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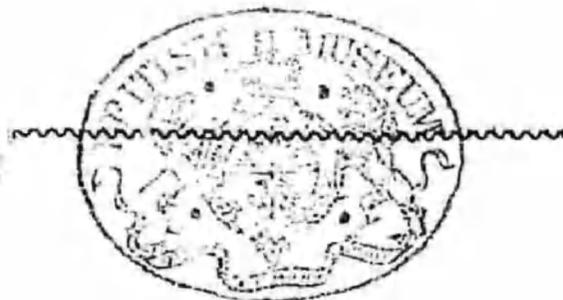
VOICE

FOR

SOUTH AMERICA.

VOL. XII.—1865.

“And seeing the multitudes He had compassion on them, because they were scattered abroad, as sheep having no shepherd.”



LONDON :

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It is particularly requested that all communications in reference
to the Society be addressed thus :

THE SECRETARY, SOUTH AMERICAN MISSION,

6, WESTBOURNE PLACE, CLIFTON, BRISTOL;

by whom any Contributions will be thankfully received. Letters
thus addressed will prevent much inconvenience. Money orders
should be drawn on the Clifton office, and made payable, as well
as all Cheques, to Colonel George G. Channer.

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THE NEW YEAR.

Thoughts crowd upon us when we contemplate the New Year—thoughts old and new—thoughts sad and bright—thoughts gloomy and hopeful—thoughts of earth, and thoughts of heaven—thoughts of failure, and thoughts of success—but chiefly thoughts of thankfulness present themselves and demand from us attention. To give even a faint sketch of these thoughts would more than fill this little publication, and leave no space for other and more interesting matter.

A few words, however, we must say to our readers, on looking back to the year which has past. We must all be sensible of deficiencies, and of errors which we bring to the foot of the cross, and leave with the Saviour. Yet these deficiencies and errors, though pardoned in us, may, when we least expect it, reappear in their bitter fruit on earth. And though in the eternal world they will not be brought against us, if they are washed away in Christ's blood, yet here we may be certain that more or less they will overtake us, and cause us sorrow of heart. Oh! that for this year we might strive prayerfully against such faults; labouring diligently, and watching carefully our words and thoughts, that so, aided by the Holy Spirit of our God, we may be permitted to see a

good result flowing uniformly forth from our actions, and each of these becoming good seeds of holy fruits, to be gathered by and by into the heavenly garner. Shrinking from ourselves, and gazing in the face of the God-man, in His purity and glory, may this year be to us one in which we shall be enabled joyfully to experience a sensible change from glory to glory. Let the future be bright with this thought.

And now one word of the Mission work. This has wonderfully prospered during the past twelve months. All praise and glory to Him who doeth all things well, and worketh after the counsel of His own will. Those who have laboured most diligently, and those who have contributed most liberally, will agree in this, that to them belongs confusion of face—but unto God praise for the work. As men we gladly thank men for their efforts to assist us. Deeply ungrateful, and truly ungenerous should we be if we neglected this pleasant duty; but *in thanking them we take them with us*, and lead them to the footstool of God's throne, in His glorious temple, and there together we prostrate ourselves before Him, casting our crowns of praise at His feet, and saying "Thou alone art worthy to receive praise and adoration."

The home work has grown largely, yet very much remains to be done. We have, as yet, but

indicated, as it were, the path to success. May the present year see the home work taking large strides forward.

The Foreign work has increased largely, yet here again we seem only to have touched the field. It would appear as if the undertaking the English portion of the work has only threatened to overwhelm us with applications from all quarters of South America. In this department we have barely commenced to labour. May the present year witness a very large addition to our Foreign staff.

When we look again at the amount of success in the various portions of the work undertaken in South America, we are filled with the mingled feelings we have before described, yet on the whole we have cause for rejoicing. Much has been gained in Tierra del Fuego; the progress has been marked and decided; that more may be accomplished during the present year, we would fain hope and expect—but on the whole there is reason for rejoicing—though sadness, especially on our dear brother's account, is not wanting.

At Patagones hopes have been kept alive, but at this point faith has been a good deal tried. The present year commences well, and hope is now in the ascendant.

Panama has given some little uneasiness, yet hope brightens rapidly around it, and on the whole

there is cause for rejoicing in this glorious Missionary field, where our brother, Mr. Despard, at one time longed to place himself.

Callao is one of the brightest spots on the Mission field. It has rapidly arisen in man's strength, and promises noble fruit. We shall be greatly disappointed if it does not do a man's work, not for itself only, but for the outlying heathen. Lima will soon lie in time—say fourteen days—not distance, near the mouth of the Amazon. There is no limit to the amount of work which may flow from this centre.

Lota holds on its way in patience—"Expectans Expectavi"—it has taken for its motto this year. If the waiting is crowned with the view of the Saviour of the world, seen in His temple there, and displaying his miracles of mercy through all the glorious country of Araucania, the most longing hearts will be fully satisfied. We commend this point to the increased liberality of our supporters.

And now what shall we say of Rosario, and of the many other points which invite us to come to their help? What more than this? "The harvest truly is plenteous but the labourers are few, pray ye therefore the Lord of the harvest that *He* would send forth labourers into *His* harvest."

Friends of Jesus, friends of the Mission, we wish you a happy new year! we wish you happiness through all the year! we wish you temporal

and spiritual blessings from our covenant Father!
and we venture to give you, as the year's motto,

“BE INSTANT IN PRAYER.”

“For the effectual fervent prayer of a righteous man availeth much;” and the promise is, “Ask (in the Saviour's name) and ye shall receive, that your joy may be full.” Let the prayer union put forth increased strength, and add to its growing numbers.

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CRANMER.

“KEPPEL ISLAND,

August 29, 1864.

Mr. Bridges writes:—

“On the first of this present month I last wrote to you, when our vessel left here for Rio Negro. The *Tilton*, after a very unsuccessful sealing cruise of five months' duration, came and anchored in our bay, on her way to Stanley. As the Captain kindly offered to send a boat ashore on the following morning, to take any letters to Stanley, I now write you these few lines to satisfy your anxiety as to our wellbeing, and your curiosity as to our proceedings and present state. Through our Lord's gracious protection we are all at present in good health, and through His great goodness are living in mutual love and peace, and the natives are cheerful, contented, orderly, and industrious. Most of them have suffered much from spreading and infectious sores, with which they are frequently troubled in their native land. But they are all now pretty well recovered. Daily, after morn-

ng prayers, at 9 o'clock, the natives are taught; I teach my boys reading, writing, numeration, the divisions of time, and English, also the only way to true peace here, and bliss eternal hereafter. Although I am improving in my knowledge of their language, yet owing to the multitude of other business, my progress is slow, and I am yet far from perfectly knowing it. To thoroughly acquire it, reduce it to writing, and to form a dictionary and grammar is my longing desire, and I shall be very happy when I shall be able to tell them, to my satisfaction and their conviction, of the love of Jesus. My boys improve both in knowledge, and manners, and in disposition, being now much more kind to each other, cheerful, and happy. They of themselves also draw comparisons between their state here and in their own land, and they also seem to despise the superstitions they formerly believed.

“The recent death of Coocooanenges, I think, had no depressing effect on any of the natives. They often think of their own land, and often mention what at certain times their people are probably doing; as, “now my countryman plenty eat whale,” or, “now my countrywomen plenty catch fish”; when it is a calm, moonlight night, or after rough weather, at low tide, thus, “now my country people plenty eat mussels.”

“During the past week we had much snow and cold rough weather, I then learnt that the Fuegians, to drive such unpleasant weather away, build a figure of the snow, in shape somewhat like a man, and then throw spears into it, and demolish it with paddles. Most of their superstitious practices are childish, and

unworthy of notice, and their conversation is grossly immoral. They are certainly much given to talk, and when seated before a good fire, engaged in conversation, they seem most happy. When they are cheerfully inclined, they are much given to immoderate laughter, but when sulkily inclined, it is difficult to restore them to cheerfulness. Headache is a most common ailment among them, both among young and mature persons. I am employed in writing out a more complete English and Fuegian dictionary, hoping to complete it before my next voyage to Fireland.

“THOMAS BRIDGES.”

A REQUEST.—(*Postscript.*)

“Our chief wants to forward the civilization of the Fuegian tribes are tools, for tilling the soil, and for working in wood. All things are very dear in Stanley. It would be a great saving to send them out from England. Now unless the natives are provided with the means, we can hope for no improvement, and unless they have the tools, the building of habitations must, at a great expense and delay, and hinderance of our work, devolve on us. At present there is not a single pair of trousers in the Society’s store at Cranmer, for the natives; all of the clothing that was landed here on the 29th of May has been distributed (not before necessary), save three of the coats, and two of the waistcoats. Mens’ and boys’ outward garments, and boots, are the clothes we chiefly require here.

“THOMAS BRIDGES.”

“FROM ON BOARD THE ALLEN GARDINER,  
PORT STANLEY, *Sept.* 16, 1864.

“This being the latest opportunity of writing to you, previous to our visit to Woollya, I now give you the latest news concerning the persons at your station, at Cranmer. The *Allen Gardiner* was five days from Rio Negro to Cranmer, where she arrived at noon on the 8th of the present month, after an absence of five weeks. On Saturday, the 10th, at eleven in the morning, she started for Stanley, where she arrived at one in the morning of the 11th day. I pay Stanley a visit chiefly to consult the doctor about my knee, which for eighteen months has caused me much uneasiness, and at times pain.

“All were very well at Cranmer when the vessel left, the natives were left to Mr. Rau's care. The four boys under my charge have made progress both in their manners and knowledge. They have been at the station twenty-four weeks, during which time they have received daily instructions, from half-past nine till eleven, a.m. Two of them have constantly assisted Bartlett, before breakfast, with the cattle, and all have, when the weather permitted, taken their share in whatever works have been in hand during this their present visit. Lucaenchez has every evening, almost, driven in the cattle, which roam to a considerable distance generally. He has, in fact, almost rendered the services of a paid workman. There has been no disturbance with the natives of any sort; they have always been, to a fair extent, cheerful, orderly, and industrious. They have invariably washed themselves daily, and most of them have repaired their own

clothes, and made themselves caps out of their old ones. Threeboys has been household manager for his two companions, whilst the two married women have severally discharged their duties as housewives, to their husbands' satisfaction. Lucaenchez's wife has invariably kept herself and her house tidy and clean; and though they have not lived in harmony together, from various causes of difference, and from faults on both sides, yet I have hopes that time will settle their differences, and make them dear to each other. Of late they seem to be more mutually reconciled one to the other than they were. I have great hopes of Lucaenchez, he is certainly more determined, handy, and steady, than any one of the others. He has been a great help also, and has always been willing to help me when I asked him. The natives are certainly of a social turn; of evenings they generally meet in one house or another, and spend their time in conversation and merriment. Their language is horribly corrupt, and though reprov'd often, yet the habit is so strong that they overcome it very slowly; however, when I have heard bad language the others have often reprov'd the speaker, and they certainly pay some deference to me when present.

“Concerning my four boys I have only to say that they were in the best of health when I left them; that they were truly sorry that I should leave; and that they are ver<sup>y</sup> desirous to return to Cranmer, which also is agreeable to Mr. Stirling's instructions. These I hope to do my best to carry out. I may, without the least fear of exaggeration, say that they are in

every respect the better from what they have seen and been taught at Cranmer. It is but a short time since I wrote home to you respecting them, and it is unnecessary to say more. Mr. Rau, myself, and the twelve natives are all to return to Tierra del Fuego. With the Lord's blessing I trust much good may result from our visit. I fully expect to find Ookokko living in the habitation built for him, still leading a civilized life, together with his wife and three children. Lucaenchez also fully intends to settle down with Ookokko, and to follow his example. I fully hope to see a large piece of garden ground prepared for planting.

"THOMAS BRIDGES."

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 BUENOS AYRES.

The following minutes of the local corresponding Committee will, we feel certain, be read with deep interest and gratitude. We owe our friends in Buenos Ayres our warmest thanks for their valuable aid.

"Committee Meeting, 17th October, 1864.

"Present: Messrs. Armstrong, Newton, Longford, Corfield, and the Rev. Mr. Goodfellow. Mr. Newton in the chair.

"The minutes of the last meeting were read and confirmed.

"Messrs. Armstrong and Newton reported that, in accordance with a previous resolution, they had waited on the three friends, then invited to become members of the Committee (in the place of three

others retiring,) and that they had consented to take their places among us. This meeting therefore acknowledges the Rev. Mr. Ford, the Rev. Mr. Smith, and Mr. Longford, as duly installed.

“On the motion of Mr. Armstrong, seconded by Mr. Newton, it was unanimously resolved, that the Rev. Mr. Goodfellow be appointed to the office of Secretary to this Committee, in the place of the retiring one.

“The chairman handed over to the Secretary to read a letter lately received from the Rev. Mr. Stirling, dated Patagones, September 11th, 1864, referring to his efforts there in building a school house, &c., the purport of which is found in the following extract:

“The school room which I purpose building is situated on the south bank of the Rio Negro, and in the town. Already I have purchased there a cottage, and some land sufficient for a garden, and for such buildings as may be essentially necessary for the Mission. The cottage is very small and must be at once enlarged, and my orders for proceeding to enlarge this have been sometime issued. The school will be open to all classes of persons, but we desire to secure the presence of Indian children. To do this there will be attached to the school room a dormitory, for the children must be received as boarders. The school room and dormitory, and enlargement of the cottage, will not cost less than 25,000\$ m/c, at least I think not.

“The fitting of the school room will be extra. But I think £200 would for the present give a satis-

factory machinery for working out our Missionary purposes. In these parts every development will be an expence, but for the present perhaps £200 would be enough. Yet I confess to wishing there was more money to be had.

“The school room would be used for Divine worship on Sundays, and there are not wanting those who would gladly avail themselves of this Christian privilege. In anticipation of there being a clerical superintendent located in these parts, I am very anxious to carry to their completion these projected arrangements.

“At one time I thought it expedient to erect a school room some six leagues above the town, in the neighbourhood of the Indian tolderia; but in my absence from these parts difficulties occurred, and the school was not built. The Indians of the tolderia moreover became somewhat scattered.

“On the whole I am persuaded that our proper basis of operations is the town, and I do not doubt that the Indians will entrust their children to our care, when suitable accommodation is provided for them!”

“Resolved, in harmony with the views herein expressed by Mr. Stirling, which meet with the sympathy of this meeting, a special effort be made to meet some of the expences likely to be incurred in such a school room, &c. Moreover, it is understood that such an extra effort shall be quite independent of the present source of income, derivable from annual subscriptions, which is not to be diverted to this special object.

“Resolved that this meeting having gratefully heard

of the kind attentions of our Treasurer, Mr. Newton, and our ex-Treasurer, Mr. Armstrong, in correcting some very erroneous statements concerning our Mission work in Patagones, recently reported in the "Standard" newspaper, do hereby record their warm appreciation of such hearty services.

"Resolved, that our ex-Treasurer be respectfully requested to see his Excellency, Dr. Rawson, Secretary of State, and to ascertain if the National or Provincial Government will not aid, at least to one half the amount of the expences of the publication of the Grammar and Dictionary of the Tehuelche language, prepared by the Rev. Mr. Schmid. We believe it to be a matter of national interest that this idiom, so extensively spoken by the Indians of the southern interior, should be reduced to a written form.

"Resolved, that this meeting be again convened whenever so desired by the Treasurer."

LOTA.

