

RECORDS OF THE SOUTH AMERICAN MISSIONARY SOCIETY

or

Fifty years work of the Church of England in South America (British Guiana excepted)

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PREFACE TO THE FOURTH EDITION

More than fifty years have now passed since the formation of this Society, and more than forty since the death of the Founder.

In once more reviewing its history, our first feeling is one of deep regret for our failures, and of profound sorrow for the feebleness of our efforts, and the little progress yet made in bringing the light of the glorious gospel of God to those who are sitting in darkness and in the shadow of death. Nevertheless, we have cause to render hearty thanks to the God of our mercies, in that He has given us some fruit of our labour, and has permitted us to rejoice over many Christian lives and many happy deaths in the once savage country of Tierra del Fuego; also for the brightening prospects of the missions to the Paraguayan Chaco, and to the Indians of Araucania.

To go back, we must remind our readers that as long ago as 1830, fourteen years before this Society was formed, four natives of Tierra del Fuego were brought to England by the late Admiral FitzRoy, then captain of H.M.S. /Beagle/. He with the greatest kindness fed, clothed, and partially educated them, finally restoring them to their own land with many presents. They were accompanied by a young man who had volunteered his services as missionary; but the people proved to be so wild and rough that he was discouraged, and the attempt was abandoned. Nevertheless, one at least of these four benefited sufficiently by the training he received to become, at a later period, of great use to the mission afterwards formed.

Again, after many preliminary journeys made by Commander Gardiner in various countries of South America, at least three distinct but futile efforts were made to form a missionary station. The first in 1844, in Patagonia; next in that part of the Chaco which adjoins Bolivia, in 1846; then in Tierra del Fuego in 1848. After this last followed the attempt which came to so tragical an end in 1851. Then it was that the conscience of England was awakened to a long-neglected duty, for, as one of the weekly papers expressed it, "They buried themselves on the desert shore, but the whole people of England attends their funeral."

Yet still a period of darkness and painful effort had to be passed through before any fruit was seen, reminding us of those words of St. Paul, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

E. L. G.

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When the fatal news of Captain Gardiner's death in September, 1851, came to England in April, 1852, the Rev. G. Pakenham Despard was Secretary of the Society. He at once advertised in the /Times/ newspaper his resolve, "With God's help the mission shall be maintained." Unceasing efforts were made by himself and other friends, notably the late Admiral Sir B. J. Sullivan, K.C.B.; and on October 24, 1854, a schooner was launched called the /Allen Gardiner/, and sailed from Bristol under the command of Captain W. Parker Snow, with Mr. Garland Phillips as catechist, and Dr. Ellis as surgeon.

These two gentlemen were at once located on Keppel Island, one of the Falkland group, till then uninhabited, and Captain Snow shortly afterwards sailed for Tierra del Fuego, where, to his great joy, he discovered one of Captain FitzRoy's /proteges/ called Jemmy Button; but he did not proceed to make any attempt to bring him and the missionaries together.

Two years after the sailing of the /Allen Gardiner/, the Rev. G. P. Despard gave up a flourishing school at Redlands, Bristol, and himself went out as superintendent of the mission. He was accompanied by his wife and family, also by the Rev. John Furniss Ogle and by Mr. Allen Gardiner (the only son of the founder) who worked loyally under him for two years, getting the station into order, and taking every opportunity of visiting the coast. It was his privilege once more to discover Jemmy Button, and to bring him, his wife, and three children to Keppel on the 24th of June, 1858. Mr. and Mrs. Despard were thus enabled to begin a vocabulary of the Yahgan language, and, with a thankful and glad heart, Mr. A. Gardiner set sail for England, where he was soon afterwards ordained deacon by the Bishop of Gloucester and Bristol.

When the Fuegian family had spent six months at Keppel, Mr. Despard accompanied them to Tierra del Fuego, spent a month there, and had no difficulty in inducing three men and their wives and two lads to accept his invitation to the mission station. The two lads were Okoko and Lucca, whose names appear later on.

Intercourse having been now established with the islanders, the idea found favour in some quarters that so much caution was needless, that the people were not so fierce and savage as had been supposed, when a terrible disaster was suffered to befall the mission in the deaths by violence of Captain Fell, Mr. Phillips, and the crew of the /Allen

Gardiner/, one man only making his escape.

On this occasion the mission-ship was rifled of all it contained, making the fact more noteworthy that, in 1851 neither man nor beast was suffered to dishonour the remains of those who lay so long unburied. Their bodies were clothed as in life, stores of clothing were found in the boats, books also and manuscripts clearly legible.

This catastrophe checked progress for a period of three years, during which time Okoko and his young wife, Camilena, were the only Fuegians at the station; but with their help the study of the language was prosecuted with vigour.

It now became necessary to take the mission-ship to England for refitting and repairs after the rough treatment she had received at the hands of the islanders, and Mr. Despard and family came home in her, arriving at Bristol on the 7th of January, 1862.

