

85-1

15-

THEOLOGICAL SEMINARY.
Princeton, N. J.

Case, I
Shelf, 7
Book, RL

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1857.

Bishop Scott's Safe Arrival in Oregon.

We earnestly commend the following letter and appeal to the many friends of the Oregon Mission :

MY DEAR DOCTOR :

PORTLAND, OREGON, *9th April*, 1857.

Last night, we reached this place in health and safety. We have abundant reason for devout gratitude to the Father of Mercies for his gracious protection of us during so long a voyage. All the external circumstances of our passage were most favorable, and we suffered much less from sea-sickness than usual. I trust this is a pledge that the Head of the Church will smile upon our efforts for the extension of His kingdom and the salvation of men.

Of course I can give you but little information as to the condition of our work. I saw Dr. McCarty as we passed Van Couver, and was glad to find him in good health and spirits. Brother Sellwood I find still an invalid, although very greatly improved within the last six weeks. I think there is a reasonable hope now of his being restored to a measure of strength, although he can never be again what he has been.

So far as I can learn, the brethren are well, and actively engaged in their several Missions, not without pleasing tokens of the Divine blessing. I can give you a much better account after a few visits.

I sincerely hope that some two or three additional clergymen will come to our assistance by-and-by. So soon as I can visit round a little, I will write to some of them personally, when I can tell them something specifically of the fields I desire them to occupy. Meanwhile, I doubt not you will say a good word for us generally in the SPIRIT OF MISSIONS.

Please to remember us very affectionately to your family and to such

other good friends as may inquire for us. Especially would I be in remembrance by the several members of the Domestic Committee, who, I am sure, entertain a warm and fraternal interest in ourselves and in the Mission committed to us.

Yours faithfully, &c.,

THOMAS F. SCOTT.

Notes by the Way, of a Western Journey.

ON the morning of Monday, May 11th, through the kindness of a friend, we were favored with a ride in the vicinity of Cincinnati, and saw the Church at Clifton, the residence of Bishop McIlvaine, and enjoyed some beautiful views in overlooking the Queen City and her vine-clad hills.

In the afternoon we crossed to Covington, and set out for Lexington, in Kentucky, enjoying the varied and beautiful scenery along the banks of the Licking River. At Cynthiana, we saw a new and beautiful stone Church, recently erected under the Rectorship of the Rev. Carter Page. At Paris, we had the pleasure of seeing, at the depot, the Rev. Mr. Merrick, our faithful Missionary there, through whom we afterwards received a kind invitation to attend the Convention of Kentucky, and the offer of hospitality from one of his parishioners, which we were reluctantly compelled to decline. At Paris, the Rev. Mr. McMurdy, of Washington, Ky., who is engaged in the work of education, came into the cars, with whose company we were favored as far as Lexington and Frankfort. From Mr. McM. we obtained some interesting and valuable information, as to the state of things in South America, where he has travelled and sojourned.

We spent the night at Lexington, a beautiful town, where we saw the Church, Transylvania University, and had the pleasure of spending the evening with the Rector, the Rev. Mr. Berkeley. Lexington is as far-famed for its intelligence and refined hospitality as it is memorable, both in political and ecclesiastical reminiscences. We had been reading, by the way, the thrilling memoirs of that devoted man of God, the Rev. Hamble J. Leacock, the Martyr of the Pongas, who was once Rector of the Church in Lexington, and afterwards in

New-Jersey and the West Indies, closing his earnest and noble career at Sierra Leone, a martyr to his zeal and love for the benighted sons of Africa.

On Tuesday, May 12th, we left Lexington, at 5 A. M., for Frankfort, where we soon had the pleasure of meeting, at his hospitable board, the Rev. J. N. Norton, Rector of Ascension Church, in that beautiful city. The view at that early hour in crossing the Kentucky River, by the bridge which divides the town, was very beautiful. The Church was built and given to the Parish by the individual munificence of a noble Churchman, whose acquaintance we had the pleasure to make, and who also supports a Parish School for boys at his own expense. The Rector also maintains another Parish School for girls, both which united, we had the pleasure of addressing, and of hearing them in their very prompt and intelligent answers in the Church Catechism. The first question which the Rector asked was both striking and characteristic, "Come, children, let this gentleman see whether you learn the same catechism which they have in New-York." It gave a hearty home feeling to hear the same good old "form of sound words," as it does everywhere to find the Church, her catechism, creeds, and worship, one and the same. It is a bond of union and of strength, both for our beloved Church and spreading country, which we cannot too highly estimate, nor too carefully cherish and improve.

The Church is a stone building, spacious and enduring, a gem of perfect beauty, which we have not seen surpassed, for its size, in all our wanderings, whether in the East or West. Its chancel window is very fine, and its west window, beautiful and striking, was one of the last designs of our loved and lamented Bishop Wainwright. We had the pleasure of seeing, also, at this place, the parents of Rev. Mr. Hollman of Missouri, whose recent sojourn at the East, has made him known to many. His early history and struggles, under the kind care of the Rev. Mr. Norton, are as interesting as his labors are now useful and devoted. We were glad to hear that the excellent series of the Biography of our Bishops, beginning with

Bishop White, which Mr. Norton has in progress, are all provided for by friends of the deceased Bishops and of the Church, in their respective dioceses. We left Frankfort with regret, in the early afternoon, for Louisville, which we reached at 7 P. M. The very first object which greeted our eyes, in entering this beautiful city, was that triumph of the Gospel and home of the outcast, THE ORPHAN ASYLUM. We hailed it as a pleasant and cheering omen. The place which thus of its goodness prepares for the poor, cannot but be prosperous and blessed.

We spent the morning of Wednesday, May 13th, in visiting the Churches of Louisville, which are five in number, in a population of about seventy thousand, showing a Church life, and a creditable desire for its extension. The Rectors of St. Paul's and St. John's were absent, and we regretted not finding the Rev. Dr. Craik, whose residence is in the country and also the Rev. Mr. Bushnell, of Grace Church. We were indebted to the Rev. Mr. Wallace, of St. Andrew's, a vigorous offshoot of St. Paul's, for kind attention, and information. Bishop Smith we had not the pleasure of seeing, as he had just set out, under pleasant auspices, for a short sojourn in Europe. The tablets in St. Paul's, to the memory of Rev. William Jackson and Rev. J. B. Gallagher, the first and second Rectors of the Church, recalled forcibly the recollection of our personal acquaintance with them both, and of their earnest and faithful career.

On the afternoon of the same day, crossing the Ohio to Jeffersonville, one of our stations in Indiana, we took the cars for Indianapolis, where we found the Rev. Dr. Talbot kindly awaiting our arrival, and we enjoyed the hospitality of one of his prominent parishioners, and a member of the Standing Committee of the Diocese. The vestry of Christ Church are about replacing their present church with a new and noble structure. Bishop Upfold was absent on a visitation in the northern part of his diocese; and we regretted not having the pleasure of seeing the Bishop in his new residence. We were interested in seeing the Asylum for the Blind, and also that for

the Deaf and Dumb, but regretted to find them both closed by the failure of the appropriations in the last Legislature. There is here a large and flourishing seminary of the Campbellites, called the North Western University, whose buildings are remarkable for their fine proportions and architectural taste and beauty.

Leaving Indianapolis on the morning of Thursday, the 14th, we spent the afternoon and evening with the Rev. Mr. Spencer, of Terre Haute, whom we were glad to find so pleasantly at home in his snug cottage, and in his prosperous parish. We also had the pleasure of meeting here the parents of the Rev. Mr. Duy, who for a short time was the assistant of St. Anne's Church, Brooklyn, L. I., and whose short and devoted career was so suddenly and painfully closed. His life and remains will long be cherished by his many and devoted friends. Leaving Terre Haute at midnight, our approach to St. Louis, across the magnificent prairies, was varied by occasional views of distant trees and dwellings, which seemed like so many islands in the sea, or specks along the distant horizon.

At 11 A. M. we reached St. Louis, where we had a hearty welcome from Bishop Hawks, whose kind hospitality it was our privilege to enjoy during our stay. We had great regret, however, in finding that Bishop Kemper, on his return from Kansas, had passed rapidly through the city only a few hours before. On the afternoon of our arrival we enjoyed a pleasant quiet service at St. John's, where we met the Rector, to whose kind attentions, and those of the other clergy, I was much indebted, as well as for their cordial interest in our cause. On Saturday, with Mr. Clerc, we visited the Church Orphan's Home, which is under his charge as chaplain. It was started under the auspices of the Rev. Mr. Griswold, who fell a martyr to his duties in a season of pestilence some years since. It is a large brick building, beautifully situated, admirably arranged, and with forty-four inmates well cared for both in body and soul, the means for which are raised by subscription in the several churches. It is a good foundation, on an ample scale, of which the superstructure and issues will be in like and full proportion.

On the fifth Sunday after Easter, May 17, we addressed in the morning the Sunday Schools of St. John's and Christ Churches; preached in the morning in Christ Church, in the afternoon in St. John's, with collections on both occasions; and in the evening in the temporary place of worship, for Trinity Church, the collection to be made on the following Sunday. The population of St. Louis is about 160,000, and yet there are five organized parishes; the steps are being taken for building a new and noble edifice for the parish of Christ Church, and the new St. Paul's is going up rapidly, under favorable auspices. We have also a Mission to the Bohemians and other foreign population in St. Louis, under the care of the Rev. Dr. Massock, whose simple and earnest devotion to his work is worthy of all commendation.

St. Louis is a beautiful, growing, and prosperous city, with much of healthy energy and substantial wealth. What its future is to be, none can foretell; but that its mission and destiny must be great and important, none can doubt who consider its position and resources as the key to the Upper Mississippi and the broad Missouri, with its tributaries navigable for 3000 miles; on the threshold of opening Kansas and Nebraska, and at the door of entrance to the great future highway to the far off Pacific Coast. As the heart and centre of a great and growing State, St. Louis must also be a fountain of influence for good or evil to the whole vast territory which stretches out beyond. May she realize the fullness of her power, and use it always for the glory of God, the prosperity of our country, and the salvation of mankind.

Remaining in St. Louis on Monday and Tuesday, we left on the afternoon of Wednesday, May 20, for Palmyra, where the Convention of Missouri was to meet on the 22d. We had the pleasure of the company of the Bishop and several of the clergy and delegates, and after a pleasant night on the *Die Vernon*, the early morning brought us to Louisiana, which is beautifully situated on the banks of the Mississippi, where we welcomed on board our excellent and faithful missionary, the Rev. Mr. Worthington, who, with great discouragements, is

doing a good work in that and other places in Pike County. Passing Hannibal, where the Bishop and some of the clergy landed, we proceeded with Mr. Clerc to Marion City and Quincy, returning to Hannibal before evening, where we passed the evening pleasantly with our good missionary Mr. Dunn, who, in his humble dwelling, and earnest work, is realizing much of comfort, and doing great good. We were here indebted to the hospitality of the host of the Munroe House, who is an earnest member of the Church.

On the morning of Friday, May 22d, we left for Palmyra by the Hannibal and St. Joseph Railroad, and reached that pleasant and beautiful town in ample time for the opening session of the Annual Convention, at 11 o'clock, in the new chapel of St. Paul's College. With the Rev. Dr. McMasters, of Illinois, we read the morning prayer; the sermon, able and discriminating, was preached by the Rev. Dr. Giddinge, from 2 Tim. iii. 5, and the Holy Communion was administered by the Bishop.

The Convention was pleasant and harmonious. The Bishop in his address made grateful mention of the aid received from the Domestic Committee. We never before so fully realized either the difficulty or importance of Missouri as a missionary field. Most of the towns out of St. Louis are as yet small, and need our fostering aid in building up the Church; but the railroads now in progress, and the rapid flowing in of population, will soon increase the towns, and their ability to sustain the Church.

On Sunday morning, May 24th, at the Bishop's request we preached at the consecration of the chapel of St. Paul's College, Palmyra, in which the Convention was held. This is a solid and enduring structure of white stone, severely simple, and yet beautifully effective. The nave only is as yet completed; the transepts, chancel, and tower are left for further time and means. As it is, for some time it will serve the purpose of a Church for the town, and of a Chapel for the College, which, though it has had to contend with difficulties, is a good foundation laid, on which a good superstructure is being

reared. Under its able corps of professors, in its healthful and beautiful location, with its already large number of pupils, it only needs a little care and interest from the diocese, to make it a fountain of blessing for all time to come.

On Sunday afternoon we left Palmyra, and rode sixteen miles to Quincy, in Illinois, where, in St. John's Church, we preached a missionary sermon in the evening, the Rev. Dr. Giddinge kindly assisting in the service. This is a strong and important parish, and was daily expecting its new rector, the Rev. Mr. Rudder, late of Calvary Church, New-York. The town of Quincy is beautifully situated, containing about 14,000 inhabitants, with every prospect of substantial and growing prosperity. We here enjoyed a kind and refined hospitality, and met some old parishioners and friends.

We left Quincy on the afternoon of Tuesday, May 26, and on the steamer had the pleasure of meeting Francis Wharton, Esq., of Philadelphia, and Professor at Kenyon College, with the Rev. Mr. Bartow, late of Bristol, Pa. Mr. Wharton is engaged in an expedition, with mules and full equipment, for exploring Iowa and Nebraska, and the distribution of Bibles, Prayer Books, and other books, by the way. It is a self-denying and important task, and one the fruits of which will, we trust, be found, in similar efforts, in all the new dioceses of our Church. We are too slow to learn from others how much may be done by scattering good seed in a new and fruitful soil.

Reaching Keokuk in the early evening, we repaired at once to the Church, where the familiar voice of Bishop Lee greeted us in an excellent sermon on the various hindrances to confessing Christ before men; after which the Bishop confirmed several persons. We were most cordially and hospitably entertained during our stay, and found some former parishioners and other friends.

On the morning of Wednesday, May 27th, the Convention was opened in St. John's Church. We assisted Dr. Smallwood, of Chicago, in the service, and the Bishop delivered his primary charge "On Sanctification as a Doctrine and an

Object of Personal Attainment," which was listened to with earnest attention and unfeigned pleasure. It was an address, able, discriminating, earnest, and impressive, which will speak for itself when it shall go forth on its errand of faithful warning and earnest exhortation.

The business of the Convention passed off pleasantly. We were glad to hear that the fund for the endowment of the Episcopate, which was less than three years ago invested, at about \$8000, is now worth not less than \$32,000. May a wise forecast everywhere profit by this good example in our new dioceses and opening States and Territories. The Bishop seems determined that his parishes shall become self-supporting as soon as possible, and made mention in warm terms of the aid he had received. Iowa is, as its name imports, a beautiful and goodly heritage; its magnificent rolling prairies, its growing and flourishing towns, its intelligent and energetic people, and the favorable disposition everywhere toward the services of our beloved Church, make it a most important and interesting Missionary field. We trust it will be as prosperous and happy in its opening future as it is in present promise and prospect. Here, as elsewhere, it was most pleasant to greet for the first time several of our faithful and devoted Missionaries.

A Missionary meeting was held on Wednesday evening, which we addressed, with the Rev. Messrs. Brooke and Ufford, and a handsome collection was made.

The Convention adjourned on Thursday afternoon, when, with several of the clergy and lay delegates, we left Keokuk, and had a pleasant sail upon the Mississippi as far as Aquauka, where we landed at midnight.

Among our company was that venerable man, the veteran of the Missionary corps, the Rev. J. Batchelder, now laboring in Des Moines county, who gave us some interesting reminiscences of his early labors, and the state of things in the vicinity. During the passage we passed upon the river Fort Madison, where the Rev. W. Adderly is laboring faithfully; and Nauvoo, which, with its sad memories, and the ruins of its Mormon temple, speaks out such timely notes of warning

against the progress and the prospects of that dire delusion. Why, or how, this mystery of iniquity should work so fearfully we cannot tell. May our country be saved from sanctioning its abominations, and its dark tide be stayed! To add to our national sins the guilt of its adoption, would be only to fill up the measure of our iniquity, if not of our fearful judgments.

On the morning of Friday, May 29th, we took the Burlington and Chicago cars, and reached the latter place in the early evening, where we met the hearty kindness of our friend the Rector of St. James', and found several welcome letters awaiting us from home. The new St. James' has reared its walls, in beauty and in strength, and will soon reward the warm zeal and large-hearted liberality of its cherished Rector and devoted people. Chicago has lost none of its bustling life and energy since our visit of last year, but gives sure tokens of an onward progress and growing strength. It is destined to be a great city, and to exert a mighty influence for good or evil on the spreading West, and our whole land. The great cities of the West are as so many centres of resistless power, to move and to mould the growing mighty mass for its solemn and gathering destinies.

Finding it necessary to press on, we took the boat for Milwaukie the same night, and thence in the morning by the La Crosse and Milwaukie Railroad to Fond du Lac, where we took the boat on Lake Winnebago for Oshkosh, in Wisconsin, and found a resting place for Sunday in the pleasant parsonage and cordial welcome of the Rev. Mr. Tolford, our Missionary at that interesting station. We found here all that we had heard fully realized—a valuable property secured to the Church, a beautiful Church built and furnished, and what is better, filled with a devout and interesting congregation, and music, with only a melodeon, such as we had not heard often in our wanderings, so hearty, earnest, and withal correct and beautiful. We could not but rejoice with the faithful Missionary at this happy consummation of his toils, and struggles, and anxieties, and trust that he may long enjoy the fruits of what has been

so well begun. We have here a striking illustration of the value of a little forecast, in securing lots for churches and parsonages. The Church lot, 60 by 160, bought two years since for \$1200, with a good house in the rear, is now worth \$6000; while the Church is free from debt, and the money was just ready for an organ worth \$500. This station will need aid but a very little longer, and will then, in vigor and prosperity, be able to do its part in helping others. We could not but rejoice at this opportunity of spending a quiet Sunday at one of our Missionary stations, which is but a type of many others with a like real work, and rich results. May the means be given us to aid many such, till we open fountains in every wilderness, and springs in all the valleys of our spreading West. In spending Whitsunday here on the banks of this beautiful lake, where but a few years since were heard only the sighing of the forest, and the war-whoop of the red man, we could not but feel how all-pervading, soothing, strengthening is the work of the GREAT SPIRIT, *good and holy*, as well as *great*, who thus, in the progress of civilization and the power of the Gospel, transforms the wilderness into a garden of the Lord, and makes it glad and beautiful, alike with the fruits and the music of Heaven.

On the morning of Monday, June 1st, in a cold rain storm, in strange contrast with the name and usual aspect of the season, we set out upon the Appleton Belle, for Green Bay, which we reached, through Lake Winnebago and Fox River, the same day, the clear navigation having only been open for a single week. Passing Menasha at the foot of the lake, and Appleton on the river, some seven miles down, where is a flourishing college of the Methodists, by no less than seventeen locks, and a fall of 170 feet from the lake to Green Bay, we passed comfortably in a steamboat, with nothing but the cold rain to mar our comfort, or our enjoyment of the many beautiful views which the varied and picturesque scenery of the river affords. We had pointed out to us the ground where the treaty with the Indians was effected by General Dodge; the Romish Mission and Church at Little Shoot; the

house of Rev. Eleazer Williams, of Dauphin notoriety, where his family still reside ; the pretty and flourishing town of De Pere ; and as we approached the bay, the sun shone out just in time to illuminate the site and buildings of our former Indian Mission at Green Bay, where every pane of glass seemed like burnished gold—a greeting in sad contrast with the silent halls and ruinous decay, which a nearer approach and inspection on the next day disclosed.