We are most thankful to be able to give the following extract from Mr. Gardiner's letter. The views expressed respecting Mr. Keller are in exact conformity with those held by the Committee. We trust, however, that Mr. Keller's detention may be of short duration. Surely our friends will help forward this work in Araucania. It is one which was very very dear to Captain Gardiner's heart.

"LOTA, *Sept.* 22, 1864.

"I have received by this mail your letter, dated August 1st, and containing the reasons for the post-

ponement of the Picavi station. For some reasons the delay will be found even advantageous, as it will enable Mr. Keller more gradually to qualify himself for that department of the work. As it will not be safe for him to live at an outpost, until he has acquired Spanish, I have arranged to take the itinerant mission work for the present season. After Christmas it would be very desirable for him to commence itinerating, as a preparatory step to residing at our contemplated station." [The Committee have voted the money needful for this wise step.—*Ed.*]

“LOTA, *September 23, 1864.*

Mr. Coombe writes:—

“We are just now in the enjoyment of a few days holiday, or more correctly, a change from teaching to writing. The Diez y Ocho, or (18th of September) is always a time of national festivity and joy, in commemoration of the liberty of the republic from the mother country. It is also with us the harbinger of summer. The dark clouds, boisterous winds, and heavy rains of winter, now give place to a fair sky, soft winds, and a genial climate. The little birds choose their mates and build their nests. The trees and plants are ever green, but now put on a robe of livelier hue. The flowers burst forth beneath the sun's warm rays, and the sweet little humming-bird is in our garden from morn till night, sipping nectar from flower to flower, and sad is the remembrance that

‘Every prospect pleases,
And only man is vile.’

To diminish sin and wickedness, by teaching truth and righteousness, must be our lifework. May we

leave fallen men, their Creator, and their Saviour, more in harmony than we found them. Yet when we remember our short coming, and the magnitude of the work, we too are constrained to ask 'who is sufficient for these things?' and our hearts would often sink but for that comforting word, 'Not by *might*, nor by *power*, but by my *Spirit*, saith the Lord.' As the winter leaves us, and the winter affords an opportunity of travelling, we would gladly direct our efforts towards the Araucanian Mission. Through the tender mercies of our God we are all in good health, Mr. and Mrs. Gardiner look much better than I have seen them for some time. Mr. Keller is also quite well, and closely applying himself to Spanish, with which he will soon be au fait, but we deeply regret that he should be detained here a day more than is really necessary, for whilst help and Christian fellowship are very pleasant, for the prosecution of the work and the furtherance of the cause, we would rather that each was at his post of duty, and sincerely do we hope that the summer will not be allowed to pass, without some aggressive movement being made on this most important section of the mission.

"I have commenced the visiting of English ships calling at the port. On Sunday I preached on board the *Pampero*, a large Liverpool vessel, loading coals for Peru, and from thence bound to England. Prayer Books and Hymn Books for the service, and a few books to have left behind, would have been most acceptable.

"Enclosed I forward you a few specimens of writing

from the Spanish night school, not as specimens of orthography, but to show you the progress of one winter. [The writing is very fair.—*Ed.*] Neither of them could write their names, or had ever used a pen previously. Their reading is on a par with their writing; they can read a chapter in the Gospels, or Barth's Bible Stories, without difficulty. The instruction is of course in Spanish. I close the school next week for the winter, hoping to resume it D. V. in the next. Thus silently is the 'grain of mustard seed' growing up and putting forth its branches, towards the north and the south, the east and the west. But there is yet another and less perceptible increase, that of the leaven secretly penetrating hearts, unseen and unheard, and there exercising its hallowing influence. That the blessing of Almighty God may rest on the labourers and their labours, is our daily prayer.

"W. COOMBE."

PANAMA.

We are most thankful to be able to give the following extracts from Mr. Sall's letter:

"PLAZA DE LA CATHEDRAL, PANAMA,
November 2nd, 1864.

"I am sure both you and our Committee will be glad to hear that I have every reason to believe that God's blessing is upon the work we have undertaken in this dark spot of spiritual destitution; first, I recognize His hand and His blessing in giving me health and strength to undertake as great an amount of work as in my younger days of missionary life I

accomplished in Newfoundland; and I see His blessing in the next place in making the hearts of the people here assist me in spreading the Gospel, and in making it acceptable to many. My Sunday is now divided as follows:—At nine, a. m., I have divine service on board one of the American ships of war at anchor in the harbour, (at present the *St. Mary*). Her commander, Captain Middleton, affords me all the assistance in his power, sending his boat for me, and landing me again on my return, the distance is about two miles from the shore. At eleven, a. m., I have a full service at Panama, when most of the English-speaking population attend. At two, p. m., I leave for Patoga, distance ten miles; here I have service at four, p. m., and usually get home at eight, p. m., glad to get to bed. On the first Sunday in each month I go to Colon, as mentioned in my last. I have arranged for giving a week-day service at one of the stations on the railroad, where a good number of black people are at work, and an evening service at the station here, for the workmen who are engaged in shipbuilding, or the dockyard. I have in view a Sunday and Day School, but have not yet been able to open them, I expect shortly to do so. I have a great demand for English Bibles and Prayer Books, which I am waiting to supply as soon as I hear from you and the Bible Society. I have already sent out a large number of religious tracts, in the English, Spanish, and German languages.

“I hope ere long to organize a ‘Christian young men’s association,’ also monthly missionary meetings, together with weekly Bible and prayer meetings, and

I have every reason to believe they will all be well attended. I pray that God's blessing may still rest upon the work.

"The churchwardens and people are doing all they can to help me. We have procured a large room which we are fitting up as a temporary church, and the people have given about \$500 for this purpose. They have also given liberally towards the fencing and clearing of a grave yard, and a fund for the relief of the sick in the hospital. The visiting of this house of suffering and disease is another of my weekly duties. I am thankful to be able to say my own health and strength still continue good, and though I have much to do, I am still quite equal to it. May I ask to be made a special subject of your prayers, and that my labours may bear the *evident fruits* of having God's blessing upon them?"

"E. A. SALL."

AN APPEAL.

We find the following in the "Panama Star," of 29th October:

"It is now more than two months since the foreign residents of Panama and its vicinity have had the so-long-desired advantages of Divine service by a protestant clergyman; those who have attended it will speak highly of the benefit derived therefrom. Hitherto Colonel Mc Kee and Mrs. Mc Kee have with great kindness and trouble lent a room, and furnished it with seats and other requisites for our worship; but now we ought no longer to rely upon individual favour, we must do something for

(To be continued.)

CALLAO.

The following letter, we have no doubt, will be read with much satisfaction :

“ CALLAO, PERU, *Friday, October 28, 1864.*

“ It is with feelings of no ordinary pleasure and thankfulness I write to you by this day's mail; for the English Church at Callao was, on last Sunday, 23rd instant, formally opened for public worship, and set apart for the service of Almighty God. It was, indeed, a day of no small importance here, where for so long a time there have been no regular services for our countrymen, who, for this reason, too often conformed to the native custom of making the Lord's day one of pleasure and amusement. We had *full* morning service. Rev. Mr. Pratt, Chaplain of *Leander*, helped me. I preached on Rev. xxi. 22, and then we administered the Holy Communion. We had a very large and most attentive congregation, numbering about 400; the largest, I imagine, that was ever seen in Peru. Very many of the English officers of the two ships of war attended, and I was much gratified to see that amongst our twenty communicants there were five of them. We had an harmonium lent us by a kind parishioner, as our own has not yet arrived out, nor will it until next month. We chanted the 'Venite' and 'Jubilate,' the 'Gloria Patri,' and sung 'Before Jehovah's awful throne,' and before sermon, 'My God, and is Thy table spread?' Altogether it was a day much to be observed; there was not one drawback, I may say, considering our circumstances and position here; and I am most thankful and glad to say that amongst all who worship with

us, whether Churchmen or Dissenters, there has prevailed the same unanimous feeling of satisfaction, and besides, they have expressed it openly and publicly. The natives were very quiet, some thirty or forty were inside the porch during service, and conducted themselves most reverently and properly. Many of them understand English; and who knows but a word may reach their ear and heart, and make them wise unto salvation through faith in Christ Jesus? Two respectable native women of the neighbourhood sat out the whole service, and even the Holy Communion. It was pleasant to see them in their handsome black dresses, with their large black shawls so gracefully covering their heads, and thrown over the left shoulder, for thus they *always go to public worship*. They seem to have much respect, even reverence, for any kind of Christian worship, even when, as in our case, they regard us as being in error. The respectable inhabitants often go into the church during week days, and even some of the Roman Catholic clergy. After service, on Sunday, a friend came up and presented me, for the church, with two large cups, and two plates of handsome and good material—electro-plate. In a word, Sunday reminded many of home. A young German gentleman said to me, ‘The tears were in my eyes, for the service made me think of home.’ This was certainly a leading thought, and constantly forcing itself upon us. What a blessing, though so widely separated, that we can worship the same God, and that He can and will equally hear and answer us both. Some of the mechanics said, ‘Now we have some place to go and spend our Sundays, instead of the

bull-fight, or cock-fight, or sitting all day in a Fonda, i.e. refreshment house. May all this prove a happy augury for the future. The people are very anxious about evening service. This we shall also have, D. V. when we have settled on a way for lighting the church. Some wish for, as suiting their business hours, (for much business is necessarily transacted here on Sundays) an afternoon service—of course no man could have three services a day in this climate, and keep it up for any length of time. So I promised to have one once a month for them, if they really were desirous of attending church. I am also to have a prayer meeting on a week evening. I expect the School to be finished in a few weeks, when our Sunday School, and weekly Bible class for young men, shall commence. We also have set apart a day for practising our church music, and I am glad to tell you I have the *educated* and *trained* materials for a first-rate choir. Altogether I am much encouraged, and look forward, through God's help and blessing, to a useful and busy life here. May He strengthen me and help and bless me in all I undertake for Him! Truly Mr. Petrie ought to feel happy, and I may say proud, in a high and good sense, to see his labours and exertions at last crowned with success. I am, D. V. to baptize his little boy in the church next Sunday. We now want a Schoolmaster, and I promised Mr. Petrie I would write to you on the subject. After a time I look forward to our being obliged to have a second School room and a Mistress, for now boys and girls must be in the same room."

"W. C. MURPHY."

We read in the "Times" of Nov. 29, that on Sunday last, the 23rd instant [October], an English Protestant place of worship was opened in Callao. The South American Missionary Society, largely aided by the Pacific Steam Navigation Company in England, lately sent the Rev. W. C. Murphy, M. A., late curate of St. Paul's, Haggerstone, London, to Callao, to be minister of the new church, which was being erected by subscriptions among the people; and on Sunday last the Rev. Mr. Murphy opened the church, assisted by the Rev. Mr. Pratt, of her Majesty's ship *Leander*. There was a very large attendance, and among the foreign residents of Callao this movement, now most satisfactorily completed, has met with the utmost favour. In the bay of Callao are the foreign vessels of war, her Majesty's ship *Leander* and *Albert*.

MRS. STIRLING'S DEATH.

As we were going to press, the mail brought us the melancholy intelligence of Mrs. STIRLING'S decease. Our friends will deeply sympathize with our dear bereaved brother, and bear him and his motherless children on their hearts at a throne of grace. We hope to give particulars in our next number.

A MISSIONARY EVENING AT THE CHURCH CONGRESS.—(*Continued.*)

who was with himself at Agra at the time of the Sepoy rebellion. When all the other English residents had retired to the fort, Mr. French remained at his post, teaching his scholars and expounding the Scriptures, as calm and composed as every one else was agitated and in despair; and when, after the repulse of the European soldiers into the fort, some twenty or thirty native Christians applied to be admitted and were refused, the faithful missionary said if they were sent away he would go with them and share their lot. They were then admitted, and were employed in the service of the Europeans, and he knew of no single instance in which a native Christian had neglected his duty. Politically speaking, there was but one class in whom they could confide, and that was the native Christians. Away, then, with all fears about introducing the Bible too openly and too rapidly into Hindoostan! With men like Mr. French and Bishop Mackenzie there need be no fear as to the result. (Applause.)

The Rev. Archdeacon Denison said he desired to see established as the fruit of the evening's discussion a "Bristol Church Congress National Missionary Association." Union was the thing that they now most wanted.

Sir W. Burton bore testimony from personal observation to the satisfactory results of missionary operations in India. He referred with approbation to the work of the native missionaries, and to that of the missionaries of the Free Church of Scotland.

The Rev. Canon McNeile said he thanked God for the missionary societies, and he hoped that they would be strengthened a thousand fold. But they wanted to know what the missionaries were teaching; they wanted to know that the men who were sent forth preached Christ, and proclaimed the utter ruin of the race, and the one only remedy in the Son of God, setting before the people the plain, homely statement that God so loved them that He gave His only begotten Son for them. He thanked God for all that had been accomplished in this direction, of which they had heard so much from previous speakers. He would only add a word on a subject which always appeared to him to be of the deepest importance, but which he was sorry to say, was not frequently brought forward. Instead of lamenting over their want of success, they should remember that they had had the kind of success, and the only kind, which they had reason to anticipate. He did not find in the representations of Scripture any reason to expect the conversion of the world to Christ. Our Lord had set forth the end of the age, the time of the harvest, as a time of separation, when not only was the wheat to be gathered into the garner, but the tares were to be cast into the fire. He was glad that the great question of missionary enterprise had been taken up by Congress, and he trusted God's blessing would attend their deliberations.

The Right Rev. Chairman, the Bishop of Gloucester and Bristol, then pronounced the benediction, and the meeting separated at a quarter-past ten o'clock.

OUR FINANCES.

Our readers will expect us to say a few words on this head previous to the publishing of the Report, which cannot appear until next month. God has been very gracious to us during the past year, and has given us a balance in bank of £979 9s. together with a balance of more than £200 abroad.

The home increase in funds has been between £1700 and £1800 during the year. £1000 of this has been from Liverpool, and is applied to the English work in South America, which grows largely in breadth and in importance. But let not our readers suppose that we are rich. The Church Missionary Society has a working capital of between £40,000, and 50,000, and in order that the South American Missionary Society may work at all comfortably its capital should be considerably increased. There were times during the past year of great anxiety and great difficulty. And besides, our work on the continent has been, as yet, scarce commenced.

Many of the Associations make it a rule not to pay in their money until the last day of the year, or as near that time as they think safe. There are many reasons for this, which seem to our kind secretaries very admirable. Among others they

like to give their friends as long a day as possible for the handing in of their subscriptions, but they are unaware of the very pressing anxiety which weighs on the Committee when large bills are presented, and when there is no money in the bank to meet them. To borrow is to lose heavily, and to squander the Society's money. What then is to be done? The answer is, there ought to be a good working capital to meet any difficulties of this kind. And a great advantage would arise from this: Foreign bills might be made profitable instead of being a loss; if paid at sight they command a premium abroad generally; if they run for three months they involve often a very heavy loss; in one instance during the past year this was particularly the case, the loss being between twenty and thirty per cent. during the panic. We do not mean to enter more into the matter here. The Report is the proper place for any lengthened statement on this head.

Death of Mrs. Stirling.

