the habitable world. The Church of England in separating from Rome, and abolishing the institutions of popery in the land, was naturally afraid of imitating it in this respect, and discouraged all sorts of agency, but that of bishops, priests, and deacons, with licensed parish schoolmasters. The revival of evangelical religion in the Established Church, at the close of the last century, brought to light more than ever before the true genius of Protestantism, and the Christian laity of all ranks and both sexes co-operating with the clergy in our parishes, appeared in thousands as the unpaid instructors of the population; and the happy movement advanced till it rose to more than 250,000 of such agents in the kingdom, with the most blessed effect upon the morals and religion of the land. It is to be hoped that this piety and zeal will receive a second impulse, and that our colonies and Mission fields will soon be looked to as another grand theatre for Christian exertion, by many whose places at home could be well supplied.

Revived religion in our churches will accomplish this, not the religion of form and ritual observances, but that which is spirit and life,—the doctrine of Christ and His apostles taught in our pulpits, our schools and universities, and exemplified in the lives of its teachers. The religion of the New Testament, simple in its rites, spiritual and sublime in its precepts, is eminently aggressive, going forth conquering and to conquer. Popery, the counterfeit of Christianity, retains only the propagandism of the Gospel. Middle systems of respectable church-going morality, however excellent to the State as a sort of parochial police, know nothing and care for nothing in religion beyond the narrow circle of their own churchyard. The really earnest and zealous party amongst these, unhappily, take as the model of perfection, not the religion of the New Testament, nor the Christianity of the apostolic and immediately subsequent age, but that of mutilated traditions and absolutely modern inventions. The true Missionary spirit of the Gospel is the genius of Scriptural Protestantism. There-

fore, whilst readily admitting and rejoicing in the fact that there are men labouring faithfully for Christ, and adding to His kingdom in all the societies of the church both at home and abroad (may the Lord increase their number!), I do not hesitate to record my conviction that the Colonial Church Society, like its elder sister, the Church Missionary Society, best exhibits in this country (I speak of the Church of England exclusively) the nearest approximation to the apostolic model, in doctrine and practice, in zeal and holy devotedness.

With this conviction we feel that, for the future, the oversight of the little Mission, described in this letter, should be wholly in your hands, and remain no longer a matter of private, and lately often too onerous exertion. We do not contemplate a lessening of interest in the subject amongst our friends, nor a withdrawal of a single subscription. What we desire is, permission from your Society to transfer to you the correspondence on the affairs of the Mission—the reporting on its progress—the receiving and accounting for monies raised for that specific object, and all such matters. Mrs. Kingsmill will, I trust, be enabled simply as a collector and friend to render assistance as before, and will gratefully take charge of all articles of clothing or materials to be made up by the Indian girls, and send them to their destination.

It is with no small regret that she has found it necessary to give up the monthly working parties for the mission in her house; for the hours thus passed have been amongst the most agreeable of her life, and have always been profitable in a spiritual point of view; but they are now rendered less necessary by the existence of the Industrial Indian Girls' School abroad, and the establishment of ladies' working parties in connexion with your Society in this neighbourhood.

Our kind friends will understand then, for the future, that these papers will not be issued by Mrs. Kingsmill, but that she will gratefully receive, as before, such offerings as God may put into their hearts to bestow in aid of the several parts of the good work, whether it be the orphan Indian Girls' Home, the clothing fund for the children attending school, or for Mrs. Chance's salary.

We trust the work will not languish in their hands, but increase and prosper more and more, and that our kind friends

will realize more of that blessedness of which the Lord said, "It is more blessed to give than to receive," and feel something, too, of what must have passed through the bosom of her who heard the sweet approving words of her gracious Lord, (while some murmured and found fault)—"She hath done what she could." "Verily I say unto you, wheresoever this gospel is preached in the whole world, there shall also this that this woman hath done be told for a memorial of her."

Ah! what is money, or station, or influence, or the world's approbation, compared with the sympathizing love of Christ made known to those who labour and deny themselves for his sake; and very soon, assuredly, the day will come, when the believer's lament will be that he did not give up more and do more for Christ, and especially in the highest region of benevolence, which has regard to the soul and to eternity.