We reached Green Bay at the setting of the sun, ready for the refreshment of a quiet night, and the cordial greetings and interesting occupation of the coming day. The town sits beautiful and calmly as a queen upon the placid waters, somewhat cold and stately in her dignity, and yet withal, pleasant and smiling in her mien and aspect.

On the next day we visited the Mission buildings and property, which lie upon a beautiful slope on the banks of the Fox River ; and as we surveyed the pleasant grounds and deserted halls, we could not but think of the good which was there done by the faithful labors of Cadle and Brown, and their valuable helpers in the holy work. Sad, indeed, that such labors should have been brought to a close, and that a scene once so sacred to pious work and humble prayer, had not been ever consecrated to a like earnest zeal and blessed fruits.

At 10 o'clock, we enjoyed an hour of quiet worship in Christ Church, with its new Rector, whom we had well known in other and distant scenes. He has made a good beginning, in a pleasant sphere of labor. May his experience be as happy as his prospects are now cheering and bright.

In the afternoon of the same day, by the kindness of a hospitable friend, and in company with the Rector, we rode out in a drenching rain, to our Indian Mission at Duck Creek, under the care of Rev. E. A. Goodnough. It is nine miles distant from Green Bay. We found the Missionary in his little parsonage, not expecting visitors in such a storm, and yet delighted to welcome so unusual an event ; for his wife and children had not seen the face of a white person for four long

months. We were glad to stand within the walls of Hobart Church, as hallowed for its name as for its holy work; to see the Prayer Book in the Indian tongue; and to hear, from the lips of the devoted Missionary, the account of his labors, his hardships, and trials, his discouragements, and success. The Church has been recently enlarged, and the chancel neatly furnished; but larger offerings might be well applied in further improving and adapting this simple but most deeply-interesting temple of the Most High. The Missionary informed us he has a Mission twelve miles long and three miles wide—300 families, and 700 persons—under his pastoral care; and, as we saw the beautiful farms of the Oneidas, stretching out around us, we could not but rejoice that, little as our Church has done for the poor, injured red men, she is here, and at St. Columba, and at Leech Lake, bearing her faithful testimony, and doing her blessed work. The lot of our faithful Missionary here is one of great isolation, self-denial, care, and toil; but to him, one of contented, happy, useful work. May he have the prayers, the love, the free-will offerings of many faithful hearts, and the sweet peace and rich blessing of his God and Saviour.

Finding no boat for Detroit by the upper lakes, we, on the next day (Wednesday, June 3d) left Green Bay, in the steamer *Aquila*, by the same route through the river and lake, enjoying, even more than before, its varied and beautiful scenery; and, favored with the company of two of the early settlers at the bay, whose intelligent conversation and stirring reminiscences beguiled the tedium of the way. In the early evening we reached Fond du Lac, where we found a pleasant home, in the handsome parsonage of our old neighbor in Northern New-York, the Rev. Mr. Eastman, whom we are glad to find is here, happy and useful, in his prosperous parish. He has a neat church, well filled; another fruit and proof of timely Missionary aid. Fond du Lac, as its name imports, must ever be an important outlet for the trade and products of the lake and rivers, which by railroad it now connects with Milwaukie and Chicago. We left this place early on Thursday morning, for

Milwaukie ; and, in the afternoon, took the cars for Delafield, on a hurried visit to Bishop Kemper. We found the Missionary Bishop much enfeebled by the discomforts and fatigue of his recent Kansas visitation, but very glad to see us ; and we had the opportunity of a pleasant conference in reference to the interests and wants of his important Mission. We spent a pleasant evening at the hospitable dwelling of the President of the Nashotah Mission, where, with the Professors and Instructors, and some invited guests, we forgot our toils and weariness. Nashotah never seemed more beautiful ; whether the placid lakes, the hallowed chapel, the beautiful Bishop White Hall, so happily saved, "yet so as by fire,"—all made us to rejoice that this School of the Prophets has been opened in the wilderness, and, by what it has already done, is commending itself so strongly to the hearts and offerings of the friends of our Zion. May its means of usefulness be increased an hundred fold ; and the enlightened friends of our Missions may be well assured that what is here devoted will neither be unreasonably nor uselessly applied, but made to strengthen a valuable helper and never-failing feeder in the true Missionary work.

Leaving Nashotah on Friday morning, we spent several hours in Milwaukie, and passing rapidly through Chicago (being again indebted to the kindness of our friend, the Rector of St. James'), we took the cars of the night train upon the Michigan Central railroad, which brought us, in the morning, to the cordial greeting and hospitable home of the Bishop of Michigan, in Detroit. Here we spent the Saturday and Sunday—we need not say pleasantly, and we hope profitably, for ourselves and for our work. Detroit is a beautiful, substantial, and flourishing city ; and the Bishop's Church (St. Paul's) is a model of beauty and comfort, for Minister and people, in its happy adaptation both to worship and preaching. It is as prosperous as it is beautiful ; full to overflowing, with a refined, intelligent, devout, and liberal congregation. The Bishop has taught and trained them to believe and to know, that to help others is the best way to prosper themselves. So that, though drawn upon continually for every Church that is built, and every

good work that is done in the diocese, they are always ready and liberal. A spontaneous offering, without previous notice, on Sunday morning, when we presented our cause, of \$250, in addition to one at Advent, was of this a signal proof. We also addressed the Sunday School, in the afternoon, which sent us at Easter a liberal offering. In the evening we preached in Christ Church, which is prospering under the pastoral care of the Rev. Mr. Chipman, late of Astoria, L. I.

On Monday morning early, in a driving storm of thunder and rain, we left this pleasant city of Detroit, spurred on by the prospect of home, after an absence and wandering of nearly five weeks. Travelling all day, getting a rapid but most impressive view of the Falls of Niagara, at the Suspension Bridge, and meeting, with pleasure, in the cars from thence, the Rector of St. Luke's, Rochester, we came through by night, and the next morning, by ten o'clock, found ourselves once more at home—with no accidents or danger in our journey, nor any sickness nor evil at home, to mar our satisfaction and gratitude. The reflections and fruits of such a journey cannot now be gathered, but will be food for many an hour of profitable thought and pleasant recollection. Deeply grateful for all the kindness we have had, in so many quarters and from so many hands and hearts, we desire especially and devoutly to thank the God of Heaven for His kind care and never-failing goodness and tender mercy.

Kansas.

LAYING OF THE CORNER-STONE OF THE FIRST CHURCH IN KANSAS.

Leavenworth City—Rev. Hiram Stone.

About three weeks since, Bishop Kemper arrived at this place, and, after a short stay among us, pursued his journey into the interior of the Territory. Returning from this tour, he spent Sunday, May the 10th, with us, preaching in the morning to a crowded congregation, and in the afternoon, at Fort Leavenworth, to an intelligent audience, composed chiefly of officers and their families favorable to our Church and Services.

The Monday following, May 11th, agreeably to a former arrangement,

the corner-stone of St. Paul's Church was laid by Bishop Kemper, with ceremonies appropriate to the occasion. At ten o'clock, A. M., the Bishop and Missionary, together with the officers of the parish and the friends of our Sion, proceeded in procession from the little Rectory to the spot where the corner-stone was to be laid, responsively repeating the Service prescribed for this purpose. An appropriate address by the Bishop gave additional interest to a ceremony never before beheld in Kansas, and for the first time witnessed by most of the persons present.

This visitation of the Bishop, together with the event we have just described, produced a salutary effect upon our Mission, and brought strength and gladness to the heart of the Missionary. Indeed this has insured to our infant Sion a season of joy and refreshing long to be remembered, and which none but a lone Mission like ours can fully appreciate.

And could our Christian brethren but feel the needs of our condition, and fully know what has been done for this Mission by the citizens of Leavenworth City, I doubt not an abundance of means to finish our work would soon be showered upon us by hearts who feel it a pleasure to give for Christ and the salvation of souls.

Responsive to our former earnest appeals, several donations, of different amount, have found their way to us, and have been received with a double thankfulness, both as ministering to our necessities, and as pledges of sympathy on the part of those who have not forgotten "to do good and to distribute." Several clergymen have been so far interested in our behalf as to take one collection with special reference to the first Mission in Kansas; and the result has been most cheering to us, as some certain aid has thus gladdened our Mission. And, could this course be followed by a goodly number of the clergy, we might soon rejoice in the boon we so much need.

Washington Territory.

Fort Van Couver—Rev. John McCarty, D. D.

My Sunday services, as heretofore, have been given, in the morning, to the Garrison at this post; in the afternoon, to a congregation in the small village in the neighborhood. The attendance in the village, though irregular, is now encouraging; but the congregation is made up almost entirely of persons not connected with any body of Christians. As the place is growing, and promises to be the largest in the Territory, next after Olympia, it is important our Services, which are the only Protestant Services in the place, should be kept up. The Romanists have a Bishop residing here. They have lately established a boarding and day-school, and intend to found a college. Our Sunday School has about forty children in it.

My Missionary labors beyond this place have been as follows :—Sunday, the 13th of July, I had Service, and preached both in the morning and afternoon at Cathlamet, some eighty miles below this, on the Columbia River. Sunday, the 10th of August, I officiated in Portland, in the evening. In September, I spent more than a fortnight on a Missionary tour to Puget Sound, officiating the morning of one Sunday at the Post, in Steilacoom, and in the afternoon in the village. The following Tuesday, I had a Service at the Post on Muckelshute Prairie, twenty-eight miles from Steilacoom. The congregation consisted of the company stationed there. Another Sunday, I had Service, and preached in the morning and afternoon at Olympia, the capital of the Territory, The attendance at that place and at Steilacoom was very good. The interests of religion and the Church require that we should have a Missionary for the Sound, stationed at Olympia. Sunday, the 30th of November, I officiated morning and afternoon at Cathlamet, and administered the Sacrament of the Lord's Supper. The attendance here is always encouraging. The Missionary collections amounted to \$22 50. Sunday, the 14th of February, I preached in the morning in Oregon City ; and in the evening in Canema. The same month I visited Astoria, near the mouth of the Columbia, and had Service there ; the morning and evening of Sunday, the 22d, to full congregations, including few, however, at all attached to our Church. As the place promises to become one of importance, we may hope eventually to have an Episcopal congregation there. Such are the arrangements of the small steamer that plies between Portland and Astoria, that it takes me five or six days to spend a Sunday at Astoria or Cathlamet. As the population of these Territories is small, very sparse, and withal irreligious, our Missionaries who labor here have need of a double portion of patience and perseverance, and, above all, of faith in Him who "giveth the increase."

New-Hampshire.

Hanover—Rev. E. Bourns, LL. D.

Our services have been sustained regularly, as usual, during the past six months. The long and severe winter has thinned our attendance during great part of the time ; but as spring approaches, our numbers begin to increase, and there seems every reason to believe that we steadily gain ground. Our congregation is in a great measure composed of young people, and many of these move away to the West and other parts ; but their places are supplied by others ; and they themselves go off, and in distant places show out more distinctly the preference they have imbibed

for the Church, and become useful, active instruments in supporting it, and in spreading its doctrines and discipline.

In November last, we had a visit from our Bishop, the Rt. Rev. C. Chase, D. D. He preached twice on the Sunday, when our Church edifice was crowded with hearers. He remained with us three days, and did much service to us by his kindly intercourse with the people. We still hope to build a new church, or remodel the old one, but have not yet accomplished either.

Ohio.

Tiffin—Rev. W. H. Cooper.

We got into our Church, as I expected, on the 1st February. The edifice gives universal satisfaction ; but I regret to say there is a debt, the bills having nearly all, if not all, exceeded the estimates. About half the pews are taken, and many sittings will doubtless be asked for soon, as the congregation appears to grow larger every week. The Sunday School, also, has about doubled its pupils and teachers, and has become a deeply interesting institution, under my constant personal superintendence. It was a good thing we got the Church erected, for without it both school and congregation would, by this time, have probably been dispersed; and I feel satisfied that it is a blessing, and is becoming increasingly felt to be a blessing, to this community. If possible I remain here, I would desire to devote my life to building up this blessed work.

Illinois.

Rock Island—Rev. S. Goodale.

Since my last report, nothing of great interest has occurred in my Missionary field at Rock Island, or to change materially the statistics.

An unusually severe winter has made the attendance upon our services smaller than usual ; but we confidently expect that now, upon the opening of spring, this will be fully made up.

I most earnestly hope that we may build a Church this season. The vestry have the matter in hand, and have been making efforts to secure a Church lot. We have this winter added some three hundred dollars to our Church-lot fund ; so that now we have about one thousand on hand

for the purchase of a lot, and when that is done, we shall be able to build a plain Church.

I regret to say that I have lost some of my best men by removal ; also a number of communicants, who were among those contributing liberally to the support of the parish.

At the earnest request of some friends of our Church at Geneseo—a fine village of two thousand inhabitants, one hour distant by railroad—I have spent two Sundays, and officiated at one funeral, and have been exceedingly encouraged at the prospect.

They are very anxious that I should give them one Sunday a month, which seems necessary for the present. I trust that the Bishop may find several ready for confirmation.

Wisconsin.

Beaver Dam—Rev. L. D. Brainard.

Your Missionary in Dodge Co., Wis., has officiated regularly every Sunday morning, at Beaver Dam, and every Sunday afternoon or evening, tither at Fox Lake, Horicon, or Columbus, in Columbia co. He has also held services at Beaver Dam on all the principal feasts and fasts of the Church. The progress of the Church in this place is not as rapid as he could wish. However, considering all the circumstances, perhaps our prospects are as encouraging as we could expect. When we moved here, and took charge of this place, in January, 1856, we found only two communicants in the city. One died a few months after ; the other communed with us once, and has now moved to Portage. Two or three miles from the city, we found two Irish families, who nominally belonged to the Church, but took little or no interest in religion, and very seldom attended service. He had no active man to hold up his hands or encourage him. In June last, God sent here a good, active Churchman, who is doing all he can to assist us. It is a day of small things with us yet ; but we look forward in faith to the final triumph of our Zion. On account of the hard times, and the failure of most of the pledges for building a Church, we have proceeded no further in this work than we announced in our last report. A Church we must have, if we wish to prosper. Your Missionary will build a Church, and establish a parochial school, if he can get only \$300 from the East. If we had this small sum, we could finish our Church. When the Bishop visits us, I trust we shall see a goodly number receive the rite of confirmation. God willing, some adults and children will be baptized on Easter-day. The progress of the Church at Fox Lake is slow, but, I think, sure. Some children will be bap-

tized in a week or two. We hold services in the Methodist meeting-house, and they are very well attended. Columbus is a place of about fifteen hundred souls, with only six or seven communicants of the Church ; but a lot for a Church and one for a parsonage have been promised. A parish was organized there last week ; and as there is just at this time a good deal of interest felt in the cause of the Church, perhaps something will be done soon.

Oshkosh—Rev. D. W. Tolford.

As the time is drawing near when we hope to be able to relinquish the Missionary stipend, I cannot perhaps, do better than to give a brief recapitulation of the progress of our work here to the present time. I have delayed this report, in order to speak more definitely upon several points.

RECAPITULATION.

Breaking Ground.—It will be three years ago the 11th day of May next, since I came to this place. The only evidence of an Episcopal Church organization which I found then, was a single entry in a blank book, indicating that the Bishop had called the families together, and they had resolved to organize the parish, and had named certain gentlemen as vestrymen. There was no Church record of families, communicants, baptisms, marriages, confirmations, or burials to be found. Occasional services had been held by the Bishop, and by a clergyman from a neighboring parish, and for some time by another clergyman who had abandoned the field. I gathered together a little band of communicants, who had found their way here from points as widely sundered as the two hemispheres, and commenced my work. With this little band, and families friendly, abandoning the old organization, we commenced *Trinity Church*. That was our day of small things.

Church Property.—I felt that my first great work was to secure a church property. This I accomplished in July of 1855—twenty-one months since—not without considerable difficulty, having my whole vestry at one time against me, and by myself, in a great measure, taking the responsibility. The result has shown the wisdom of that determination. We paid for the Church lot \$600, taking a deed for it free and clear of all encumbrances. Of this amount the congregation paid \$375 ; the remaining \$225 I collected from individuals in this place, outside the congregation. The Congregationalists have recently purchased a Church lot on the same street, we think not so good as ours, at \$3,000. Our Church lot is now worth, as property is held and sold, from \$2,500 to

\$3,000. At the same time, I purchased the adjoining lot, for the Church, as a parsonage lot, with a house upon the property, at \$600 more, payable in twelve months—a separate deed being taken, and a mortgage given. The house has been fitted up for a parsonage, and is saving us two hundred dollars per annum rent. Upon this the congregation has not paid anything. The ladies have raised, at a festival, \$75, and paid upon improvements; and I have collected from the Church abroad, and paid upon the original mortgage and improvements, \$741 62. This property is also worth from \$2,500 to \$3,000. The debt upon the *whole* property now, is only \$392 46. Deduct from this debt \$350, as income already received in house rent, and it leaves the actual debt upon the property, over and above income, but \$42 46. I have therefore procured, and put this parish in possession of, a property now worth between \$5,000 and \$6,000; the only debt upon it being, if we deduct income received, but \$42 46, and upon it the congregation has paid a mere trifle—only \$375. All payments, from all sources—that is, from the congregation, the city, the ladies, and the Church abroad—amounting to \$1,416 62:—leaving an actual *gain* to the general Church, over and above all payments and the debt, of well on to \$4,000, and an actual *gain* to the parish of *at least five thousand dollars!* This you will say is remarkable. So it is. God has indeed greatly blessed us in this matter. I am thus particular, in order to impress upon Missionaries going upon new ground, *by facts*, the great and paramount importance of securing Church property, while property is low. *Let nothing deter from it!* The procuring this beautiful and valuable Church property here, at once gave the Church respectability, position, and strength. The Church felt it—all felt the importance of building the superstructure in accordance with the foundation. Hence our

Church Edifice.—This we have built ourselves. It is so far advanced that we have had services in it for the last six Sundays. We hope to have it finished, paid for, and ready for consecration in about two months. The edifice will cost us over \$5,000; the upholstering and furnishing, about \$1,000 more. Total, \$6,000. We have already paid \$4,000, and the remainder is provided for. It is really a beautiful Church edifice, and reflects great credit upon the architect and builder, A. V. Parker, Esq., formerly of Belfast, Me. The style is Gothic,—open roof, showing the rafters; nave, 44 by 70 feet—the lower 16 feet square, with organ-loft over the front entrance. Chancel, 13 by 18 feet; pews, 84—will seat 500 persons. The Church is lighted with stained-glass lancet windows—the beautiful chancel window, a present from Rev. Dr. Bolles, of Cleveland, Ohio. The Church will be upholstered uniformly throughout. I may remark that our Church is the first good *public* edifice erected in this city—a city which, as appears from a recent census, has a population of 8,000 souls, although as yet but about ten years old.

The Congregation, &c.—Our congregations are good—in fact, we have

already a well-filled house. It is probable, when the time of rental comes, we will not have an unoccupied pew. Our music is good—would do honor to any Eastern choir. We have already commenced a subscription, and are negotiating for an organ. The strength of the parish may be judged from the fact, that we had upwards of eighty qualified voters enrolled on Easter Monday. We have at least 90 families, and above 60 communicants.