On the 21st of August of the same year, the /Allen Gardiner/ was again sent forth from Bristol, this time with the Rev. W. H. Stirling as superintendent missionary, accompanied by his wife and children. They landed at Keppel, January 30, 1863, and soon perceived that Mr. Bridges, who had been left in charge by Mr. Despard, had made considerable progress with the language; that Okoko and Camilena were perfectly civilized and well-conducted young people; and that the island, under the care and industry of Mr. Bartlett, the Society's bailiff, was in a fair way shortly to pay its expenses.

The interrupted work was resumed with vigour. Some forty or fifty Fuegians were brought at intervals to the mission station in groups of eight or ten, and after a few months' residence there, and such training and teaching as was possible under the circumstances, conducted back to their own wild home.

The lamented death of Mrs. Stirling in 1865 made it necessary for Mr. Stirling to return to England for a time in the following year, and he took occasion to select four lads to accompany him, "whose history we now proceed to narrate.

STORY OF THE FOUR BOYS, THREEBOYS, UROOPA, SESOI, AND JACK.

Of these, Sesoï is now the sole survivor; but there is good hope, through grace, that each one of the others had received the truth in the love of it before he was called hence.

Threeboys was a son of Jemmy Button, and plumed himself on being the only one whose father had visited England. His native name was Wamestriggins; but this being difficult to pronounce, the shorter name, which was given him by a mistake arising from his father's broken English, was gladly adopted.

Care was taken while these lads were in England to place them under the charge of those who would teach them to read and to practice the holy lessons of the Bible and they were shown, as opportunity afforded, the

arts and manufactures, the fruits of industry and trade which render a civilized country such a startling contrast to a land wholly devoid of them. In their general habits they were quiet, not quarrelsome, easily amused, attentive to hints, extremely observant imitators, and well behaved in society. Spade husbandry they had learned at Keppel, and the practice was maintained. Occasionally they were taken to missionary meetings, where they sometimes sang hymns, repeated psalms, and emphatically the Lord's Prayer, with much solemnity. In all instances they were treated with respect, not as curious specimens of humanity.

They all left England in the /Allen Gardiner/ in December, 1866, but Uroopa did not live to reach his native country. He fell into rapid consumption, and died April 2, 1867. The following notice of him, which shows his Christian character, is taken from Mr. Stirling's letters.

After mentioning that he had the sick lad moved into his own cabin, that he might the better attend upon him, he proceeds: "His thoughts are much on heavenly things, and I am confident that the subject he likes best is that which has most of Christ in it. At his own request he received the name of John in baptism, because John was the disciple whom Jesus loved. As he grew weaker, one of the sailors remarked, 'I wish I was as ready to die as that poor lad.'"

Another day he adds, "He has calmly and deliberately distributed his few articles of property, making me his executor, and said while doing so, in a tone that seemed full of sweetness, 'If Jesus takes me, do this or that.' To be with Jesus in the better land was his simple desire. The 23rd Psalm, which he had often repeated in England, furnished words expressive of his own experience. 'When I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.' At one time, on the voyage from Monte Video to Keppel, he said that he was troubled with bad dreams and feared to go to sleep. I spoke a few encouraging words to him, and commended him to Him who giveth His beloved sleep, and he seemed hopeful and refreshed. Next day he told me that all night his mind was full of happy thoughts -- full all night of the thoughts of Jesus.

"All the attention that could possibly be given him he received, and he felt grateful for it. Thinking he was dying on the afternoon preceding his death, he asked me to call the captain, saying, 'I wish you both to be here.' But the pain passed away, and he rallied and spoke distinctly, and we again hoped he might reach Keppel alive. That evening at prayers he joined audibly in every Amen after the collects, and with great clearness repeated with us the Lord's Prayer. Gradually he became capable of less effort, and at a quarter to one on the morning of April 2, 1867, his spirit passed away. We laid his remains in our little cemetery. It was life, not death, that triumphed. We believe that he is gone to join that great multitude which no man can number, of all nations and kindreds and people and tongues, whom St. John saw in his vision standing before the throne and before the Lamb."

At the time of Uroopa's death, Threeboys was in good health. He accompanied Mr. Stirling and Mr. Bridges to Tierra del Fuego in June of the same year. Among other duties, they had to report the sad news of

Uroopa's death to his father. Chingaline was at first angry and suspicious, but he came into the cabin and listened attentively to the account which Threeboys gave him. The feeling of the poor man appeared to be soothed by what he heard, and he was satisfied when Uroopa's effects were made over to him.

It was now that Threeboys was struck by a mortal disease. After trying every known remedy, Mr. Stirling resolved to make sail for Stanley in search of medical aid; but on the voyage the malady increased in intensity. It was in this painful though brief interval that the evidence of a great change in his character was given. Mr. Stirling said that the disposition of Threeboys was not so open and unreserved as that of Uroopa, and it was not so easy to ascertain the full force on his heart of the teaching he had received. But he adds, "I humbly believe that the Lord drew him to Himself with cords of love. Early in his sickness I spoke, as I had often done before, about baptism, and he wished to receive the holy rite. Accordingly I privately baptized him in Mr. Bridges' presence, calling him George after Mr. Despard, whom he remembered so well. The pain he suffered was very great. In his delirium he sometimes called or shouted for hours together. Yet nothing offensive escaped his lips, while frequently in his unconsciousness he would repeat the Lord's Prayer, or a line of a hymn, or a text, or a fragment of the Creed. One night abruptly, but with a rich, deep, and most solemn tone, he exclaimed, 'I believe in God the Father Almighty,' and then stopped. The force and precision of the words never before seemed to me so marvellous, and I shall never forget the effect upon me. This was an unconscious testimony to the hold on his mind of what he had been taught. He died at sea, and was buried at Stanley on the 24th of June, 1867."

