

## NINTH ANNUAL REPORT

OF THE

### *Commission of Home Missions to Colored People.*

A. D. 1873-'74.

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IN looking back upon the nine years during which the Commission has been in existence, we can but observe, that the period has been marked by a strange interchange of blessing and trial, success and discouragement. But blessings have chiefly abounded, and for this are we disposed to render thanksgiving to Him Who has directed and crowned our efforts. We esteem it a high privilege to labor in such a cause, even when success is not proportioned to our hopes and expectations. All who have contemplated the Missionary work in its various departments, and much more all who have participated therein, are accustomed to the opposite conditions of success and partial failure—varying in each, through many degrees, and either followed by hope too sanguine, or most painful depression. But the lesson taught notwithstanding these transitions, invariably is—"not to despise the day of small things." The laborers are led to realize with the prophet, that the LORD is not where human nature would expect—neither in the tempest, nor the earthquake, nor in the destroying fire, but in the still small voice that accompanies His word, and attends on His truth wherever taught, or wherever preached. Never were the evidences clearer than they are to-day that this Commission has done a true and noble work for the colored people of the South. Not all that could be desired, we allow, nor all that at the outset may have been hoped for by its more sanguine friends. It nevertheless stands before the Church and the world with a palpable success: a success visible and well defined, marked we might say, when the agencies employed and the means expended are considered. A corps of fifty teachers and Missionaries—in many instances strangers to the field; invariably new to the position; laboring far apart, with irregular support, in a disturbed condition of society; toiling in a cause nowhere too popular, and even by hopeful Christian friends regarded as a mere experiment, can hardly be expected to have met with no reverses, and no partial failures. We are happy to say that failures in any degree constitute the exception. And this Commission with an average annual income from all sources of only \$27,000 to sustain the combined departments of its work, could hardly be expected to bring

in at once the thousands of neglected ones scattered over so large an area. While, therefore, we remember with satisfaction what has been accomplished, we are at the same time saddened at the recollection of what remains; at the vastness, and the special needs of the field that lies open before us. During the three past years since the last general Convention, there have been expended on our work \$81,949.66. During the past year \$27,719.22. In addition to this a limited amount of books and clothing has been furnished to the destitute. Like others, we have suffered from the general financial depression of the year, which has affected our receipts. And but for the providential circumstance that we commenced the year with a balance in the treasury we should have to report inability to meet our engagements.

Thus we are both thankful and hopeful. The area of faithful work has not diminished. The results with the same or similar agencies have never been exceeded in the history of the Commission. We can point to ten Clergymen of the African race, working in the common cause, well-received and acknowledged as co-workers in breaking down the kingdom of Sin, Satan and Death, and doing their work well with a full average of success. It is, further, hardly to be expected in the present unsettled condition of men's minds in so many sections where our Missionaries labor, that all will at once yield appreciation of our plans till they have been fully tested. Yet concurrence and sympathy are on the increase, and instances of most earnest co-operation are not uncommon. We can point with pride to the fact that some of our most faithful and successful Mission teachers are native residents of the South, who have taken up the cross and met most manfully the needs and demands of the hour. Thus in still another form do we witness the blessing of the MASTER upon faithful, earnest effort, and we look for an increasing sympathy and co-operation, as returning prosperity and ability are granted.

#### RECEIPTS AND EXPENDITURES

We commenced the year with a balance in the Treasury of \$1,529.96. The receipts for the year have been \$12,937.25; in addition to this sum, there has been contributed and applied to our work, though not through our treasury, the further sum of \$14,782.18. We have paid out \$13,639.38, leaving an available balance in our favor of \$827.53. Of the amount expended, \$10,620 has been paid to teachers and Missionaries; \$1,500, as salary of office secretary; \$220 for rent of office; \$211.28, as expenses of office for stationery etc.; \$172.88, to Woman's Auxiliary; \$514.00, for printing and our portion of SPIRIT OF MISSIONS; \$401.75, as Miscellaneous and travelling expenses.

As heretofore for the last six years we have had no agent employed to visit the congregations, but have relied on the parochial Clergy, assisted by the Hon. District Secretaries. Our Reports and circulars containing

statistical information and setting forth our needs have been distributed as occasion required. We are under additional obligation to the Rev. James Saul, D.D., who kindly consented to act as honorary Commissioner and visit such of our stations as the season and circumstances would allow. His account of the same will appear in another portion of this Report. The address of the Rev. Dr. Giesey, Rector of Christ Church Norwich, late of Baltimore, prepared for our work last year, has through his further indulgence been printed and largely and effectively distributed to do its silent work among the churches. Our thanks are also due to several of the Clergy who have taken special pains to present our cause.

The following is a list of the Schools and Missions which have been wholly or in part sustained by this Commission ;