It is with feelings of no ordinary character that we recur to the calm and peaceful death of one of God's sainted ones. She has departed, and is with Christ, which is far better; but her loss to her husband, our dear brother, who can tell? and her loss to the Mission and to her sorrowing friends, who shall attempt to estimate? The simple pathos of our brother's letter

will touch every heart; and we feel that it requires no asking on our part to secure fervent supplications being offered for him and for his motherless children. What, however, he could not say we may add in a very few words. Mrs. Stirling was a woman of rare character. Possessed of brilliant talents, and an admirable linguist, she was yet, from her timidity, known to very few. Shrinking from the public gaze, and from all display, she scarcely admitted to herself how rare were the gifts lavishly bestowed upon her. Her piety was of the same deep and unostentatious character, and an unfeigned humility characterized her religious life. The dwellings of the poor knew her better than the drawing rooms of the rich; and her hands were more frequently stretched forth to those in need than to those who merely sought her acquaintance for their own gratification. To her the world was indeed hollow and worthless, but the service of her Master was her great delight. The friendship of the world, as such, she avoided carefully; but the few who knew her best learned that she loved deeply those who loved the Lord Jesus Christ in sincerity. In the world such a holy, strange, and gifted character is but little understood, and stands out under great disadvantages. The same shrinking humility and self-sacrifice led her to abstain from writing about the valuable work she engaged in at Keppel Island; and from parading it before the world. Without further preface we give Mr. Stirling's letter:—

"EL CARMEN, Oct. 21st, 1864.

"The Committee of the South American Missionary Society.

"My dear friends.—After nursing my beloved wife for more than nine weeks, I watched her sink to rest on Sunday last, the 16th instant, at 10.15, p.m. Dr. Humble arrived here in the evening of the preceding Sunday, and for one week did all in his power to alleviate the distress and suffering of her last illness.

"On Monday the funeral took place, and the leading gentlemen of the place, in all sixteen, without any invitation from me, but to my great surprise, volunteered to attend our full Burial Service, and to carry with their own hands the body of my beloved wife to its earthly resting place. These gentlemen are Roman Catholics: and you will not fail therefore to value the respect, which was shown on this occasion to the representative of a Protestant Mission.....
 ..The strongest expressions of sympathy and regard were abundantly present.

"Dr. Humble conducted the Burial Service, and in his full robes preceded the coffin as it was borne to the cemetery, a distance of a mile from the house. I hear the people were much impressed by the solemnity of the service.

..... You will rejoice to know that my dear wife died in the 'full assurance of faith.' No dark cloud interrupted the brightness of her hope in Christ—joy in believing was her portion. I have not heart to write more now, but I know you will not forget to supplicate for me the Lord's grace and help. I pro-

pose, if all is well and nothing unforeseen occurs, and no letter from you with a different arrangement arrives, to return in the *Allen Gardiner* to the Falklands, with the children, to leave them, if possible, with Dr. Mac Clintoc, while I go to Tierra del Fuego, and wind up my accounts at Keppel, and then to proceed to England. The *Allen Gardiner* will scarcely be here till December I think. This is my plan now; but it is liable to be altered, if circumstances do not favour it.

“Yours in Christian and affectionate regard,
WAITE H. STIRLING.”

In a more private letter, which has been kindly handed to us, he says:—

“October 20th, 1864.

“The illness of my beloved L—— has, if my letters on the subject have reached you, prepared you in part for the news I now have to impart. On Sunday last, the 16th instant, at 10.15 p.m., the spirit of my most precious wife returned to Him who gave it. Dr. Humble was present, and for exactly a week had carefully and skilfully done everything in his power to alleviate the natural distress of a last illness. Speaking as a medical man he says, her sufferings were not great, and her death wonderfully tranquil; but of course there were times of great suffering, the whole of which were endured with heroic patience ..
.... I feel quite unable to write on this subject now, but do be comforted with the assurance that our beloved has entered into rest, ‘not the imperfect rest of these fast fleeting hours, but the rest that remaineth,

and shall be for ever.' I hope some time to be able to write a little account of dear L——'s illness; of her precious words; of her calm unshaken trust in the Lord Jesus Christ; of her joy in believing. Oh yes, if I could venture to open the gates of my heart, and speak of things treasured there, you would rejoice. . .

..... A day of great enjoyment to L—— was the 14th of September. In the morning she had indeed suffered a good deal from constriction of breathing; but in the afternoon we partook together of the Lord's Supper, and she said it was the *happiest birthday she had ever spent*, the presence of her Lord and Saviour seemed to fill her heart with joy. On October 2nd we agreed again to take together the Lord's Supper. Two or three days previously she said to me, Do you think it would be wrong or presumptuous in me to ask for a *special manifestation* of Christ to my soul, to ask for some clear and definite sign of his pardoning love, and my full acceptance? I said, certainly not, and we agreed to ask the Lord for His favour in this respect. When Sunday came, and I had made preparation for the Supper of the Lord, she said, would it be wrong in me to offer up a prayer? 'Oh no,' I said, 'if you have strength to offer up a prayer aloud, do so'; and then her heart was opened, and she prayed as I never heard prayer before, so intense was the utterance, so calm, so sweet, so hallowed the manner. We partook of the ordinance; and I afterwards was struck with the fact of her silence and apparent want of refreshment, it seemed [as if the special request had not been answered, and there was a fear to acknowledge it. The

night and following day passed away, and still the subject of the Sacrament was hardly spoken about; but early in the morning of the 4th of October, she repeated to me the first three verses of the fourteenth of St. John's Gospel, saying, I believe *that* is the answer to my prayer; I believe God has by these words intended to give me that full assurance of faith which I desired. I have no ecstatic feelings, I never had; but the words, 'Let not your heart be troubled, ye believe in God, believe also in me,' have come home to my heart with such power, that I think God has in them answered the longings of my heart. We read and prayed together at the time, having our hearts filled with gladness; and to the last hour the peace and full assurance of faith, inspired by these words of Jesus Christ, *never forsook her*. To the friends gathered about her dying bed she spoke in intelligible, if imperfect Spanish, but with touching simplicity and earnestness, of Christ as the *only* hope of the sinner, and of heaven as her home. I am going to *heaven*, she said in Spanish, meaning thereby to lift the thoughts of the bystanders over the purgatory which they dread. One said, in Spanish, *pobrecita*, which is equivalent to 'poor sufferer.' *No, no*, said our dear one, *non pobrecita—feliz!* no, I am not to be pitied, she meant, I am happy. Yet this was shortly after the severe attack of constricted breathing, which threatened to be her last. To dear E—— and G—— she spoke words of counsel and love. 'G——'; she said, 'I cannot leave without a pang. She has been a little sunbeam to cheer my last days; I think her heart is opening to the love of Jesus.

When I lie awake at night, she said, I don't feel lonely, for I think of all I love, and *pray for them.*' Everything seemed to turn in her mind into a subject of praise and prayer. Tokens of respect and kindness have abounded during the illness of L——; beautiful bouquets of flowers have cheered her sight; and even in her weakest hours, when I almost questioned whether she were conscious, I used to observe her eyes resting on some lovely flowers by her bed side. These fading beauties always suggested to her mind the eternal beauty of the new heaven and the new earth. One sailor, belonging to the pilot boat, used to send up delicious fish from the Boca (twenty-one miles away), as a free-will offering. And from an equal distance, in another direction, I have had lamb and eggs sent especially for the dear invalid. Deep and unaffected kindness has been steadily shown by our friends, the H——'s and L——'s.

The funeral took place on the 17th October. No hired hands carried the remains of one so loved to the grave. Quite without my knowledge the leading persons of the town agreed to be present to shew their respect; and sixteen gentlemen, all Roman Catholics, including the Justice of the Peace, attended the service, and themselves carried the body to the grave; the distance is quite a mile, and over loose sand. Our missionary party helped to bear the coffin, but quite subordinately. Dr. Humble headed the procession, and the first Protestant funeral, according to the rites of the Church of England, was reverently and lovingly attended by the people of the place. There is a new Cemetery being walled in, and I placed therein the

remains of dear I.—. . . . Two most lovely garlands of flowers were woven by friendly hands, and placed on the coffin before it left the house; and my heart was cheered and comforted by words and looks of true sympathy. ”

From a letter of one who knew Mrs. Stirling well, we venture to take the following:—“No one can fully estimate the nobleness of Mrs. Stirling’s character; the extent of her *unselfishness* and *devotion* cannot be put into words. The supporting grace and strength given to her all through the last six weeks of her life is beyond what I could have conceived possible, because one leading trait in her character was her deep, undying love for her relations. Yet she was kept, not only in peace, but joy; she must have held most intimate communion with her Saviour and her God on that lonely isle, to shew forth such fruits. Her’s was true woman’s work; and she was filled with deep humility, always averse to anything approaching to publicity.

“Faith strives, but all its efforts fail
To trace her in her flight;
No eye can pierce within the veil
Which hides the world of light.

Thus much (and this is all we know)
She is completely blest;
Has done with sin, and care, and woe,
And with her Saviour rests.

Her faith, and patience, love and zeal,
Should make her memory dear;
And, Lord, do Thou the prayers fulfil,
She offered for us here.

We pray, as in Elisha's case,
 When great Elijah went,
 May double portions of Thy grace
 To us who stay be sent."

One who loved her deeply writes:—

"But thou art gone! not lost, but flown;
 Shall I then ask thee back, my own?
 Back—and leave thy spirit's brightness?
 Back—and leave thy robes of whiteness?
 Back—and leave the Lamb who feeds thee,
 Back—from founts to which He leads thee,
 Back—and leave thy heavenly Father?
 Back—to earth and sin? Nay, rather
 Would I live in solitude!
 I *would* not ask thee if I *could*,
 But patient wait the high decree
 That calls my spirit home to thee."

There is another grave of one of the missionary party on the mainland of South America. It holds that part of the Continent in possession for the Church, as Abraham held possession of Canaan for the Jews. May flowers and fruits of righteousness soon appear around it.

PANAMA.

Continued from the "Panama Star," 29th Oct. 1864.

"Hitherto Colonel Mc Kee and Mrs. Mc Kee have with great kindness and trouble lent a room, and furnished it with seats and other requisites for our worship; but now we ought no longer to rely upon individual favour, we must do something for

ourselves. Something has been done already, a suitable apartment has been hired, and benches, tables, and the other few necessaries for a place of meeting will soon be provided as a small beginning for establishing in our city a permanent place of worship and instruction.

“Now is the time for those who really take an interest in this important matter to show it practically. A small sum of money is wanted for rent, for the purchase of the necessary furniture, and for having the place lighted and kept in order. Mr. Henderson has kindly undertaken to collect personally the requisite funds, and it is to be hoped that his visit may not be fruitless at any Christian house. Everybody who contributes only a trifle, a few dollars, either monthly or for once, — and we earnestly hope that there will be few if any who would not open their hearts and pocket—will have the gratification to know that he has helped to establish an institution, of which he himself, his family, and his friends, will enjoy the benefit.

“A Sunday school will be connected with the place of worship, as soon as the necessary preparations are made; and parents will have the additional advantage of giving their children an opportunity of receiving that religious instruction which was so much needed here.

“It has been thought advisable to appeal to the foreigners' benevolence, not only for the object above stated, but also for other charitable purposes, as relief to the distressed, attendance to the sick, and a decent burial place for the dead. Every one who feels so

inclined may give a mite, according to his means; and very few there are whose means would not allow them to give something.

“Every dime will be gratefully received, and trustily applied to the object the donor may destine it to, either for the service, or the hospital, or any other purpose.

“Mr. Henderson and Col. Mc Kee will act as trustees, and better trustees could not have been selected.

RELIGIOUS WANTS OF PANAMA.

We find also the following letter published in the same paper :

“In glancing over the map of the world, the eye of the benevolent rests upon many a point where he longs to see erected a church to the living God, in which the glad tidings of the Gospel may be proclaimed. Cities with their thousands of perishing souls; points of great commercial interest, from which go forth daily an influence reaching the farthest corners of the globe; sites favourable for penetrating of the dark regions of heathendom, all attract his attention. Had he the means he would gladly erect in each a house consecrated to that end. Such an object would be desirable, though in many places, worshippers could not be found at present to occupy them, and for a short time they would be valueless. That however is not true of all, and should the hearts of any be touched with a desire to enter a work of that kind, it is desirable that they be well informed of the present wants of the locality.

“No one acquainted with Panama would hesitate to

recommend it as a place of the first importance to be occupied by a Protestant Church. As a mission field it is open for the Gospel. *Freedom in religion is granted to all. There is a good degree of willingness to receive the Bible, and Bible instruction.* Instances are not wanting in which natives have read, and re-read the Bible, learning large portions of it by heart. The slight efforts that have been made here for evangelization have failed in a measure from the want of a house devoted to worship, and the inability to secure a proper place. There is probably not another point in South America, where a church edifice is so much needed, in order to influence the native portion of the community as here.

“ If a church were erected in this city, or a building purchased for a place of worship, there would be little or no doubt about its being permanently occupied.

“ For foreign residents and transient visitors it is exceedingly important that a permanent place of worship should be purchased and consecrated. Out of three or four hundred foreigners very likely not more than forty or fifty could be induced to attend a place of worship, but for these a place should be secured. As it has been in the past, very many who might have come under other circumstances have remained away from its being at a private residence ; besides, from its privacy, many have not found it out. Passengers stopping over one or two Sabbaths awaiting the steamers have been prevented from attending from inability to find out where service was held. The number of mariners who would be able to attend worship here is not very large, but there are some

that would be reached by a church being established.

“Such a place is greatly needed, where the children may be gathered into a Sabbath school; where the few Christians of all classes may join together in the praying circles. It would tend to harmonize society, to preserve the Christian life in many who come here, and to strengthen those who are here.

“No one who observes the geographical position of this place can doubt of its importance as a field for wide-spread influence, and it is most certainly desirable that such an influence should be for good.

“Though the work of securing a church be too great for one alone, by the united efforts of many it can be accomplished. Should any in this neighbourhood or elsewhere, be desirous of contributing to this object, any funds they may choose to send to the American or English Consuls in this city, will be devoted to that end, or returned to the contributors.”

“F. H.”

BOGOTA.

We gladly direct the attention of our readers to some very interesting statements in the “River Plate Mail,” respecting this part of South America.

“A PROTESTANT CHURCH AT BOGOTA.

“*To the Editor of the Brazil and River Plate Mail.*

“*December 23rd, 1864.*

“SIR,—In your last number you gave a report of a meeting held for the furtherance of the objects of the South American Missionary Society, and I am exceedingly glad that more persistent and effective

efforts are being made to provide religious training for the thousands of Englishmen now resident in all parts of the South American continent. I am surprised, however, that up to the present time no steps have been taken to build a Protestant place of worship at Bogotá, the capital of the United States of Colombia. In that city there are a great number of English Protestants; and I believe there is no country in all Spanish America where religious toleration is more thorough on the part both of the inhabitants and the Government. Indeed, if I am not sadly mistaken, the unhappy revolutions, from which the States of Colombia have just recovered, were only the convulsive efforts of a noble people to free themselves from the despotism of priestly domination; and doubtless some of your readers, better informed on this subject than myself, could give you an interesting account of the religio-political reformation which has in point of fact taken place in this republic within the last few years.

“Yours, &c.

“A SUBSCRIBER.

“London, *Dec.* 14, 1864.”

In the next number of the same paper we read as follows :

“Art. 15. The essential and invariable basis of the union between the States is the recognition and guarantee on the part of the General Government, and of the Governments of all the States, of the individual rights of the inhabitants of and sojourners in the United States of Colombia, namely:—.....

16. The free profession, publicly or privately, of any religion whatsoever, so long as acts are not committed

incompatible with the national sovereignty, and having for their object the disturbance of the public peace.