The first mention of Jack is in a letter from Mr. Stirling, written from Tierra del Fuego in March, 1865: "Petitions to go to Keppel are daily urged. The /Allen Gardiner/ "would never carry all who would like to come But I am myself anxious to take to our station for instruction a little fellow whose small confidences have quite won my heart. He seems to pick up English by instinct; his twinkling eye and knowing look indicate a ready wit; but, above all, he is of a gentle, confiding nature and most pliable age. When I am on shore, he is seldom far from me, and evidences his attachment by asking me to sit down to a fungus repast with him. I go on one occasion into the wood, seeking a quiet place to read for a short time; my young ally soon finds me out, and seating himself as close as possible by my side, begins to talk. Looking into my face, he asks if I will be his good friend. I assure him I will, and he, with evident pleasure states that he 'will be with me.' So I find that, there is at least one young heart in Tierra del Fuego that confides in me and wishes to join its lot to mine. Keppel Island then became a subject of conversation, and I soon found he had stored his mind with the whole vocabulary of civilization at our station: horse, cow, sheep, goat, spoon, pannikin, pig, towel, turnips, potatoes, etc."

So Jack went to Keppel, and thence to England. On his return we find him acting successively as cabin-boy in the /Allen Gardiner/; with Mr. Stirling at Ushuaia; and again at Keppel, whence he wrote a letter of

thanks to his friends in England, which was printed in the South American Magazine for March 1873. A year later we find him at Ushuaia, whence Mr. Bridges writes of his illness, his baptism, and his death.

"March 7. Have daily visited poor Jack, who has a very distressing illness, and is evidently drawing near his end. He is perfectly himself, always glad to see me, and my praying is evidently acceptable to him. I was privileged to baptize him, at his own request, on Thursday evening last. The day before I had spoken to him, among other things, of baptism as a rite enjoined by our Lord and Saviour upon all who believe in Him and turn to Him. He did not then make any reply, but next day Stephen told me he besought baptism, and on inquiry as to his experience, I was satisfied, and baptized him. He professed himself truly penitent for his sins, and humbly trusted in Jesus Christ alone for reconciliation with God, Strange to say, the same hour in which he was baptized, he dreamt that he saw God, and was happy, and not at all afraid; that it was all beautiful brightness. This was before his baptism. Some days ago I was gratified to hear from Hamacu, that while lying awake unknown to Jack, he heard him praying. I have since heard that he bore his sufferings very patiently, and they were not slight.

"March 10. Was called at 7 a.m. to poor Jack's death-bed. Was there about an hour with Mr. Lawrence waiting for the end. It came without a struggle; we knew not the moment of his death."

Sesoi, on his return from England, went home to live with his father. On the death of the latter, he took up his abode at the mission station, and was baptized by the name of John Marsh on the 5th of March, 1872.

In the interval, while exposed to all the temptations of a wigwam life, and only occasionally seen by the missionaries, the accounts received of his blameless life and purity of conduct were very cheering to Mr. Stirling; and he still leads a Christian life, helpful to the missionaries and useful to his countrymen.

For the sake of completing this little history, we have gone ahead, and must now return to give an account of the

OPENING OF USHUAIA STATION BY MR. STIRLING

Twice before, an experimental station had been attempted at Liwya, a little promontory of Navarin Island, where Okoko and others had tried to live a civilized and Christian life among their countrymen. On the first occasion, the house which had been built for them was burnt down, and much of their property destroyed. On the second attempt they were suffered to live in peace, and the result is thus given by Mr. Stirling:

"We found our natives in possession of their rude homestead, notwithstanding the severe test of a most inclement winter.

"I am about myself to try a residence on shore and for this purpose have ordered a wooden house at Stanley: length, over 20 feet; height of wall, 7 feet; breadth, 10 feet.

"My motive for living ashore is to exercise a direct and constant influence over the natives; to show my confidence in them; to encourage a more general and regular disposition in them to adopt our ways and to listen to our instructions; and to get the children within the zone of Christian example and teaching. Not without much entreaty for the Divine favour and guidance will my heart enter upon this duty. Jack, who was in England, and now acts as cabin-attendant in the /Allen Gardiner/, will be my housekeeper, and another boy will share with him the comfort of the house."