1. St. Augustine's Normal School at Raleigh, N. C. Principal, Rev. J. E. C. Smedes. Teachers, 3. Number of pupils, 105. Boarders, 27—males 17, females, 10.
2. High School at Charleston, S. C. Teachers, 5; Principal, Mrs. K. B. Savage, Miss A. R. Stillman, Miss E. Johnston, Mrs. E. Ancrum, Miss C. A. Dawson. Number of scholars, 182. Amount appropriated to teachers, \$2,117.
3. St. Augustine's School, Newbern, N. C. Teachers, 2; Miss S. G. Swetland, Principal, Mr. A. Bass. Scholars, 174. Sunday-school 50. Appropriation, \$740.
4. St. Barnabas' School, Wilmington, N. C. Teachers, 3; Miss M. J. Hicks, Principal, Mrs. T. C. Hall, Miss Alice Brady. Scholars, 158—girls, 90, boys, 60. Appropriation, \$550.
5. St. Mark's Mission, Wilmington, N. C. Rev. C. O. Brady. Sunday-school scholars, 100. Appropriation, \$500.
6. St. Joseph's School at Fayetteville, N. C. Teachers, 3; Rev. P. T. Rogers, Miss Rogers, Miss M. Leary. 129 Scholars, Sunday-school, 30. Teachers, 4. Appropriation, \$500.
7. Mission School at Asheville. Rev. S. V. Berry. Scholars, 131. Sunday school, 175. Appropriation, \$450.
8. St. Augustine's School, Raleigh, N. C. Teacher, Miss A. L. Chapman. Scholars, 65. Appropriation, \$360.
9. St. Stephen's Schools, Petersburg, Va. Parish School. Intermediate and Normal School. Rev. Giles B. Cooke, Rector. Assistants, Mrs. Cooke, Miss Emma Morgan, Mrs. Caroline Bragg, Miss Weddell, Mrs. Wm. Simpson, Miss M. Simpson. Professor J. D. Keiley. Lay Reader, Mr. G. C. Sutton. Teachers, 7. Scholars, 170. Appropriation, \$1575.
10. St. Philip's School, Richmond, Va. Teachers, 2; J. T. Cooley, Mrs. Cooley. Scholars, 56. Sunday-school Teachers, 10. Scholars, 90. Appropriation, \$180.

11. Canfield School, Memphis, Tenn. Teacher, J. B. McConnell. Scholars, 80. Sunday-school, 40. Appropriation, \$500.
12. School at Nebraska City. Rev. W. H. Wilson. 1 Assistant.
13. Missouri, St. Louis. Mission and School. Rev. Jas. E. Thompson.
14. McFarland's Station, Va. Mrs. M. M. Jennings. Scholars, 51.
15. Hoffman School, Frankfort, Kentucky. Teachers, 3. Scholars, 60. Appropriation, \$585.
16. Louisville Mission of our Merciful Saviour. Missionary, 1. Teachers, 3. Scholars, 90. Sustained by a Presbyter of the Diocese.
17. St. John's Mission School, Jacksonville, Fla. Teacher, 1.
18. St. Augustine's Mission, Savannah, Ga. Rev. J. R. Love. 2 assistants. Miss E. E. Adlington, Miss F. F. Lowe. Sunday-school, 115. Teachers, 3. Scholars, 90.
19. Mission School, Hinds Co., Miss. Teacher, 1. Scholars, 30. Sunday-schools, 3. Scholars, 300.
20. Charleston, S. C. Rev. J. V. Welch. Sunday-school, 126. Teachers, 10. Services, 283. Appropriation, \$70.
21. Rev. N. Badger, Fort Cancho, Texas. Scholars, 30. Sunday-school, 50.
22. Mission School at Clover, Halifax Co., Va. Teacher, 1; Mrs. Mary E. Miles, under supervision of Rev. J. T. Clark. Scholars, 90.
23. Mission School, News Ferry, Halifax Co., Va. Sunday-school, 60. Mrs. David Chalmers and assistants.
24. Mission of Rev. A. Crummel, Washington, D. C. Missions, 3. Sunday-schools, 3. Teachers, 18. Scholars, 155.
25. Mrs. J. P. Lawrence. Sunday-school Scholars, 50.  
Total Schools (exclusive of night schools, and a number of schools open only a portion of the year)—25. Teachers, 53. Scholars, 2,550.

The following Reports from the Principals of some of our schools will afford an insight into the present character and condition of the work. Others will hereafter appear in *THE SPIRIT OF MISSIONS.*

#### ST. AUGUSTINE NORMAL SCHOOL, RALEIGH, N. C.

SINCE I wrote to you last, we have been steadily and diligently at work in this school, the nine months' session of 1873-'74 having begun on the 1st day of October.

We have to this date, May 18, enrolled, of boarding scholars, *twenty-seven* (*seventeen* males, *ten* females), and of day scholars, *seventy-eight* (*twenty-eight* males, *fifty* females), a total number of *one hundred and five*, exceeding that of the last session, even to its close, by nearly *forty*.

A majority of the scholars of last session are with us, and in their case, especially, the fruits of our faithful and laborious teaching, and of a fair measure of application in the learners, are evident in a marked ad

vancement of scholarship, and in the awakening and development of mental faculties which, in the case of many of our scholars, had lain dormant and wholly undisciplined, even to adult years.

In such a school as this, the special adaptation of the Church to the moral and spiritual needs of the Colored people, may be sufficiently seen, without needing further proof to a candid and intelligent mind. The race are naturally fond of prescribed order and form. They have a keen æsthetic sense. Their emotional nature is quick, lively and tender. They possess, almost universally, the musical sense and faculty. Their characteristic docility and trustfulness incline them to defer readily to a Ministry which speaks with authority, and to a Church which claims to be the pillar and ground of the truth. The Morning and the Evening Service of the Church, which are a part of our daily school routine, do not appear to be irksome, even to the younger pupils. They render the responses "lustily and with a good courage;" and they throw all their souls into the Canticles and the Psalter, which they have learned to chant very correctly. They are particularly apt in learning to recite in concert; and their rehearsal of the Catechism and the Collects is not surpassed in distinctness and accuracy, so far as my observation has extended, in any school in the land.