“To-day, therefore, Colombia is completely separated from Rome, thanks to the energy of a struggle whose very violence demonstrates the breadth of the abyss which divided them now, and I trust for ever. After so serious a contest the church naturally finds itself in a very anomalous position. As may be supposed a great number of the authors of this happy emancipation repudiate the doctrines and dogmas of Popery; but they are in want of permanent ministers of a religion professing principles analogous to their own, to afford them those spiritual resources, and to guide and instruct them in those religious principles, without which no society can exist. But although religious tolerance has been declared for so many years in the country, and despite the fact of there being a considerable number of Protestants in Bogotá, principally English, I am very sorry to say no Church has ever yet been provided in that city for the use of the professors of the reformed faith. If such a Church existed to-day, with regularly appointed ministers to conduct its services, a large portion of the native community of Bogotá would find itself in possession of the pastors so greatly needed and so anxiously desired.

“From all that I have stated above it will be seen that there is no field in the world better prepared than Colombia for the reception of the spiritual seed, holy and pure as given to us by our blessed Lord Himself; and it is necessary and only proper that we in England should extend all the aid in our power to support those native neophytes, who, if left to them-

selves, must once again fall into the grasp of Rome, thereby rendering barren and useless the glorious sacrifices which have been made, and the valuable blood which has been so lavishly shed in opposing the tyranny of the priesthood, and achieving religious as well as political liberty for the Colombian nation.

“Yours very truly, &c.

“G. E. M.”

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### LETTER FROM SWEDEN.

Our readers will enjoy the freshness and pious zeal of our Correspondent's letter.

The Committee will gladly supply our kind friend with that which he needs to make known the cause of the Society in his part of Sweden.

May the Missionary spirit awakened, be a rich blessing to the Church of which he is a worthy member. The little pamphlet, “We have done what we could,” just republished, with additions, if translated into Swedish might prove of great value.

“WEINGE AND LEHOLM, SWEDEN.

“My dear Sir,—Since I received your esteemed letter of last March, I have moved to another part of the country, and I am now living from 115 to 120 miles south of Gothenburg.

“As I here have the functions of a chaplain (Com-minister), I have very little to do *ex officio*, and am very glad of that, because I now can give the more of time and strength to the working as a missionary for the Mission. But that very poor amount I now am sending don't seem to bear testimony of a very hard

working in that direction ; well, you must know that in these parts the Mission is not only a very unknown, even a suspected thing, and the clergymen don't care for it in the least, besides that they in the last two or three years are sending in for the Lutheran Mission two to three ..... The people have never before attended to a missionary meeting, and have in general the most strange notions of it, and are rather inclined to think that the asked-for money never will reach the heathens. I am as a clergyman quite alone, I think, in the whole province of Havand, notwithstanding the clergy here consist of over seventy individuals in advocating the cause of the Mission in meetings and sermons.

“ I held the last summer, assisted by clergymen from a neighbouring province, several meetings, but I did not collect but in two of them, and the sum did not go to more than 120 shillings, the rest was collected in my former parish, which I visited some weeks ago. That's true that the people here, scattered over a very large district, 3000 to 4000 in 150 square miles, are poor indeed, and yet more..... Oh poor things, they don't know that they themselves are lost sheep; they don't care anything for their own souls, and consequently they must be strangers to the necessity of a Saviour to the heathens too.

“ But I may not forget to tell that a great many of the clergymen in the diocese of Gothenburgh, and amongst them the Bishop himself—a very pious man—belongs to a strange religious party in our church, named the ‘Schartauauers,’ which is quite averse to the mission. Many of the people adhere to them, and

every clergyman that is not of their opinion in that matter is considered 'not a true teacher,' and the hearers are recommended to fly from him as from a viper.

"Now the next year I think, be it the will of God, to arrange 'working circles,' for to get articles and clothes, and other things for sale, and to the poor in the woody country I will try to get the children of every family to beg of their parents and keep a little lamb, and save the wool from it for the missionaries.

"I am most thankful for your promise to send me your papers relating to your Mission, and if you are so kind as send them I think the best way is by Messrs. Longman & Co. London, to the care of Messrs. Gumperts & Co. booksellers, in Gothenburg.

"I have had your 'Voice' some years, but some numbers are lost, by giving them away for to make your Mission known.

"If you will send the diagrams and photographs Mr. Kirby, in London, has so much of, I will gladly try to advocate your cause in that way too, and sell of them if you wish for that. 'The Life of Gardiner I much long for.

"I pray to God that we, in the next number, might hear good news from Mr. Stirling and his dear wife. May God richly and abundantly bless you in all your ways, and give you of the holy joy that is flowing out over the earth from the Child in Bethlehem.

"Yours most affectionately,

K. KARLEN."

### A WORD FROM DUNDEE.

We find the following testimony in the "Dundee Courier and Argus," Saturday, November 5, 1864.

"PATAGONIAN MISSIONARY SOCIETY.—The Society, whose cause Mr. Hills is to advocate, is better known by its former designation, the Patagonian Missionary Society. The circumstances connected with its formation by the late Captain Gardiner, R. N., are well known. Captain Gardiner, along with six companions, died of starvation on the inhospitable shores of Tierra del Fuego, in 1851. Since that time, the work of the Society has been prosecuted with diligence, and with some measure of success. The work is hard; and the missionaries need to have something of the martyr spirit that animated Captain Gardiner and his associates. Our readers will be interested in reading testimony borne to the value of this Society by a resident on the spot, who thus refers to it in a letter addressed to his brother in Dundee:—

"You speak also of the Patagonian Mission, and I was delighted to hear that you were engaged in doing something for it. I have mentioned the fact to my friends in the south, and have asked them to let me know any interesting particulars connected with their work, both for my own sake and for yours, although, at the same time, I suppose you will get the 'Voice' regularly. I shall write you much more fully on the subject by and by, as it is an enterprise calculated to do an immense amount of good, and one in which I feel greatly interested. You have really no idea what an excellent man Mr. Gardiner is. Should you ever see Mr.—, he, I am sure, will be able to give you many

particulars about Lota. One thing I feel glad at is, that there is not so much party spirit now-a-day, with regard to Christian enterprise, as there used to be.

"The Patagonian Mission is conducted on English Church principles; but it is none the worse for that. A few years' residence out here soon takes away sectarian ideas, and I feel more strongly than ever that, whatever enterprises may be carried on by distinct bodies, there should be a degree of unanimity and a willingness and desire to assist each other on the part of all."

Mr. Hills speaks in the highest terms of the kindness and sympathy which he has received in Scotland.

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## CHAPTER FOR CHILDREN

(Continued from page 224, vol. XI.)

Our readers will regret the long breach which has occurred in our correspondent's letters. The uncertainty as to whether they would find a place in the "Voice" has been the cause of this.

"The cage is brought to the head of the pit, it is a square frame about three feet high, and the same in width, having two grooves, one on each side, which slide up and down two posts to prevent its swinging against the sides of the pit, which might break the ropes and cause severe injuries. I was rather at a loss to tell how two persons were to find their way into so small a space, but getting knees and chin together we managed it at last; I looked for something to hold by, so I placed my hands on my friends shoulders, the signal was given and we soon left the

noisy bustling world far above us, a few seconds and it was pitchy dark, and the dread solitude, almost indescribable; but for our little oil lamp it would have been impossible to have seen each other, although so close.

“A hundred yards down we reached the under seam; here were three men, two employed in placing the little cars of coal in the cage, to be taken to the surface, the other keeping account of the quantity sent up; a few yards from this we found a nice little room, with table and seats hewn out of the solid rock, this was for the viewer to rest; here then we rested for a little while until the pupil of our eyes had become adjusted to the dingy light of the little oil lamp that my friend carried suspended from the peak of his cap; in a few moments we were able to see perfectly well. How wise and good is our heavenly Father in providing those little arrangements for our comfort and convenience. We are now in God’s great store-house, thought I, where for ages past He has been laying up fuel to be brought out in those *latter days* to minister to our necessity, to heat the furnaces of our steam engines, which propel our ships through the pathless ocean, to bring merchandize from distant lands, or drive our railway trains from city to city, enabling us to visit or send letters to our friends as often as we may require. But it was strange to think that this black mineral, now so hard, was once wood, and those layers of coal were once green trees, and long bending ferns, &c.; but strange as it seems there is reason to believe it. I saw a large stone just dug out, on which were the impressions of leaves as perfect in

the most delicate fibre, as if it was but the work of yesterday. We first went to the south end of the pit, or rather mine; here was a large furnace, whose chimney reached above ground; this fire was never allowed to go out day or night, as it caused a circulation of air through the mine. The main road was due north for 900 yards, from this were numberless little narrow dark passages running east and west; from these the coal has been dug, leaving a large square pillar between each, which is not removed until the end of the coal is reached, as it is the great support of the roof or ground over head, which would fall in, even in the narrow passages, was it not supported by beams, but when the miners come to the end of the coal they begin at the most distant end to take away the pillars and supports, then the stones and earth fall in and fill up the space. But it is much easier to describe such a long subterranean journey than to perform it, for the road was rarely more than three feet high, and never more than five feet, which compels the traveller to walk in anything but a comfortable position. You will naturally think of the poor men how they do manage to work. I suppose 'practice makes perfect,' their little oil lamps hang on their foreheads, suspended from their caps, and sitting down with a short pick-axe, they dig the coal until they have sufficient to fill a tub, which they then wheel to the bottom of the shaft, and it is drawn up to the pit's mouth, whence it is sold and shipped to other parts. Apart from the ingenious method of getting the gas from the mine, which so often causes serious accidents, there was little more of interest worth mentioning. \* \* \* \*

“Wandering over the hill, and crossing the wooden bridge which arches over the deep cutting made for the railway, on which cars laden with coal, or to be reladen, are drawn up or lowered down the incline, we descended a beautiful slope towards the west, studded with apple trees and evergreen bushes, the former covered with rich blossom, the latter with a new spring dress, while at the foot of the hill, on a white sandy beach, roll the crested waves of the great pacific ocean. Amid so much beautiful scenery I could not but think of the goodness of God, who had made all things so lovely, the green trees, and sweet flowers, and singing birds, the blue sky, and bright shining sun; but as I thought of the wickedness of people of these beautiful countries, not only the men and women, but even the little boys and girls, the words of that lovely hymn of Bishop Heber came forcibly to my mind, and I could not help repeating it, as I have often done before in other places equally or more beautiful, especially the verse—

‘What though the spicy breezes,  
Blow soft o’er Ceylon’s isle;  
Though every prospect pleases,  
And only man is vile, &c., &c.’

*(To be continued.)*

## CRANMER.

“SOUTH HARBOUR, NEW ISLAND,  
*November 2, 1864.*”

Mr. Bridges writes:—

“Having just returned from a visit to Tierra del Fuego, I now inform you of it. Monday, Sept. 26, at 11 in the forenoon, we left Committee Bay, having on board twelve natives of Tierra del Fuego, all of them being in good health and cheerful spirits, leaving our station more with regret than satisfaction. Mr. Rau and myself went also, the whole number of persons on board being 24. Wogeridegalega, Luccaenchez, Threeboys, and Uroopatoosh fully intended to settle down with Ookokko and Pinoiensez at Woollya, to make their respective wigwams and till their gardens. We took over 14 young goats, to distribute between these persons. Bartlett and his family, and Walter Parry, a single man, were the only persons left at Cranmer, when we left. During the voyage the public duties of religion were alternately performed by Mr. Rau and myself, and also when circumstances permitted, we gave instructions to the natives under our charge. On Tuesday evening, September 27th, we came to anchor in Hope Harbour. In the afternoon of October 1st, we left Hope Harbour, and put out to sea. October 4th, at daybreak, we sighted Staten Land, but the wind being adverse and strong we were necessitated to sail round it, instead of going through La Maire's Straits. The next day, through the violence of the wind, we were necessitated to lie to. At 11 p. m. October 7th, we came to anchor in

Banner Cove. The next morning, the wind being favourable, we left Banner Cove, and sailed up the Beagle Channel, and at sunset we anchored close by Clay Cliff Narrows. We saw no natives at Picton Island, and none of us went ashore. On Sunday morning, October 9th, we left Clay Cliff Narrows, and saw many canoes during the day; some of them came off to us. At nightfall we were close by Ponsonby Sound; weather very fine, and the wind very light and changeable. Monday, October 11th, at noon we anchored in Woollya, having greatly enjoyed our passage up the Beagle Channel, the scenery of which is remarkably grand and picturesque. There were very few natives at Woollya when we arrived, but their numbers daily increased, so that when we left there were no less than 40 canoes, and certainly 240 souls. Ookokko and his family had left Woollya one or two days previous to our arrival, and had left his hut and goats in the charge of two women and two boys, who were the only occupants of Woollya a short time previous to our arrival. Tommy Button, and Pinoiensez, his son, had been living very little at Woollya, but mostly at Button Island. Pinoiensez was clothed, when we first saw him, with trousers, coat, and cap; his father had on a coat only. No ground had been dug up at Woollya, but a piece had been cleared of turf, a substantial bridge of logs covered with turf had been constructed by Ookokko and Pinoiensez over the stream. Ookokko had taken good care of his goats, and they were alive and doing well when we arrived, and there were also three young kids, and we actually had fresh milk with our coffee at Woollya.

Thus though Ookokko had been much pressed for food, he had been able to keep his goats, having killed one only of his rams. On our arrival I immediately set to with the natives to make a garden, and by the 15th of October we had well dug and planted a piece of ground 30 yards long by 25 broad, divided into five portions for Ookokko, Pinoiensez, Lucca, Threeboys, and Wogeridiga. Our sailors enclosed it with a fence. Friday, October 14th, Ookokko arrived with his family, not in the most creditable state, but considering his circumstances as well as could be reasonably expected. They came on board to dinner, and had evidently carefully reserved some clean and tidy clothes for such occasions, so that they came as civilized persons, clean and dressed.

“Ookokko has had much to contend with, owing to the lawless state of the natives, who stole his provisions and articles of property, and threatened him. Tommy Button also has been more an enemy than a friend to him, having in vain tried to persuade him to marry his daughter, he was greatly vexed with him. He tried also to frighten Ookokko away from Woollya, by telling him that the Foot Indians were coming overland to fight, and kill them. He told me that he has spoken to his people of God, and had rehearsed to them those Bible stories he had heard; some listened, and others ridiculed him. My instructions to the natives were briefly these: To live in mutual good will; to help one another; to be industrious in digging the ground, and to prepare for themselves a settlement.

“October 19th left Woollya, and at 6 p.m. anchored

in Dinghey Cove, Orange Bay. Seven canoes (two others came for a short time) were here; Chingalin, Uroopatoosh's father, and uncle, with many of their relatives, were awaiting us. These people were very desirous of coming to Keppel Island, we however took only two boys and one girl; so that the number of natives we take this time with us is eight, four from Woollya and four from here. Having filled the vessel with wood we left Tierra del Fuego on our return, and anchored in South Harbour, New Island, on the 31st October. Here we found the *Regatta*, and received from her the property sent out by her for us.

"My intentions toward the natives, who are all of a very teachable age, are: to teach them daily for two hours, to see well to their conduct; to cause them all to board together, whereby their keep will be much simplified and less expensive. They are all in good health.

"THOMAS BRIDGES."

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"CRANMER, KEPPEL ISLAND,  
November 10th, 1864.

"Our vessel is to start for Stanley to-morrow, and as my former note bears no later date than November 2nd, I will now direct your attention to what has transpired since.

"At noon, November 5th, Saturday, we left New Island, having been windbound since last Monday. I took the natives ashore at New Island, and they all had a ride out to one of the penguin rookeries, where great slaughter is being committed; they were also

shown over the other various wonders of the place, but they showed no surprise, neither did I hear them express any in words; only when walking back with them they mimiced the noise of letting off the steam, and at that they all laughed. They enjoyed themselves much ashore. The amusement these natives are most fond of is slinging at birds; they often go along the shores here with their slings. The swing also they are very fond of.