Mr. Stirling having established himself accordingly at Ushuaia, on the north shore of the Beagle Channel and opposite to Liwya, on the south shore, he writes:

"January 20, 1869. This day week the /Allen Gardiner/ left Ushuaia, and I have, with God's mercy, passed in safety and comfort a Sunday in these secluded parts. My nearest countrymen are probably careering in gallant ships off Cape Horn. As I pace up and down at evening before my hut, I fancy myself a sentinel, -- God's sentinel, I trust, -- stationed at the southernmost outpost of His great army. A dim touch of heaven surprises the heart with joy, and I forget my loneliness in realizing the privilege of being permitted to stand here in Christ's name.

"Wednesday, 27. Our days are devoted to work. In the morning before breakfast, prayer and catechising. In the evening ditto; and what with putting the house and its surroundings in order, making and fencing gardens, superintending wood-cutting and charcoal-burning, I have passed a curious, busy kind of time.

"Yesterday, Lucca gave me a delightful account of Sesoi. Notwithstanding all the temptations to evil down here, Lucca tells me of the wonderful purity of character and sweetness of temper which he showed. My heart is full of love for him. Lucca tells me he greatly loves his father, and would rather wait patiently for his father to let him come willingly, than force his way to us; but he longs to come under our care, so Lucca says.

"January 24. One little circumstance yesterday gave me a new sensation. Mugatella is the name of Jack's assistant. I caught him in the act of taking some biscuits from the cask in my room, and Jack's young wife was watching at the door to receive it. Of course I seized the biscuit, and he looked distressed, and cast a reproachful and beseeching glance at Jack's wife, saying, 'She told me to get it for her; it is not for me, but for her.' The little vixen, quite unabashed, simply laughed. I told Muga he might go back to his father's wigwam; that I could not love him if he stole. Not long after, when Jack's wife was away, Muga came in, his face flushed and his eyes almost in tears, and immediately began: 'I love you, I love you; I do not want to leave you. I did not take the biscuit for myself; I will never steal again.' These last words he said quite excitedly. Such a pang of tenderness and sorrow I was not prepared for, and I almost kissed the boy.

"I think if you saw the fowls pecking away in front of the house, and the clothes hanging from the line, the orderly stacks of firewood, and

my little hut neatly railed in; if you could see in the back a neatly thatched fowl-house, and beyond a well-dug garden a zigzag fence round it, with cabbages and turnips showing pleasantly in different parts; if you could see in the morning and evening certain natives of Tierra del Fuego, some with clothes, others scarcely clothed, yet coming at a stated time for Christian services, you would be very glad that the way had been so far prepared for the spread of God's truth and love in these uttermost ends of the earth.

"With Lucca I am much pleased, and hope a work of grace is going on in his heart. He likes to speak of Christian things, and his tone is always reverent, and his remarks sensible and natural. He is just returned from a fishing expedition, but without success. The patient women, with their lines in the kelp, bring home fish in plenty. The men, with their spears, make a successful attempt now and then.

"February 7. This day four weeks I began my residence in Tierra del Fuego. God has graciously watched over me, and disposed the hearts of the natives to be very friendly. Yesterday a fight took place, which may lead to further disturbance, for the offended party does not belong to this place, and threatens to return with a party of foot Indians to drive us all out. Should this threat be carried out, it may lead to the sacking of our station. But we are in the good guardianship of God, and need not fear risk. "Sufficient unto the day is the evil thereof."

These few extracts show the mode of life which Mr. Stirling maintained for seven months. At the end of that time, August, 1869, the /Allen Gardiner/ again arrived, bringing him an unexpected summons from England to return home for consecration as first Bishop of the Falkland Islands. He embarked as required immediately, leaving for a time the friendly natives in sole charge of the half-formed station.

During this time Mr. Bridges had been in England. He had resided eleven years at Keppel, had many times visited the coast of Tierra del Fuego, had studied the manners of the people, and had acquired their language. Mr. Stirling had been urgent for his return to England for the good of his health, for study, and for ordination. All this was happily accomplished. A free passage was kindly given him in H.M.S. /Brisk/, and he arrived at Plymouth January 5, 1869. He was ordained by the Bishop of London on Trinity Sunday of the same year; was married at Harberton, South Devon, on August 7, to Miss Varder, and with his wife left Southampton for Monte Video on their way to Keppel and Tierra del Fuego. The Bishop of London, when subsequently presiding at an anniversary meeting of the South American Mission Society, referred to him in terms of much kindness and confidence. He said that Mr. Bridges spent "some time with him at Fulham, and most thoroughly satisfied was he that he had the love of God in his heart, and was entirely devoted to His service. It was scarcely possible to imagine a man more fitted in every way for the peculiar and difficult work allotted him."

In December the whole mission party had assembled at Keppel, and consisted of Mr. and Mrs. Bridges, Mr. and Mrs. Lewis, who were to reside at Ushuaia as soon as the necessary preparations were made; also Mr. and Mrs. Lawrence, who, with Mr. and Mrs. Bartlett, were to have

charge of a limited number of Fuegian boys at Keppel.

CONSECRATION OF THE REV. W. H. STIRLING TO BE THE FIRST BISHOP OF THE FALKLAND ISLANDS

This event took place in Westminster Abbey on the 21st of December, 1869, the Bishops of London, Ely, St. David's, and Worcester officiating.