I remain, ever affectionately yours,

JOSEPH KINGSMILL.

Chaplain's House, Pentonville Prison, Sept. 12th, 1855.

SUBSCRIPTIONS AND DONATIONS.

1854—1855.

	Annual Subs.			Donations.		
	£	s.	d.	£	s.	d.
Alder, Miss, Collected by—						
Edwards, Miss Fanny	0	2	0	—		
Reed, Miss	0	2	6	—		
Stewart, Miss	0	1	0	—		
Thorodgood, Miss	0	1	0	—		
						0 6 6
Allix, Miss				—		3 0 0
Allen, Mrs. and Miss				—		1 0 0
Atkinson, Mrs.				0 10 0		—
Bainbridge, Mrs. T. P.				—		0 5 0
Binyon, Miss, Collected by				—		1 5 0
Blythe, Miss				—		0 2 6
Breay, Mrs.				—		2 0 0
Brown, Miss, Sale of Work				—		0 1 0
Binyon, Miss, ditto				—		0 2 6
Buxton, Mrs. Fowell				—		5 0 0
Carver, Miss				0 5 0		—
Carey, Mrs., by Miss Cecil				—		1 0 0
Cecil, Miss				1 1 0		—
Champneys, Rev. W. W.				—		2 2 0
Chapman, John, Esq., by Mrs. Ramsey				—		5 0 0
Miss Chapman's, Christmas Tree at Mrs. Kingsmill's House				—		25 10 1
Charlesworth, Miss, Collected by—						
Miss Sophia Simcoe	1	0	0	—		

	Annual Subs.		Donations.	
	£	s. d.	£	s. d.
Miss Katharine Simeoe	0	10 0	—	1 10 0
Clare, Miss	0	10 0	—	—
Cohen, Mrs.	0	7 6	—	—
Collan, Mrs.	—	—	—	0 13 0
Collinson, Miss M. K.	0	5 0	—	—
Collected by ditto—				
Miss Lucy Collinson	0	1 0	—	—
Missionary Box	0	4 0	—	0 5 0
Compton, Joseph, Esq.	1	1 0	—	—
Coombe, Mrs.	0	5 0	—	0 8 6
Deck, Rev. H.	0	5 0	—	—
Dickson, Miss	—	—	—	10 0 0
Donkin, Mrs. and Miss	—	—	—	0 13 0
Donkin, Miss, Collected by—				
Miss Winscome	0	5 0	—	—
Mrs. Maxted	0	2 0	—	0 7 0
Dickson, Miss, Collected by—				
Miss Leveson Gower	1	0 0	—	—
Miss Perram	1	0 0	—	—
Mrs. Brockett	1	0 0	—	—
Lady Georgiana Needham	1	0 0	—	—
Miss Dickson	0	10 0	—	—
Mrs. Holcombe	0	10 0	—	5 0 0
Doswell, Miss	0	10 0	—	—
Doswell, Miss E.	0	10 0	—	—
Edkins, Mrs.	0	5 0	—	—
Field, J. P., Esq., by Miss M. K. Collinson	0	5 0	—	—
Fried, A, by Miss Simson	—	—	—	1 0 0
Greatorex, Mr. Daniel	0	5 0	—	—
Greatorex, Mr.	1	0 0	—	—
Greatorex, Mr. Daniel, Collected by—				
Miss Clark	0	2 6	—	—
Mrs. Cook	0	2 6	—	—
Mrs. Edmonds	0	1 0	—	—
W. S. Hare, Esq.	0	2 0	—	0 8 0
Harrison, Miss	—	—	—	2 0 0
Hitchcock, George, Esq.	1	0 0	—	—
Johnston, Mrs. and Family	5	0 0	—	1 0 0
Ingram, Mrs.	—	—	—	0 2 6
Jones, —, Esq.	—	—	—	0 10 0
Kemble, Rev. C., by Miss King	—	—	—	1 0 0
Kilton, Rev. Henry	0	5 0	—	—
King, Miss M.	0	10 0	—	—
King, Miss	—	—	—	0 3 6
Collected by ditto—				
Mrs. Beckley	0	7 0	—	—
Mrs. Dutton	0	10 6	—	—
Miss Edwards	0	2 1	—	—
Mrs. Heisch	0	5 0	—	—
Miss Heseltine	0	5 0	—	—
Miss Hughes	0	2 3	—	—