A New Parish.—South of the river, in the “Third Ward,” or Brooklyn, there is a rapidly increasing population, *and no place of public worship.* We have felt it important to occupy this ground; consequently I have authorized the organization of a new parish there. The wardens and vestrymen have been already chosen, and the parish takes the name of St. John’s. I shall have charge of the new organization for the present. A lot has been promised, and we propose erecting a *free chapel*, organizing a Sunday School, and keeping up regular services—thus laying the foundations of another parish. After the chapel is built, I shall try and procure an assistant—a Deacon, under “the Canon,” perhaps.

And here let me express to you my thanks, and the thanks of this parish, for your aid. It is due to you and the Philadelphia Society that I am here. *This parish is the child of Missions.*

I have just opened the door, looking southward from my comfortable vestry-room and study. That way stands our parsonage—a comfortable house for my dear wife and family. This is certainly a great change. Two years ago, my vestry-room—all that I had—kitchen, dining-room, and study—were all one. Now, a respectable house, ample lot—all comparatively comfortable. I have walked once more through the Church. How many times have I done so! How familiar! Everything there, not a step of progress that I have not marked, how anxiously—from the stretching of the carpenter’s rule upon the first timber, to the last tinting of the walls. Once more in my study; my mind glancing over the three years past; taking in the whole—labors, joys, sorrows, anxieties, blessings—all blended; over all, and through all, many monuments of God’s goodness—many remembrances of “tender mercies” and loving-kindnesses, with many trials also—some monuments of labor done, I think—many monuments of shortcomings, I know;—how is it, O my soul!—are there any *monuments of grace*? That is the great question. Missionary life is no “bed of roses.” But we have our Missionary joys. As I pen this Missionary line, looking back upon three years gone—three more years of labor done—shall I say it, dear friend, my eyes are filled with tears. I feel as doth one who has reached an advanced point upon a long and diversified journey; and I look around upon a more hopeful prospect, with mingled emotions of joy and regret—joy, that so much has been done—regret, that it has been done so imperfectly. I trust I am

thankful for the measure of blessing bestowed upon my work. *Well—soon shall pass these labors of our hands!—soon shall pass these labors of our minds! Sunt felices, qui statuere monumenta sempiterna.*

Elkhorn—Rev. H. M. Thompson.

Since my last report I have spent all my time at my station, except two Sundays, when my parish has been supplied by a brother clergyman. I have preached twice each Lord's-day, when here, except three in Lent, when I was too ill to go out.

I am happy in being able to state, that, since my last report, spiritual matters, in this part of your Mission field, have continued to move on in loving harmony. God has blessed his own institution; souls have found peace and shelter under the shadow of this branch of the true vine—firmness and safety in this part of the universal fold of the ever-blessed Redeemer.

But, notwithstanding this joy, which certainly must and will make glad your hearts (and I pray God it may strengthen also your hand in carrying on the Lord's work over which you preside), yet, from the very nature of a Western population, as it now is, and for years must be, the ingathering of this part of the heavenly kingdom must be slow. Here, one; there, another; seeking now the lost; anon, leading the blind; by a word in season and out of season, striving to build up those who are now mere nominal Churchmen, that they may be such from principle; to guard and watch over the lambs already in the fold, and rejoicing over every one brought by baptism to a Saviour's arms: this must be the burden of your Missionaries' labor, not only here, but at any other point in this Western wilderness of spiritual night. And, oh that every member of our loved Sion—young men and maidens, parents and children—would unite their voices in prayer for the Missionaries throughout the land! that, as earthen vessels, they might be faithful to their trust, and become instrumental in bringing in the glorious day for which we are taught to pray: "Thy kingdom come; Thy will be done on earth, as it is in heaven." Brethren, pray for us!

Iowa.

Lansing—Rev. James Trimble.

When I sent you my report, last October, we feared that during the winter our services would be rather poorly attended, on account of the location of the school-house in which we worshipped; but the winter is

past, and I have been agreeably disappointed, as even on those cold Sundays when all the thermometers "froze out," we had a fair attendance; and a hearty response showed that our soul-stirring Liturgy had warmed their hearts. Oh for a more abundant outpouring of God's Holy Spirit upon this congregation! Oh for that enlightening, awakening, quickening, sanctifying Spirit in our midst! to move among some of the careless and indifferent ones, and to cause the dead in trespasses and sins to start to newness of life!

During the season of Lent, I have endeavored to preach *home, close to the sinner*; not, however, without opposition from some, and more particularly from the Universalists, who mock at religion. But God is our defence, who has said, "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him." Six storms have passed over us, during the past ten months, and we are still safe.

We were obliged to discontinue our Sunday School during the very cold weather, but hope to resume it soon. Our cottage lecture every Thursday evening is well attended. I designed them at first to instruct those who had offered themselves as candidates for confirmation; but I now hold them for all; and hope, with God's blessing, to continue them.

We expect the Bishop up here on the 14th of April, and then we shall decide what we shall do about a Church. We shall try to do what we can, but I fear it will be little, without some aid from the East.

Missouri.

Weston—Rev. F. R. Holeman.

Our Church is loved by the people of my parish, every day more and more. The Sunday School and Parish School both are doing a great deal of good.

We are firmly convinced that unless we can get aid from Christian brethren abroad, our work must languish. For the purpose of getting their aid, I am now in the East.

We wish, if it can be done, to put up directly a cheap frame building, which will answer for a school-house during the week, and for a Church on Sunday.

This we will do, so soon as God in His mercy opens the hearts of His people to give us sufficient aid.

Minnesota.

St. Peter's—Rev. Ezra Jones.

I am happy to be able to report a successful commencement of my Mission at St. Peter. All my observations thus far confirm the conviction that this is already one of the most important points in the North-West for immediate earnest work for Christ and the Church. As evidence of this, may be mentioned the fact, that the Legislature, at its late Session, passed an act removing the capital from St. Paul to St. Peter. This must, therefore, be an important centre of trade and travel, and of social, political, and religious influence.

We have, moreover, a large extent of fertile land on all sides of us, and nearly the whole of it is already taken and improved by actual settlers. Church families are scattered about among those settlers; and other cases are numerous where there is a willing mind to listen to and receive the doctrines and usages of the Church.

During the six months that the Missionary has been here, he has been able to do little more than "lift up a standard." This has not been in vain, for it has already attracted the attention and awakened the interest of many men unto whom the ways of the Church have been hitherto unknown.

We are straitened for want of means to build a Church; but some sort of a room we must build. We shall be generously aided by some who are not yet Churchmen; but we need assistance from our brethren abroad. It is right that we should have it. Something has been already received; for which we thank the Lord and take courage. It is His work; and of His goodness He will sustain and carry it on to the end.

Winona—Rev. E. P. Gray.

The readers of the SPIRIT OF MISSIONS, in making their first acquaintance with this Station, will naturally desire to have an accurate idea of its geographical position. Winona is situated on the Mississippi, towards the south-eastern corner of the Territory, the county of the same name being the next but one to the Iowa line. The river at this point makes a bend, and runs nearly east. The cliffs, or bluffs, which everywhere hem in the valley of the Mississippi, are here three or four miles apart, and from four to five hundred feet high. Such is the stupendous excavation which, in the course of unknown ages, has been scooped out by the flow-

ing waters, and in many places expands to a dozen or twenty miles in width. Our horizon is consequently bounded to the north and south by the majestic and varying line of bluffs, here and there broken by some entering valley ; while to the east and west, it opens in a far-reaching vista. Between these bluffs, on the southern and western banks of the river, lies the piece of bottom land, or prairie, about sixteen miles in length, and two to three in breadth, on which stands the new city of Winona. Four or five years since, no dwelling was here to be seen but the wigwam, and no sound to be heard but the whoop of the Indian, or the crack of his gun. But now there is a young city, stretching out to near three miles in length, and containing a population of not far from three thousand five hundred souls. Its musical name (pronounced win-no-nah) was the title given by the Indians to a daughter who was a first-born child ; the other children having each their special designation, according to their sex and order of birth. The civilized Winona is likely in some sense to justify its appellation, by taking the lead in Southern Minnesota among the settlements of the white man, the daughters of civilization.

The first Church Service was held here about a year ago, when the Rev. Dr. Van Ingen organized a parish by the name of St. Paul's. It was then hoped that a clergyman might be soon obtained ; but in this, disappointment was experienced. I visited the place while temporarily officiating at St. Paul, and afterwards commenced services on the first Sunday in November ; but was obliged to suspend them till the last Sunday in the month, for the want of a hall. Since then, the services have been held regularly. The use of such halls as we can get here is both inconvenient and disadvantageous, but is the best we can do for the present. On Christmas-day Bishop Kemper was with us, and an offering of a beautiful plated Communion Service was made by the communicants.

At the Easter parish meeting, the subject of building was discussed with much earnestness and interest. It was determined to open a subscription, and to gather funds for the erection of a permanent Church edifice, rather than divert any funds to the erection of a temporary building. It is thus confidently hoped that by another year, we shall have a substantial Church which shall be an ornament to the city. This measure seems to be justified in our circumstances by the size which the place has already attained, and the ability and liberality of several citizens, among whom not the least interested is the mayor of the city. We intend to raise the larger portion of the funds in these parts, and hope that our endeavors to help ourselves may render us not less worthy of what assistance can be rendered from abroad.

Southern Minnesota (south and east of the Minnesota River) is yet but little occupied, and presents an inviting Missionary field. The only other Missionary located in this district is the long-trying and laborious Wilcoxson, at Hastings, nearly 140 miles up the river. Between are the im-

portant towns Wabasha and Red Wing, in the former of which, I believe, the Church Service has never been held. Between these, finely located on Lake Pepin, is the growing town called Lake City. In the interior, about forty miles west, is the considerable town of Rochester, on the line of the projected transit railroad. To the northwest of that is Faribault, which has been visited by Mr. Wilcoxson. But throughout this section, towns and settlements are springing up by scores, and in many of them little or no provision is made for their spiritual wants—certainly not such as the Church should supply. And let me say that what the Church does, she should do quickly; for, while she is waiting, the people are falling into fixed habits of irreligion or error, which only render her work the more difficult, and the less likely to be accomplished, with every passing season. The prevailing skepticism in our country, among the *men*, seems, from several causes, to be here intensified. Yet I believe, if the Church were only ready to meet the tide of population as it comes in, with her full strength and appliances, she would find here the field for her strength and victory. The very vigor and intelligence of these people, if met in a corresponding spirit by us, would tell greatly in our favor. Former connections being in a measure broken up, a vast advantage would be gained, if we were only early on the ground, by obtaining a fair hearing for the truth. I am persuaded that the many would have far more respect for Christianity, as presented by the Church, thus meeting them, than by any denomination whatever! But, alas! what are we doing? *We are suffering these fair fields to run to spiritual waste, or to be largely sown with the seeds of error*, before we claim it for Christ and his Church. Much might be done now, if it were but promptly done. But where shall the laborers be found? Alas! it is but too emphatically true, that the *“harvest indeed is white, but the laborers are few.”* How the laborers are to be found, we know not. We can only daily pray, *“Lord! do Thou send forth laborers into Thine harvest.”*

Indiana.

Mishawaka—Rev. E. Birdsall.

Since my last report, services have been held here regularly, twice every Lord's-day, except those which I devote to Bristol. During the season of Lent, we had services also on Wednesday evening, and every day during Holy-Week. I am not without discouragements, some of a most crushing character; but still, on the whole, I have reason for thanksgiving for the past, and hope for the future. We have lost the larger number of our

best communicants and true-hearted Churchmen, and the parish is not likely soon to recover from the stroke. I have baptized one infant and one adult, and shall have a small class for confirmation on the Bishop's visitation in May. I expect to baptize two more soon.

Quite a number, I see, are getting to attend our services very regularly who were brought up in direct antagonism to the Church; but the one bright spot on which I love to dwell is our Sunday School. We have children assembled there every Lord's-day, from all parts of the town; and children, too, whose parents are of every shade of religious belief. I trust seed is being sown here that in time will yield a rich harvest.

I devote one Sunday each month to Bristol. I shall commence this coming week services at Elkhart. There should be at least one more Missionary in this section of the country. I am the only one between La Porte and Lima.

Florida.

St. Augustine—Rev. A. A. Miller.

I enclose a quarter eagle, which you will please send to the Treasurer, as an "Easter offering" from a little girl in Trinity Church, St. Augustine, in gratitude for a recovery from sickness. And now, let me tell you of something pleasant from this distant point. My last report to you received a very kindly notice, not only from yourself, but from brethren elsewhere; and as you have sympathized so freely in my weakness and sorrow, I am sure you will do so in a season of joy. God has been pleased to "spare me a little, that I might recover my strength," and welcome our good Bishop on his annual visit to this parish. He arrived on the 21st instant, bringing with him the Rev. Wm. M. Carmichael, D. D., of Pilatka, the Rev. Wm. W. Bours of Jacksonville, and the Rev. Wm. E. Eppes, your Missionary at Monticello. It was a rare event to have so many of our clergy together in "the ancient city," and our pleasure was proportional. On the following day, after Morning Service, including a male adult baptism, the Bishop preached one of his plain, forcible sermons, on "our union with Christ, in His body the Church, which He hath purchased with His own blood;" and then confirmed seven male and four female candidates. In the evening there was a second Service, when the Rev. Dr. Carmichael preached.

The next morning, Service was again held in the Church; and, after a few explanatory remarks by myself, a procession was formed, in which the children of our parish took the lead, for the purpose of laying the cornerstone of our parish school-house. As this was an event of special inter-

est and importance to this Missionary Station, I must dwell a little upon it.

A year ago, the effort was begun ; and the first money paid towards it was derived from a sale by the children of articles made by them, with a few contributions from friends. The amount was about \$38 ; to which they subsequently added small offerings, from "mite boxes" which they had at home. Then came subscriptions, to the amount of \$300 ; after which the "Working Circle" of our parish took the object in hand, and by the proceeds of their labors the amount raised has been increased to about \$800.

As an evidence of interest in the object, I may mention that our active Churchwarden prepared and delivered a public lecture on "The Antiquities of Augustine," for the express purpose of devoting its proceeds to this cause, which are included in the above amount. With such means in hand, we felt justified in beginning ; and you may be sure it was a happy day which witnessed this service. The Bishop used the Service provided for similar occasions in the *Clergyman's Companion*, with some necessary alterations, and laid "the corner-stone of the parish school of Trinity Church." Dr. Carmichael gave an address, after the Rev. W. W. Bours had announced the list of articles deposited in the stone ; and the Services closed with singing the 111th Hymn, with appropriate prayers and blessing by the Bishop. A bright sun cheered us, and God's own favor, we trust, rests on the undertaking.

On the following morning, the Bishop ordained the Rev. William E. Eppes to the Holy Order of Priests ; the Service having been said by the Rev. W. W. Bours and Dr. Carmichael. The former preached the sermon, exhibiting the true mode of preaching Jesus, from Acts viii., 35—and urging upon the candidate the importance of those duties to which he was about to be admitted. The candidate was presented by the Rector of the parish ; and all the clergy united in the laying on of hands. They also assisted the Bishop in the administration of the Holy Communion. On this, as on the previous evening, Services were held, the Bishop preaching on one occasion, and the newly ordained priest on the other.

Thus closed a series of Services which were of special value to this parish, after a comparative privation of such privileges ; and I trust their blessed influence will be long felt.

The Bishop and clergy left the next morning for Pilatka, where St. Mark's Church was duly consecrated on the day following (second Sunday after Easter), to the service of Almighty God. Not being present on the occasion, I can only say that the Church is a beautiful specimen of simple Gothic, admirably suited to the purpose and place for which it has been erected.

In sending you the enclosed, let me secure your aid in endeavoring to provide for this parish a faithful pastor to take my place, for I cannot feel

justified in remaining, where I am not able to fulfill my duties properly. This is a post of greater importance than appears at first sight, and offers a very interesting sphere of labor for one especially who feels the importance of Church education. If you know of any brother disposed to come into the Diocese, and fitted for this post, I should be glad to hear of him. The vestry have kindly refused to act on my resignation; but if I can recommend a successor, there would be no difficulty.

Intelligence.

BISHOP KIP arrived, with his family, at this port, on the 14th of May, in excellent health. He will spend the summer at the East; his head-quarters and address, during his stay, being New-Haven, Connecticut. The Missionary Bishop has attended several of the Diocesan Conventions, and will no doubt commend his important Mission, during his stay, to the growing interest and cordial confidence of the Church. It is a vast and important field, to which our commercial community are heavy debtors. Having received, then, in large measure of their worldly things, is it a great matter if they should reap and share our spiritual things?

Reports for July.

THE Missionaries are reminded, that according to the present arrangement, the reports, with statistics, for the last six months, are to be made up to the 1st of July. An early attention to this is respectfully solicited.

Contributions.

WE are entering on the last quarter of the current year. What our friends find it in their hearts to do for us, let them do quickly, and speed their liberal offerings with prayer and love. Let them make this year, a good year, not only in actual receipts, but in renewed zeal, and an increase of spiritual blessing.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from May 15th, to June 15th, 1857 :

Maine.
Augusta—St. Mark's..... 15 00

Connecticut.
Brooklyn—Trinity..... 23 50
Essex—St. John's, for Leavenworth, Kansas..... 8 00
Fair Haven—St. James'..... 7 00
Hartford—Christ, Junior Missionary Association, for Church at Leavenworth, Kansas..... 20 00
Milford—St. Peter's..... 18 16
New-Haven—St. Paul's, for one quarters' salary of Rev. H. Stone..... 175 00
Norwich—Christ..... 40 00
Thompsonville—St. Andrew's..... 3 12
Wallingford—St. Paul's..... 30 00
Warehouse Point—St. John's..... 5 00
Clerical Association of New Haven Co., May 19 and 20, 1857, ½..... 9 79 339 57

New-York.
Cherry Valley—Grace..... 10 00
Cooperstown—Christ..... 15 00
Newburgh—St. George's..... 108 5
New-York—All Saints'..... 137 68
Trinity..... 150 00
Cash, ½..... 5 00
Pleasant Valley—St. Paul's..... 2 00
Tarrytown—Christ..... 20 94 448 67

Western New-York.
Rochester—St. Luke's, of which \$20 are for Omaha, Nebraska..... 60 00
Special contributions— from same Church, for Sunday Schools in Iowa..... 25 00
Do., for do., in Nebraska..... 15 00
“ “ in Oregon..... 25 00
“ “ in Illinois..... 20 00
“ “ in Arkansas..... 20 00
“ “ in Maine..... 15 00
“ “ in Kansas..... 15 00 195 00

New-Jersey.
Elizabeth—Christ..... 50 00
Morristown—St. Peter's..... 83 00
Mount Holly—St. Mark's..... 100 00
Female Missionary Association..... 48 50 281 50

Pennsylvania.
Bloomsburgh—St. Paul's..... 5 00
Germantown—Christ, a member..... 100 00
Lancaster—St. James'..... 50 00
Marcus Hook—St. Mark's..... 11 16 66 16

Delaware.
Claymont—Ascension..... 10 00
Smyrna—St. Peter's, for Episcopal Missionary Ascension, ½..... 12 00 22 00

Maryland.