Within the Convention year of this diocese (N. C.), now drawing to a close, *fourteen* of our scholars have been baptized; *sixteen* have been confirmed; and *one*, Prince Tunison Rogers, who here pursued his preparatory studies, and passed the whole period of his candidature for the Ministry, has been ordained to the Diaconate. Mr. Rogers has now in charge one of the largest schools of the *Commission* (the school at Fayetteville, N. C.), and also ministers very acceptably to St. Joseph's Church, a colored congregation in that city. He is the first fruits of *St. Augustine's* as a school of the prophets. His ordination which took place in St. Augustine's Chapel, Raleigh, on the 20th of November, was the first ordination in North Carolina of a colored man to the Ministry of the Church.

Thankful for such tokens that the good hand of our God is prospering our work, we earnestly ask for the continued and increasing interest, the prayers and the alms of the Church at large; and with confidence we expect from the *Commission*, no abatement in their liberal fostering aid, to which we owe so large a measure of our success.

ST. STEPHEN'S PARISH, PETERSBURG, VA.

REV. GILES B. COOKE, RECTOR.

Now that the session for 1873-'74 has closed, I take pains to give you an account of my school work for the session above mentioned. By reason of strong opposition to the Parish school on the part of the colored Baptists, the beginning I made last October with forty-four (44)

scholars was small. However, by proper management the school grew rapidly in favor, and increased steadily to one hundred and thirty (130) scholars actually in school daily. The number enrolled 170. The school continued in this prosperous condition until the breaking out of a religious excitement near the end of the session, when it was reduced to the closing number ninety (90) present at the final exercises. When I took charge of the Parish school last October the prospect was indeed gloomy, for there were many influences at work to break it up, but by the blessing of God I tided safely over all the obstacles. The school was divided into three departments—Parish or Primary, Intermediate, and High or Normal. I found that my predecessor had established a very good rule in the Parish school regarding the attendance of the pupils—viz: that all pupils of the Parish school enjoying free tuition should attend the Sunday-school. This rule I faithfully carried out during the whole session, and the consequence was, that at first, I lost a large number of scholars: one Monday morning for instance, I dismissed twenty-six of the Parish scholars because they defiantly broke the rule. Notwithstanding heavy losses on account of strictly enforcing this rule, the fact that the Normal scholars had to *pay* for tuition, and the religious frenzy breaking out about the end of the session, the three regular teachers the music teacher and myself, were kept constantly and diligently employed. The Normal room was in charge of Miss Mary Weddell, and the Intermediate was in charge of Mrs. Cooke. The Primary Department for several months was in charge of Miss Emma Morgan, colored, assisted by Mrs. Caroline Bragg, colored. On the first of last January, Mr. G. C. Sutton, who is a postulant for holy orders and acting as my assistant, took charge of the Parish school. Miss Weddell was sick for a time and her place was filled by one of the best educators in our city, Mr. John D. Keiley. The music teacher was Mrs. Wm. Simpson and then her daughter, Miss Mary Simpson.

The final examinations, occupying the last week of the session, were conducted by the several teachers, assisted by myself; the results of said examinations were gratifying as to the steady and continuous progress of the scholars. One of the graduates, named John Pollard, will take position next fall as teacher, under the direction of Bishop Payne, as he purposes to prepare himself for the sacred Ministry. It will be remembered that my Normal School organized in 1871, was incorporated last fall with St. Stephen's Parish school, therefore it would not be out of place to state what has been done by both. From the Normal school there have been sent out from time to time, four teachers, who have satisfactorily filled positions in the Public Schools of the State. From both schools, there have been added to St. Stephen's Church, by confirmation, eight of the best scholars. Two of the Normal scholars have been acting as organists of the Church for some time past. From the Parish

school also, has the Sunday-school, under the superintendence of Mr. Sutton, been furnished with most of its scholars. How so much patronage has been secured, and how the school has been kept prosperous, is simply wonderful when we reflect that most of our colored population are under the leadership of so-called spiritual pastors, who, instead of preaching the blessed Gospel of love and peace, substitute therefor—in a great measure, the teaching of enmity and strife between the races. These spiritual guides, so called, are even more responsible than designing politicians for the present ill-feeling existing. And they not only stir up strife between the races, but they also plainly teach their congregations that there is no religion in the Episcopal Church. They carry their opposition to our Church so far that they threaten to turn away any member of their Churches for permitting their children to attend our Sunday-school. I really think that these colored preachers have done more harm to our colored population than all the politicians combined who have afflicted us since the war. To prove this I have only to call your attention to the kind of religion propagated by them.

About a month before the close of the session, a fearful religious excitement—something like an epidemic—broke out amongst them. It seemed to be universal in its effects and attacked the young as well as the old. The cause of this remarkable outbreak has never been accurately ascertained, but has vaguely been ascribed to the burning internally of Bald Mountain, in North Carolina. The rumor is that the colored people of Danville and that region nearer the mountain, were first impressed with the idea that the world had commenced to burn up, and that the last days had come. This foolish notion is said to have spread like wild-fire from Danville to Farmville and thence to Petersburg, before crossing over to Richmond. During the visitation of your Honorary Commissioner, the Rev. James Saul, D.D., to our Mission in the month of April when the religious frenzy was prevailing, we noticed a crowd of the deluded creatures on the sidewalk in front of a factory and stopped to observe them. They had the appearance and their actions indicated that they were possessed with something like an evil or mad spirit. Much of their superstitious jargon was too blasphemous to be reproduced here. Scenes of this kind were common even on the principal streets of the city both day and night. For weeks was this heathenish manifestation of wild religious feeling kept up. And by visiting their churches where it was far worse, nay, even beyond description, any sane person would have concluded that, in a religious point of view, these people living in the very midst of Christian enlightenment are not much better off than the heathen in the wilds of Africa.