“Sunday, November 6th, at 4 p. m. we cast anchor in Committee Bay, our voyage being thus safely and happily completed. Our only disappointment was, when we reached Woollya, finding Ookokko absent, and no ground dug. But the goats we left seven months previously there, which we expected to see no more, but to hear they had all been eaten, or lost, or to have otherwise perished; we had the pleasure of seeing in greater number than we had left.

“Ookokko’s youngest child, a son born the 14th of last March, on board the *Allen Gardiner*, died a week or so before we arrived; his death is evidently sadly felt by the father and mother, and to mourn his death was one reason why Ookokko with his family had left Woollya, for it is an ascertained fact that the Fuegians will not, sometimes for a long time, return to the place where their relatives have died.

“Chumiyun, Ookokko’s second child, was fearfully thin, so much so, that all expressed astonishment that she still lived. Ookokko had been very seriously ill for a long time; and had not quite recovered when we arrived. He was so ill that he could not even do the smallest thing, and he found his cousin a

good friend, for he only was with Ookokko's family living at Woollya, with his wife and one child. This man has always a smiling face. He kept Ookokko's fire going, and did otherwise greatly assist him. Ookokko really expressed sincere gratitude to this man, and he was very displeased with his own brother, who is more inimical than friendly. There was one poor man at Woollya—an old man; his hair is grey, and his body much bent, whether with age or pain I do not know. Well, this poor man was at death's door when we were at Woollya, through a cancer in the midst of his body, which has broken, and he was thus a most sad and pitious object. As he past by us, going from one wigwam to another, he asked us to be kind to him, and for a short time he sat down and looked at us digging the soil. How I wish I could have poured balm into his soul by speaking to him of Jesus's salvation, whereby man, if he believes in Jesus and loves Him, though outwardly, like Lazarus, most miserable, is inwardly filled with joy, and envies not the portion of the most prosperous impenitent sinner. This man is sure to die soon, for this fearful disease is common with these people. Wogeridega, who was lately at our station, has one in the sole of his foot as large as a fourpenny piece. At present he is but slightly incommoded by it. During the voyage I was chiefly employed in reading various books and in writing words from Johnson's dictionary, and affixing the corresponding words in Fuegian.

“*Monday, Nov. 7.* — This day, the Fuegians and I disembarked. The four younger boys, Maunicagorengez, Mamastugadegenjez, Sisoienzez, and Manategenjez, my former charge, live with me in

the Cœnobium, which is our dwelling, school, and church, and the general rendezvous. The other four natives sleep in Fireland Villas, immediately above the Cœnobium, but the whole eight of them board together. Bartlett, his wife, and family, are in good health, as is also Walter Parry, his assistant, who, however, was for some time disabled since he burnt his foot. The natives will be employed usefully, and constantly, in whatever work is suitable for them, and I shall chiefly try to teach them how to read, and will seek to the utmost to perfect my acquaintance with the Fuegian language, although, as formerly, I shall, I fear, find little time for study. As there are no clothes here, such as trousers, boots, caps, nor needful furniture, such as plates, knives and forks, spoons and panikins, for the use of the natives, I send now to Stanley and order those things, as also for a few blankets, and some bed-ticking, etc.; [The Committee have sent large supplies from time to time.—*Ed.*] and now, depending on my God to supply all I need to enable me wisely, faithfully, and successfully to perform my various duties here, I will go on with my work in which I am much interested. I hope the Fuegians here will profit in every way, both by what they see and hear, and also by the religious teaching I shall impart to them, for this, of all, is by far of the most importance for them, as for all men. For I feel that all other teaching without this is vain, whereas when they see the beauty of true religion, and perceive its importance, and are brought to a saving knowledge of Jesus, all other things must follow.

“THOMAS BRIDGES.”

## PANAMA.

*“ December 31st, 1864.*

Mr. Sall writes :

“I received your letters on the 24th and 30th ult. and I thank you for the supply of books you obtained for me from the Bible Society and the C. K. S. The grant from the former society has come to hand, but not the latter, I have written a letter of thanks for the books.

“I have now been here five months, and on looking over what has been done since I arrived I think I have reason to believe that God is blessing the undertaking and will make it fruitful to His glory in His own good time.

“I shall first mention my encouragements and then my discouragements, for I have such, and I know I cannot expect to be without them. May God sanctify them to me; they serve to keep me humble, and make me more prayerful. The Committee will be glad to hear that my health continues very good, indeed the climate of Panama agrees with me better than any other place I have before laboured in. I am stronger and healthier than I have been for years back, and while I am thus blest, I shall not spare the strength and ability to work which my gracious God has given me. My weekly work is as follows; Sunday, full morning service on board of ships in the harbour at 9 a. m.; the same at Taboga at 1.50.; Sunday school at Panama at 4.30, and evening service at 7 p. m. I have to cross about 24 miles of water every Sunday. On the week days I have to visit the hospital on

Mondays and Fridays, at 11 a. m. ; on Monday evening I perform service at one of the stations on the railroad, where I have a very attentive congregation and much encouragement, and return home on Tuesday. This duty gives me a journey of 80 miles. On Wednesday I go to one of the islands where the P. M. S. S. Company have a large number of men working ; from this place I usually return the following day, as the people are not able to attend till their work is over in the evening. The distance to and from the island is five miles. On Thursday evening I have a service at Panama R. R. Depôt, for the men there employed, and I am much encouraged by all that attend here ; they are mostly Scotchmen, and express great satisfaction in being thus cared for. On Friday evenings I have a service at Panama, at Seven p. m. and on Saturdays we have a meeting for practising the Sunday music, and a bible class at 6. Thus I have five different congregations every week, which may be counted as follows : on shipboard 250 ; Taboga 30 ; Panama 42 ; Depôt 12 ; Ronadista 36 ; total 370 at present. I am about commencing a monthly missionary meeting, and I desire to get up a young men's Christian association, but I have never been connected with one, and so I do not know how it ought to be constituted. Would you kindly send me some hints on the getting up of such an institution, and rules to govern it ? There are a large number of young men here connected with the several companies, who after business hours have nothing to occupy their spare time, and therefore they go to the hotel or billiard room.

“At Panama I am encouraged by an increase in my white congregation, and by the interest which the people take in the services. There are 12 communicants out of a congregation of 42, which, though not a large number, I do not think I ought at first to expect more, it being more than a quarter of the whole. The singing class is well attended by the leading people, and this part of our church service has been much improved by the addition of a nice melodium, which was selected by Mr. Corvine in New York, and purchased by subscriptions raised here through the exertions of Mr. Henderson. These gentlemen, with others, have manifested a lively interest in all matters connected with the progress of the church. The total sum collected for fitting up a temporary church, fencing and cleaning the cemetery, and towards a fund for aiding the sick and destitute to be admitted into the hospital, has been \$1967 50¢. At the depôt I have also encouragement. Although my congregation is at present small, it is very attentive, and shews much anxiety to profit by the means of grace now placed within their reach. One of the few that there meet me said as I was leaving the other evening, ‘I am glad you came to us, sir, it makes us feel as if we were among Christian people again, I have not been in a place of Christian worship for many years.’ And by many little acts of kindness and attention they shew they value my services. Again at Ranadisto, one of the railway stations, I have reason to think the Lord is prospering my work; there my congregation is nearly altogether composed of coloured people. These shew the most lively interest in the service.

Our place of meeting has hitherto been one of their own huts, but they have now expressed a desire to build a little church in the midst of their village. This will cost them some labour and self-denial, and is therefore the best proof of their sincerity. My time of meeting these poor people is at 7 p. m. Some of them come eight miles to be present at the service; several of them have had their children baptized that have grown up while they have been living here. I have sold a large number of Bibles and Hymn Books to them, and have given away many tracts, which they value greatly, and they are most anxious to see the Prayer Books arrive.

“I am about to commence a day school, that I may be able to see what children can be collected together to pay for a good teacher. If I get a sufficient number to pay £100 per annum, shall ask you to send me a gentleman who can take this work off my hands, and I hope the time is not far off when I shall be able to tell you the people here have contributed £100 to my yearly stipend, to ease the Society of part of my stipend, and enable you to give me a fellow labourer to help me to carry on the great amount of work that is to be done here. I pray God may spare my life and health till I see this fulfilled, and the church of Christ fully established in this dark spot of the earth.

“But my picture is not without its dark side, for here, as elsewhere, Satan will not quietly allow his kingdom to be invaded without a struggle to render abortive the work and labour of love to the Christian ministry. I would much rather pass over this unpleasant part of my experience here, but I feel as I

have given you the lights, I must also give you some of the shades of my missionary picture. I may mention two great obstacles against which I have to contend, viz., the errors of Unitarians, and the uncompromising feeling of distance which the whites have with respect to the blacks. As to the former of these difficulties, I find a great many who have been taught in the Unitarian schools so popular in R — to deny the atonement of Christ, and they place *repentance* as an *equivalent* for disobedience to the law of God, and deny the need of an atonement. To these I have given great offence, and have provoked much opposition, as the sheet anchor of all hopes of gaining heaven has ever been placed by me, in my public and private teaching, upon the atonement of Christ as the Lamb of God, once offered for the sins of mankind. Because I have made this the key-stone of the arch, over which sinners can alone pass from earth to heaven, and the foundation of the tower into which the sinner can run and find safety in the day of God's wrath, I have, I am sorry to say, provoked some at C —. May the Saviour manifest His own power, and for His own glory break every weapon that is formed against Himself, and frustrate every plan that is formed for the overthrowing of His kingdom. My other great trouble arises from the dislike which the white people manifest towards mixing with the blacks in my religious services, and the offence which this gives to the latter. The result of this is that I find it impossible as yet to bring them together as one people. [This difficulty has long since disappeared in the West Indies, and will doubtless in time disappear here also.—*Ed.*]

“ Again, my spirit is oppressed by the open desecration of the Lord’s day by *all* classes and *all* people here. With but few exceptions, houses of business are kept open, and trade is carried on; public offices are full as on other days, and the hum and bustle of a great commercial people is all day heard. [All the more need of a quiet protest against it by God’s people. May the silent witness be effectual.—*Ed.*]

“ May I urge you with all the importunity I can use, to ask those dear Christian friends I met on the platform at our last meeting at Bristol, to *pray earnestly* for me and my work? I am helpless in the midst of this great spiritual wilderness, without the Spirit from on high being poured upon us. I want more of His aid, more of His enlightening, convincing, love-constraining power, infused into my own soul, and the souls of my people. I want Christ and His power to bring sinners to Himself, to be manifested here. I know His hand is not shortened that it cannot save, or His ear heavy that He cannot hear, but He ‘ will be enquired of.’ Then do ask Mr. Goodhart, who spoke so beautifully and so truthfully of the need and of the effect of united believing prayer, to make my people’s souls and my difficulties an especial subject of his ‘wrestling with God.’ He said to us, we should have at home men and brethren that would feel for us, and sympathise with us, and help us to the utmost of their power, and invited us to tell them all and in what way we could be helped. Believing every word that my Christian brother spoke, I now make this appeal, in sure confidence of having all I ask for, and I know the truth

of the Apostle's words, 'The effectual fervent prayer of a righteous man availeth much.' I have collected the following information from reliable sources, which I send you. The town of Panama is about 16500 square yards within the walls. The suburbs occupy about half as much more. The population is reckoned at 12,000, viz. speaking English, including negroes, 2000; Germans, 20; Spaniards, 10,000. The cost of rail across the road is £5, or \$25, a distance of  $47\frac{3}{4}$  miles. As to climate, the seasons are divided into wet and dry, 4 months of dry and 8 of wet; the former from December to March, and the latter from April to November. The thermometer rises to 84, seldom beyond 90, and falls to 76 during the night. The winds usually come in the dry season from N.W. and the wet season from the S.E. I find the mail is about to close, I must, therefore, conclude this report, commending my flock and myself to your prayers.

"I remain, &c., &c.,

"E. A. SALL, *Chaplain.*"

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### PATAGONES.

Under date 23rd Nov., 1864, Dr. Humble writes:—

"As a ship will be leaving here early to-morrow morning, I take the opportunity of writing you a short letter, hoping to write more fully by the *Rio Negro*. I reached the mouth of the Rio Negro on the 8th, and proceeded to Patagones on horseback on the following day, so as to lose no time in seeing poor Mrs. Stirling. I have no doubt you have heard all the particulars of the illness . . . . ."

“I found a great demand for my medical services immediately on my arrival, there being no doctor at the time. I have hired a room for a dispensary, at which I give advice and medicines gratis, at fixed hours, to the poor. \* \* \* \* Strange to say, I am now attending the Curé, who has just returned from Buenos Ayres an invalid. He seems to have little confidence in the native doctor to the troops.

“I find my being a physician as well as a missionary, gives me much influence, which I should not otherwise possess. I desire to turn it all into the channel of usefulness in my Master’s cause.

“I fear I must this quarter rather exceed the allowance.

“I have had to pay some of the expenses of the new building, of which the great bulk of the bricks are already made. One room has been erected. I think £200 more will complete the new wing. I hope ere long to have a school-church, with chancel shut off during the week, a dispensary and a dormitory for some Indian children. This will give me plenty to do, and fully employ my present staff. I went up to St. Xavier last week on horseback, with Mr. Stirling. I saw the little wooden house, and visited ten Indian toldos. I told the Indians I was a doctor, and expressed my willingness to render any help in my power. Some consulted me on the spot, others said they were very glad of the prospect of medical aid in time of sickness. I am now attending the child of one of the most influential of the Indians on the south side;

he holds a high military rank under the government, and stands next to the chief. He keeps a stud of racing horses, and has extensive possessions in land. I hope through him to get in amongst the other Indians. Mr. Stirling is still here, waiting the *Allen Gardiner*. I have been glad to have him at hand to give me the benefit of his experience and advice in my duties as superintendent. Mr. Schmid and Mr. Hunziker have gone for a day or two to St. Xavier, so as to be ready to teach when we open the school."

"G. HUMBLE."

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Mr. Schmid, under date 14th Nov., 1864, writes:—  
 "After a detention of six weeks in Buenos Ayres, owing to the scarcity of opportunities, we left in the Oldenburg brig *Albert* for our place of destination, and arrived off the mouth of the Rio Negro, after a passage of six days, on the 8th ult. We anchored off the town of El Carmen on the 11th, and found here Mr. and Mrs. Stirling and their children. Mr. and Mrs. Hunziker welcomed us with much kindness. They live in the mission house, a cottage made of mud bricks, which Mr. Stirling had bought a few weeks previously. There being no room available for us, we rented a cottage from Don Pedro Pen, which stands near the river, and commands a picturesque view. There are very few Indians about here, and they are all Chilenos as they are called here—Araucanians. Patagonians there are *none*. These come only in winter, when the otherwise dry desert enables them to visit this place for the purpose of trade.

“They are all wandering tribes about this place, living upon animal food, and such other victuals as they are otherwise supplied with in their government rations. Yet, El Carmen, or rather Patagones, seems to be *the best place* for a missionary station; the most central, for here the various tribes meet, and can be reached much better than in any other locality. The great desideratum, in order to benefit these heathen temporally and spiritually, is a house where children can not only be instructed, but lodged and fed, and brought under the entire supervision and control of the missionary. It is only when they are removed from the evil influences of their associations, that we can hope for success in our missionary effort, God blessing our work.