Baltimore—Grace..... 525 00
Petersville—Frederick Co., ½... 30 87
Prince George Co.—St. Matthew's..... 28 75
Zion..... 14 75
Washington D. C.—Epiphany..... 5 00
Washington Co.—St. John's.... 30 00 634 37

Virginia.

Albemarle—St. Paul's..... 5 00
Alexandria—St. Paul's..... 60 00
Antrim Parish—Rev. J. Grammer..... 10 00
E. S. Earley, Esq..... 5 00
Bedford Co.—St. Stephen..... 17 00
Trinity..... 8 00
Campbell Co.—St. John's..... 7 26
Trinity..... 5 84
Mrs. M. L. Cannington..... 5 00
Mr. Thomas F. Bauldin..... 2 50
Charles City Co.—Westover Parish..... 23 10
Charlestown—Miss M. Beale, for Iowa and Nebraska..... 20 00
Essex Co.—St. Ann's Parish... 16 00
Hompton—St. John's, for Kansas..... 13 00
Hanover Co.—St. Matthew's... 8 00
Henrico—St. John's, for Kansas 11 79
Mecklenburgh Co.—Through E. Terry, Esq..... 3 00
Merchants' Hope Church..... 20 00
Norfolk—Christ..... 1 50
Powhottan Parish—St. Luke's, 80 00
Roleigh and Genito Parishes... 36 00
Richmond—Monumental, add'l, 21 75
St. Paul's, of which \$25 are for Oregon, and \$25 for Kansas..... 56 00
Staunton—Mrs. M. C. Hanson, 25 00 434 74

North Carolina.

Halifax—St. Mark's, ½..... 1 50
Mocksville—St. Philip's, ½.... 3 80
Rowan Co.—Christ, ½..... 4 25
St. Andrew's, ½..... 1 75 11 30

South Carolina.

Columbia—Trinity, of which \$21 are for Texas, \$11 56 for Jews, \$2 for South-west, and \$20 for General Domestic Missions..... 55 00
Cmbakce—Ascension, (first fruits), for South-west..... 17 00
Fairfield—St. John's, Easter offering..... 25 00
Pee Dee—Prince Frederick Parish, for South-west..... 40 00
Sheldon Church—Miss S. G., for do..... 18 75
St. Bartholomew's Parish— for do..... 15 00
Waterborough—St. Jude's..... 2 00 172 75

Ohio.

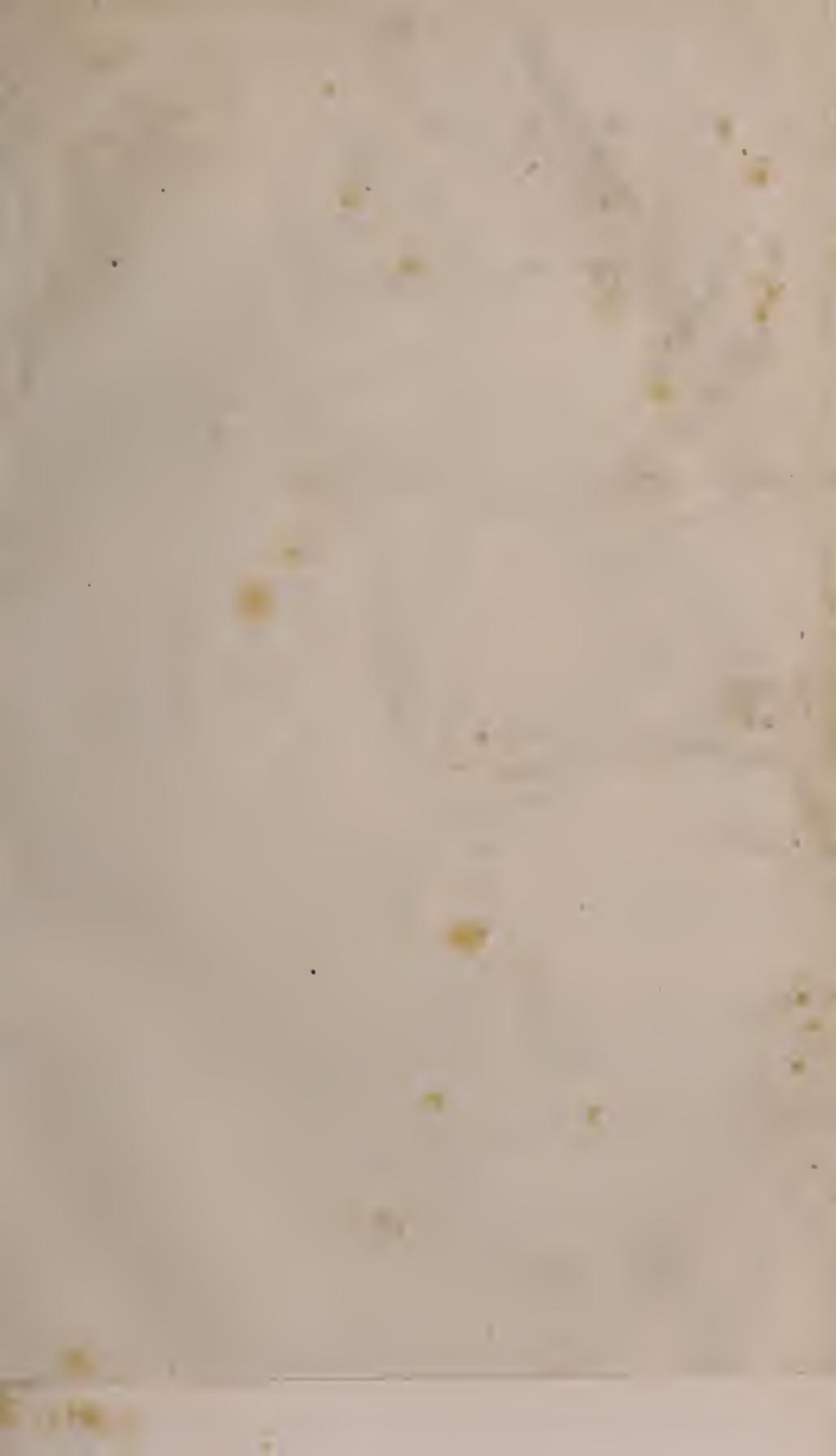
Cleveland—Trinity..... 68 96
Columbia—St. Luke's..... 2 03
Portsmouth—All Saint's, for Oregon..... 20 00
Strongsville—St. Philip's..... 1 25 92 24

Kentucky.					
<i>Covington</i> —Trinity, $\frac{1}{2}$, collection of Sunday School Anniversary, May 10th	40	00			
<i>Lexington</i> —Miss Margaret Hodges, $\frac{1}{2}$	2	00			
<i>St. Matthew's</i> —St. Matthew's, 15 40	57	40			
Tennessee.					
<i>Nashville</i> —Holy Trinity	5	00			
Mississippi.					
<i>Madison</i> —Mrs. C. A. Houston, for Texas	15	00			
Louisiana.					
<i>Plaquemine</i> —Emmanuel. $\frac{1}{2}$	13	59			
Michigan.					
<i>Coldwater</i> —St. Mark's	3	39			
<i>Detroit</i> —St. Paul's, spec. col.	246	53			
<i>Jackson</i> —St. Paul's	10	00			
<i>Monroe</i> —A Communicant	5	00	264	92	
Wisconsin.					
<i>Beloit</i> —St. Paul's, $\frac{1}{2}$	36	00			
Iowa.					
<i>Keokuk</i> —St. John's, at Missionary Meeting, $\frac{1}{2}$	34	00			
Missouri.					
<i>St. Louis</i> —Christ, 2d contribution	150	00			
<i>St. John's</i> , do.	32	50	182	50	
Arkansas.					
<i>Fayetteville</i>	5	15			
<i>Fort Gibson</i>	9	25	14	40	
Washington Territory.					
<i>Fort Van Couver</i> —Balance of Communion alms	14	00			
Miscellaneous.					
Episcopal Missionary Association	25	00			
J. Punnett, Esq., through Miss Chew, for Church at Leavenworth, Kansas	20	00			
Interest Account	25	32	70	32	
Total from May 15, to June 15, 1857		\$3,540 43			
Total from October 1, 1856, to June 15, 1857		\$47,579 48			

ERRATA.—The contribution acknowledged as from St. John's Church, Chicago, Illinois, in the June Number, should have been acknowledged as from *St. James's* Church.
 The contribution from Christ Church, Louisville, Ky., should have been \$25 for Rev. W. N. Irish, \$15 for Rev. I. S. Chamberlaine, and \$100 for General Domestic Missions.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, by the following Churches and individuals, during the month of May, viz. :

<i>Western New-York</i> —St. Mark's, Le Roy	31	00	<i>a lady</i> , of Leesburgh, Va., \$5. Total	79	00
<i>New-York</i> —St. Thomas's Ch., Ravenswood, L. I.	37	81	<i>Georgia</i> —From St. John's Ch., Savannah	100	00
<i>New-Jersey</i> —From Sunday Sch. of Christ Ch., \$10; also, "Anonymous," \$50, Belleville	60	00	<i>Ohio</i> —From Rev. Wm. R. Nicholson: Cincinnati	50	00
<i>Pennsylvania</i> —From a member of St. Andrew's Ch., through the Missionary Society of that Church, \$100; U. G., of Philadelphia, \$5; St. Paul's Church, Doylestown, \$6	111	00	<i>Illinois</i> —From St. John's Ch., Chicago	25	00
<i>Maryland</i> —From "H.," by Rev. W. W. Spear, \$5; St. Thomas, Baltimore, \$20	25	00	Total receipts in all the month of May	518	81
<i>Virginia</i> —Mrs. Ellen Eilzey, of St. James's, Leesburgh, Va., \$5; W. R., \$5—together, \$10—through J. S. McCalla; St. Paul's, King George Co., by Rev. D. S. Miller, \$10; Frederick Parish, Winchester, \$4; Rt. Rev. W. Meade, \$50;			To which add balance on hand May 1st, 1857	6101	48
					86620 29
			Of the above aggregate the Treasurer of the Domestic Committee has received within the same period	965	00
			And leaving yet to be received by him when appropriated by the Association	\$5655	29
			Say five thousand six hundred and fifty-five dollars and twenty-nine cents.		





(SOUTH CENTRAL AFRICA.) COUNTRY TRAVERSED BY REV. DR. LIVINGSTONE, FROM 1849 TO 1856.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1857.

AFRICAN MISSIONARY EXPLORATION.

By the kindness of Messrs. Harper & Brothers, Publishers, in the city of New-York, we are enabled to give to our readers a map of that portion of Africa which has recently excited much attention. It presents the routes traversed by the Rev. Dr. Livingstone, the Christian philanthropist and missionary, whose heroic devotion to the cause of Missions has excited universal admiration. The accounts published by the house above-mentioned, together with particulars gathered elsewhere, furnish abundant evidence of indomitable courage, and most unwearied patience, on the part of Dr. Livingstone. His zeal nothing could overcome; his heart was fixed in the determination to carry the Gospel into regions unexplored; and in all his wonderful adventure we witness the power of that faith by which he was sustained. In the details which he gives of physical sufferings, almost unparalleled, there is nothing to lead us to suppose that he counted these as sacrifices; on the contrary, he takes care to assure us that they were gain for Christ's sake.

We hope soon to be put in possession of the work now being prepared by Dr. Livingstone, in England, in which we shall have full particulars of his journeyings. These are now eagerly

sought for, and will, we trust, be the means of awakening there and here, more earnest prayer, more abundant gifts, and more of self-consecration, to the work of giving to the whole Continent of Africa the Gospel of the Son of God.

We cannot but hope that lines of missionary effort, starting from various points along the whole coast East and West, shall carry the light of divine truth everywhere, until, throughout its entire length and breadth, the whole land shall bow to the sceptre of the Prince of Peace.

Towards a consummation so glorious, may our own Church largely contribute. We hope the time is not far distant when our own Mission on the coast shall stretch itself into the interior, lifting on the mountains the banner of Jesus, and proclaiming in the valleys the glad tidings of salvation. We trust that God will give us this privilege. From all the facts made known to us, there is good reason to suppose that, in such an enterprise, the obstacles presented by an unhealthy climate would not be so formidable as those hitherto encountered; while there would be spread out before the missionary an unbounded field, promising to the spiritual husbandman the richest returns.

AFRICA.

The particulars given in the following journal are full of interest. The period embraced is that immediately preceding the recent disturbances at Cape Palmas, including these, and reaching to the end of the year 1856. Just at the commencement of hostilities, we find that Mr. Hoffman was expecting to present to Bishop Payne upwards of forty persons for Confirmation. The war threw matters into a good deal of confusion, and there was, for some weeks, no communication between the Cape and the Bishop's residence at Cavalla. But, surrounded by his large family of native and colonist adults and children, gathered for safety into the Orphan Asylum, we find Mr. Hoffman conducting his Missionary work, and three

times in the day calling his household together for prayer. His confidence was rightly placed ; and, amid all the perils of that trying season, no harm happened unto them, for the hand of the Lord was over them. We find him preparing for the worst, but still abiding at his post ; and when the flames of the burning buildings at Mount Vaughan told of their destruction, and all seemed dreary and unpromising, still he is comforted by the thought that " Jesus reigns," and says, " therein we rejoice, yea, and will rejoice." These things we mention, not for the sake of the Missionary, but for the praise of that grace which shows itself sufficient for the Christian in every emergency.

JOURNAL OF REV. C. C. HOFFMAN.

CAPE PALMAS, *Sunday, December 14th, 1856.*

A CROWDED congregation at St. Mark's; benches in the aisle to accommodate the people. Four persons baptized—two adults and two children; the latter belonging to the Orphan Asylum. Sunday School and services at the Native Chapel, as usual. At night there was a rumor of war, and very few came to St. Mark's.

Tuesday, 16th.—Six hours visiting the candidates for baptism and confirmation; many interesting cases. The candidates for confirmation now number thirty-six.

Wednesday, 17th.—Visited by some interested for their souls' salvation. In the afternoon, went to the station on the river, to converse with the four little boys referred to on the 5th of December. Their answers were smart, wise, and satisfactory. Appointed their sponsors, and set forth their duties. Visited a native town near, and had a delightful talk (because so earnestly responded to) with the natives, who assembled under a thatched shed; then we knelt in prayer, and parted. Returned to dine and rest. I sent for the head men of the towns, to make them their Christmas presents, thus assuring them of *our* friendship; for rumors of war, between the colonists and natives, are growing more serious. Had our usual Wednesday evening lecture.

Thursday, 18th.—Went to Cavalla, to attend the examination of the schools; found the girls had greatly improved. On Saturday, 20th, returned, stopping at Grahway; found too much cause for fear of a rupture between the natives and colonists. May our Heavenly Father be our preserver and theirs.

Sunday, 21st.—Though with every prospect of war to-morrow, God has

greatly blessed me in all the services of the day, notwithstanding a severe headache and slight fever. At St. Mark's, baptized two adults, one of whom was a native youth, who lives with the superintendent of our Sunday School. He had been an attendant at the Sunday School, and attentive and devout. As I was leaving, one evening, the house where he was employed, I heard him running behind me, and, as soon as he could get his breath, he said, "Mr. H., I think God has given me a new heart." Subsequent conversation assured me of the fact. He was baptized "James Hall." The other candidate was a female, and colonist. Thus we see that God is no respecter of persons; but natives and Americans, by each other's side, enter the gate of life. We had a deeply interesting service at the chapel. It was crowded with colonists and natives, and with most of the Sunday School children from St. Mark's; all came to witness the baptism of *four native youths*, from the River Station. Their ages were from eight to twelve, and their names, Willie Roberts, Joseph Packard, J. Howard Smith, and J. Ramsey Steele. They made their answers in Grebo, distinctly and solemnly. It was a deeply impressive and most blessed occasion. The fathers of two of the boys came forward, after the service, and shook my hand, saying, "they liked *that*," "they thanked me," "they gave their children to me." And now, with cheering hope of God's blessed Word advancing among the natives, with the prospect of upwards of forty persons being confirmed in a few days at St. Mark's, a dark cloud gathers around us, and the sorrows of war are just ready to burst upon us.

War—Its Causes, and State of Parties.

Monday, 22d.—A report had been current, for some days past, that the natives, on a fixed day (the previous Sunday), had intended to rise upon the colonists and destroy them; but that this had only been prevented by the vigilance of the colonists. The Governor and Counsel inquired into the matter, and, from their subsequent action, we would infer that the fact was substantiated. Difficulties between the natives and authorities have been frequent, and were increasing. The position of the native towns, *dividing* and joining the American settlement, was one which could not fail to give rise to disputes and difficulties. The Grahway people, who live about eight and ten miles east, were closely connected with the Cape people, as friends and allies. These Grahway people had refused to acknowledge the Governor's authority, and sent to him impertinent messages, to the effect that, before they would obey his demands, he must come and burn the sand on which their town was built.

The State of Parties.

The Americans were fully prepared for war. Orders were issued on the afternoon of the 21st, that everything should be prepared for an emer-

gency ; ammunition, guns, cannon, were prepared, and stations appointed for the effects of the people to be taken to for safety.

Treaties had been made, some weeks before, with the Rocktown people, on one side, and the Cavalla on the other, and with other tribes who were regarded as the allies of the Americans—while they were the old enemies of the Cape and Grahway people.

The Cape Palmas natives seemed not to have thought that things would be pushed to an extremity; they were occupied, generally, in making their farming utensils; and, to hasten their work, had sent to the “bush” for blacksmiths, who were daily busy at their trade. Parties were going out to their farms every day, and those farms very near the settlement.

Apparently there was the most friendly feeling, up to the last hour, between the Americans and the mass of the people; their towns were unguarded and quiet at night, and their usual avocations followed during the day. Not having planted their farms the previous year, on account of war with the Rocktown people, they had no rice; and they had planted their cassadas, now just mature, *on the vacant lots of the Americans*—acres and acres of them. The Grahway people were also engaged in preparing for farming.

War Commenced.

Early Monday morning, the head men were sent for at the Government House. It was understood that propositions would be made to them to leave their towns and vacate their lands, in consideration of an annual sum for a certain number of years. They were very slow in coming to the Government House; and, when they came, refused to treat until the Rocktown men—who had just appeared in two large war canoes—should be sent away. Whether they rejected the offers of Government, or even fully heard them, in that last moment of confusion and anxiety, I do not know; but no sooner had they left the House than orders were given to fire the large gun, the signal of war, and every man stood at his post. This was ten o'clock. The Rocktown canoes approached, and received an officer off the end of the Cape; another body of Rocktown men rose from ambush, on the opposite side of the river, where they had been stationed the night before; the cannon opened upon the town; the houses were approached by a small company, and fired; in a few moments the town was in a blaze.

The natives made little or no resistance. A party, with a white flag, came out soon after the cannons were fired, but were driven back. The flames swept everything before them. At eleven o'clock, the natives, *en masse*, crossed the river, and, coming upon the settlement in the rear, their course was marked by the smoke and flames of houses. The people had fled, and removed most of their effects. The Rocktown people, and other allies, were now returning with their plunder; loaded canoes, by scores, were seen going towards Rocktown and Fishtown, with boxes, chests, &c.; and the towns were one heap of ruins! There was very little blood shed. A cannon, commanding the river pass, was unfired; had it been

used, hundreds of natives would have been killed. Only one of the colonists was killed, and one wounded. The one killed foolishly endeavored to protect his house against a host of natives, instead of seeking safety for himself.