It is impossible to describe the anxious and laborious work which he has undertaken, with great responsibilities, and scanty means of giving effect to them. Taking the coast-line of South America as the extent of his diocese, he has travelled over 30,000 miles in his visitations, in every variety of climate, from the Equator to Cape Horn.

Surely we ought not to fail to bear him on our hearts before God (2 Thess. iii. 1).

BAPTISM OF THIRTY-SIX NATIVES

Early in 1872, Bishop Stirling paid a very interesting visit to Ushuaia, of which the account shall be given in his own words.

"At Ushuaia we found the missionary party all well and cheerful. Externally the appearance of the infant settlement is very promising. A plot of land five and a half acres in extent, with a capital fencing round it, belongs to six native families, but as yet it is in part only under cultivation. This garden-land forms the immediate foreground of the settlement, which is composed of Stirling House, Islee House, and a diminutive chapel with a pretty belfry, and a tasteful cross to indicate its special character. To the rear is a field about two and a half acres in extent, with a cow-house in it, the whole being fenced in both neatly and substantially.

"All this pleased and made me hopeful. It is not, we must allow, a slight change which has taken place in the character of the natives of these parts when we contrast the peaceful development of our plans, now in their very midst, with the fitful, hesitant, and timid efforts we were compelled by their former savage habits to put forth.

"But it is delightful now to feel that we are working amongst a softened, respectful, and receptive population for the most part, and to be able to report a native Christian nucleus formed in the centre of Tierra del Fuego.

"I joined with Mr. Bridges in baptising thirty-six of the Indians, children and adults, and in joining in Christian marriage seven couples. The service took place in the open air, in the presence of, I suppose 150 persons, including ourselves. The responses by the candidates were firmly and intelligently made and, I trust, with God's grace they will be kept.

"There is a movement Christward among the natives I believe. The baptized had organized evening worship spontaneously, and were meeting in the houses of one another for prayer and praise when I was there.

"One evening I was present, and a more touching, encouraging assembly for prayer I never was at.

"The prayers were beautifully uttered, deeply reverent in tone, eloquent in expression, full of pathos. I rejoice to have lived to witness so marked a proof of past success, so hopeful an indication of greater spiritual triumphs in the future.

"But while it is a source of joy to know that Indians of Tierra del Fuego have learned to value prayer, and to make known to our Heavenly Father their wants, and to worship Him in Christ, and to pray for the Holy Spirit's light and aid; it is satisfactory also to know that this new religious manifestation has a background of conduct of consistent tendency, giving, if not complete, yet great practical testimony to their Christian profession, and enabling them therefore with a good conscience to speak with their lips for Christ.

"We must now consolidate our work at Ushuaia, and send out the "Word of Life from, that source. It should be the training station for native evangelists, and the seat of a school home for children. Both will require money, for natives cannot settle down for regular instruction without being for the time provided for, and children must be fed, housed, and clothed."

Okoko, Lucca, Penoa, and Seso were all baptized on this occasion, with their wives, and the children of the three first.

THE CHRISTIAN VILLAGE OF USHUAIA

thus begun, continues to this day, and possesses a church, a school, and cottages instead of wigwams. There have been many more baptisms and not a few Christian deaths. Two instances are here given.

"Rev. E. C. Aspinall, May 7, 1890. You will be grieved to hear that Robert Yenowa died after a most tedious and trying illness. It was beautiful to see the devoted attention of his wife Hester, a daughter of the famous Jemmy Button; and of his own sister, the wife of Fred Hamaca. He has been more exposed to the temptations of the Argentines than others and at times has given us much anxiety. When his end was drawing near, he again and again expressed his sorrow and contrition, both to Mr. Lawrence and to myself and constantly begged us to pray for him, after which he would take my hand, and look up in my face and say 'It is all right; I can trust Jesus.' He spoke much of dear Mr. Lawrence's brotherly kindness to him, which seemed to give him much assurance and confidence in the loving kindness of our dear Lord."

"Rev. T. Bridges, April 22, 1890. At the time of hearing the following narrative, I was on an island with five natives, resting after the day's work round the evening fire. In March, 1887, several natives were poisoned by eating putrid meat, and many of them and of their dogs died in consequence.

"Among the sufferers were two brothers, one of whom had recently

returned from a long stay at Keppel.

"The general effect of the poison was to throw the patient into a state of partial unconsciousness till death ensued. But the youngest of these brothers was, on the contrary, in a state of mental activity, and attracted the attention of all around him by the constant flow of language in which he now prayed, then called upon them all to repent of their sins, which he mentioned, and then again assured them of the goodness of God.

"Arthur, who related the story, was present, and his attention was riveted to the words of grace and truth uttered by this lad, and that with loud voice and decision of manner. He was one of the last to succumb: his brother died before him. This is but one of many proofs of the substantial benefit of the Society's work among the Yahgans."