This statement is not made to ridicule the colored people (for 'tis through ignorance that most of them do these things) but to call the attention of Christians to the woful spiritual condition of our colored

population. And what more can we expect when it is a known fact that they are taught to scout at the idea of professing any religion—save what they term a heart religion—saying that they want no Bible religion—no religion that comes out of a book. A prominent colored member of the most respectable colored Baptist Church in this city, told me that on one occasion he rose at a Church meeting and proposed that all members of the Church, and especially the old, should learn to *read* the Bible themselves, or have it *read* to them. The storm of indignation that followed his proposition he said could never be described.

To all this there might not be so much objection if they were improved by it. But I have been assured by those who have ample opportunity of judging aright, that the reverse is the case, and that the majority of them become worthless: for they believe that after they are thus converted and are immersed the great work is done, and no matter what they do thereafter, they will be saved.

I close my Report with the solemn appeal to the brethren of our Church throughout our country to come to my help, in laboring for these unfortunate people (for whom CHRIST died), with their prayers and their offerings, that the Everlasting Gospel may be preached to them, and that thereby they may be saved in the great day.

#### ST AUGUSTINE'S SCHOOL, NEW BERNE, N. C.

MISS S. G. SWETLAND.

THE labors of another twelvemonth are over. There has been but little perceptible change, though a steady, gradual advancement in our work. This improvement is distinctly marked in the very few scholars whom I have retained for some three years. I really do not think white children would have improved more in the same length of time, and when I consider their home associations—the utter absence of any thing like help there—I am convinced there is indeed reason to be satisfied with their progress. Our morning Services are interesting to all who may at any time be present. The Creed and prayers are accurately repeated, and the Psalter is read with attention and propriety. This is a good work, though unpretending in its aspect, and attended by no *eclat* to render it attractive to persons at a distance. Why is it so feebly sustained by the Church?

Our roll for this session numbers one hundred and seventy-four (174), a slight diminution from that of last year, yet the average attendance has been comparatively higher—there has been less irregularity, and the scholars have given more satisfaction in their studies. Year after year goes by and my spirits often flag, still my faith in the great utility of our work never wavers. But we work here without much aid or sympathy

save the diluted sympathy from abroad. Amid all this I often wonder at the persistent efforts of the Rev. Mr. Forbes—our Rector—in this cause. He has ever a cheering word for the *far* future. He knows full well that the present workers will never see full results; he feels in common with the rest of us, that all we have to do is to labor on unflinchingly—the blessing will follow in God's good time.

You thus see I have no glowing account to give.

ST. MARKS, WILMINGTON, N. C.

REV. C. O. BRADY.

WHEN St. Peter and the rest of the Apostles received their divine commission to "go disciple all nations," they were to teach them the "one faith" once delivered. Thus this great plan of salvation, so universal in its heavenly design, was to be transmitted and intrusted to faithful men, who were to carry the glad tidings to all nations, even unto the end of the world, yea, till He who first gave the life-saving word shall come again to receive the fruits of His precious seed, and to call the sowers to a strict account of their faithfulness. Hence we perceive there is one accomplished plan of salvation to be taught to every separate soul of all those nations through whose body the life-blood courses.

The world is one vast Missionary field parcelled out among the few laborers who have obeyed the heavenly call and entered the field already white for the harvest.

All mankind therefore if they would be saved, must receive this word, the "rich" and the poor and despised alike. Very arduous are the labors of the Missionary of the Cross, and when a cry comes up from them for help, to the great body of Churchmen, it comes with an earnestness which ought to be heeded, for he is in the fore-front of the battle, who often stands almost alone, armed with the word of truth which he must wield with the skill and courage of a true soldier against ignorance, superstition, prejudice, idolatry, Fetichism; especially is this the condition of that portion of the CHRIST-redeemed termed "Freedmen. These poor but precious souls must be directed to Him, "Who hath the words of eternal life." This Missionary work among the Freedmen is one of reality and must be carried on with vigor if we would save these people from superstition, and this great effort must stand (although begun in weakness) until the souls, in whose interest it is carried on shall be gathered into the one fold, under the one Shepherd. It would appear ungrateful in me were I not to acknowledge that much has been done even in the limited space of my ministry in the city and suburbs of Wilmington, N. C. During the five years it has been my privilege to minister to the parish of St. Mark's, I have received in money and

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Material, principally from the North, the sum of.....	\$3,532 25
Of a Bell costing.....	210 00
Estimate of labor and money raised by the congregation of St. Mark's...	650 00
Collected from the good citizens of Wilmington for an organ.....	200 00
Also at Wilmington, N. C., toward the erection of a bell tower.....	160 00
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In all.....	\$4,752 25
The lot on which the church was built was purchased by the congregation at a cost of.....	900 00
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Making a total value of Church property of about.....	\$5 652 25

A goodly sum of the above, about six hundred dollars, was collected from citizens of Wilmington. Thus you will see that by our efforts during the last five years, we have accumulated church property amounting to the above sum—the main building so far advanced toward completion that a small sum of about four hundred dollars would enable us to have the church consecrated.

Thus the good work moves, though slowly, and I trust the work done, though small, will not be least among the reckonings of the days of small things.

During the last year there have been added to the Church twenty by Confirmation, about forty adults and infants by Baptism.

The Church school has been under the superintendence of Miss Hicks, assisted by Mrs. Hall and Miss Brady (the latter furnished the music for week-day and Sunday-school services), it averaged about seventy pupils, the Sunday-school was attended by about an average of one hundred children each Sunday. So much has been done and gone up before the great Head of the Church, I trust to be accepted by Him.

Much more remains to be done, the duties of the parish becoming more arduous as it extends, and as we look around on either side of the great harvest field, we are led to quote the words of the great Shepherd and Bishop of souls, "The harvest truly is plenteous, but the laborers are few."