As the day advanced, a number of persons sought refuge at the Asylum; family after family came in. Beds were laid on the floor for the females and infants; while boys and youths lay on the mats under the tables. N. S. Harris and his school reached the house just as the war began; and I rejoiced to have them with me in safety. We had our evening prayers, as usual, only they were more earnest and more crowded. The night was lightened by burning houses.

Tuesday, 23d.—A household of about a hundred persons! Had morning, noon, and evening prayers. Had headache and fever all day, yet able to keep about. Though not fearing an attack, yet prepared for one, by having a communication cut between the second story and the dormitory, and between the dormitory and cellar, by trap-door in the ceiling; a pair of steps were hastily put together, which could be used and drawn up if necessary.

I received a letter from the Bishop, suggesting that I should go to Cavalla. My duty is plainly here; and, until it shall appear otherwise, here I intend to remain, trusting in God.

Wednesday, 24th.—In the midst of war; guards posted at various points of the Cape. House full of people. Having with me about twenty native children and youth, school-boys and others, my position is rather a delicate one. Had a visit from the Governor's aid-de-camp, to inquire in regard to rumors about some of the boys, also regarding myself, etc. His visit was entirely satisfactory. This evening some of the colonists went to Cavalla, to apprise them of an attack contemplated on the morrow, upon the Grahway people, and to get their co-operation. Before returning, with the aid of some of the school girls, our Christmas motto was prepared for the school-room. On white cotton was sewed, in large letters, "A Saviour which was Christ the Lord." This was stretched across the school-room, and on the morrow was to be dressed with flowers. Thus, in the midst of war, we prepared to keep the feast of the King of Peace.

Christmas Day.—Our household preserved in safety during the night. Our beautiful motto formed the subject of a short address at morning prayers. Considerable excitement among the people. A party of about sixty colonists, with a large number of Rocktown and Fishtown natives, left about ten o'clock, A. M., for Grahway. At half-past one o'clock we observed the Half Grahway towns on fire, and soon afterwards those of Grahway, a few miles beyond. Had a meeting with Harris and his scholars, and endeavored to turn their eyes from the battle to God. There would have been probably forty persons confirmed to-day, if it had not been for this war; but the Lord reigns, and the war may scatter the seeds of Divine truth where they never otherwise would have reached.

Half-past seven o'clock.—While at tea we observed the houses at Mount Vaughan in a blaze! We trusted the natives would have spared these, because Mission and American property; but now they are all gone, save a small school-house and the chapel at the foot of the hill. Mrs. Thompson has lost everything except her clothes; and Rev. Mr. Gibson, his library, and everything else except his bedding. This is the twentieth anniversary of our Mission. How sad it has been! Our services interrupted; our little flock scattered; a portion of the roof of St. Mark's Church burned, and the door broken in; our Mission Buildings at Mount Vaughan consumed; intercourse cut off between our stations; the natives—among whom we had gone preaching the Gospel of the Kingdom—scattered; and ourselves sharing in the general apprehension of the community. But *our* God lives, and *our* Captain rules; and *our* Jesus, to whom all power is given, reigns; and we rejoice—yea, and will rejoice.

Saturday, 27th.—Up from three o'clock; I am keeping guard on the piazza. At two in the afternoon I took a walk over the burnt district; the hill where the town had stood is truly a beautiful one, commanding a view of the ocean, both to the windward and leeward. Not a house was standing. Here and there a charred pillar was seen, a pile of broken crockery, etc.; the three fire bricks of each house, where many a meal of rice had been cooked, alone remained uninjured. Two of the older school-boys were taken in custody by the Government, being Cape Palmas youth, and charges having been made against them for conveying information to their people. Before night, however, I got permission from the General to take them from their confinement, and keep them as prisoners in the Asylum.

Sunday, 28th.—Rose, after a quiet night's rest. Prayers largely attended; read the Epistle and Gospel for the day. Two *native dumb* boys, who had fled from the town, were present; they knelt in prayer, one on either side of me. Visited the General, and offered to have service for the soldiers at any hour he would appoint. Eleven o'clock was fixed. Meanwhile went up stairs, and heard the native children sing; addressed them and prayed with them. They entered into the services *very heartily*. At a quarter before eleven there was an alarm of war; an attack was made on the Governor's house (so the report went); it proved, however, only to have been the re-appearance of a crazy native, who in the morning had appeared in the settlement, and snapped his gun at a female, and then ran in the "bush." The poor fellow was shot. Finding no congregation at the Government House, I returned to the Asylum, and commenced service there; I had not proceeded far, however, before I was sent for; and, leaving the service here to Mr. M. ———, in the school-room and Harris to conduct service with the natives, up stairs, I went again to the Government House. A congregation of about twenty-five assembled, mostly soldiers and females. Preached from Joshua v. 3. In the afternoon mad

visits among the people. Many had left their own houses, and were, for safety, living together. Many families were in the Methodist Church, and many in the Seminary—both being large stone buildings.

Monday, 29th.—A day of many mercies. The Government has allowed the Cape Palmas school-boys, from Cavalla, to return—except one, John Davis, who has been court-martialed, being accused of stealing ball and conveying them to his people. Overtures of peace made by the Cape and Grahway people.

Wednesday, 31st.—The last day of a year of many sorrows, and much grace, and many mercies.

CHINA.

JOURNAL OF THE REV. J. LIGGINS.

Monday, Oct. 20th.—During the last two weeks I have been so unwell as to be unable to pursue the study of the language. Was glad to be able to commence, to-day, reviewing the Gospel of St. Matthew with my Chinese teacher.

Wednesday, Oct. 22d.—After consultation with the Bishop, I determined on making a brief English and Chinese vocabulary by means of the words used in the Yu-Yak, the Morning Service, and the Gospel of St. Matthew, also inserting, day by day, the new words learned in conversing with my teacher or others. The meaning of the words in the above mentioned books, I have obtained, principally, from the Bishop; who has also kindly furnished me with a book in which the five thousand characters, used in this Colloquial, are arranged under their proper sounds, and the exact tone of nearly all of them indicated. I have decided not only to write the sound and meaning of the words, but also to designate the tone in which each word should be pronounced. How all important it is to pay particular attention to the tone as well as to the sound, may be judged of from the fact that there are no less than forty-seven characters with exactly the same sound, and the sounds which have as many as ten characters under them are quite numerous. Though a person should give the proper sound of a character, yet if he did not give the correct tone, he would be understood as meaning something entirely different from what he did mean. The use I have already made of the book given me by the Bishop, leads me to think that I shall find it a great assistance in enabling me to speak correctly in Chinese. The reasons which have induced me to make this vocabulary are: 1. If I write out the sound, tone, and meaning of the words which I meet with, I shall be more likely to re-

member them than if I did not. 2. It may be the means of getting me into the habit of pausing at every new word in a sentence or chapter, and of not passing over it until I have made myself familiar with its sound, tone, and meaning—and this is a habit I am advised by all means to cultivate. 3. As there is no dictionary of this dialect,* when the time comes for me to prepare sermons, I have no doubt that I shall find the vocabulary of essential service to me ; brief and very imperfect though it will be.

Sunday, Oct. 26th.—The foreign merchants are having a bridge built across the Su-Chau Creek ; and as I was on my way to Trinity Church this morning I saw forty men at work on the bridge. While it is gratifying to know that the foreign merchants, generally, in their compacts with the Chinese, stipulate that no work shall be done on the Sabbath, yet it is much to be regretted that this stipulation is not always made.

Monday, Oct. 27th.—Besides teaching in the Boy's Boarding-school, the Bishop has desired Yang-He-Ding to study certain portions of the Scriptures, with the aid of commentaries suitable for him, and to come to me to recite. He came to-day, and I was much pleased with his apparent intelligence and acquaintance with the truths of the Bible. I trust that he will prove a blessing to the school ; and that it may please our Lord and Master to call him into the sacred ministry, and enable him to testify the Gospel of the grace of God to his benighted countrymen. At the Bishop's desire, I have devoted an hour, on three days of the week, to the purpose mentioned above ; and I hope that the time that He-Ding and myself spend together may prove profitable to us both.

Friday, Nov. 7th.—In times of scarcity of provisions—occasioned by drought, inundation, locusts, and the like—when the local government is unable or unwilling to supply the means of sustenance, it is customary to grant licenses to beg to a large number of those who have been sufferers by the visitation, and to dismiss them to a part of the country which has escaped the like calamity. Such travelling bands of licensed beggars are said to be by no means uncommon in China. I met one such band to-day, as I was returning from the city. It consisted of about sixty men, women, and children. They were bending their course towards the foreign settlement, and were carrying their few effects—cooking utensils, fuel, mats, old clothes, &c.—on their backs, or with poles on their shoulders. They had come from the north-eastern part of this province, where the country had been devastated by locusts. The chief magistrate of the place where they resided, gave them a passport, specifying the reasons for their travelling, stating that “they are good, but distressed people.” And certainly such a pitiable and distressed looking company I never have seen before. Many of them, and especially the women and

* It is a matter of rejoicing to many, that the Rev. Mr. Keith is engaged in preparing such a dictionary, and that he hopes to complete the Chinese-English portion of it in about four months. He expects, however, that it will be two years before it is issued from the press.

children, were very much emaciated ; and as they neither looked nor acted like those who make begging a profession, I pitied them from the bottom of my heart. The avidity with which each endeavored to seize the money I distributed among them, and the manner in which the " Many thanks to you " was said, afforded additional evidence that they were indeed *khoo-nau*, or distressed people.

Sunday, November 9th—The Rev. Mr. Nelson, being desirous of doing something for the spiritual good of the seamen who may be staying for the time being at the Sailor's Home, which is situated near the Mission premises, has decided to hold a service for them in the Chapel, on Sunday morning, after the service of the Chinese is over. Being unable, on account of sickness in his family, to conduct the service this morning, he desired me to do it for him. I preached from the text, " Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. About twenty seamen were present at this first service, who appeared to be quite attentive to the Word which was spoken.

Wednesday, November 12th—Witnessed an instance of the manner in which Lynch-law is administered by the Chinese. At a short distance from the Mission premises, from a place where building operations were going on, a man had stolen a small pole, in value about fifteen cents. For this trifling offence he was seized, tied to the nearest tree by his queue and a rope, and beaten in the most cruel manner. When I arrived at the spot, a large crowd was collected, none of whom, with the exception of one woman, manifested any displeasure at what was taking place. When I saw the man tied in such a painful position, with the blood streaming down his face, and his frame quivering through terror, and learned that he had committed such a trifling offence, I exclaimed, that, to treat a man in such a cruel manner, for having stolen a thing of such small value, was not right. No one ventured to reply ; each was, doubtless, thinking that, if it is not right to steal, neither is it right to be monsters of cruelty. It is not meant to say that offenders fare worse in the hands of the people than they do in the hands of the magistrates and their underlings. Nay, it is because, as a general rule, the offices of the mandarins are dens of robbers and abodes of cruel tyrants ; it is because that witnesses themselves fear, as well as offenders, that they will be brought, as they express it, " under the cleaver," that Lynch-law prevails to the extent it does in China. But, whether the punishment be inflicted by the mandarins or by an excited mob, it is characterized by extreme cruelty and barbarity. China affords a sad exemplification of that declaration of Holy Writ : " The dark places of the earth are full of the habitations of cruelty." Week by week, we are shocked with the accounts which reach us of the ferocity and brutality which characterize the punishments inflicted both by Imperialists and rebels. " Be not surprised," said Dr. Bridgman, when conversing with him on the subject ; " the whole land is full of cruelty."

And it doubtless will be so, as long as the Chinese remain a heathen people.

Sunday, November 16th.—Conducted the English service at the residence of the Bishop.

Wednesday, November 26th.—Received a copy of a prospectus of a Chinese Magazine, to be published at the London Mission Press on the first day of each Chinese month, and to be edited by Mr. A. Wylie, of the London Missionary Society.

Three of the Resolutions adopted by the Committee of Management are :

1. That the object of the Magazine be the diffusion of knowledge calculated to promote the temporal and spiritual welfare of the Chinese.

2. That the Magazine be open to receive contributions from all Protestant Missionaries and other Sinologues.

3. That each contributor shall have perfect liberty to use his own terms, the Editor being allowed to append a note, where he may think it necessary, in order to obviate any confusion.

Friday, December 12th.—While I was out circulating tracts, this afternoon, I visited the Ching-hwang-miau, or temple of the god of the city. The first object which met my eye, on entering, was a large image of the celebrated General Chin-IIwa-Chin, or, as his name is pronounced in this dialect, Dzung-IIwo-Dzung.

Among those who fought against the English, during the late war, perhaps none evinced so much courageous self-devotion as this general ; and when the emperor learned that he had fallen at the head of his troops, pierced with many wounds, he ordered shrines to be erected to his honor in his native village, and at the spot where he fell ; and in this principal temple of the city there is a splendid image of him in his robes of state, before which I saw incense burning, and by which sat a priest, waiting to act as a kind of mediator between the deified general and those who should come to worship him.

The emperor, who considers himself to be, and acts as the high-priest of the nation, and who impiously styles himself the “Son of Heaven,” rewards devotion to the Government by deification, just as the Pope of Rome rewards devotion to the “Holy See” by canonization.

Going on towards the farther end of the temple, I saw, ranged on either side, thirty idols, which are said to be images of those who constitute the suite of “the god of the city” in the world of spirits. The image of the city god is about the same size, and attired in a similar manner, with that of General Chin. An account of this patron divinity, whose title is *Hien-Yu-Pak*, or “Illustrious Protector and Superior,” has, I believe, been already published in *THE SPIRIT OF MISSIONS*. He is worshipped by multitudes of the common people ; and on the 1st and 15th days of each Chinese month, the chief magistrates and other local officers go in proces-

sion to the temple, to worship and to offer sacrifices to him and to the gods of the land and grain. Some of the people who were in the temple informed me that the accustomed worship and sacrifice had been offered by the mandarins at seven o'clock this morning; it being the 15th day of the 11th Chinese month. These people seemed to be very desirous of knowing with what intent I had entered the temple; and when I opened my carpet-bag, and told them that I had some of "Jesus' doctrine books," which I would give them, they drew back and looked as if they were somewhat offended that I should come *there* for such a purpose. I went up to two of the eldest of them, and offered each of them a copy of St. Matthew's Gospel, but they answered that they could not read. I was persuaded that they could read, and that they had told a lie rather than be guilty of the impoliteness of refusing the books. I then stated that the doctrine of Jesus was both good and true, and asked if there was not one who was willing to read a book and judge for himself. An intelligent-looking boy, about 16 years of age, immediately came to me and said, "I can read, will you give me a book?" I gave him a copy of "Little Henry and his Bearer," and of a small book called "Primary Inspection in the Holy Doctrine." Nearly all who were in the temple then came up and asked for books, and among them one of the two who said they could not read. As he approached, I said to him, "I understood you to say you could not read. Can you read?" He replied, "I can." I opened a copy of the Gospel of St. Matthew, and asked him to read; which he did, quite fluently. After speaking to him of the evil of lying, I gave him a book, as well as each of the others who applied. The priest who was seated near the image of General Chin, very politely received a portion of the Scriptures which I gave him.

Sunday, December 14th—In the morning, I officiated at the Seamen's Bethel. On my return, went on board the "Avery," recently arrived from England, and distributed Testaments and tracts, and talked with the men on the concerns of their souls. It is greatly to be desired that one of the Seamen's Friends Societies in the United States or England, would send out a Missionary to labor at this port, which now has a larger foreign commerce than any other city in China. There are, at the present time, no less than 55 foreign vessels in port.

Thursday, December 18th.—The marriage of the Rev. Mr. Tong, one of our native Deacons, to Seur Yun, a Christian female who has been educated in the Girl's boarding-school, took place this afternoon. At 3 o'clock, in company with Mrs. Syle, I went to the house of the bride's mother, and witnessed the ceremonies which took place prior to the bride leaving the house. All the Chinese ceremonies were observed, with the exception of those which are idolatrous. The Marriage Service, in Chinese, was performed by the Bishop, in the chapel, which was densely crowded with interested spectators, both foreign and native.

Saturday, December 20th.—Had a long conversation with a foreigner, who has been serving, during the last year, in the ranks of the “rebels” at Nankin. He confirmed the reports which had before reached us, of the slaughter of the Eastern King, Yang Sew-tsing, together with between twenty and thirty thousand of his adherents, by the orders of Hung Suit-suen, who is now known by the title of “Celestial King.” The Eastern King, be it remembered, is the one who blasphemously assumed the title of the Holy Ghost, and whose whole career has been infamous. The Northern King, Wei Chaughwui, has been put to death at the demand of the Assistant-King, Shih Tahkai. And, lastly, the Celestial land Assistant Kings are at loggerheads; and the utmost confusion prevailed at Nankin, on the 12th ult., when my informant embraced the opportunity of making good his escape. His statements were of such an interesting character, that I recommended him to call on the Rev. Dr. Bridgman, who, I doubted not, would take pleasure in writing out a full account, for insertion in the *North China Herald*.

What will be the upshot of this revolutionary movement is known only to Him who seeth the end from the beginning. The prospect that any good will result from it, grows every day darker and darker.

Sunday, December 21st.—After the Morning Service was over, I went to the villages of Dzing Ra Loong, and Tsu Ding Pang, to distribute books, and to talk to the people as well as I am able. In these villages, which are about three miles from Shanghai, I found very few adults besides the teachers in the schools and the shopkeepers, who were able to read. My visits and the books were, as a general thing, well received. Still, on account of the extreme politeness of the Chinese, and their want of truthfulness, it is often very difficult to know whether they would like such visits to be repeated. I ardently wished that I was able to preach to the crowds which collected about me. In about two months, I hope to be able to commence holding regular services at or near to Nicn Ka Kok, where the Rev. Mr. Keith labored until his health failed; and one reason of my visits to other places has been to ascertain where occasional services may be held with advantage. But the fact is, that the towns and villages are so numerous, and at such short distances from each other, and the myriads who people them also living “without God and without hope,” that the Missionary is oppressed when he considers the immensity of the harvest which is perishing for lack of laborers; and, while he seeks to be the means of rescuing some of it from destruction, he cannot but continue to pray to the Lord of the harvest to send forth more laborers into His harvest.

JOURNAL OF REV. C. M. WILLIAMS.

December 12th.—In the afternoon, accompanied Mr. Nelson to the city. As we passed the ruins of the fire which occurred a few nights since, we noticed persons depositing the broken tiles and bricks on the spot where the fire originated. It is one of the singular customs of this country, that the person on whose premises the fire breaks out, is held responsible and is made to suffer, whether it happens through his neglect, or from some cause over which he could have no control. Besides having all the rubbish from the other houses thrown on his lot, if caught, he is severely beaten by his neighbors. In this instance, the man escaped as soon as the fire occurred.