“From all accounts it appears that the number of Patagonians proper is very small, much smaller than we have been told. It seems that there are no other Patagonian Indians but those whom I saw during my wanderings. That would make only 1000 in all. We have always held that the people in this place are very anxious for a school, and would send their children most gladly; so it has been decided that the beginning, or the nucleus, should be formed without further delay, and that one of the rooms in the mission house should be used for that purpose until a proper school house is ready. Many of the people who have children were made acquainted with this, but no children have been sent as yet, although there is no school on the south side. It seems as if none of the parents, though anxious to have their children taught, liked to be foremost in sending them to a Protestant

school. From the same reason none have come forward to attend Divine service in Spanish, which we intended should be performed. It is too premature, perhaps, to expect the people to shake off their prejudices. The absence of a building erected for the express purpose of worship may probably influence their minds more than we think. We intend to visit this week such of the Indian women and girls as are left here, to try and gain their confidence with the view of organising a *sewing* class as a preliminary step to other missionary efforts. We are most desirous to be up and doing for our Lord, but we are met at the outset, by difficulties which are to be overcome by patience, perseverance, and prayer, that the kingdom of God may come. If the providence of God points out the way, I shall go to Bahia Blanca. There is an open door there I believe, and Senor G. has lately again asked Mr. Stirling to send some one. Mr. S. proposed to me to go, and if God will, as I said before, I shall go by the earliest conveyance."

"T. SCHMID."

We know not what our readers may think respecting the state of matters in Patagones. We very reluctantly own that we are disappointed. The real work is evidently only commencing, and but little ground seems to have been gained in two years. One thing is certain, that the counsel to send a superintendent there was very wise. It seems equally right that that superintendent should be, as he is, a medical man. May God at length manifest His presence and His blessing, where various signs, from the very first,

seemed to indicate that he wished His messengers to go.

If the Apostles were specially sent to various places and were received at those same places with stoning, beating, bonds, and death, who are we that we should repine if God beckons us on apparently to dash down our hopes and try our faith? In the end it will be well. If one sows and reaps not, others will certainly reap what they have not sowed. We would not decide all at once about the numbers of the Patagonians being only 1000, further information may correct this. In truth, no one seems to know anything, certainly, of this land which is the destined home of a large number of Europeans.

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### CALLAO.

Mr. Düringer, the newly-appointed schoolmaster, sailed for Callao last month.

Under date 27th December, 1864, Mr. Murphy writes:—

“I am truly glad and thankful to say my work continues to progress most happily. I daily meet with many encouragements, and many little rough places, which at first made me fearful, have in a great measure smoothed down. My congregation is large, and, I may add, increasing. We had a glorious service on Christmas Day, and sixteen communicated. It reminded me of home. Next week, (D. V.) if I can at all get away, I shall go to the Chinchas. I shall remain four or five days there, and do as much missionary work as I can manage to press into so small a

space, but my duties here are far from light, and parish work here comes suddenly, e. g. in cases of funerals, when I only get a notice of a very few hours, as by law all burials must be made within 24 hours after death. We are very anxious about the Spanish question. May God prosper our work at home and abroad.

“W. C. MURPHY.”

[We hope to publish Mr. Murphy's most interesting journal from the Chinchas, in our next number.--*Ed.*]

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LOTA.

“VALPARAISO, *Dec. 15, 1864.*”

Mr. Coombe writes:—

“You will scarcely be surprised to see my letter dated from Valparaiso instead of Lota, as I suppose you have ere this heard that a young lady left England on the 15th October, in company with Mrs. Lloyd, and after a delightful voyage of thirty-five days, through the providence of our heavenly Father arrived here on the 19th of November, and is now my beloved wife. We were married by the British Chaplain on the morning of the 6th instant, and return to the sphere of our labours to-morrow morning, which will be doubly precious to me.

“Amongst our brethren here I have received the greatest kindness, expressions of kindness and sympathy that surpass anything I have ever witnessed even in my own country and amongst my nearest friends, and I feel it is only due to them that I should

make this public acknowledgment through the pages of 'the Voice;' especially must I mention the disinterested and untiring kindness of my dear and esteemed friends the Rev. Dr. Trumbull and his dear wife, whose guests we have been ever since our arrival, and who have shown themselves true friends, not only in *word* but in *deed*. The Lord reward them tenfold for their kindness.

"W. T. COOMBE."

"P.S. I had almost forgotten to acknowledge the receipt of nit. silver and paper; many thanks, I will send some pictures soon, W. T. C."

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## CHAPTER FOR CHILDREN.

(Continued.)

In the midst of the reflections we espied a gate half hidden by the bushes, and walking up to it found it was the enclosure of the burial ground, 'God's acre;' it is a romantic little spot, and one you would not expect to meet with, but not at all inappropriate for the purpose. Reading some of the inscriptions on the tombstones, we found it was an English cemetery; there were the graves of aged, and middle aged, and youths, some who had spent a long life, and others who like flowers plucked in the bud, destined to bloom in our Father's house of 'many mansions;' some of them had learnt to sing our songs and hymns of prayer and praise here, and had since been called to join the choir in glory. How strange it seems sometimes, as we stand in such a place beside some tiny grave, to think that although the bright eyes, and

sunny faces, and prattling tongue lie silent there, the soul which gave life to these is the same bright, cheerful being, and no doubt remembers us as we remember it. To part with our friends, and see them buried in the cold earth, always makes us feel sad, but more so, I think, in a foreign land; and yet they will come again from those grassy mounds; yes, they will come again. And parents who have left their children sleeping on a distant shore, or children who have left their parents, will once more meet again. There is no doubt much wisdom in this, that God should scatter His children, young and old, like seeds in different parts of the world, for of them it may be said, 'they being dead yet speak,' they reminded others in their lifetime of Christ whom they loved, of the Saviour who pardons sinners, and of heaven their home, and from their graves a voice seems to say 'Earth is not your rest,' you will soon have to leave it, as I have done; live as you would like to die, and in the resurrection you will be witnesses for Christ too, for in them will be manifested the gracious Saviour's power, and willingness to save all who come unto Him, whether young or old, rich or poor, civilized or savage; but it is not in every burying ground, or beside every grave, we can entertain the same happy thoughts, for we know many, very many here, die without ever knowing anything of Jesus' love, or heaven, or hell, they may know the names but nothing more, for they have no sabbath schools or kind teachers, or even a Bible to tell them.

"The other day I said to a little boy I know, L——, do you always say your prayers? He said, 'Si Señor'

(yes, sir). Let me hear you then, said I, and he began a long prayer to the saints, I don't think I could write you half their names if I were to try ; and there are many worse than that little boy, who never say any prayers at all, or if they ever do, it is as they suppose to some wicked spirit who is always angry, and wants to hurt them. Oh ! how thankful, my dear young friends, you ought to be to think you are better taught, and know God is not angry, but loving and kind, and does not want to hurt us, but rather to make us good and happy ; and I am sure all of you who read this will try what you can do towards sending the gospel, and teachers, and Sabbath schools, and Bibles, and good books, that all may be taught to love and reverence His Holy name ; let those who are working try and do more, and those who are not working begin to work, and whilst we work let us pray that all we do may have God's blessing, and so not be labour lost, but be good to our own souls as well as to the souls of others."

*(To be continued.)*

## COLONIZATION OF THE RIO NEGRO.

*From the Brazil and River Plate Mail,  
7th January, 1865.*

“Sooner or later, and the sooner the better, the frontier of this province must be carried out to the Rio Negro, which will form a more effectual and easily defended line than the straggling picquets at present in use, apparently for no other purpose than to give account of how many times per month the barbarians come to steal cattle.

“M. Legout, in the columns of the *Nacion*, informs us of a splendid project to colonize the vast territory of 3,000 square leagues lying between the rivers Colorado and Negro. The company proposes to Government to introduce 20,000 European agricultural families within five years, on condition of a cavalry force of 2,000 men, under Colonel Machado, being placed for that period to defend the territory from Indians.

“The enterprise is certainly the grandest yet proposed in these countries, the capital being £3,000,000, the minimum number of emigrants 60,000, and the territory recovered from the Indians 170,000 square miles, or as large as the whole of Spain. One remarkable feature is the abolition of frontier-service after five years, which would be a great relief to the Finance Department, and it is calculated that within twenty years the colonists would number 200,000. We believe the enterprise is wholly German, and hope the Government will view the matter with favour.”

## THE CHINCHAS.

We commend to the serious consideration of our readers the deplorable spiritual destitution of these Islands. It would be difficult to state the matter more strongly than Mr. Murphy has done. All we need add is, that it would give the Committee the most sincere pleasure to send a Chaplain to take charge of them, if the needful funds are supplied. If those who desire to see this accomplished put themselves in communication with the Secretary, either directly, or through any of the Association Secretaries, without delay, it will probably lead, with God's blessing, to the desired result.

“CALLAO, *January 13th*, 1865.

Mr. Murphy writes:—

“I had long desired to visit the celebrated Chincha Islands, and judge for myself as to the possibility—of the necessity I had abundant proof—of establishing a Missionary Station there, for I surmised, and as the event shewed, not wrongly, that such was of the last importance, and, in fact, indispensable in forming a perfect chain of missionary work and communication on the West Coast of South America. On the evening of Thursday, January 5th, I left Callao in the mail steamer *Peru*, for Pisco, some 120 miles to the southward, and the port of the Chincha Islands. We arrived there at about 8 o'clock on Friday morning, and were immediately boarded by an armed boat from a Spanish steamer which had come to meet us for the mails; one of the vessels of the Spanish

squadron, consisting of 4 frigates and 2 gun boats, which, as you know at home, blockades and virtually keeps possession of the Chincha Islands at present. I had letters of introduction to J. L. Dartnell, Esq., H.M. Vice Consul at Pisco, and as he came on board with the Captain of the Port, immediately after our arrival, I soon made arrangements for getting across to the Islands. I went on shore at Pisco, and although the heat was intense, proceeded to the town, about a mile from the port. There is, of course, as in all South American towns I have visited, a large 'Plaza,' and a Cathedral. Beyond these there is nothing interesting in Pisco. Commercially, however, it is a place of much importance; here the well known wine, 'Pisco,' is made of the beautiful grape which grows luxuriantly in the 'Naciendas,' in the neighbourhood, the greater number of which are in the possession of Don D. Elias, one of the richest and most enterprising merchants in Peru. Here, also, is made 'Italia,' a well known liquor, and, in fact, many excellent wines. In the afternoon we embarked on board Mr. Dartnell's yacht, this was rather a difficult matter, as there was a very heavy surf, and the 'Parraca,' as the S.E. trade wind is called here, was blowing very fresh. I may mention that now there is at Pisco a very splendid pier, in character not unlike that at Ryde, in the Isle of Wight, stretching some 1800 feet into the sea, and built at a cost of between \$300,000 and \$400,000. This, in a great measure, saves boats and their passengers from the dangerous surf, which caused the loss of many lives before the pier was erected. We were

obliged to run some miles to windward, so fresh was the breeze, but eventually we reached the northernmost of the Chincha Islands, not before, however, we were well saturated with the spray from the heavy sea we encountered. Here I was received with much kindness by Mr. Kirtly, the agent of my friend and parishioner, Mr. Bryce, of Callao, who carries on at the Islands a branch of his immense shipping business. I was immediately provided with a bedroom, &c., on board his hulk or store ship, lying at the North Island, and then set to work amongst the captains and crews, many of whom I had previously met in Callao. On Friday I could do but little, but on Saturday I started early, and visited many vessels at the three Islands. All the captains, without exception, greeted me most heartily and kindly, and promised now, and on all future occasions, if there, to help me to the utmost of their power. Of course my first object was to arrange for services on the following day, Sunday, the 8th. This, after considerable time and trouble, I did, and made appointments for five different services. I therefore started from the store ship at about half-past 9 o'clock on Sunday morning, and notwithstanding the intense heat, was enabled, I am thankful to say, to keep all my engagements. The first, fourth, and last of these services, were at the North Island; the other two at the middle and South Islands, respectively. My object was to have as many present as possible, therefore I had the services as scattered, if I may so speak, as I could, for in no case, under present circumstances, could the same number have attended them.

I am very thankful to say I had large and most attentive congregations, made up of the crews, many of the captains, and besides these, many of their wives and children. I gave away a large number of Bibles and Testaments, English and German tracts, and a few Common-Prayer Books, for of these last, I deeply regret to say I have very few left out of the stock I brought from England. I trust that some, even although only a little, good fruit, may be the result of my efforts, and that the Holy Spirit will bless the Word read and preached, so that it may not be in vain. On Monday I left for Pisco, in a friend's boat, and after another stormy passage, reached the main land safely. I slept in Pisco same night; sailed on Tuesday by mail steamer *Bogota*, and, thank God, arrived safely in Callao bay on Wednesday morning. So far for my journey, but what is of infinitely greater importance, I want to tell the Committee, and above all, the English people, what my views are about the Chinchas and their religious necessities; and I beg of them to remember that whatever I write I write deliberately, and from authoritative statements, asserting nothing which I am not prepared, if need be, to substantiate. In the first place, I believe the condition of the Chinchas, as regards religion, is a standing blot and reproach to the church at home, and will remain so until the present state of things is completely altered. While we at home boast of sending missionaries to every people, of every country, tongue, and colour, we here permit our own flesh and blood to perish for lack of knowledge, and do for them absolutely nothing. Surely while we ought to

do the one, we should not leave the latter undone. I confess I never felt more strongly that, like charity, our missionary zeal should begin at home, I mean with our own countrymen. I assure you it is felt bitterly in the Chinchas, that they have been so neglected, and many and frequent were the complaints I had to listen to about the indifference of the church, and the utter neglect with which they have been treated. What could I do but promise that I would endeavour to get them a chaplain forthwith, and meanwhile, (D.V.) when my own duties permitted, go and visit them myself?

“To enforce my plea I give the certified number of English ships and men at the Chincha Islands on January 7th, also the number of American vessels and those of other nations. For this information I am indebted to my friend Mr. Dartnell, and I may add, he allows me to say the list is official, and therefore beyond doubt.