	Annual Subs.			Donations.		
	£	s.	d.	£	s.	d.
Mrs. Halley	0	5	0	—	—	—
Miss Jack	0	4	6	—	—	—
Miss Langdon	0	3	0	—	—	—
Miss Leith	0	1	1	—	—	—
Mrs. Turner	0	3	6	—	—	—
Miss Webster	0	1	1	—	—	—
<hr/>						
Kingsmill, Mrs. H.	0	5	0	—	—	2 10 0
Maclean, Miss, by Miss Massie	0	5	0	—	—	—
Marriott, J., Esq.	—	—	—	—	—	1 0 0
Ditto, ditto (2nd donation)	—	—	—	—	—	1 1 0
Massie, Miss	2	0	0	—	—	0 5 0
Collected by ditto—						
Mrs. Atfield	0	2	0	—	—	—
Miss Brown	0	1	0	—	—	—
Mrs. Galley	0	1	0	—	—	—
Misses Maclean	0	5	0	—	—	—
Miss Ranyard	0	5	0	—	—	—
Miss S. Taylor	0	1	0	—	—	—
<hr/>						
Mayo, Mrs. Herbert	—	—	—	—	—	0 15 0
Merry, Rev. W.	0	10	0	—	—	1 0 0
Missionary Basket	—	—	—	—	—	0 1 6
Neave, Miss, by Miss King	1	0	0	—	—	—
Oakley, Mrs.	—	—	—	—	—	10 0 0
Payne, Miss Sophia, by Miss Cecil	0	10	0	—	—	—
Phillips, Mrs.	0	10	0	—	—	—
Primrose, Mrs.	0	5	0	—	—	—
Powell, Miss, by Mrs. Phillips	—	—	—	—	—	0 2 6
Protheroe, Thomas, Esq., by Mr. D. Greatorex	—	—	—	—	—	1 0 0
Rumsey, Mrs. (for Medicine)	—	—	—	—	—	1 0 0
Reed, Mrs.	0	5	0	—	—	—
Rogers, E. Esq.	0	10	0	—	—	—
Roy, Mrs.	—	—	—	—	—	0 2 0
Royston, Mrs.	0	10	0	—	—	—
Royston, Rev. Peter	0	10	0	—	—	—
Rumsey, Mrs., Collected by—						
Mr. and Mrs. Scott	0	5	0	—	—	—
Mrs. Carnthrew	0	5	6	—	—	—
<hr/>						
Sidebottom, The Misses	0	5	0	—	—	0 10 6
Sperling, Miss E.	—	—	—	—	—	—
Stokoe, Mrs., by Mrs. Rumsey	—	—	—	—	—	2 0 0
Strachan, Mrs., by Miss Massie	—	—	—	—	—	0 15 0
Thomas, Mrs.	0	5	0	—	—	1 0 0
Turner, —, Esq.	—	—	—	—	—	—
Urquhart, Miss	—	—	—	—	—	0 10 0
Valpy, A. B., Esq.	—	—	—	—	—	0 2 6
Watkins, Mrs.	0	10	0	—	—	2 0 0
Wilson, Mrs.	—	—	—	—	—	—
Wright, Mrs., by Mrs. Atkinson	—	—	—	—	—	0 10 0
Work, Sale of	—	—	—	—	—	1 0 0
<hr/>						
	21	19	6	—	—	0 4 3
<hr/>						
	99	4	4	—	—	—
	21	19	6	—	—	—
<hr/>						
	121	3	10	—	—	—

	Annual Subs.	Donations.
	£ s. d.	£ s. d.
By Balance due Treasurer	0 5 5½	
„ Printing Report	7 9 0	
„ Stationery and Stamps	0 15 9	
„ Draper's Bill, Cost of Materials and Articles, &c., for Sale for Orphan School, &c.	10 14 1	
„ Carriage of Boxes	0 7 6	
„ Travelling Expenses	0 5 0	
„ Fourth Remittance to Dr. O'Meara for Orphan School.	10 0 0	
„ Paid to Colonial Church Society, towards Mainte- nance of Teacher	40 0 0	
„ Draper's Bill for Articles and Materials sent out	1 7 9½	
„ Ditto	3 10 5½	
„ Shoes	2 3 3	
	<hr/>	
		76 18 3½
		<hr/>
		£44 5 6½

Further Receipts.