Visiting a house near to the burnt district, the first object which attracted my attention was an idol, with the candles and stand for burning incense before it. Their Penates always occupy the most conspicuous place, opposite the door of the hall. This idol proved to be Vung Tseang, an impersonation of literature. He has a court in the Temple of Confucius, where he receives the homage of his worshippers. This court is styled, "The Court where one is adored," or, literally, "Adored one's Court." A writer in an article, giving an account of the religious institutions of Shanghai, says, the Chinese are not agreed to whom this *one* refers. It may be "T'e" (Heaven), or it may be "Order," or "Eternal Reason," or it may be the "Great Extreme." By itself, it seems to indicate the existence of Monotheism; but this interpretation is cancelled by the many divinities placed in juxtaposition with this one. This reminds one of St. Paul's visit to Athens, when he "found an altar with this inscription, 'To the Unknown God.'"

Entered for the first time one of those miserable opium dens, the ruin of so many thousands of this people. Five men were lying on the couches with their "smoking pistols," as they call the opium pipe, in their hands. They had an inane, foolish expression; but two of them were sufficiently conscious to feel that they were doing something improper. When Mr. Nelson spoke of the evil practice of opium smoking, they attempted to deceive us, by taking out their tobacco pipes and puffing the smoke towards us.

December 20th.—Read prayers in Chinese, at the opening of the Boys' school, the Bishop being too unwell to attend. This is my first attempt at reading Chinese in public.

December 28th., Sunday.—Attended service at the Church in the city. Mr. Tong preached on the presentation of our Lord. He spoke with more earnestness and energy than I have ever known him. Much gratified with the attention and orderly conduct of most of the audience. Of course, this is only by comparison. One old man, particularly, attracted my notice. He sat close to the pulpit, and manifested, by his fixed

attention, great interest in what was said. I did not see him take his eyes off the speaker during the entire sermon. Frequently, when Mr. Tong would look at him and ask a question, he would nod assent or disapprobation. When the congregation had dispersed, he followed Mr. T. to the vestry-room. After some little conversation, he was dismissed with a portion of the New Testament, and an invitation to return to have any passages explained that he could not understand. It yet remains to be seen whether this may prove one of the many instances met with in the experience of every Missionary to this people, where the care of this world and the deceitfulness of riches choke the Word, and it becometh unfruitful. The laborer here must ever sow in hope, and continually remember, for his encouragement, that it is God who giveth the increase.

1857.—*January 2d.*—Rode this morning with Mr. Syle, to Sing-zah, to rent a house to be used as a day-school and preaching place. One of our blind communicants directed us to a house well suited for the purpose. The school will be under my supervision. Chi will preach here three times a week, till I am sufficiently advanced in Chinese to take sole charge. By adding a few words each time, at the close of his sermon, I will have the necessary practice, and will gain confidence in speaking. Sing-Zah seems a favorable point for commencing a new Station. It is at a convenient distance, about two miles, and can be visited frequently. Much of the success of the Station depends on the frequency of the visits of the Missionary, and hence the importance of selecting a place not too far off. Sing Zah contains nearly 3,000 persons. One blind communicant, and three others who are candidates for baptism, live near. These form the nucleus of a Church, around which, with the blessing of God on our labors, we hope to see many gathered.

The person who has charge of the house being from home in the morning, Chi walked with me to see him in the afternoon. As he had not returned when we reached Sing-Zah, we paid a visit to a temple of Kwang-ti, the god of war, a short distance from the village. This temple was the headquarters of the Imperial General, while the rebels had possession of Shanghai. As the arms of the Imperialists were supposed to have been made victorious through his aid, the Mandarins, as a reward for his services, have had this temple put in a better state of repair than any I have seen, except the new Temple of Confucius in the city. They seem to have a system of rewards and punishments for their gods, rewarding them, as in this instance, when propitious, and punishing them at other times, as a means of extorting from them an answer to their prayers. An instance of a Mandarin punishing his god, in order to compel him to listen to his petition, is thus told in the "Middle Kingdom:" "The Governor having gone repeatedly, in a time of great drought, to the temple of the god of rain, in Canton, dressed in his burdensome robes, through the heat of a tropical sun, on one of his visits, said, 'The God supposes I am

lying, when I beseech his aid ; for how can he know, seated in his cool niche in the temple, that the ground is parched and the sky hot ?' Whereupon he ordered his attendants to put a rope around his neck and haul his godship out of doors, that he might see and feel the state of the weather for himself. After his excellency had become cooled in the temple, the idol was reinstated in its shrine, and the good effects of this treatment considered to be fully proved by the copious showers which soon after fell." This gives an idea of the little reverence they have for their divinities.

January 16th.—Accompanied my kind friends, Mr. and Mrs. Keith, to Woo-Sung, to see them on board the ship "White Swallow," which takes them back home. Continued ill health makes it necessary for them to leave us for a season, to recruit in the United States. I trust they may be soon restored, and be permitted to return to labor yet many years in this great work, in which their hearts are deeply engaged. Their absence will be much felt here, where the field is so wide, the harvest so plenteous, and the laborers are so few.

January 25th, Sunday.—Service held at Sing-Zah, for the first time, this afternoon. It being the eve of the Chinese new year, when all are engaged in settling up their accounts and making preparation for the feasting of this season, the congregation, as we expected, was but small. There were only fifteen, and most of these were children. Others came to the door, or would come in for a few minutes, and then excuse themselves by saying they had no time to stay longer, or that they would return again. Chi conducted the services, and at the close of his sermon I added a few words. Books were distributed to all present who could read. God grant that the words spoken may not have been spoken in vain, and the books given may prove the good seed, which, falling into good ground, may bring forth a hundred-fold, to the praise and glory of His name. From Sing-Zah, went to the city to pass the night, that we might see the mandarins burn incense on the new year. The streets were crowded with persons hurrying to and fro, settling accounts, till after daylight.

January 26th.—Rose at a quarter to four, and taking the old man living at the Church for our guide, we started for the Zung-wong-Mian, as we thought, to witness the worship of the mandarins. As our guide passed by the front entrance to this temple, I asked where he was leading us, but he pushed on without making a reply. When he passed the side entrance, Mr. Liggins repeated the question. He then turned and said something in a whisper to the T'en-Tsw-Dong. What could be his motive for the air of mystery he assumed, and his unwillingness to speak loud enough for others to hear him, we were at a loss to know. It might be that he wished to impress us with an idea of the great value of his services, by leading us to think that he was incurring great danger in conducting for-

eigners to gaze upon the mandarins engaged in their solemn ceremonies. We, however, could see no cause of fear, and, if such was his motive, we were not sufficiently impressed. We thought it best to follow him to the T'en-Tsw-Dong. On this spot once stood a Roman Catholic Church; but when the Romanists were expelled from China, this Church was destroyed and a heathen temple built in its place. The name of the Church, T'en-Tsw-Dong (Heavenly Lord's Hall) was retained, and now, as formerly, are witnessed the burning of candles and incense, the genuflexions, the frequent prostrations, &c., in which the two forms of worship so closely resemble each other. This striking resemblance did not escape the Romish Missionaries, and they have explained the fact in several ways. One of them accounts for it by supposing that "the devil imitated Holy Mother Church, in order to scandalize and oppose her rites." As the mandarins were not present, we soon left for the Zung-wong-miau. We were much disappointed at hearing there that they had been to the temple at half-past three. We had been wrongly informed, having been told that they paid their visit at half-past four. We regretted that we had not been present, for this is their great high day, when they are dressed in their robes of state, and when more of their worship is seen than on the 1st and 15th of each month. We remained some time looking at the crowd of worshippers coming and going in one continued stream. The worship was pre-eminently a "bodily exercise, which profiteth little." They would come in great haste, light a roll of incense, bow, as if in the act of presenting it to the idol, hand it, with a few candles, to the servants attending the altar, prostrate themselves four times till their heads would touch the ground, rise, bow once more, and off they were gone to another temple, to go through with the same senseless form. The whole did not take five minutes, and their manner gives the impression that they are desirous of having it over as soon as possible. There was nothing like prayer, nor anything to indicate that the heart was at all engaged in the service. It seemed not a little singular that most of the worship was paid to T'oo-De, the prime-minister, or, perhaps more correctly, the body-servant of Zung-Wong, the patron of the city. The explanation which my teacher gives, is, that Zung-Wong has not the time to listen to the prayers of his suppliants; hence they endeavor to propitiate his servant, who has access at all times to the presence of his master.

LEAVES FROM THE JOURNAL OF C. J. ♦

Sunday, Oct. 17th.—A dull day, threatening heavy rain; but we were able to attend Chapel, where we had a good Chinese congregation, and Choo-Kiung preached for us. After church, until twelve, I occupied

myself catechising and instructing the Day-school children. Then took in hand the poor woman Ah-Doo has been teaching. She began to-day the catechism on the Ten Commandments. I felt affected at her inquiring how much more she would have to learn, before she could receive baptism, and did my best to make her understand, that when God should give her a penitent and believing heart she should be admitted to that ordinance. But, alas! how difficult to teach them to distinguish between believing and repenting, and merely saying, "I believe and repent." Comforting is it to know that these gifts are of grace, free grace, and will be bestowed on whom God willeth.

Oct. 21st.—Kiung-Kiung made me a visit this morning, and I so won the heart of her little girl, with a picture-book and some foreign bon-bon, that she was unwilling to return home with her mother. Had occasion to go to the Yang-Bing-Dang this afternoon; could but think what a great place it is growing to be. But, ah! to those who have the welfare of this people at heart, it is a sad, sad thing, to witness the conduct of the sailors sojourning here. So far as I have seen, the heathen Chinaman knows of no such excess. I have seen him merry with wine and stupefied with opium; but never brutalized to the degree that some, coming from Christian lands, continually are before his eyes. It seemed to me this afternoon, in the short space of an hour—for I was hardly out so long—that I might have seen some fifty shades of drunkenness. Two on horseback, in such a condition, that they could neither steady themselves nor control the animal, who, with his rider, would be guilty of such ridiculous pranks as to make some of the Chinese bystanders shout with laughter; while the graver and more sedate would, with quiet scorn, go on with what they were about.

One object I had in view was, to leave some orders for the school, with Kiung-Tu-Yuen, a silk merchant with whom we have long been in the habit of dealing. He is a universal favorite with foreigners, understands dealing with the Chinese so well, and is so obliging, that we are often glad to avail ourselves of his services, in procuring articles not at all in his line. I found he had removed from the humble building he has occupied for several yeaps past, to quite a magnificent one. He was surrounded by a number of his merchant friends, who seemed to be feasting with him, on the occasion of his getting into his new house. As he came to the door to receive my orders, many of these old merchants followed him to the verandah; like their host, they were richly attired; their sedate looks, and long pipes, took me back to the days when I used so deeply to enjoy the wonders of the Arabian Nights, and some of the very personages seemed before me.

On my return I was much interested, as I often am, with the foreign children and their Chinese nurses. The Chinese generally are very fond of children. It is amusing, sometimes, to see a little pet rule a whole

household ; their admiration for foreign children is very extravagant. Not unfrequently, when they see one, you will hear them express themselves somewhat to this effect : "Oh, what excellent amusement the little thing is, good to smell, auh ! for they wash it every day. The Chinese would soon kill their children if they were to do so." This afternoon I met a nurse with an exquisite little baby girl in her arms, a perfect little miniature woman in the fashion of her attire ; the nurse had feet not much larger than her baby charge, and was waving it along weeping willow-fashion ;* one moment deeply engaged with the baby's prattle, and the next looking out coquettishly at some real or imaginary personage. A little further on appeared two other little ones, on donkeys handsomely caparisoned ; they were accompanied by such devoted attendants, that they scarce seemed to need to think. But I looked in vain for the joyous vivacity often so charming in children ; and as their sweet, but faint and sickly smile met my gaze, could but think : poor babes ! and do your nabob papas think their gold can buy for you purer joys than that free exercise of your faculties, which children so truly enjoy in their native lands ? Alas ! no, the sacrificers at Mammon's shrine, like the worshippers of the true God, doubtless only seek to compensate their offspring, as best they may, for the absence of that which they cannot provide, without sacrificing the joy of their presence, which so gladdens their own banishment. As we approached the bridge, quite a number of Parsees preceded us—according to the poet,

Those slaves of fire, who, morn and even,
Hail their Creator's dwelling-place
Among the living lights of heaven !

They crossed the bridge at the same time I did, and one of their number, it seemed to me, put himself a little out of his way to salute me. His manner was so respectful, almost reverential, that I suppose I should have followed the impulse of the moment, and have returned his salutation ; but I checked myself, and acted on the safer principle, of never returning any uncalled for civility from a stranger. Consequently, I have felt some reproaches of conscience for my prudence, whenever the inoffensive and kind-hearted countenance of the good Parsee has since arisen to mind. Something about these descendants of the ancient Fire Worshippers always interests me ; and not unfrequently, when I meet them, I find myself wondering whether they have any temples here, and many like surmises arise to mind. I can't say why I have never satisfied myself by reading or inquiry. The Bishop, according to his custom on Tuesday, took tea with us, and afterwards had Bible class with the girls.

* The Chinese say, the motion of their women, with bound feet, in walking, resembles the graceful waving motion of the willow tree.

Wednesday, 22d.—Attee, the widow of Tsung-Tsan, one of the old pupils of the Boys-school, who recently died at Fow-Chow, came to see me to-day, to ask if I could give her the place of Matron in the Girls school ; she had heard that Ting-Niang-Niang was to give it up at the end of the present year. After a long talk with her on the subject of her duties in such a situation, she burst into tears of genuine feeling, saying how hard she felt it was to bear her husband's death, the more so as she was not with him at the time. And then there was so much to lament in his not having a Chinese doctor ; he had severe fever, and they should have given him something to bring out an eruption ; but a foreign doctor, from a foreign ship, came and gave him every day the very same kind of medicine, which prevented said eruption from coming out. " Ah, Attee," I said, " when any one is sick, you Chinese think our medicines invaluable, but so soon as anybody dies who has taken them, you say that foreign medicine killed him. Pray how is it that people ever die after taking the Chinese ?" She had nothing to say to this, but with a multitude of compliments, took her leave, pronouncing me an altogether upright person in being able to appreciate her claims to the situation she wanted. In the evening it was rainy, but we attended the prayer meeting at the Bishop's ; he, as usual, conducted it.

Oct. 24th.—After Morning Prayers, called on the Bishop ; found him looking poorly, having had a slight attack of a paralytic character. On my return, Mrs. Bridgman called on business about the school ; we talked of mutual experiences, and no doubt strengthened each other's hearts and hands in the good work. I was quite entertained, to-day, at the childish love of bright colors, evinced by some of my little charge. The Matron proposed that I should have a pretty pattern of deep pink chintz, sent from home to the school, made into drawers for nine of the little ones, with a facing and dress of dark blue ; she thought it would be exceedingly beautiful, and quite according to custom for them to wear it. Upon my consenting, they clapped their hands, and began talking of Christmas. The Chinese never use very bright, or variously colored material, as for instance our chintzes, about their dress, except for lining, or a wadded under-garment, which may sometimes be seen, when heat, or convenience, induces them to throw off the outer one. I have been amused at the gravity with which one of their moralists, in a work combining morals and the proprieties of life—the " Kanding-Kong-Wo"—warns them against the impropriety of wearing foreign flowered cloths. The same volume, however, contained some such excellent maxims on these subjects, that I not unfrequently find myself quoting them for the benefit of our girls. In the afternoon perceived Seur-Yuen and her little sister, Chae-Chae, in high spirits, escorting some one to the gate, who proved to be their mother ; she does not very often come here, though in other ways she does not fail to evince her interest in her children. Ah, I thought, as I saw her depart,

this visit is no doubt to give Seur-Yuen some model ideas on the subject of her *trousseau*. In the evening, as the Bishop was so unwell, we went in with Mr. and Mrs. Syle, to sit with him. Dr. Williams of Canton, at present visiting Shanghai, is staying there. On Mr. Syles speaking of having driven out multitudes of sparrows, who have seen fit to build their nests in the Church in the city, Dr. W. remarked he was not so complaisant to the sparrows, as the Portuguese in Macon, who in building their houses form holes all around them, near the top, for the birds to build their nests in. I thought they probably saved their buildings by doing so, for no doubt our houses are very much injured by the quantity of birds around them. If the Chinese were so much put to it for food, as we sometimes give them credit for, they would aim at capturing some of them for that purpose; as it is, they seem quite content to let their pet cats fatten on them. Some of the servants in our employment were very much astonished at one of the Navy officers, a summer or two ago, who used to amuse himself shooting three hundred an hour.

Sat. 25th.—Seur-Yuen came to my room this morning before prayers, to repeat her verses in daily food, and to read her chapter in the Bible. It chanced to be the Fifth of Revelations and she read feelingly. As she closed the book, the sweet, rich notes of the New Song, to Him who hath redeemed us out of every kindred, and tongue, and people, and nation, still lingering in my ear, I wondered how much of it she could understand or appreciate. She laid aside her book, and, in her quiet way, began telling of several changes she thought expedient to make in the preparations for her approaching marriage, which I readily attributed to the influence of her mother's visit of yesterday; however, they seemed sensible and reasonable.

Sunday, 26th.—Not well, and did not go to Church this morning. I proposed, while others were at Church, to look over the exercises for the Day school, and for the afternoon; but a shelf of agreeable books were at hand, which my thirsty soul prompted me to lay hold of, and very soon I was entirely forgetful of all the knowledge Chinese hieroglyphics are capable of conveying to heathen minds. And when the Bishop kindly called after service, the past hour seemed to have flown like a dream. In the afternoon, after the girls got through with their exercises, I gave the elder ones leave to go with Ting-Niang-Niang to the Chapel to witness the marriage of a gentleman from the Yang-Kiang-Pang, to a young lady recently from California; Mr. Syle performed the ceremony. I lent a Prayer Book a piece to the half dozen girls who understood something of English, and with it open at the Marriage Service, they set out highly delighted.

Monday, 27th.—When the Bishop called in the course of the day, I asked him if he could send me any satisfactory article about the Parsees to read; he thought he could. Accordingly, after tea he sent me the Tenth volume of the Chinese Repository, from which I gathered the follow-

ing interesting particulars, which it may be well to record, as there may be some who feel an interest similar to my own in this singular people.

The author of the article referred to says: "Always we have found them kind, affable, generous, and ready to communicate information respecting their nation. I believe the experience of those who have had intercourse with them in Shanghai, will correspond with this statement. They are very liberal in their contributions to all good works. From so early a period as 362 years B. C., these followers of Zoroaster have been obliged to flee from their homes for the sake of their religion, the tenets of which seem harmless in the extreme. The Mahomedans have since kept up the persecution, one of their struggles with whom Moore celebrates in his Lallah Rookh. The Parsees are now widely spread through India and China, in search of the means of a livelihood. They never follow any trade; are for the most part merchants, and servants of merchants. Believing the sun and principal luminaries to be the abode of the invisible deity, they turn their faces towards them during their devotions. They consecrate fire, and preserve it carefully in their temples."