We must now turn to

A NEW STATION

which was formed at Wollaston Island, near Cape Horn. Mr. and Mrs. Burleigh, who had been for eleven years in charge of the boys' industrial school at Keppel, laboured there with much success. They began their new life on October 14, 1888, and it was one of great privation, most bravely and cheerfully borne, for they found the habits of the natives even more degraded than they anticipated, and the climate deserving all that is commonly said of Cape Horn. Their knowledge of the language gave them a great advantage, and yet it was surprising that they should so speedily have been able to awaken the conscience of the people, and to work some reforms in their habits.

Mr. Burleigh writes:

"Wollaston Island, October 24, 1888. We arrived here on Sunday, October 14, at dusk, about thirty hours from Ushuaia. Early next day we landed. Having selected the site, I employed all hands to fell trees and clear a space for the house and garden, and to collect stones on the beach to form a landing-place. It is just a week since we commenced; a fine piece of ground has been cleared, several tons of material for a jetty collected, and tomorrow I hope to put a finishing touch to our little house.

"The crew of the vessel have helped me much, and Captain Willis has been very kind indeed.

"On Sunday week we had a very enjoyable service outside the native wigwams. I spoke to them from the text, 'Behold, I bring you good tidings of great joy!' and there was the most reverent attention.

"December 26. One poor old man, who was ill when we came, has since died. His case was very interesting. One day I heard him heave a deep sigh, and asked him what was the matter. He said he was afraid of the evil spirit, and was troubled. I told him God was stronger than the evil spirit, and if he would turn to Him, He would protect him. The same

evening he came to the evening prayers, and as we were exposed to the rain and he had a bad cough, I advised him to go into a wigwam. But he preferred to stay and asked me where this God lived, and whether He was coming to Wollaston soon. You may be sure I did my best to enlighten his understanding, and encouraged him to pray. Some days after, when suffering fearful agony, he broke forth quite intelligently in earnest prayer to God to save his soul and take him to heaven.

"I made every inquiry respecting his past life, and found that he had been a most peaceable, good-living man. He had one wife and three children, for whom he manifested great affection. I therefore felt it my duty to instruct him further, and, if he wished it, to baptize him, which I did when it was apparent that he must die. I named him Samuel. He passed away quietly some days afterwards, and was buried decently, followed by nearly all at the station."

"Wollaston Island, June 20, 1889. We seem ever so much more out of the way down here, or rather, so much more out of the world; so that one's letters and other connecting links with the dear old country are doubly pleasant. The solitude is very great, and the difficulties almost beyond one's endurance: but we did not come unprepared for these things! Our eleven years of service at Keppel among the raw material there led us to expect a lively time among the Southerners. But anything we could have imagined of them has been far surpassed by our daily experience. I think it impossible they could have been in a worse state than we found them in: the frantic outbursts of savagery and passion have certainly subsided much since we came, but we almost daily witness scenes of cruelty which make one shudder. What they must have been in the far past is almost too terrible to think of; indeed, some of them seem to bear upon them the impress of many a horrible deed.

"However, we see what God hath wrought in the case of their neighbours, and we feel assured that the same power and salvation will be extended here.

"I gather that you wish to use the resources of the country to the fullest possible extent, and this has been my aim from the beginning; but in the matter of a house for ourselves, I think it would be more economical and satisfactory if you sent out a plain-framed house from England. I am quite willing to do all I can in every direction, but I am single-handed. I have not a man that can use a saw, an axe, or a hammer properly, and as there is not only one building but several required, the strain becomes very great.

"For the rest, if you can send roofing iron, material might be found on the spot, and suitable sheds be put up; but I should be glad if you can spare me the additional labour of building a log-house for myself.

"I have had some cases of a very unsatisfactory kind to deal with, and felt that I must make a firm stand. First, I found that a man was living with a child of about eight years old as his wife; I sent at once for the father, and told him to order her to leave and go home. I was pleased to find him accede to my wishes, and that no trouble followed.

"Next, I discovered that a man had landed his wife and child from the

canoe, and intended taking a young girl to reign in her stead. I started off and arrived just in time to see the poor woman coming from the canoe, leading her little boy, who was crying bitterly, and the said young girl coming from the bush to enter the canoe. I put a few words of inquiry to the man, and not feeling satisfied, told him he must take his wife back at once, and sent the girl to the station.

"Again, I found that another married man had gone off with three women, leaving his own wife and child at home, and did not mean to return for some time. I at once manned the boat, and, after a good pull, came up to them and brought them back. These little skirmishes may seem to you a novel way of beginning work among these people, but I felt so hurt by many things that I witnessed that I was compelled to protest and grapple with their evil-doings. Fortunately everything passed off without much trouble, and I have since been thanked by certain of the natives for doing as I did.

"I have endeavoured to prevent any repetition of the disgraceful child-marriages, by having a large wigwam built close to our hut, and have brought all the young and unprotected girls there, under the charge of a decent man and his wife, and have issued an order that the place is to be respected, and hitherto have had no reason to complain."