The Rt. Rev. Bishop of North Carolina, with the Assistant Bishop, including the whole staff of Clergy, give their hearty co-operation and cheerfully render assistance to the furtherance of this good and great work, and some earnest laymen give much time to instructing in the Sunday-schools. You will readily perceive that with a larger amount of means at the disposal of your Commission, much more real church work could be accomplished and many more souls directed to Him, "Who hath the words of eternal life."

## ST. BARNABAS' SCHOOL WILMINGTON, N. C.

MISS M. J. HICKS.

THE work of teaching has gone on steadily in St. Barnabas' school for the past nine months, commencing the 13th of October 1873, and closing the 29th of June 1874. At the commencement, our attendance

was somewhat affected by the panic. Yet under these difficulties our numbers compare favorably with those of this period last year. The whole number in attendance during the scholastic year, one hundred and fifty-eight (158), ninety-eight (98) girls and sixty (60) boys.

My motto with these children has always been "thoroughness," short lessons and perfect ones; it was carried out effectually, the improvement was good.

Forty of these children, were Church children, and were among the number of those who were very regular in their attendance, and well advanced in their studies. I here say, that it would be difficult to find children who were more familiar with the Prayer Book, catechism, creed and ten commandments, etc., than were these. Three of them were confirmed by the Bishop last May, and, I trust, will be faithful soldiers of the Cross, and fight manfully under the banner which they have chosen.

We feel assured that our Mission is doing much good to the colored race, and that God will raise up in *these schools* many who will become helpers as teachers and ministers. This thought should stimulate us to build up the Church with Parochial schools. The field is large, but alas! how few and weak are the laborers. How sad it is that the Church has not faith according to her means; if she had, money and teachers would be raised and sent forth to meet every call.

The increased facilities furnished by the public schools will tend to diminish our numbers unless we compete with them. Our teachers should understand their work well, be good disciplinarians, and willing to work in and out of season, in order to be successful—there must be no falling back on laurels previously earned, but always an earnest solicitude exhibited to make the last school the best.

We have a good school building in Wilmington. The past year I repaired the house and fence to the amount of sixteen dollars (\$16.00). Twenty dollars and seventy cents (\$20.70) were expended for fuel, two dollars and twenty-five cents (\$2.25) for transfer of goods sent to the school, and thirty dollars (\$30.00) insurance on the building. I am pleased to be able to say that these bills were paid without any assistance from the Commission.

I distributed about one hundred and fifty dollars (\$150.00) worth of clothing to the needs of the school and others, as I found them. For assistance in my labor of love I am greatly indebted to kind friends in Boston, North Andover, Holmesburg, and Westport. Two ladies—one in Boston, the other in Holmesburg—are deserving of *more* than a passing notice. One for her timely aid and assiduous zeal in our cause, the other for so kindly furnishing our school-room with several beautiful mottoes, and supplying us bountifully with school-books, slates, writing material, etc. May God reward them a hundred fold for all they did for us, and may they at the last great day receive the plaudit "Well done good and faithful servants."

Our school closed with an exhibition, consisting of declamations, dialogues and singing by the children. They did exceedingly well, considering it was the first one ever gotten up in the school. Many of the parents of the children were present, and seemed well pleased with the exercises.

Our schools are blessings to these destitute children. May the favored people of the North multiply such blessings a thousand fold.

CHARLESTON S. C.

MRS. KATE B. SAVAGE.

ANOTHER year has rolled by, making the seventh that our school has been in operation, and although there is considerable sameness and monotony in our occupation—so that the recital of one year might almost tell the story of the whole seven—yet it is important enough to bear repetition. Therefore I will give an outline of our work for the past nine months—which, though they have brought some trials and anxieties, have also been fraught with prosperity and many blessings.

The whole number of pupils registered this year is one hundred and eighty-two (182). Twelve having withdrawn to go to work, we closed with one hundred and seventy (170); boys 81, girls 89. The majority of whom have been sufficiently studious to make fair progress in their studies. Indeed, *all* in the primary department stood the test of their examination far better than I expected. Many of the larger pupils also acquitted themselves with credit; hence the Principal felt it incumbent upon her to give each child in the school some "token" of approbation this year.

All of the teachers have conscientiously and faithfully discharged their various duties too. Rev. J. V. Welch has continued to give religious instruction in the school, on Fridays throughout this session.

Many of the pupils who could afford it, have paid a trifling tuition each month, from which source the receipts this year have amounted to \$158.96.

ST. STEPHEN'S, SAVANNAH.

REV. J. S. ATWELL.

I HAVE been in charge of this parish a year and four months. The condition of affairs at the time my rectorate commenced, made it apparent that the parish had passed through a severe ordeal.

But gradually a change for the better was effected, and confidence being gained, the scattered members began to return and new ones were added.

The statistics for the brief period of my ministry are as follows:

Baptisms 44, confirmations 18, communicants added 20, marriages 4, funerals 16, present number of communicants 118, Sunday-school teachers 12, Sunday-school pupils 89, Bible class (adults) 20.

A cabinet organ, one of Hamlin's improved, has been purchased for the Sunday-school. The roof of the church edifice has been repaired and painted; the outer walls *rough-casted*, and a neat picket fence erected around the church lot, and has also been painted. The members have just placed a marble tablet in the church, in memory of their late revered and lamented Rector, Rev. James Stoney. The design is good and the inscription well executed.