British ships anchored at Chinchas on

|                            |        |
|----------------------------|--------|
| January 7th, 1865 .....    | 45     |
| With a tonnage of .....    | 43,210 |
| Number of men .....        | 922    |
| North American Ships ..... | 30     |
| Hamburg.....               | 5      |
| French.....                | 11     |
| Swedes.....                | 2      |
| Danes .....                | 1      |
| Belgians .....             | 1      |

Total, 95 ships, with a registered tonnage of 84,301 tons. Now this gives a very fair average of the shipping usually lying at the islands, and likely to do so

for the next seven or eight years, when it is expected the guano will be exhausted; although even then the scope for missionary exertion shall not have ceased, as there remain untouched almost inexhaustible supplies not only on the islands but also on the hills along the coast, and even on the main land, immediately south of Pisco and opposite the Chinchas. Let us now analyse the above figures; here we have 922 men forming the British crews, say 500 in the North American, and 300 in the ships of other nations; making a total of upwards of 1700 souls. And to these we may add the many constant residents who before the Spanish occupation of the islands were considerable in number, and no doubt will return when the present political complications cease; and yet they are almost entirely forgotten and neglected by us; left in the midst of vice and temptation to perish without a word of warning or advice; and without any one authorised to look after their highest and best interests. Surely this ought not to be. Again, remember each ship remains at the islands at least 90 days, so that a missionary would have this great advantage that he could become well acquainted with individual ships and their crews, and this I need not tell you would much facilitate his work. I cannot understand why this terrible neglect has been so long overlooked, for here all the foreign ships, with hardly an exception, discharge their home cargoes in New Zealand, Australia, or the West Coasts of North and South America, and then come in ballast to the Chinchas for guano, so that by placing there a missionary clergyman, you exercise an influence for good, on, I

may say, the whole foreign marine population of the coast, amounting in the aggregate to many thousands annually. And now, perhaps, I may be permitted a word as to the kind of man we require. In the first place (and of course I pre-suppose the higher and indispensable requisites of a minister of Christ), we want a young man of some four or five years real experience in parish work, strong, energetic, and active; above all, with tact to deal well and wisely with sailors, without wearying them—and one who would be equal to the labour of constantly visiting the ships at the three islands. I would say were he married, it would be well, as there is but little society. A hulk must be provided (but of this more again, as I think I see my way towards procuring it) where the clergyman could live most comfortably, in fact, more so than on shore, where at first it is likely he would have to reside. The services must always be afloat—no captain otherwise will allow his men to attend, this for obvious reasons; but until a Bethel Ship be provided, there would be always abundance of vessels open to him for Divine service. Now as to salary; let a certain sum be guaranteed from home, and then, as the Consul and other influential persons assured me, a very large addition indeed would be made to his income by the ships as they arrived. There is not one even of the foreign captains, I mean those *not* British or American, as I was told by many, who would not contribute from five to ten dollars each, and many would give more. I myself have had the promise of two annual subscriptions of fifty dollars each, and I have no doubt

that I can get several others. In fact, every one, of every creed, would be only too glad to subscribe, in order to have the benefit derived from the presence of a resident clergyman amongst them. You see, then, as the chaplain would have lodgings free, and as living is not expensive, he would not only have a large, but also a more than adequate income. It would, I may add, be very desirable if the missionary selected, knew French, or German, or both; Spanish he will learn, necessarily, soon enough.

“Another matter which I am anxious to mention is the disgraceful condition of the burial place on the North Island, in fact the only one at the Chinchas. As you are possibly aware they are merely barren rocks, now quite tunnelled underneath by the action of the sea and air, and with their upper surface covered with guano. There is no soil or vegetation of any kind, neither is there any water, which must be all brought from the main land. You see the dead must of necessity be buried in the guano, and since that is being all fast removed from the North Island, you may imagine the consequences. Wishing to judge for myself, on Saturday evening (7th inst.) I walked across to the western side, where the cemetery is situated; it is above a beautiful inlet or indent within, beyond it many lofty rocks crop up from the surface of the sea, worn into strange and grotesque shapes by the unceasing action of the waves. As far as the eye can reach, the glorious blue pacific stretches away to the westward, glancing brightly in the tropical sun; but what I saw about me sufficed to mar and sadden the fairest prospect. On all sides coffins pro-

truded through their dusty and shifting covering, such as it was. In one place a dead body itself—it had been buried only in a hammock, or the like—with its naked feet reaching far beyond the grave. But worse still, I saw that many coffins had been forced open by, as I was given to understand, the Coolie labourers, with shovels which still lay beside them, and the poor dead had been robbed of their shroud, or covering. In other cases the bodies were altogether gone; in one instance it was left altogether exposed. I did what I could, I replaced the coffin lid and secured it. Some have endeavoured, and in a measure have succeeded in preventing this desecration, by placing a bottomless box on the covered grave, and filling it up with stones. All this is bad enough, but it is not the worst part of what I must tell you; not only is the burial place thickly strewn with human bones, but now they are beginning to be carried away in the guano, for there are two shoots for loading it into the barges close by; and I myself knew of an instance where a captain, when I was at the Chinchas, said that human bones were being mixed up with his cargo. Now if a chaplain is sent here, why should he not insist on burying the dead some two or three miles out at sea. There would be no difficulty in this, certainly no wrong; I confess, were I there, in no case would I do otherwise; and surely all must agree that it were far better, rather than have the awful sanctity of death so outraged, to commit the bodies of the departed to the deep, in sure hope of their resurrection when the sea shall give up her dead. I feel this very strongly, because it is the poorer of our own

countrymen who are the victims, the richer and better classes being of course sent to Callao for interment. If time permitted I could write much more on this, to me, most interesting subject; but I have very little time, as I come north by the same steamer which will take this to Panama. I do most earnestly entreat the Committee, and our friends at home, to act in this matter forthwith, and without an instant's delay. Surely there are abundance of men ready to come, and surely Christians at home can manage, without much self-denial, to provide the necessary funds.

“I advocated before very strongly, and do so still, the need of an itinerant missionary for the west coast, but now, since I was at the Chinchas, I regard them as having a stronger claim. I could well cooperate with a brother clergyman at the islands, as all the ships come to Callao first, then go on to the Chinchas, and again, by a strange regulation, return here before sailing for their several destinations; so that we could well work together, and thus, through the divine blessing, mutually help each other, by keeping up an intimate acquaintance with the captains and crews, and in concert, ministering to their spiritual necessities. I firmly believe there cannot be found a place so favourable to missionary efforts amongst our sailors, as the Chincha Islands; and I further say, I regard it as the place of all others on this coast, which not only has been the most neglected, but as that, which, from its very peculiar circumstances, more than any other, openly convicts the church of that neglect. I trust there will soon be an end to this. I look forward hopefully,

prayerfully, and almost anxiously, to meeting here in a very short time, a fellow labourer. If my appeal be responded to, we shall then have churches at Panama, at Valparaiso, at Callao, and at the Chinchas, where each Sunday our scriptural and beautiful service can be celebrated, God's word read and preached, good examples set, and good influences generated; and, God blessing the weakness of human thought and human effort, many souls quickened by His Holy Spirit, from the death of sin to the life of righteousness. I am thankful to say my own work here is steady and prosperous, but as I have often told you, it is quite parochial in its character.

"May God prosper all our endeavours at home and abroad, and may He stir you up in England to respond liberally, and at once, to my appeal on behalf of the Chincha Islands, which more than any other place I know, echo the words of the man of Macedonia, 'Come over and help us.'

"I remain yours, most sincerely,

" W. C. MURPHY."

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### ANNUAL MEETING.

The Annual Meeting of this Society was held on the 28th February, 1864, at the Victoria Rooms, Clifton, the Right Reverend Bishop Anderson in the chair. There was a large audience, and on the platform were Dr. Grinfield, Capt. Tate, Colonel Savile, Dr. Bartley, Admiral Hay, Colonel Kelly, Major Poulden, Colonel Channer, Messrs. G. Keddel, A. Balfour, J. W. Gascoyne, J. Longman, R. J. Ramsden,

and the Revs. F. V. Mather, J. Hawkesley, J. Mackie, R. A. Taylor, T. G. Luckock, B. Charlesworth, J. B. Clifford, W. H. Barlow, R. Brodie, R. Braithwaite, D. Robinson, R. B. Baker, R. North, W. Ough, C. D. Strong, Dr. Hume, W. Ashe, W. W. Kirby, C. A. Seaton, W. H. Lloyd, W. Gray, W. Digby, S. A. Walker, and A. Strawbridge.

Prayer was offered by the Rev. J. Hawkesley, and a hymn sung, after which

The Right Rev. Chairman, in opening the proceedings, said it would be unnecessary for him to address them at any length. He gave his reasons why immediately on arriving at Clifton, he connected himself with the Society, and consented to preside at the Annual Meeting. His first reason was, that having laboured for a number of years in North America, he was anxious to do a little for the South if it lay in his power; and, secondly, a friend of his who laboured with the late Capt. Gardiner in that continent—the Rev. Mr. Hunt—and who afterwards laboured with him in North America, had frequently related to him incidents of what he, with Capt. Gardiner, had endured, and the progress of the spread of the Gospel in South America. At the establishment of the Society it was not intended for the whole continent, but more immediately for one portion at the extreme south. At the commencement of the present century a great zeal was felt by the people of this country for the souls of the heathen—for their immortal welfare. The minds of the many at home were led to think of the masses of the population scattered abroad even from our own land. The Falkland Islands and Tierra del Fuego

were the first scenes of the Society's labours, but its operations were now directed over the whole continent. They were labouring not only for the aborigines, but also for the benefit of the masses of our own countrymen, who were bone of our bone and flesh of our flesh, now scattered throughout those regions. Bishop Anderson then dwelt on the benefits derivable from societies of that description. The Church Missionary Society was founded for propagating the Gospel in Africa and the East, and the Word of God was now being preached there and glorified. In India the Word of the Lord was being earnestly preached; in North America considerable progress had been made in spreading the Gospel of truth; and, in fact, in every portion of the world to which access could be obtained the Word of God was being preached to the masses of native idolaters and heathens. But how little had as yet been done for South America!! There was a separate society in the Southern part, and during the past two years a great deal had been done for those scattered on the margin of the country, including a large number of British workmen. He was glad that Clifton and Bristol people had done so much for the Society; whatever may be its future the inhabitants of Bristol and Clifton would feel that they had done their best for the great and good cause. He concluded by hoping that the proceedings that morning would be conducted in a good spirit, inasmuch as the meeting was intended to stir up in their hearts a spirit of benevolence to aid in increasing the labours of that Society, and he trusted that their hearts may be drawn more closely towards each other, and their prayers

offered for the extension of the work in foreign lands. The reverend gentleman resumed his seat amidst great applause.

After the Report had been read by the Secretary, The Rev. W. H. Lloyd, M. A. moved the following resolution:—"That the Report, of which a summary has been read, together with the financial statement, now laid before the meeting, be adopted and published; and also that several gentlemen be appointed to act as the Committee and Treasurer for the ensuing year, with power to add to their number." The speaker dwelt at considerable length on the work at Lota, and told most interesting stories respecting the special labours of his brother-in-law, the Rev. A. W. Gardiner, who is located at that station. The impression left on every mind, after he had concluded, was that what had been stated in the Report respecting this station was far within the truth. He also pointed out how singularly Captain Gardiner had traced out the work in which his son was now engaged, and how he had been gradually prepared for, and drawn towards it.

The resolution was seconded by Col. Kelly, who said that they might look with gratification upon the fact that a good, strong, sound, healthy feeling existed amongst the Committee. He reverted to the circumstance of Mr. Schmid's last visit to England, and his marriage while here, and said that he went forth far better qualified for his work now that he had a wife. We should take care in these days how we retrograded towards the evils of monasticism. In touching upon the work of the Society, the gallant colonel said that all could not be preachers, but all could do something, however

little, to help on the cause. He had been struck by reading in one of that morning's papers a notice of the Emperor's work on Julius Cæsar, in which it was said that great results were due to a great work and not to a small one. This was the case with the missions. Our Lord said, "All power is given unto me, therefore go ye forth and preach the Gospel." We need not hesitate whatever foes opposed us, for God would accomplish His own purpose in His own time. Results had nothing to do with this matter. They might be left entirely with God, and it might not be His purpose to bring in the whole of heathendom in this dispensation.

The Rev. J. B. Clifford, M. A. then moved the next resolution:—"That this meeting desires to acknowledge, with grateful thanks to Almighty God, the measure of success which has attended the efforts of this Society amongst the aborigines and English colonists in South America." He said he had not lost one particle of interest in that admirable Society. God was owning and blessing its work, and he believed it would be blessed so long as He had people to gather out of this poor, sinful, sin-stricken world of ours. He knew very well that the men engaged in this work had been men of prayer and faith; he was sure of one thing, that the friends of the association were people of faith. He hoped all had come there in a spirit of prayer, confidence, and faith—faith in that great One under whose banner we were fighting, and faith in the energy of His mighty Spirit. He had been deeply interested in what he had heard there, and prayed that they would go upwards and onwards, and meet ultimately in glory.

The Rev. Dr. Hume seconded the resolution. He said that he had great satisfaction in being at that meeting, where so much cordiality existed. It was gratifying to speak under a learned bishop, who had himself been engaged in missionary labour. He trusted that the same sun which had warmed the cold territory of the North would arise and extend over the beautiful region of South America. It struck him that the Report, which had been read, was one of the most interesting that the Society had ever yet issued. While affording satisfaction for the efforts of the past, it led them to form a well-grounded hope that these results would be increased in the future. They had been sorely tried in times past, but they might say, "It was good for me that I was afflicted." As regarded South America we heard less of the tribes, habits, and language of the natives than those of the North. The results with regard to this primitive people were gratifying. Three of their languages had been acquired. In an admirable speech he adverted to the good work effected by the Society amongst the aborigines of South America and our own countrymen scattered abroad there. He said the resolution hardly expressed the warm feelings of his own heart with regard to the blessings they had reaped. He would add—Go on and take courage.

The motion was carried unanimously.

The Rev. B. Charlesworth, M. A. proposed the third resolution:—"That this meeting, most deeply impressed with thankfulness to the God of all mercies for the increased marks of His favour at home no less than abroad, pledges itself to still further exertions in

carrying out the great work committed to them." The speaker said the Society promised to become one of the leading societies, and it was incumbent upon them to redouble their prayers. He did not, he said, wish to occupy their time long, as Mr. Walker was to follow, and would more profitably engage their attention during the limited time of the meeting.

The Rev. S. A. Walker, M. A. seconded the motion, which was unanimously agreed to. He dwelt for a long time on the sad advances which have been made during the last few years by Romanism, and pointed out how in times to come it might be possible that a Fuegian or Patagonian Indian, coming to visit the land which had sent to his fathers the pure Gospel of the grace of God should have cause to lament over the fall of our once missionary nation, seeing it lapsed into the very condition of South America at this moment—South America brooded over by the nightmare of Romanism; nay, the speaker continued, it might be that missionaries from Tierra del Fuego, or Patagonia, or Araucania, might yet bear back the pure Gospel to England, and help to turn our children to the truth as it is in Jesus. At all events our duty was plain; we ought to do good in our day and generation, scattering the light wherever it was possible, and we might be very certain of one thing, that the deeds engendered by the Holy Spirit would not be forgotten before God, but produce a harvest of good; the fact was well established that the reflex action of missionary labour was immense and incalculable.

A vote of thanks to the Chairman was moved by C. Rowe, Esq. of Liverpool. Mr. Rowe dwelt for a

few moments on the numerous openings which presented themselves to the Society, pointing out many towns, especially on the west coast of South America, which were ready to profit by the Society's labours.

A. Balfour, Esq. of Liverpool, briefly seconded the motion, and said he trusted that the Society had now entered upon a course of action which would rapidly develop it. He was particularly pleased to see Bishop Anderson occupy the chair, and to hear him plead so ably the cause of the Society, in which he himself was deeply interested.

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#### REV. W. H. STIRLING.

Under date 12th December, 1864, Mr. Stirling writes from Patagones as follows:—

“The *Allen Gardiner* arrived on Saturday. I was up the country with the children at the wooden hut. I have, however, seen the captain, and read your letters, reaching from June to September. To answer them now is impossible; I can only most heartily thank you for them. Under the urgent circumstances of the case I consent, if the captain can obtain a pilot, to let the *Allen Gardiner* visit Bahia Blanca. Going there myself with Dr. Humble, Mr. and Mrs. Schmid, and my children. There shall be as little delay as possible. I afterwards sail for the Falklands, proposing to leave my children with Dr. and Mrs. McClinton, then to visit Tierra del Fuego, and put things straight on Keppel Island, and *if I have no other and contrary instructions from you*, to return to England in the *Allen Gardiner*.

“My idea is that the voyage to England and back need not occupy more than six or at most seven months, and these *the winter months out here*. The *Allen Gardiner* might for £50, or say £80, be made suitable for lying in Tierra del Fuego all the year round, if you like. A moveable sky light, lofty and airy, over the main hatch, would, with but little other alteration, fit the hold for a school-room, and the deck wants to be renewed in parts also.