Bishop Stirling wrote under date January 28, 1890:

"I have the greatest pleasure in speaking of the manner in which Mr. and Mrs. Burleigh have devoted themselves to their voluntarily accepted duties. Their isolation is great, the climate wet and stormy, the natives, savages of the wretchedest type. The mission-house consisted of a hut, twenty feet by ten or thereabouts. Yet when we arrived at the close of a boisterous day, in the /Allen Gardiner/ we found it bright and comfortable, and radiant with faces joyous and healthful.

"Ushuaia is a good station; Keppel Island also. Downeast, where Mr. Bridges resides, is a beautiful place. The climate favours all these, and gardens and live stock flourish. But at Wollaston it is very different. Nature is hostile to the missionary settler. Yet more effective work has never been done in Tierra del Fuego than by Mr. and Mrs. Burleigh on Wollaston Island. With rude poles from the forest, and coarse grasses as thatch, the sides without being banked up with sods, they have put up their school, church, and orphanage, their little store, and needful outhouses. Their presence has been a dissolvent of many evil customs, and the means of brightening and softening dark and hard lives. Vices have been denounced and driven by the light into secret places. Morning and evening, those not engaged in fishing or hunting gather in the unpretending service-room for instruction in the Divine Word, and for prayer and praise. The singing is extremely good, and very attractive to the people. The girls in the orphanage were warmly clad, the garments having been all made by themselves.

"I have determined to send down boards and corrugated iron to double the size of their dwelling, and hope to hear that the committee have found suitable persons to co-operate with Mr. and Mrs. Burleigh.

"Much better would it be if the natives at their station would move with their teachers to a more congenial part of Tierra del Fuego."

Rev. E. C. Aspinall adds:

"February 3, 1890. At Wollaston the Bishop was very much pleased I was myself led to marvel at the change which has taken place in the people in sixteen months. They were then the purest savages, and now they are a quiet, docile, clean people; the women and girls clad in dresses sewn by their own hands, under Mrs. Burleigh's teaching. But there is much yet to be done, as the old Yacamoshes, or wizards, keep up the superstitions of the people."

After due deliberation the missionaries removed from Wollaston to Tekenika Sound, Hoste Island, and Mr. Burleigh wrote from thence :

"June 9, 1892. It is a very pleasant change, and things generally promise a more varied, and we would hope a more successful issue than would have been possible at Wollaston. Nearly all our old friends have come with us, and we have had a visit from a numerous party of natives from New Year's Sound. Many of these have settled with us. Others have gone west for a time, intending to return soon with other parties. Our hands are therefore full of work, and no small portion of my time has been devoted to their interests."

Mr. Burleigh being much overworked, Mr. Hawkes was sent to assist him, but he soon fell ill, and had to leave. Mr. Pringle succeeded him, and proves to be a very valuable missionary. But sad to say, he had not been six months in the country, when, to the intense grief of all concerned, the mission was deprived of the services of both Mr. and Mrs. Burleigh, the former having been accidentally drowned, and his widow returning to England with her children.

Her interest, as might be expected, in the work and in the people continues keen, and has led to most gratifying offers of service from friends who have conversed with her.

There are two ladies now at Tekenika carrying on the work, to whom the Bishop gives the following testimony. Miss Harvey, we must premise, takes no salary, and paid her own expenses in going out.

"On board the /Toro/, Navarin Island, July 14, 1895. From the first moment I was, struck by the remarkable energy and ability of Miss Harvey. Nothing daunts her in the way of work, nothing seems beyond the reach of her willing heart and skilful hand, within the sphere of her accepted labours. At any hour of day or night she would go through frost and snow, if need be, to visit the sick in the rude and disjointed village of Tekenika. And withal you are constrained to notice that all seems to her the most simple and natural thing in life. Her energy, great as it is, has nothing violent about it, but moves on with a smile and a laugh, which destroy all suspicion of effort. Miss Fletcher ably supports Miss Harvey, and deserves the Committee's confidence and approbation: for indeed the work that falls to their lot, but for the bright thought that it is for God, would surely be exhaustive of

patience and very trying. The house accommodation is very limited. Cold wintry winds pierce through the ill-fitting boards, and little treasures have to be stowed away to avoid damage from the invading snow. And when we long-booted guests come in from the deep snow that covers the ground, there is no porch where we can shake off the clinging flakes. What would a tidy housekeeper at home say to this? I have spoken before of Mrs. Burleigh's devotion, and now again feel my heart moved by the grace and courage of consecrated womanhood."

Before turning from Tierra del Fuego to other sections of the continent, we must not omit to mention the benefit to shipwrecked sailors effected by the mission, both as a place of refuge, and as infusing into the character of the people a kindly and helpful spirit to strangers.

A well-known instance occurred on occasion of an exploring expedition sent by the Argentine Government, under the command of an Italian officer.