Contributions have been made to objects out of the parish, as follows:

To the late sufferers at Shreveport.....	\$14 50
To the Bible Society.....	5 00
“ “ St. Mark's Church, Wilmington, N. C.....	10 00
“ “ Proposed Memorial Church in Africa.....	10 00
“ a former Rector, in indigent circumstances.....	10 00

These foot up more than \$600, which have been raised within the parish, and expended for improvements and charitable objects, not including Rector's salary, benevolent objects within the parish, and current expenses.

When it is considered that no member of the parish is in independent circumstances, and that the past year has been very unfavorable, in a pecuniary point of view, it must be admitted that the members of this congregation are not altogether wanting in good works and labors of love.

The Parish was without a Rector for eight months previous to my advent. But with all this the membership has increased, the Services, including the Sacraments, duly observed, and a healthy condition of things apparent.

All that is necessary now to increase the usefulness and growth of the parish, is some help towards starting a parish-school, a library for Sunday-school, and about \$500 toward the completion of our parsonage, which must decay if not completed immediately. The Church property is valued at \$9,000, but with help from abroad, towards finishing the parsonage and making needed improvements, its value would be considerably enhanced.

It is my earnest prayer that wise counsel may prevail at the General Convention for spreading and establishing our beloved Church among my people, in this, and every section of the land.

ST. AUGUSTINE'S MISSION (PARISH) SCHOOL, SAVANNAH, GA.

REV. J. R. LOVE.

THE results of the past year's labors, both in Church and school are such as to encourage us to undertake the duties and responsibilities of the ensuing year with undiminished confidence in the MASTER'S blessing and assistance. When we view the ground which we occupy to-day, marked by evidences of spiritual tillage *e. g.*, a well-filled Sunday and

day school, an increasing church membership, regular Services and Communion, a lot of our own and a church (though unfinished), all worth about \$5,000, and remember that two years ago this same district was a barren wilderness, so far as the Church is concerned, we feel inspired to cry, "Praise the LORD O my soul and forget not all His benefits."

During the school year now past we have had to contend with a good many difficulties which circumstances over which we had no direct control had placed in our way, but these very difficulties served but to strengthen and to lead us more trustingly to work on in the fear and faith of God.

The number of our Parish and Sunday-school pupils which was between 120 and 125 last year, has dwindled down to about 90 during the present year. Two causes mainly contributed to the production of this result. The first is the panic which last summer so seriously disturbed the money market. The effects of this trouble are still seen in our city. Many of the members of our Mission are servants, carpenters, bricklayers, etc., depending upon the proceeds of their daily or monthly labor for subsistence. Their children can be kept at school only so long as they have sufficient steady employment to enable them to provide for them. The panic threw some of them out of employment, and in some cases their children have been sent out to service to assist in supporting the family. Another cause is the enlarged accommodations and increased facilities of the city free schools.

Many of the children in our immediate neighbourhood have attended these in preference to our own, simply because the furniture and other conveniences of said school are far better than ours. I think that if the members of the Commission or their friends would take advantage of such opportunities as the replacing of old furniture by new in Church schools in New York, Philadelphia, etc., and send down the cast-off furniture to the Parish schools for Freedmen, many a convenient necessity would be supplied. I suggest this in all humility.

As an evidence of the strength of our influence I may mention in this connection that we have been able to keep up our numbers and the interest of both parents and pupils, although we have not a single desk in our school. Our poor little children learn to write by kneeling down on the floor and placing the copy-book on the bench on which they sit, and in this attitude they cheerfully set themselves to work. It pains me exceedingly to see this, because such associations and influences demoralize rather than ennoble them.

The progress of the school is remarkable. The vigor and energy and tact of my two teachers equal my anticipations. The correctness and distinctness with which the Psalter is read by them (the children) in the Services of the Church, the pride and gladness with which they repeat *memoriter* the Collect for each Sunday in the year, during Sunday-school

hours, among many other things, are evidence of this absolute advancement. The number of pupils is fast becoming what it was originally (being now 90), and among these are girls and boys between 11 and 14 years of age.

Our chapel is nearly finished. It is intended to give accommodations to five hundred freedmen and children. Of the children who attend the Parish school the majority are baptized in the Mission and some of them are communicants of the Church. It gives us pleasure to report that the pupils, who for a time, leave our schools, are sure to find their way back again and at the baptism of their children parents are prevailed on to attend.

God grant that the disadvantages under which we now labor may soon be removed so that our plans may be put into operation, "Then will Jacob rejoice and Israel shall be right glad."

DRY GROVE, MISSISSIPPI.

REV. GEORGE H. JACKSON.

ST. PAUL'S Church at Terry, distant from this place about ten miles, is doing a great work, with abundant success. That portion of their labors prosecuted among the colored people, is successful beyond expectation. A few years since, Miss Bettie Wharton—formerly of Maryland—organized, on her father's premises, a Sabbath-school for the colored people. Under her management it has been in regular operation, and has steadily increased till it now numbers two hundred scholars—children and adults. A remarkable feature among them is, that they are regular in their attendance at church, and that they evince an intelligent appreciation of the Service. This school is undoubtedly an efficient means of assimilating and educating this people; for those of them who have connected themselves with the Church have been admirably disciplined, while they are recognized as peaceful and respectable Christians.