Miss Cecil	—	1 1 0
Mrs. Cary, by ditto	—	1 0 0
Miss S. Payne, by ditto	—	0 10 0
Mrs. Royston	—	0 10 0
Mrs. Atkinson	—	0 10 0
Mrs. Edkins	—	0 5 0
Mrs. Thomas	—	0 5 0
Miss M. K. Collinson	—	0 5 0
Mrs. Field, by ditto	—	0 5 0
Miss Fanny Edwards, by Miss Alder	—	0 2 0
Miss King	—	0 10 0
Miss Heseltine, by ditto	—	0 4 0
Miss Massie	—	2 0 0
Mrs. Ollive	—	0 10 6
Mrs. Phillips	—	0 10 0
Miss Clare	—	1 0 0
		<hr/>
		£9 7 6
		<hr/>
Balance in hand 1st Jan.	44 5 6½	
Foregoing Receipts	9 7 6	
	<hr/>	
	£53 13 0½	
		<hr/>
		£53 13 0½

WORKS

BY THE

REV. JOSEPH KINGSMILL, M. A.,
Chaplain of the Government Model Prison, London.

Chapters on Prisons and Prisoners, AND THE PREVENTION OF CRIME.

Third Edition, in full-sized Octavo, Gilt Lettered, price 10s. 6d.

The THIRD EDITION contains the following New Matter:—The Home Ticket-of-leave System—Appointment of Roman Catholic Chaplains to Gaols—Suggestions to Magistrates on the Selection of Prison Officers—Suggestions to Governors and Chaplains on their Duties and Relation to each other—Excessive proportion of Roman Catholic Prisoners in England—Reformatory Schools at Home and Abroad compared—Value of District Pauper Schools, exemplified in the North Surrey District School, &c.—Changes of Discipline in Pentonville Prison, &c., &c.

“One of the most amusing as well as instructive volumes that ever came into our hands. From Gay and Fielding to Dickens, various writers of fiction have given us glimpses of the race of thieves; but the creations of these writers are imaginary; Mr. Kingsmill gives the reality, which far exceeds anything that has ever yet been presented in fictitious narrative.”—*London Standard*.

“This is a book of almost priceless worth. It claims the attention of the Christian, the Philanthropist, and the Statesman.”—*Naval and Military Gazette*.

“A volume as interesting as it is unpretending, and worth a whole ship-load of those plethoric volumes, the Reports of the Inspectors of Prisons.”—*Morning Post*.

By the same, Second Edition, Uniform, price 10s. 6d.

Missions and Missionaries, APOSTOLIC, JESUIT, AND PROTESTANT.

This Edition contains an Analysis of the relative proportion of Clergy and Laity supporting the Gospel Propagation and Church Missionary Societies, the proportion of Clerical supporters in each diocese, &c.

“May be read with advantage in Christian families.”—*Christian Observer*.

“This is a most able work on a most interesting subject. It is in every way calculated to raise the previously high reputation of the author; and we have no doubt that it will command an extensive amount of popularity.”—*Morning Post*.

“A singularly interesting and valuable work, by an able and catholic-spirited man. His information in regard to Jesuit missions is peculiarly valuable to those who are studying the Popish controversy.”—*Bulwark*.

LONDON: LONGMAN, BROWN, GREEN, AND LONGMANS.

*** The remaining Copies will be forwarded at half price, to the Clergy and the Contributors towards the Mission described in the foregoing pages, or the Colonial Church and School Society, ON APPLICATION TO THE AUTHOR ONLY, AND BY LETTER.

No New Edition will be published, unless in an abridged and much inferior form.