In the course of their voyage in the schooner /San Jose/, they touched at Ushuaia, and from thence Mr. Bridges and his two sons accompanied them to Sloggett Bay. While there a furious gale set in, and compelled them to run the ship ashore at a place where landing would be possible. The whole party were thus saved, but nearly a week passed before the gale moderated sufficiently for them to send the whale-boat with five men and Mr. Bridges' eldest son to Ushuaia to summon the /Allen Gardiner/ to their assistance. By the time she reached the anchorage the shipwrecked crew had been eleven days on shore; and had been visited by no less than fifty persons of the Ona tribe, reputed the most savage of the islanders. Mr. Bridges soon made friends with them, though their language differs from the Yahgans. He wrote as follows :

"We visited their camp and they visited ours, and we had no trouble with them. I took occasion to prepare the Onas for the possible arrival of settlers in their land. The gentlemen of the expedition have treated the people generously, and us mission employes in a very friendly spirit. We arrived at 10 p.m. on the 14th at Ushuaia from Sloggett Bay, and found all going on as usual. The /Allen Gardiner/ will start as early as possible for Sandy Point, to take there seventeen of the shipwrecked party. Lieutenant Bove and Mr. Reverdito will remain with us till the return of the /Allen Gardiner/, intending to take passage by her to Stanley."

From the above narrative it might be assumed that the fierce and savage habits of the islanders had been greatly exaggerated. Such was not the impression of those who were present, for they attribute their immunity to the influence of the missionary and to his perfect acquaintance with one of the languages of the country, as will be seen from what follows.

Mr. Reynard, H.B.M. Consul at Sandy Point, writes:

"Mr. Bridges was on board the /San Jose/ at the time of her going on shore, and from what the captain told me I gather that his presence prevented an outbreak of hostility between the Indians and the wrecked party."

Captain Bove in his published narrative thus speaks:

"The presence of English missionaries in Tierra del Fuego has undoubtedly modified the character of a great part of the inhabitants in the Beagle Channel.

"His Majesty the King of Italy and his Government, anxious to express their grateful sense of the noble services performed by the mission party in the rescue and kind treatment of the shipwrecked expedition, decided to present to the South American Missionary Society a gold medal and an official letter of thanks, which were duly received and may be seen of the office."

Mr. Aspinall relates another instance of rescue from shipwreck thus:

"One night, just after I had turned in, Mr. Ince came to say that the captain and eighteen men of a German wreck had come. We soon had tea and coffee and a blazing fire in the schoolroom to welcome the poor fellows. Their vessel, a German coal ship, had taken fire while off Cape Horn. Not knowing of Mr. Burleigh's station, they started to find their way to Ushuaia. Happily they met Mr. Burleigh's boat manned by natives, and were delighted to find they understood English. They tried to persuade Joe Yeeve, who was in charge, to guide them to Ushuaia; but he stuck to his duty, and said he must go to Mr. Burleigh first. So they went there, and stayed three days, and then came on here. The captain was much pleased, gave Joe twenty shillings, and paid for what he and his men had. They only remained one night, as the Governor received them at the Prefecture, where they stayed till the /Villarino/ arrived and took them to Buenos Ayres."

THE ARGENTINE COLONY

Shortly after the surveying expedition, the Argentine Government decided on planting a colony in Tierra del Fuego, and the spot selected for the first settlement was the head of Ushuaia Bay.

The Governor and officers were most kind to Mr. Bridges and the other missionaries, and the doctor visited and prescribed for the Fuegian patients with the utmost assiduity. There is a constitutional tendency to consumption and other lung diseases among the islanders, and notwithstanding all the good food and watchful care which the young people receive in the Orphanage, the disease makes havoc even there.

After due deliberation, Mr. Bridges came to the conclusion that he could best serve the islanders, who had found so warm a place in his heart, by leaving the mission, and taking land within the Argentine territory, on what he considered the easy terms then allowed by the Governor. He hoped in this way to give employment to a larger number of the people than he could do at the missionary station. He felt strongly the importance of the people being in a position to earn clothing, etc., rather than depending on gifts, and he felt assured that it would never cease to be his own object, above all things, to bring all who fell under his influence to the knowledge of the truth and faith in Christ; and that while his brother missionaries remained at Ushuaia and consolidated the

work there, he should be carrying the light into the regions beyond, and in particular that he should gain access to the Onas, who had not yet come much under the influence of the Gospel.

The Committee were very sorry for his withdrawal. Some thought the proposed experiment very hazardous, but all acknowledged his uprightness, and yielded to his determination.

He removed his family to Downeast, about thirty miles from Ushuaia, and Mr. Edwin Aspinall took his place, till the Bishop, having ordained him, required his services elsewhere. Mr. Lawrence, whose long experience of the natives and knowledge of their language is of practical advantage, is now in charge.

The schooner /Allen Gardiner/ was the mainstay of this mission for twenty years, when a smaller vessel was built to take her place. Ten years later, by a great effort, an auxiliary steam-yacht of eighty-four tons was built and sent out.

For three years the short passages made by her were much appreciated. But her small size rendered her unsuitable for the open ocean passages. There, was a great difficulty about fuel, and the space required for engine and boilers could ill be spared.

So the machinery was sold, and she was worked by sail, till now in 1896 it is found expedient to save an expense which is no longer necessary in the altered state of the mission and of the settlements in the straits, by which the needful communication can be maintained. Steamships now go periodically through the Straits of Magellan, but were unknown fifty years ago.