Friday, Oct. 31st.—I went this afternoon to visit some of my Chinese friends. First to Kiung-Kiung; was received by her and her sister-in-law in their guest hall. They seemed full of Seur-Yuen's marriage. Asked when it would take place; thinking of our months, I replied, the 19th day of the 12th month; they immediately corrected me, and said the 22d day of the 11th month, shewing they knew quite as much as I could tell them about the matter. K-K. asked with eager interest, Are all her quilts ready? The younger Mrs. Wong inquired if Seur-Yuen would go home to her mother before her marriage. I knew the Bishop had refused his consent for her to do so, and told them no, she would go from the school to the chapel as the other girls had. K-K. remarked that her mother objected grievously to her doing so. I felt little inclined to discuss the matter with her, but was quite interested to know why the mother should lay such stress on giving her a feast for several days before her marriage; and, thus musing, took my leave of them, and bent my steps to the dwelling of Mr. Sy-Soong, a Christian Chinese gentleman in some profitable employment in the foreign community, and every token of prosperity surrounds him; his present dwelling is not far from Chai's, and, oh! if there be in our Churches any who doubt the elevating effects of the missionary work on the Chinese, what pleasure their company would have afforded me on the occasion of this visit! The wife of Mr. Sy-Soong, and her intimate friend Kit, as we generally call her, were educated by Miss Aldersey, who now has a flourishing missionary school at Ning-Po. I have often listened with thrilling interest to the account of Mrs. Medhurst and other missionary friends, of their flight from their heathen home and friends on the island of Java, to Miss A., that under her protection they might escape a heathen marriage, and enjoy, unmolested, the privileges of the Christian religion. Kit saw me coming, and with almost a school-girl's

vivacity and warm-heartedness, ran out to meet and to welcome me. As I entered the house in the guest hall, I met Ah-wing, recently from the U. S., a Chinaman educated by the A. B. C. F. M. With quite an American air he saluted me; regretted that he had forgotten my name. Kit then conducted me to Attee's (Mrs. Sy-Soong) nice parlor, in which was comfortably arranged quite a collection of foreign and Chinese furniture. Most conspicuous was a very nice organ, with which the good man accompanies himself in singing the songs of Zion. In a very little while, as at Kiung-Kiung's, the subject of Seur-Yuen's marriage was introduced, and Kit asked if we meant to consent to her going to her mother a day or two before. I said no, and inquired whether she knew why the mother so much wished it; she did not, but asked, if she selected a Christian family in which to take up her abode for the time, whether we would consent. "Ah, Kit," I said, "do you think the individual you speak of would have strength and decision of character enough to put a stop to any improper measure that self-willed woman might see fit to propose? Do you think his Christian discernment is so clear that he would immediately perceive what is objectionable?" She looked distressed and anxious as she replied, "Alas! no, he has, at the importunity of a kinswoman, placed in his guest hall an incense vase, the very symbol of a heathen household. I have entreated him to remove it, until I believe it offends him for me to allude to it; he asked why I should so let it distress me. I could not suppose he meant to make an improper use of it." Attee added: "I told him, 'You may not, but it is a continual cause of offence and a stumbling-block to others.'" Ah-Wing told me he had been wishing to visit the school, and asked if I would take him over it; I regretted I could not gratify him; but the girls were so modest that I thought it would distress them for me to do so. I then asked Attee and Kit their views on the subject. They said they never objected to associating with Christian gentlemen on social and friendly terms. "But," said Kit, "when merchants, or other heathen men call to see Attee's husband, she always retires." Ah-Wing said when he was in the U. S. he frequently visited the young ladies' seminaries, and they did not object; he thought that they liked it. I could not help smiling, thinking they probably aimed at gratifying their curiosity in liking to see him. "And you liked the manners and customs of the women in the U. S.?" I asked. "Oh, yes." "And having returned to China, how is it? Are you diligently seeking for a young lady with bound feet for a wife?—one who must stay at home because she can't walk?" "No, indeed," he said; he wished his wife to be able to run with him if occasion occurred. Attee said indignantly: "How can this cruel custom be abolished, when Christian women, by binding their own and their children's feet, are handing it down to future generations?" Ah-Wing said, putting aside religion, the barbarism and cruelty of it were so atrocious. Ah! Ah-Wing, I thought, Attee's is the stronger principle, and, though for awhile baffled, must finally prevail.

EXPEDITION TO THE NIGER.

THE following correspondence, which has been several weeks in type, will be found to contain many interesting statements :

WASHINGTON, *Feb. 4th*, 1857.

DEAR SIR :—Permit me to submit a few brief statements in reference to the proposed exploration of the Niger.

Its importance to science, and especially to general history, is too obvious to require comment. The zoology, botany, and geology even of Western Africa are but imperfectly known, and we may expect a transition to fields of great interest, as we proceed into the interior. So far as plants and birds are concerned, this transition is distinctly marked at Ilorin, about two hundred miles from the slave coast.

I have seen many natives from distant parts of Sudan—as Sangano, Bambarra, Hausa, Burnu, and Cobbe—and especially from the countries east of the Niger. They all agree in stating that these regions generally are elevated, nearly free from forests, well watered, productive, and populous. Yoruba, and the adjacent kingdoms which I have seen, are truly a beautiful and delightful country. Nothing has surprised me more than the extent of some African towns. The city of Abbeokuta, which we measured with a perambulator, is about four miles in length, and little less than twelve miles in circuit. Ibaddau, Ilorin, and from report, Ilesha and Ohwah, are still larger. We are acquainted with about a dozen other towns not much inferior to these, and we have heard of others.

The traditions, mythology, and customs of the people point to the East. In Yoruba they have three principal gods, and the serpent symbol is common on the doors of their temples. Their Iboni institution, a sort of Freemasonry, must be very ancient.

My Yoruba vocabulary now extends to more than ten thousand words, most of which are derived, in one way or another, from about one hundred and twenty primitive verbs, and a few hundred primitive nouns. We find many curious coincidences between these primitive words and those of several ancient languages. For instance, in Yoruba, *sufe*, to whistle, (of Arab *sifr*;) and again, *luwe*, to bathe, in Fellatah, *loto ef*, the Greek *luo* and Latin *lavo*.

I have more than a thousand Fellatah words, in about three hundred sentences. The grammar of that language points to an origin beyond the boundaries of Africa; but that of Yoruba is purely African.

The Fellatahs (properly Puloh) affirm that their ancestors were formerly white men; and most of them, from the Senegal to Burnu, exhibit unmistakable evidences of a Caucasian origin.

The celebrated Aggra beads, which are dug from the earth in Yoruba and Juku, appear to me identical in form and quality with the bluish beads on the mummies in the British Museum.

I would here refer to the curious extract from the Sultan Bello's book, as given in the Appendix to Denham and Clapperton's Travels.

These facts are indications of the manner in which we are to account for the degree of civilization which exists in Sudan, and which, according to the recent reports of Dr. Livingstone, is found among the central nations of the continent far south of the line. It seems that we have been mistaken in regard to the extent of African barbarism. According to the natives of the country, the kingdom of Yoruba is the least civilized of all the nations which we, as they, refer to Sudan. And yet in Yoruba they smelt and work iron with some skill, and are acquainted with many little arts, as weaving, dyeing, soap-making, and the manufacture of clothing, saddles, &c. The dress, and the houses, and the people are similar to those of the Moros. Many people at Ilorin can read and write Arabic. I was surprised to see great quantities of writing-paper for sale in the markets, together with ink, ink-stands, and ready-made pens, which they call *calamo*. There are three towns in Nufe where they manufacture glass, one of which is west of the Niger.

Heretofore all these curious facts, and probably others of still greater interest, have been almost concealed from the civilized world. But I trust that the time has come around when these distant countries shall be better known. The people themselves desire intercourse with white men; partly for the sake of receiving our cloth, tobacco, and other merchandise, in return for their gold, ivory, gums, and palm oil; and partly, as some have said, because they wish to become acquainted with our knowledge, which they regard as the secret of our rumored greatness.

There is probably no country in which civilized philanthropy may effect so much as in Central Africa. The people generally acknowledge their ignorance, and express a desire to improve. The physical condition of their country, denuded of its primeval forests by long-continued cultivation, and the subsequent annual burning of the grass; and their social condition, crowded as they are in large towns, and divided into mutually dependent classes of farmers, artisans, and graziers, and, in brief, the general condition of the country and people, almost preclude the possibility of a retrograde to deeper barbarism. Necessity, the greatest civilizer, has laid her hand on these nations, and their onward progress is demanded by the laws of physical and moral nature.

At present our best information in regard to Central Africa falls on the public mind like vague rumors. An exploration of the Niger would convert these rumors into authentic facts, and the result might be a traffic with that country which would bring in immense blessings upon the people.

It is very possible that a single voyage up the Niger would not be profitable. The commercial resources of the country are not accumulated on the river, but in the large towns on the caravan routes to the Mediterranean and to the Atlantic. To divert this traffic to its natural channel, and to develop the resources of the country, we must establish permanent trad-

ing houses on the Niger and its branches. The traffic at these points would gradually increase, till the laborious and expensive caravan trade would be broken up, and the Niger would become the grand highway for all the imports and exports of Sudan.

Respectfully, yours,

T. J. BOWEN.

Dr. JOSEPH HENRY,

*Chairman of Committee to Promote
Exploration of the Niger.*

TO THE COMMITTEE ON COMMERCE, H. R.

WASHINGTON, Feb. 4th, 1857.

DEAR SIR:—Your note of yesterday has been brought in this morning, and I proceed at once to answer your inquiries.

The extensive country of Sudan, or Central Africa, lying on both sides of the Niger, is very different in most respects from Western Africa or Guinea. The surface of the country is generally undulating, the soil more or less productive, the streams numerous, clear, and rocky, and the scenery beautiful. Most of the country is open and grassy, with scattering trees, which give it very much the appearance of the muskeet prairies in Western Texas.

So far as I have seen and heard from native travellers, there are no chains of mountains of considerable length; but short chains and patches of mountainous hills are common in some districts, and we frequently meet with isolated hills, some of which are immense masses of granite, arising abruptly from the plain. The elevation of the land, as we proceed from the coast, is gradual, so as to be favorable to the opening of roads, and yet so rapid, that Captain Clapperton saw *frost* and *ice* in the Hausa country, within twelve degrees of the equator. The Pulo (or Fellatah) people, who inhabit that country, have told me of ice, which they call *galada*. Wheat is a common crop on the table-lands of Hausa and Kanike (or Burnu).

The people of Sudan are of two classes, called in that country "black men" and "red men." The latter may be described as woolly-headed Indians. They are numerous on both sides of the Niger, amounting perhaps in all to twenty or thirty millions. Some of them, as the Pulo, are Mohammedans, but others, mentioned by Caillé, like many of the blacks in Sudan, are heathen. Central Africa includes numerous kingdoms, most of which acknowledge the authority of the Pulo Emperor, who resides at Sokoto. These countries are generally populous. Some of their numerous towns are very extensive, but we can scarcely make a satisfactory conjecture as to the number of inhabitants.

Abbeokuta, about sixty miles from the sea, in the little kingdom of Eg-

ba, has been measured. It is nearly four miles in length, from one-and-a-half to three miles in breadth, and perhaps twelve miles in circuit. Our estimates of the population vary from sixty thousand to one hundred thousand. Between Abbeokuta and the Niger—that is, within a distance of one hundred and sixty miles—there are more than a dozen large towns, some of which are more populous than Abbeokuta. The greatest of these in reputation, if not in size, is Ilorin, the capital of a little Pulo kingdom of the same name. Here are many red or light-colored people, and thousands of men who can read and write Arabic, the only kind of writing known in Sudan. Large towns are found in Barba (or Borghoo,) Nufe, Jakubu, Hausa, Kanike, and various other kingdoms. But according to the people of Ilorin, the largest of all African towns is Ohwoh, six days' journey—say one hundred miles—beyond the Niger. We have not yet been able to visit this town, owing to the pressure of other business.

The domestic animals are the same as our own; a fine breed of cattle, two kinds of sheep, the bearded ram being peculiar to that country, goats, hogs, horses, asses, &c. Some of the horses brought to Ilorin by the Moors and Arabs have sold, as I am assured, for one thousand dollars, but the price of a pony varies from fifteen to thirty dollars.

The Sudanese are not an indolent people. They rise early, and their daily markets are stocked with provisions, animals, and all other articles known in the country. Another great branch of industry in Sudan is traffic. In my first journey to Ilorin I travelled with a caravan of traders, which could not have numbered much less than three thousand persons. Large caravans are constantly arriving at Ilorin from all directions, and the same is going on at all the other great centres of Central African trade. Their merchandise consists of innumerable things provided in the country, from the simple water gourd to the large elephant's tooth, which it requires two men to carry; and of many articles from Europe and America, from the tobacco-pipe to the piece of red velvet worth sixty dollars. Some of the principal exports from Sudan, if the trade were opened, would be gold, ivory, gums, palm-oil, vegetable butter, hides, cinnamon, and indigo of unrivalled quality. Some of the imports would be various kinds of cloth, blankets, felt hats, coral beads and other ornaments, tobacco, which is used by everybody male and female, guns and gunpowder. All the millions of Central Africa desire to buy something, and all, by one means or another, could pay for it.

As the barbarians of Guinea derive great profit from the trade, they are anxious to preserve it, not only by keeping the Sudanese away from the coast, but by preventing white men from entering Sudan. When I attempted to reach the interior from Liberia, in 1850, I met with much trouble from this jealousy, and was finally compelled to return, after penetrating the country to a distance of ninety miles. This double fraud upon commerce injures both the Central African and the white man, while it is

really no advantage to the Guinea man, whose debauchery and barbarism increase with the increase of his wealth.

We may hope that before many years the commerce of Central Africa will be diverted from the paths of the desert and the forests of Guinea to its apparently natural outlet, the Niger. If this, or something analogous, cannot be done, one of the finest countries within the tropics must still remain cut off from the civilized world without a development of its great natural resources.

It is still a problem, however, whether the Niger can be made available for this purpose. Perhaps its navigation may be rendered impossible by rapids; or the climate may be fatal to white men; or the people might rob and murder our traders; or the productions of the country may not be worth the cost of getting at them. All these are questions which nothing but facts can decide.

Truly yours,

T. J. Bowen.

HON. E. B. WASHBURN.

INTELLIGENCE.

RETURN OF BISHOP BOONE TO THE UNITED STATES.—Recent advices from Shanghai inform us that Bishop Boone, in consequence of entire prostration of health, had determined, under advice of his physician, to return to this country. He expected to leave Shanghai about the 15th of May, in the ship Golden West. The Bishop feels deeply the trial which the necessity imposes; while, at the same time, there is no reason to doubt its urgency, if he would hope hereafter to labor in the field to which he has devoted himself.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from May 15 to June 15, 1857:—

Maine.

Augusta—St. Mark's..... 15 00
 Gardiner—Christ 50 00
 " " a class in S.S.
 for Mrs. Thomson..... 2 00
 Portland—St. Luke's..... 1 00 68 00

Vermont.

Windsor—T. Wilson, to aid in rebuilding Mt. Vaughan... 1 00

Massachusetts.

Dorchester—St. Mary's, S. S.
 for Mrs. Thomson, Af..... 5 00
 Lowell—St. Ann's, for Af.... 25 00
 Millville—St. John's..... 22 00 52 00

Rhode-Island.

East Greenwich—St. Luke's,
 Epiphany col..... 14 00

Crompton—St. Philip's 1 00
 Middletown—Holy Cross 2 00
 North Portsmouth—St. Paul's.. 5 25
 South Portsmouth—St. Mary's, 3 00
 Providence—St. John's, monthly collection, of which \$3 for Af. 32 55
 Woonsocket—St. James, Af.... 2 00 59 80

Connecticut.

Essex—St John's..... 8 00
 Fair Haven—St. James's 7 00
 Milford—St. Peter's, Rev. J. D. Carder..... 10 36
 New Haven—½ col. at meet'g of Clerical Ass'n of New Haven .. 9 79
 Norwich—Rev. B. H. Paddock, ed. child. Af ... 20 00
 Portland—Trinity..... 15 00
 Salisbury—St. John's..... 12 00
 Saybrook—(Old) Grace, in ans. to app. Af..... 6 33

Stratford—Christ, for re-building Mt. Vaughan, \$30; for Mrs. Thomson, \$2; S. S. ann'l col., ed. "John Pad-dock." Af. \$25; general, \$82 28.....139 28 227 76

New-York.

Amenia—St. Thomas, Miss. M. Hitchcock, Af..... 1 00
 Bay Ridge—Chriat, Af. & Chi-na, \$182 85; add'l, \$12 ...194 85
 Clifton, S. I.—St. John's. Whit Sunday col 71 75
 Copake—St. John's..... 15 35
 Fort Edward—St. James' The contribution of \$16 05 in April No., credited to the neighboring parh of Sandy Hill, should have been enter-d to credit of St. James, Fort Edward
 *Goshen—St. James'.
 Newtown, L. I.—St. James ... 16 81
 New-York—St. Mark's. Whit-suntide col, \$100; China & Africa, ½ each, \$20..... 120 00
 Cash. ½ 5 00
 Trinity, Mrs L., \$50; col'n. \$32 90..... 82 90
 do., Corporation annual grant towards support of African Episcopate..... 250 00
 Trinity Chapel, Af.....236 45
 St. John's Chapel, Af..... 54 07
 St. Paul's, do 65 42
 Mrs. Bedell, sen., for Bread Fund of Athens Mission... 65 42
 L. H. Mills, rep Mt Vaughan 3 00
 Rev. H. D. Ward's Young Ladies' Institute 30 00
 Christ, S. S. Misa. Soc., re-building Mt. Vaughan.... 50 00
 Pleasant Valley—St. Paul'a... 1 50
 Scarsdale—St. James the Less . 15 00
 Tarrytown—Christ 32 31
 Yonkers—St. John's, a lady, for Mrs Thomson 5 00
 White Plains—Grace, to aid in repairing losses by fire, Af, \$36 70; Do., Dr. J. D. Trask, \$2 38 70 1115 11

Western New-York.

Albion—Christ 2 50
 Avon—Zion, S S., for Af..... 15 00
 Aurora—St Paul's 3 26
 Do do to aid in rep'g Mt Vaughan 10 36
 Canandaigua—St. John'a 21 00
 Cortlandville—Grace 1 25
 Catharine—St. John's 4 00
 Dansville—St. Peter'a 12 77
 Ellcottville.—St. John's, Af ... 5 58
 Fulton—Zion 3 00
 Fredonia—Trinity 4 00
 Geneva—Trinity, in ans to ap-pel, \$2; S S. for Af \$6 21; Infant schol. for Af. \$5 13 13 34
 do "M. A. R.," for Rev. Mr. Hoffman, Africa 40 00
 Havana—St. Paul's 3 60

Hammondsport—St. James'.... 4 00
 Holland Patent—St. Paul'a.... 3 00
 Hornellsville—Christ... .. 7 69
 Ithaca—St. John's a member, Ea-t off., for Mrs. Thomson Af., \$10; S. S. for Af., \$15 25 00
 Jamestown—St. Luke'a..... 6 69
 Lockport—Grace, Af..... 1 00
 McLean—Zion..... 1 00
 Mount Morris—St. John'a, for schol in China ... 25 00
 A member, for Mrs Thomson \$25; China \$50 75 00
 Manlius—Christ, Af. 6 00
 New Berlin—St. Andrew'a..... 10 00
 Oswego—Christ, Af., \$2; Chi-na, \$2 4 00
 Oxford—Miases Van Wagener, ed. W. H. DeLancey, Af... 20 00
 Pittsford—Chriat, Af 6 50
 Rochester—Trinity, \$31 50 and \$21 52 50
 Rome—Zion 10 00
 Syracuse—St. Jamea, for Mount Vaughan, Af ... 3 16
 Utica—Trinity, \$26 85; S. S. for Africa, \$5 48 32 33
 Calvary 5 00
 Grace, \$13 71 and \$19 32 71
 Waterloo—St. Paul's, in ans. app. Mt. Vaughan 11 68
 Whitestown—St. John'a 4 00 485 92

New-Jersey.