Those far away from the South, and moving in polite society, have, perhaps, but a meagre conception of the difficulties met with by those zealously laboring among the freedmen. Taught, as they were formerly, by their religious, or more properly, irreligious leaders—men of their own race, and of their habits of thinking and modes of living—it is not to be wondered at that the Church was confronted by an order of things apparently unfavorable to much success. There was, with a few exceptions, scarcely any true conception of Christianity. The same is true even now, wherever they are still under the teaching of the class of ministers to whom we have alluded. From such unpromising raw material it were almost unreasonable to anticipate the production of anything consistent or respectable. There is, however an appreciable contrast between the lives of those without the pale of the Church and the lives of those brought under her influence, for the

latter have decidedly improved, morally, socially and religiously. As ever, the GOOD MASTER has owned His work. By infinite labor and patience, by example, as well as by precept, they have been and are taught what Christian principles, morals and habits are. The result is, we are happy to state—with gratitude to God, good conduct, order, industry, good feeling and propriety. By information gleaned here and there, from the more intelligent of them, I learn that they acknowledge at length a very prevalent mistake—centering all hope in political measures and the State Legislature, while they were indifferent to the fact, that by forming virtuous habits and living as good, worthy citizens, they would gain for themselves a more favorable consideration. Nor are they ignorant of the fact that the highest and best society is that which produces the highest and best people; but rather they have learned to know by their own good living, with regard for the good of those around them, they become accessions to the moral good of the community. The work among them is carried forward effectively and successfully. The labors of Miss Wharton are indispensable to the colored people at Terry. As a sympathizing, devoted, self-sacrificing, earnest Christian, she is ever doing and never weary. Repeatedly has she manifested her interest—in the more substantial manner—in the welfare of her school. Will not Churchmen, I respectfully ask, manifest their interest by a few tokens of their regard for it? Heretofore, the school has been highly delighted with a Christmas tree. We would very much like to give them one this year, but since our means are wellnigh exhausted, with the hope of a timely response, we appeal to our friends and well-wishers for aid in this direction. Small, simple books with illustrations and lively colored covers, bright colored pictures and picture cards, a few yards of calico, muslin, bright colored ribbons and a few toys, would greatly aid us, and would be thankfully received. Anything contributed to this object should be forwarded to the Rev. Mr. Douglas or to Rev. E. K. Forrester, Superintendent St. Paul's Associate Mission, Terry, Miss.

HALIFAX, VA.

REV. J. CLARK.

I HEREWITH send you a report of Mrs. Miles' Church school in my parish. The school opened in November last, and the monthly average attendance has been 75. The average in the month of June, when the weather was very warm and our people very busy on their farms, was nevertheless 65. This I believe was a larger average than in any school that I could hear of in the county, for either white or colored children. I mention this to show you that interest in the school continued to the last. Mrs. Miles' influence over her pupils is very good indeed, and their improvement very satisfactory. The Rev. Dr. Dame, superintendent of education in an adjoining county, who is aware of the

number of Mrs. Miles' pupils and the character of the instruction given (who, as you know, is rector of the Church of the Epiphany in Danville, as also Superintendent of Public Schools in Pittsylvania County; and who knows better what a school ought to be), hopes with me that you will endeavor to induce the Commission to raise Mrs. Miles' salary; and I can urge you the more, because I witness the good she is doing for the Church, and the improvement she is making in the intelligence and the character of the poor colored children. As great as is the value of a good Christian teacher in a civilized and educated community, it is immeasurably greater amid a population such as Mrs. Miles is instructing. I have been preaching to and instructing colored people, before and since the late war, as you know, for forty years; and I speak advisedly when I tell you there is no agency of any kind, anywhere in the Southern States, which, in proportion to its means, is doing a better work for the children of the freedmen than this humble and unknown school kept by Mrs. Miles. I hope the Commission will take the proper steps to become acquainted with its character, and then give it such support, and place it on such a foundation, as it deserves.

#### REPORT OF REV. JAS. SAUL, D.D., HONORARY COMMISSIONER.

In virtue of the appointment with which your Commission honored me, I proceeded in April to visit some of the Southern Atlantic cities in which there are schools and churches, supported wholly or partially by the Commission. The lateness of the season and the long continued rains which set in and proved so disastrous in the southern and south-western regions of our country, caused my examinations to be very cursory. Their order was as follows: Washington, Richmond, Petersburg, Wilmington and Charleston. These are the only cities visited. In all of them as far as I can judge, the teachers and Missionaries were attentive and faithful in the discharge of their duties. The roof of the school-house at Wilmington, N. C., was, I found in a leaky condition and required immediate repair, which I arranged to have done. The situation of the school-house did not appear to me to be a good one, and I concur in the opinion of the Rev. Mr. Brady, the colored minister of St. Mark's, that it should be nearer the church. I was not so fortunate as to meet any of the Bishops of the Dioceses in which the cities named are situated. In all of them, the municipal or State authorities have made provision for educating the colored people intellectually, and their arrangements appeared to me, to be full and admirable. The Church of St. Mark's, at Wilmington, is a handsome edifice, and only requires \$300 to complete it. The accommodations at the school at Charleston are large, and under the intelligent, judicious superintendence of Mrs. K. B. Savage, recently deceased, the school has been exceedingly well conducted, and has

had the advantages of the stated visitations of Rev. Mr. Welch, who has for so many years been devoted to the spiritual welfare of the colored race in South Carolina. In the death of Mrs. Savage which has since occurred, the Commission has lost a most intelligent, discreet, experienced, zealous and faithful Christian laborer.

St. Philip's School at Richmond is in charge of Mr. Thomas J. Cooley and wife, faithful laborers. The pupils are receiving such a measure of instruction as the educational attainments of their instructors can afford them. The building, formerly St. Mark's Chapel for white worshippers, has been purchased for the exclusive use of the colored people, but it is not in good repair. I called the attention of the Rev. Dr. Peterkin, Rector of St. James' Church, to the fact, and hope that he has been enabled to bring into exercise the same kind spirit in behalf of the wants of the school among the Rectors of the churches in Richmond which he himself entertains, and has heretofore exhibited. The remark was made to me by a distinguished Clergyman of Richmond that "This school is the only hope for the Protestant Episcopal Church among the colored people of that city." Of the schools and Missions visited, there is no institution that is in receipt of aid from the Commission, more deserving of the same, than that at Petersburg. Together, they present a Parish Church; elementary, normal and parish schools, most admirably superintended by the Rev. Giles B. Cooke, Rector, assisted by his estimable lady, Mr. Sutton, Lay-reader, and other teachers. I regard these schools as not surpassed by any that I have visited, in methodical and practical training of the young to become in due time, intelligent and useful members of our Church. In the midst of a community in which Mr. Cooke has met with much opposition, which he has already largely overcome, and in which there are still obstacles to his success, he has shown great self-denial, industry and perseverance. I trust the Lord will sustain him, and that his efforts will ultimately be crowned with abundant success.

I also visited New Orleans, where the Commission has as yet no school or mission. I had much agreeable intercourse with the Bishop of Louisiana, and was happy to learn that he feels a deep interest in the welfare of the colored race, and would be gratified to second any efforts that the Commission may be enabled to make for their benefit in New Orleans. In that city, the Baptists, Congregationalists and Methodists have each excellent educational institutions, which are designated as Universities. In two of these the Theological students are forty in number. I hope I may be permitted at the commencement of the ensuing winter to resume my visitations in the Southern States, and on my return from thence to communicate to you the result of my observations, and views in regard to the work generally, which are not now sufficiently matured to communicate.

## CLOTHING AND BOOKS.

Twenty donations of clothing have been forwarded to our various stations, much of it new and valuable. Its value was fully appreciated by the poor during last winter. The amount was less than in the previous year though superior in quality. Eighteen packages of reading matter embracing Sunday-school papers and magazines, which have been most joyously received. Of the amount were eleven packages of Sunday-school books suited to the more advanced scholars, and adapted for Sunday-school teachers. For these we are indebted to the Rev. Dr. Dyer. We also gratefully acknowledge the receipt of ninety Prayer Books from N. Y. Bible and Prayer Book Society—and 500 copies of the New Testament from the American Bible Society.

## SOUTHERN PROPERTY.

The value of the property is annually on the increase and is not less than \$110,000, held in trust for the benefit of the colored people in the respective localities.

## CONCLUSION.

There are some few facts of stupendous weight and importance that we of this Church shall do well to consider before turning away from the claims of this department of Church work. The Freedmen are neither unbelievers nor heathen. They believe in CHRIST after their own manner; but for the most part their faith is unaccompanied by works and their zeal without knowledge. They are fond of religious Services, and those services are numberless, but the ministers of their own race are ignorant and too often grossly immoral. To appreciate the position and prepare the remedy we must not conceal their special faults, any more than we would their special virtues. We must understand something of their emotional nature and their emotional religion, that we may the better supply their spiritual wants. We are not to weigh them in the balance of our own morality, but remember their past position for 200 years and more. To deceive has been part of their education for generations. Naturally susceptible to religious impression, they have not the purity of holiness or the belief that holiness includes purity. Yet they have, as all men have, in an elementary sense, what induces faith, and love, and their consequent fruits, in no ordinary degree. They only require kind and patient culture, and the aids of the Holy Spirit, in order to a proper development of the Christian graces. And in this belief of their capacity for a higher sphere of life than they have yet known, men now agree in a proportion never seen before.

The bright feature in the outlook is their intense desire to learn—amounting to a literal hungering and thirsting after knowledge—religious and secular. Its first manifestation after the war, was thought by the majority to be merely ephemeral. Books they supposed had a talismanic

power and would at once elevate them to an intellectual level with the highest. But their desire to read the sealed book has not abated. They have learned and they do learn, and with additional knowledge the desire for more increases. Hundreds seek admission to our schools in vain—in vain, because we have no place for them. Our work could be increased a hundred fold had we the means, but necessity and experience counsel caution.

In no department of Church Missionary work do such multitudes come forward seeking knowledge and instruction. Many of us who have lived through our best days are continually finding out that we have something still to learn in regard to this people. Men of thought are accepting the facts without regard to the section where they live, and are one by one beginning to acknowledge that the African can be educated and Christianized, in no modified or inferior sense, but "unto the measure of the stature of the fullness of CHRIST."

Contemplate it as we may, the present hour is critical in the future of the American Colored man: critical in the history of all those sections where in large numbers the race resides. The time will come when they will not be as plastic and easily moulded as they are to-day. The novelty of their new position is fading. They will listen to the white man now. Every year of neglect will widen the gulf of separation. The drift of superstition is to carry them beyond our grasp. Their danger is fearful. The remedy must be at once applied or they are forever lost.

Enough has been suggested to make clear the path of duty. "Let there be no putting of the hand to the plough and looking back." Let our plans in the future, rather be more extended than we may more efficiently urge forward a work, that the LORD of the harvest has so clearly committed to our care.

Respectfully submitted, by order of the Executive Committee.

BENJ. I. HAIGHT,

*Chairman.*

E. A. WASHBURN,

*Corresponding Sec.*

WELLINGTON E. WEBB,

*Sec. Ex. Com.*

#### TREASURER'S REPORT.

WELLINGTON E. WEBB, *Acting Treasurer.*

*In account with* COMMISSION OF HOME MISSIONS TO COLORED PEOPLE.

1873.		
Oct. 1.	To Cash on hand.....	\$1,529 96
1874.		
Oct. 1.	" Contributions to date.....	12,325 81
		\$13,855 77
Oct. 1.	By amount paid out by drafts to date.....	13,497 61
		\$368 16
	Balance.....	\$368 16

October 1, 1874.

Correct: W. TRACY.