Elizabeth—Christ 50 00
 Haddonfield—Grace, Miss Soc., to aid in repairing losses by fire at Mt. Vaughan. Af ... 25 00
 Mount Holly—St. Andrew's, Fem. Miss. Soc, \$10; S. S. Orph. Asy., C. P., \$6 50 ... 16 50
 Princeton—Trinity, several members for chapel at Hoff-man Station, Af.—W W. Sisty, 5'c; Mary Freeman, 5'c; Mary Crash, \$2; Jas. Paul, 25c; Mrs. White, \$5 8 25
 Salem—St. John's, collection in Church and Sunday-school, in ans. to apec. app..... 31 00 130 75

Pennsylvania.

Great Valley—St. Peter'a, 1856, \$3 50; 1857, \$2 77 6 27
 Lancaster—St. James 39 62
 Phoenixville—St. Peter'a, Ches-ter County 5 81
 Philadelphia, Germantown—Christ, S. S., 3rd payment towards erection of Christ Ch. schol-house. Cavalla, Af., \$130; a member, \$50 do., to aid in repairing the destruction of building, Mt Vaughan, \$50.....230 00
 Miss Sarah R. Moore 5 00
 H. and K., for Mt. Vaughan, Africa 10 00
 Mrs. R. E. S., for sufferers by fire, Af. 4 50

* Goshen, St. Jamea. In acknowledging contributinn from this pariah in last No., the figures were accidentally reveraed. Intead of \$25 54, the amount should have been entered \$52 54.

St. Andrew's colored female and infant school, 1st ann'l payment "Ed. T. Parker" scholarship, Af.	20 00	
Miss Emma Allibone, 1 copy <i>Cavalla Messenger</i>	0 50	
St. Matthew's colored S. S. Orph. A-y., C. P.	5 00	
* <i>Springville, Susquahanna Co.</i> —St. Andrew's		
<i>Towanda</i> —Christ	10 00	
<i>Tuscarora</i> —Zion, S. S., for Af., <i>Washington</i> —Trinity, S. S., for Cape Palmas	10 00	
do., for China	5 00	
do., for China	2 00	
Miscellaneous — "A widow's mite," for rebuilding Mount Vaughan	10 00	
Do.....	7 08	365 78

Delaware.

<i>Christiana Hundred</i> , \$34 96 ; ' Christ, a member, for Mrs. Syle's girls' school, China, \$25	59 96	
<i>Indian River</i> —St. George's	7 00	
<i>Laurel</i> —St. Philip's	1 00	
<i>Little Neck</i> —Comforter	2 95	
<i>Little Hill</i> —St. John's	4 10	
<i>New Castle</i> —Immanuel	28 48	
<i>Newark</i> —St. Thomas, Af., add'l \$7 50 ; F. Curtis, Esq., do., \$10 ; do., for Mrs. Thomson \$15 ; S. M. Curtis, for Mt. Vaughan, \$25 ; S. S., for gen'l, \$2 50	60 00	
<i>Wilmington</i> —St. Andrew's, for Missionaries who suffered by late fire, Af., \$31 ; S. S., for "W. C. Russell Scholarship," orph. asy., C.P. \$75	106 00	269 49

Maryland.

† <i>Anne Arundel Co.</i> —St. James Severn Parish, for Mt Vaughan station	30 00	
<i>Baltimore and Harford Cos.</i> —St. John's parish	7 15	
Harford, Christ	1 45	
<i>Dorchester Co.</i> —Great Choptank parish, Hon. T. J. H. Eccleston, for repairing losses at Mount Vaughan ..	10 00	
<i>Frederick</i> —All Saints	50 30	
<i>District of Col., Washington</i> —Christ, for re-building Mt. Vaughan, \$23 26 ; towards losses of missionaries, \$20, additional for latter, \$5	48 26	
"G. L.," Africa	5 00	
<i>Howard Co.</i> —Queen Caroline parish	15 00	
<i>Prince George Co.</i> —Zion, of which \$5 for Africa	14 75	
St. Matthew's Parish	28 75	

<i>St. Mary's Co.</i> —All Faith par.† \$52 78, of which \$29 76 Af. Mrs. Hoskins, \$3, for Mrs. Thomson, besides \$1 to Mr. Hening	32 78	
<i>Leonardtown</i> —St. Andrew's ...	30 00	
St. Mark's parish, ½ ...	30 87	
<i>Talbot Co.</i> —Trappe. H. D. D. rebuilding Mt. Vaughan ..	5 00	309 31

Virginia.

<i>Albemarle Co.</i> —Christ Church, St. Ann's, Scottsville ; † St. Paul's, \$5 ; Miss Fanny Jones, for Chi., to be app'd by Miss C. E. Jones, \$10 ; for Af., to be app'd by Rev. C. C. Hoffman, \$5	20 00	
<i>Bedford Co.</i> —Trinity	8 00	
St. Stephen's	17 00	
<i>Cumberland Co.</i> —Leighton Parish, St. James' Ch., of which \$10 for rebuilding Misa. House, Africa	20 00	
<i>Charles City Co.</i> —Westover Parish	23 10	
<i>Charlottesville.</i> —Christ, \$52 ; for sufferers at Cape Palmas, \$11 50	63 50	
<i>Charlestown</i> —Ladies of	10 00	
<i>Campbell Co.</i> —Miss Carrington, \$5 ; do., 50c ; Mrs. C., 50c ; Mr. Clarke, 50c ; M. Bouldin, \$2 50	9 00	
St. John's	7 26	
Trinity	5 84	
H. Carrington, for Mt. Vaughan	6 00	
<i>Cumbrlund</i> —Lyttleton Parish, Grace, for scholarship in Mt. Vaughan High School ..	100 00	
<i>Culpepper Co.</i> —St. Paul's, Af.	25 00	
St. James', Af.	20 50	
Miss Stringfellow, \$5, Af. ; R. H. Cunningham, Af, \$10 ; Ch., \$10 ..	25 00	
<i>Essex Co.</i> —St. Ann's, Vaunter's Ch., for Mt. Vaughan, \$15 75 ; self-denial of children, \$4	19 75	
<i>Fairfax Co.</i> —Theo. Sem, <i>Hall Townsend</i> . copy <i>Cavalla Messenger</i>	0 50	
<i>Halifax Co.</i> —Antrim Parish, Col. Sabines, \$2 ; I H. Bruce, Af., \$50 ; Mrs. Slade, \$5 ; Misses Leigh, \$3 50 ; Miss Smith, \$1 ; Mrs. Lovs, \$1 ; Mrs. Green, \$1 ; Mrs. Grammar, \$3 ; Mrs. Easley, \$5 ; Mrs. C. S. Easley, \$2 ; Mrs. N. C. Bruce, \$5 ; Mrs. Barksdale, \$1 ; Mrs. Borrum, \$1 ; Mrs. Carrington, \$1 ; Mrs. Wanhop, \$1 ; Mrs. Thornton, \$2 50 ; Mrs.		

* Acknowledgment of \$5 in June No., erroneously credited to *Springfield*, instead of *Springville*.

† Anne Arundel Co., St. James, erroneously placed under wrong Diocesan head in June No., contribution of \$40 for Africa

‡ \$5. credited to *Charlottesville Hall* in June No., should have been credited to All Faith Parish.

§ \$133 57 erroneously credited in June No. to Christ Church, *Charlottesville*, *Albemarle*, should have been credited to Chriat Church, *St. Ann's*, *Albemarle*.

Cosby \$10; Mrs. Birkbeck, \$2 50; Mr Lewellyn, \$3; Leigh \$1; Grammar, \$20; Estes, \$2 50; Green, \$2 50; Barbedale, \$2 50...	129 00
<i>Hanover</i> .—St. Paul's, C. R. W., \$1; W. F. W., \$2 50.....	3 50
St. Martin's, Chi. and Af.....	108 74
<i>King George Co.</i> —Mrs. Chas. Taylor.....	5 00
<i>Nelson Co</i> —Nelson Parish.....	32 00
<i>Norfolk</i> —Christ.....	1 50
<i>Orange</i> —St. Thomas, In ans. to special appeal.....	31 79
<i>Prince William Co.</i> —Breutsville, Af.....	17 50
Haymarket, Af.....	14 50
<i>Petersburg</i> .—Col. at Mis. meeting held at St. Paul's Ch. during Diocesan Convention, for rebuilding Mount Vaughan High School.....	300 00
<i>Powhatan Co.</i> —C. C. Lee.....	1 00
“ St. James' Parish, Emmanuel Ch., of which \$22 for rebuilding Mission houses. Af.....	40 00
<i>Raleigh and Genito Parish</i>	36 00
<i>Richmond</i> .—St. Paul's, Af., \$100; Chi., \$92 67; J. J. Stewart, scholarship Mt. Vaughan High School, \$100; D. K. Stewart, do., \$100.....	392 67
Monumental.....	122 01
<i>Spottsylvania</i> .—St. John's.....	2 00
<i>Smithfield</i> .—Christ, for Mount Vaughan, \$2 50; Mrs. Thomson, \$1.....	3 50
<i>Warrenton</i> .—Miss M. W. Jennings, Af.....	5 00
<i>Miscell.</i> —Miss L. L. Temple. Af.....	5 00 1631 16

North Carolina.

<i>Chatham Co.</i> —St. Mark's.....	2 03
<i>Halifax</i> .—St. Mark's, ½.....	1 50
“ A clergyman's mite, Af.....	1 00
<i>Mocksville</i> .—St. Philip's, ½.....	3 80
<i>Newbern</i> .—Several persons for building Mt. Vaughan.....	6 00
<i>Rowan Co.</i> —Christ, ½.....	4 25
“ St. Andrews, ½.....	1 75
<i>Raleigh</i> .—Christ. of wh. \$25 for sufferers, Mt. Vaughan, and \$6 from a lady for Mrs. Thomson.....	56 00
<i>Scotland Neck</i> .—Trinity.....	33 00
<i>Tarboro'</i> .—Calvary.....	31 00 140 33

South Carolina.

<i>Beaufort</i> .—St. Helena, Africa, \$22 27; China, 22 27.....	44 54
<i>Columbia</i> .—Trinity, Gen. \$14; Af., \$10.....	24 00
<i>Charleston</i> .—Grace, Gen., \$64; Chi., \$9; Orphan Asylum, Cape Palmas, \$4.....	77 00
St. Peter's, Af., \$20; Chi., \$10.....	30 00
<i>Prince Frederick Parish</i> , Af.....	15 00
Shelden Ch., Mrs. S. G.....	18 75
<i>St. Bartholomew's Parish</i> , Chi. & Af.....	30 00
<i>Walterboro.</i> —St. Jude's.....	23 00 262 29

Mississippi.

<i>Annandale</i> .—St. John's Chapel, M. W. Ewing, in ans. to special appeal.....	2 50
<i>Canton</i> .—Grace, S. S., for Chi.	10 00
<i>Madison Co.</i> , Chapel of the Cross, colored members, for Africa.....	30 00 42

Louisiana.

<i>Covington</i> .—Christ.....	25 00
<i>Plaquemines</i> .—Emmanuel, ½..	13 59 38 59

Tennessee.

<i>Greenville</i> .—St. James'.....	20 00
<i>Jackson</i> .—St. Luke's, S. S., for Mrs. Thomson.....	6 00
<i>Knoxville</i> .—St. John's, a friend, to be placed at the disposal of Ep. Payne, Af.....	20 00 46 90

Kentucky.

<i>Bowling Green</i> .—A lady, by Rev. D. F. Sprigg, of Va., for Mt. Vaughan.....	3 00
<i>Covington</i> .—Trinity, S. S., for Cape Pal. Orph. Asylum, 40 less exchange.....	39 60
<i>Lexington</i> .—Miss Margt. Hodge.....	2 00 44 60

Illinois.

<i>Cass Co.</i> —Lancaster, M. S. M., for buildg. Mt. Vaughan....	5 00
---	------

Indiana.

“ <i>Indiana</i> .”—To aid in repairing Af. losses, \$2; “a child,” Af., \$2.....	4 00
---	------

Ohio.

<i>Cincinnati</i> .—St. John's. S. S., Scholarship in C. P. Orph. Asylum.....	75 00
<i>Cleveland</i> .—Trinity, a member	10 00
<i>Cuyahoga Falls</i> .—St. Johns, Af.	4 69
<i>Dayton</i> .—Christ, J. P., in ans. to spec. app.....	6 00
<i>Delaware</i> .—St. Peter's.....	15 35
<i>Elyria</i> .—St. Andrew's, by Rev. F. Granger, 1st Rector... 5 00	
<i>Gambier</i> .—Rev. M. T. C. Wing, “Olin Wing” Scholarship, Af.....	20 00
Rev. E. C. Benson, Af.....	10 00
Bexley Hall For. Miss. Soc., \$30; subscription of Soc. among inhabitants of Gambier, \$25 18, to aid in repairing losses at Mount Vaughan, Af.....	55 18
<i>Mount Vernon</i> .—St. Paul's, Af.	10 00
<i>Portsmouth</i> .—All Saints.....	28 00 239 22

Michigan.

<i>Adrian</i> —Christ.....	5 00
<i>Coldwater</i> —St. Mark's.....	3 60
<i>Jackson</i> —St. Paul's.....	10 00
<i>Marshall</i> —Trinity, for rebuilding Mt. Vaughan, Af.....	29 00
<i>Monroe</i> —Trinity, (of which \$4 for Mrs. Thomson, Africa)..	11 00 58 60

Wisconsin.	
<i>Beloit</i> —St. Paul's	36 00
<i>Madison</i> —Grace, S. S., Af.....	5 00
	41 00
Missouri.	
<i>Sharpsburg</i> —St. James.....	8 00
Iowa.	
<i>Fairfield</i> —St. Peter's, S. S., in answer to special appeal...	1 25
<i>Keosauqua</i> —St. Luke's, S. S., do	1 00
<i>Keokuk</i> —St. John's, S.....	34 00
	36 25

Miscellaneous.	
Captain Julius Hayden, U. S. A., ann. sub.....	25 00
Legacy.	
Miss Anne Jay, for schools in China	1000 00
Miss Eliza Bruce, of Antrim Parish, Halifax Co., Virginia, through Rev. J. Grammar.....	50 00
	1050 00
Total, May 15, to June 15, 1857	\$7,057 46
Total, Oct. 1, 1856, to June 15, 1857.....	\$57,799 57

Contributions in answer to Special Appeal for Repairing Losses at Cape Palmas, already noted in General Acknowledgments.

Amount reported in June No.....	5045 02
<i>Yonkers</i> —St. John's, a Lady, for Mrs. Thomson	5 00
<i>Annapolis, Miss.</i> —St. John's, M. W. Ewing, in answer to special appeal.....	2 50
<i>Dayton</i> —Christ Church, J. P., in ans. to appeal	6 00
<i>Jackson</i> —St. Luke's, S. S., for Mrs. Thomson	6 00
<i>Lancaster</i> —M. S. M., rebuilding Mt. Vaughan.....	5 00
<i>Cumberland Co., Va.</i> —Leighton Parish, St. Jan's do	10 00
<i>Powhatan Co., Vt.</i> —St. James's Parish, South Am., Emmanuel Ch., for do	22 00
<i>Indiana</i> —To assist in repairing Af. loss	2 00
<i>Trappe, Talbot Co., Md.</i> —H. D. D., rebuilding Mt Vaughan	5 00
<i>Washington, D. C.</i> —Christ, Mt. Vaughan, \$23 26; losses of Miss., \$25	48 26
<i>Raleigh</i> —Christ, for sufferers, \$25; a lady for Mrs. Thomson, \$6	31 00
<i>Pennsylvania</i> —"A willow's mite," rebuilding Mt. Vaughan	10 00
<i>Iowa</i> —Keosauqua, St. Luke's, S. S., in answer to special appeal.....	1 00
<i>Fairfield, St. Peter's S. S., do.....</i>	1 25
<i>Windsor, Vt.</i> —T. Wilson, rebuilding Mt. Vaughan	1 00
<i>Wilmingon, D. C.</i> —St. Andrew's, for Miss. who suffered by late fire in Africa.....	31 00
<i>Salem, N. J.</i> —St. John's Church and S. S., in ans. to spec. app.....	31 00
<i>Marshall</i> —Trinity, rebuilding Mt. Vaughan	29 00
<i>Old Saybrook</i> —Grace, in ans. w. to appeal for Miss. on 111	6 33
<i>Orange, Va.</i> —St. Thomas, in answer to appeal, Af	31 79
<i>Newark, D. C.</i> —St. Thomas, F. A. Curtis, Esq., for Mr. Thomson, C. P., \$15; S. M. Curtis, Esq., for Mt. Vaughan Mission buildings, \$25.	40 00

<i>Charlottesville</i> —Christ, for sufferers at Cape Palmas	11 50
<i>Hatfield, N. J.</i> —Grace, to aid in repairing loss, Mt. Vaughan.....	25 00
<i>Philadelphia</i> —H. and K., for Mt. Vaughan	10 00
<i>Mrs. R. E. S.</i> , for sufferers by fire,	4 50
<i>White Plains</i> —Grace, to aid in repairing losses	36 70
<i>Do, Dr J. D. Trask</i>	2 00
<i>New-York</i> —L. H. Mills, repairing Mt. Vaughan	3 00
<i>Monroe</i> —Trinity, for Mrs. Thomson,	4 00
<i>New-York</i> —Christ S. S. Missionary Society, rebuilding Mt. Vaughan	50 00
<i>Smithfield</i> —Christ, for Mt. Vaughan, \$25 50; for Mrs. Thomson, \$1	3 50
<i>Campbell Co. Va.</i> —Mr. Carington, Mt. Vaughan	6 00
<i>Vaunter's Church, Mt. Vaughan</i>	15 75
<i>Charlestown, Va.</i> —Ladies, Mount Vaughan	10 00
<i>Bowling Green</i> —A lady, for Mount Vaughan	3 00
<i>Stratford</i> —Christ, re-building Mount Vaughan, \$30; Mrs. Thomson, \$2	32 00
<i>Gambier, O</i> —Miss. Soc of Bexley Hall, \$30; subscription taken up by Society among inhabitants of Gambier; \$25 18, to aid in repair'g losses at Mount Vaughan	55 18
<i>Severn Parish, Md.</i> —Mt. Vaughan station	30 00
<i>Petersburg, Va.</i> —Miss. meeting Dioc. Con., for Mt. Vaughan	300 00
<i>Great Choptank, Md.</i> —Hon. Mr Eccleston, Mount Vaughan	10 00
<i>Dorchster, Miss.</i> —St. Mary's, S. S. Mr. Thomson	5 00
<i>Mount Morris, N. Y.</i> —Mrs. Thomson	25 00
<i>Newbern, N. C.</i>	6 00
<i>Germanstown, Pa</i> —Christ Church, a member, to aid in repairing destruction of buildings, Mount Vaughan	50 00
Total to June.....	\$6068 28
The above are included in the amount acknowledged under general head.	

For use in Library only

For the ...

Princeton Theological Seminary-Speer Library



1 1012 01047 1698