“But for these things there is no necessity that the *Allen Gardiner* should return to England; generally she is in capital order. Caulking is however necessary. My reasons for bringing her to England, *if I do bring her*, will be—1st, to utilise the winter months; 2nd, to save passage money home and out again of the superintendent, whoever he may be; 3rd, to fit her less expensively than out here for the work in Tierra del Fuego; 4th, to replenish coal.

“The goods sent to New Island have arrived. Please do thank all the kind friends whose memory of my family led them to send so many tokens of their Christian regard and affection. Miss J. M. Grant, Miss Light, Miss Hetzler, Miss Cam, Miss Fosberry, and others whose names are hidden from me deserve thanks, which now I have no time to assure them of.

“The boat and mainsail are at Keppel. The captain did not bring the boat here, for the climate warps the wood so badly. Expect a large draw from Stanley. The captain, Mr. Bridges, and Mr. Rau did well, I think, at Tierra del Fuego; I am not disappointed; but to make the work prosper we must be on the spot.

“W. H. STIRLING.”

## PATAGONES.

"PATAGONES, *Dec.*, 1864.

Dr. Humble writes:—

"As I expect the *Rio Negro* to sail shortly I take the opportunity of sending you a letter. You were correct in what you said about the postal arrangements between here and Buenos Ayres; they are indeed most imperfect. The last time the *Rio Negro* came in she brought no mail, to our great disappointment, and no reason was assigned.

"I consider the prospects here encouraging as regards missionary work, and think the position of the station well selected; on the one hand it is not too far from civilization, and on the other it is within a short distance of the Indians. You are aware that before my arrival here, Mr. Stirling had purchased a house and land, and had also commenced operations for enlarging the Mission premises, by building a school, dormitory, and extra room. He had also ordered 10,000 *adobies*, or large bricks, made of dried mud, and purchased 1200 burnt bricks of clay. I thus found myself on my arrival committed to the work of building, whether I would or no, for to have stopped the work suddenly would have been, as Mr. Stirling says, 'most disastrous.' The extra room is finished, and was for a short time used. As soon as possible the new wing will be commenced, which will contain a school, church, and two rooms, one of which will do for a dormitory, and perhaps the other for a dispensary. A residence for myself can be built in another wing at some future time, thus forming three sides of a square, which will be open

towards the river on the north side. As the adobies and burnt bricks have been paid for, the expense of building the school and two rooms will not be considerable, Mr. Stirling thinks that £200 will do it, including the fittings for the school. A considerable portion of this may be obtained from Buenos Ayres, where a special subscription for the school has been set on foot, and I purpose asking the Committee there to hand to me the amount of annual subscriptions they have collected. With this aid I hope not to trouble the Committee at home for much. If I had not found that preparations had been actually made, and contracts entered into, I should not have taken upon myself to build without first consulting the Committee at home, and obtaining their sanction; as it was, I had hardly any option. I intend adhering very much to Mr. Stirling's plan, only instead of a simple school to have a School-Church, with a chancel attached, this can be shut off during the week, and I purpose building one more room than Mr. Stirling had intended, which may subsequently be used as a dispensary. One of the rooms in the new wing is for a dormitory for a few Indian children. Messrs. Stirling, Schmid, and Hunziker, are most strongly impressed with the importance of maintaining a few Indian children in the new premises when built, and so separating them for a time from the pernicious influences and examples to be found in their own homes. After well weighing the matter I have come to the conclusion that they are right, and I consider the dormitory will be a most essential part of the new buildings. Mr. Stirling thinks that ten Indian children

might be maintained for £100 a year, and that would be a sufficient number to begin with, perhaps even less might suffice.

“ If I may say so without speaking egotistically, I consider the plan of clerical superintendent with the physician works well; it gives one an amount of influence for good which I should not otherwise possess. Many appreciate the doctor who would not value the Protestant clergyman. I have performed a few operations since I have been here, and find the case of surgical instruments very useful. I removed a few days ago a small but disfiguring tumour from the eyelid of Captain Smyley, who was employed a few years ago in searching for the bodies of the Missionaries who lost their lives at Tierra del Fuego.

“ The Curé is still under my medical care, and in some respects is better for my treatment, but he is very weak; he is most polite; indeed politeness is the characteristic of all classes out here, from the highest to the lowest; there is none of the boorishness of the English peasantry; the very poorest here will make you the most graceful bow, which of course he expects to be duly returned, and would be deeply offended if you refused the proffered hand.

“ I am myself living on the north side, next door to Mr. Stirling. I have engaged a room for a dispensary at a moderate rent, where I see patients and compound medicines. The room is very suited for this purpose, and adjoins the house wherein I live. As far as the number of patients is concerned the dispensary has been a success; whether it will be self-supporting or not remains to be seen; the fees as yet have come in very slowly.

“ There is to be a settlement of 100 Swiss families, I am told, about 15 leagues up the Rio Negro, very shortly, on both sides of the river; they will be Protestants, and I understand that the person who brings them out is willing to build a school and church for a Protestant minister; this might form a desirable position for a missionary, as it would afford scope for ministerial and also missionary work among the Indians.

“ As regards the work out here I fear but little will be done until we get the proper machinery of church, school, &c., in working order; and this, even for economy's sake, *should be done as soon as possible*, for the most extravagant thing of all is to be paying men for doing nothing, or nothing to much purpose. Not that the machinery alone will suffice, but if with it we have the right sort of men, and hearts and hands lifted up at home in prayer to God, I feel that we may calculate on the Holy Spirit's blessing and influence, and confidently look for a rich and abundant harvest. Physically as well as spiritually this may be said to be a dry and thirsty land, where no water is; there are fields parched for want of rain, and there are souls perishing from lack of the water of life. And yet there is natural water in abundance, by which, if naturally irrigated, those parched fields might be made to produce their golden crops. And can we believe that the God of Grace is less bountiful than the God of Nature? Let us only have our spiritual irrigation, let us only have our channels of divine ordinances, and many parts of South America, now so barren and desolate, may ere long become like the Garden of the Lord. “G. A. HUMBLE.”

Since the above was received, Mr. Goodfellow has kindly given the following information, which we gladly publish.

“BUENOS AYRES, S. A.,

“*Jan. 23rd, 1865.*”

“I write a line only to inform you that our Committee met on last Thursday, Jan. 19, and two letters were read from Rev. Dr. Humble, one asking for immediate aid from the resources of this Committee from its funds for the general work, and the other asking for certain needful articles to be bought here for finishing and furnishing the School-Church, and also the surplus funds on hand.

“The reply was to order the purchase at once of all the articles desired, and to send to him the money left on hand. As I write I have not the exact statement of our collections at hand for 1864, but it exceeds any former year.

“Our Committee has applied to the National Government here for the official publication by the Government of the Grammar and Dictionary prepared by Rev. Theo. Schmid, of the Tehuelche Indian language, and the Minister of State very promptly and cheerfully consented to order the publication without delay, at the expense of Government. The books will appear in the Tehuelche and Spanish languages. Mr. Schmid has the copy about ready for the press.

“Very truly yours,

“W. GOODFELLOW.”

## THE REV. W. GRAY, B. A.

We have to report the resignation by the Rev. W. Gray of the post of Office Secretary, which he has held since the departure of the Rev. W. H. Stirling for South America. The anticipated return of Mr. Stirling in a few months led to Mr. Gray's acceptance of the duties of Principal of the Operative Jewish Converts' Institution, Palestine Place, London.

Mr. Gray's separation from the friends of the Society in Bristol and Clifton, by whom he was held in much esteem, has given them an opportunity for the expression of their kindness and sympathy towards him and his family. During his official connexion with the Society, its funds have increased, its friends have multiplied, and there are satisfactory evidences that the business of the office has been conducted with great regularity. We feel assured that he carries with him to his new sphere the best wishes of his many friends here, who will always be glad to hear of his welfare.

The following resolution was passed by the Committee, at their first meeting after Mr. Gray had resigned office :—

“That the Rev. W. Gray, who has been for the last seven years connected with the South American Missionary Society, first as Deputation

Secretary, and afterwards as Resident Secretary (*pro. tem.*) during Mr. Stirling's absence, having closed his official connexion with the Society, the Committee beg to express their satisfaction with the assiduity with which he has fulfilled the duties that devolved upon him—the desire which he always evinced for the spread of the Gospel in South America—the encouraging state of the Society's finances during his term of office as Secretary (*pro. tem.*), and his business habits, as exemplified in the arrangements of the office which he has vacated.

“They desire and pray that in his new sphere of labour he may enjoy the blessing of the God of Missions, and find the work of the Lord to prosper in his hands.”

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#### STANLEY.

We would direct the attention of the ladies who kindly superintend working parties on behalf of the mission, to the suggestions in the following extract from a letter just received from the Rev. C. Bull, Colonial Chaplain at Stanley:—

“PARSONAGE, STANLEY, *Jan.* 31, 1865.

“By the *Foam* which arrived here on the 4th of January from Monte Video, Messrs. Nicholson and Green forwarded me a box, evidently containing goods for sale, on behalf of the mission. Mrs. Bull at once proceeded to open the box, and many of the goods were speedily disposed of,—namely, to the

amount of £11 or £12. I daresay we shall realize much more. The moneys will be handed over to Mr. Dean, for the account of 1865. Mrs. Bull begs me to say that warm things will sell, but the light muslin things (frocks, &c.) hang on hand; nicknacks also do not meet with a ready sale. It would be very satisfactory if you would give a sort of estimate of what you expect a box to realize. It would be a kind of guide to us. The pictures that were sent some time ago were dreadfully damaged so as to be defaced. I could not allow them to be sacrificed, and they are still exposed for sale."

In reference to the irreparable loss our valued Superintendent has sustained, Mr. Bull writes: "What a loss dear Mrs. Stirling is to her husband, to us, and to the mission! When she was with us in May last, my wife felt that she was not long for this world, but she seemed thoroughly resigned, and very patient; so fearful of giving trouble, singularly sensitive of the comforts of others. When we looked at the Mission Box, we could not help being reminded that two, who a few months before had spoken so much about it, were now no more—Mrs. Elliott and Mrs. Stirling!"

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## PATAGONES.

"BAHIA BLANCA, *January 3, 1865.*

"I take the opportunity of sending you a few lines from this place, as there will be a postman going overland from here to Buenos Ayres to-morrow.

"We reached here a few days ago in the *Allen*

*Gardiner*, after a week's voyage, with a head-wind all the way from Patagones. It seems to present a good sphere for Indian Missionary work.

"I have taken a house in conjunction with Mr. Schmid, which was formerly used as a school, but is now empty. It has one good-sized room, which will make a capital School-room, and occupies nearly one-half of the entire house. I have arranged for Mr. Schmid to pay half the rent, and the Society half, which is, I think, a fair agreement. This will cost the committee £15 a year, which will, I think, be considered moderate; but, of course, there will be other expenses connected with the school. I think we are most fortunate in securing at once a suitable place for a school. The house requires some repairs, which are to be done at once. We are all staying at present at Mr. Caronti's house, who is most kind and friendly to the cause. He thinks that plenty of Indian children may be got into the school as soon as it is opened, and promises to use his influence, which is very great. I should like to see the school actually commenced before leaving, but as Mr. Stirling is desirous of leaving for the Falklands as soon as he can, I may not be able to remain for that. The leadings of Providence seemed to point out this as the proper place for Mr. Schmid.

"I left things all right at Patagones. - I hope to be able to commence building the school-church, &c., when I return. The *Allen Gardiner* will set one down (D.V.), at the mouth of the Rio Negro, and then proceed to the Falklands and Tierra del Fuego.

"GEO. A. HUMBLE."

“BAHIA BLANCA, *Jan. 3, 1865.*

“The overland mail will be dispatched from this to-morrow morning, so I hasten to write a few lines for the purpose of informing you of our arrival here. I mentioned in my last, that ‘if God’s providence points the way, we should go to Bahia Blanca.’ When the *Allen Gardiner* returned from the Falklands, which happened about the middle of December, Mr. Stirling decided upon going to Bahia in the *Allen Gardiner*, if I was willing to occupy the post. He proposed to me, soon after our arrival at Patagonas, to occupy this new place. I thought it over in my mind, and also made it a subject of prayer; I consented to go. There was no one else to come here. The brevity of time does not allow my entering into details now about this place, and the advantages it offers us as a basis for Indian work; I must do that in my next. Let me just mention that we left the mouth of the Rio Negro on Christmas morning, and after a succession of contrary winds arrived in Port Belgrano on December 31. New Year’s Day we spent at our anchorage, as quietly as circumstances permitted. There was a strong S.W. wind blowing, which caused Captain Jones much anxiety on account of the inferior anchorage. Yesterday morning Mr. Stirling and his two children, Dr. H., myself and wife, landed at the jetty, when Signor Caronti’s phæton was waiting to convey us to the town. Signor C. had been communicated with last Saturday evening, and thus he knew of our coming to town. The settlement is about five or six miles from the jetty. We have through S. Caronti’s kindness and

assistance been able to secure a house. He has much influence with the Indians. To-morrow the Commandante will most kindly take us to the Chief Ancalo, who resides here.

“I trust that with God’s blessing we shall get on well here. We may plant, others may water, but it is God alone who giveth the increase.

“There is a monthly overland mail established only three months ago; and there are two brigantines every two or three months.

“THEOPHILUS SCHMID.”

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## PANAMA.

“*February 27, 1865.*”

“I received your last with much pleasure, and though I have nothing new to tell you, I write these few lines just to say we are all now well, through the mercy of our God, and my work is going on much the same as when last I wrote. We are now in the midst of the ‘dry season,’ or, as it ought to be called, the ‘hot season.’ The thermometer is nearly every day up to 92° in the shade, and at night it sinks to 70°. The days are very hot, I can hardly go out in the sun, but the nights are cool and refreshing. There is not a cloud to be seen all day long, and the dust blows about in clouds. I am longing to see the rain again; I can get on much better in the wet season than in this. I find the Spanish priests (who have all returned to the city), are picking up my *tracts* and *books* wherever they see them. I left a supply at the French Hospital, in

several languages, and nailed some large texts of scripture upon the walls in all the wards, but they have all been taken down, and most of the tracts and books have been removed. I now take a fresh supply in my pocket when I visit there.

"I have received the box of books, and return you many thanks for them. I shall send an acknowledgment to the C. K. S.

"E. A. SALL."

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### LOTA.

"*January 9, 1865.*

"I feel I ought to apologize to you for the irregularity of my correspondence during the last few weeks, but as you are pretty well acquainted with travelling, you will, I am sure, make allowance for me; but I am thankful to be once more quietly settled in my snug little home, which will henceforth be doubly precious.

"I was glad to find all well and cheerful on my return, and when complete, we make quite a strong party, if not a favourable one. Mr. Keller has been at the out-post for a few weeks past, that he might become more familiar with Spanish, which is not so easily acquired in Lota, where English is so extensively spoken; he returns on Saturday evenings in order to be with us on Sundays, which makes the day more like a Sunday than when alone in the country without the means of grace or Christian fellowship, and unable to communicate to those around us the blessed truths of the Gospel which are so precious to

our own souls, and would make happy here and hereafter those whom we feel to be utterly ignorant and destitute of them; but I hope the time is not far off when every impediment will be removed, and we shall be permitted, without let or hindrance, to offer a free salvation to all, and the fear of man prevent none from accepting it; the way is being perhaps slowly, but effectually opened. A friend, who has resided many years in the country, and to whom religious toleration will always be most deeply indebted, told me he verily believed a native congregation might be speedily gathered, of persons who are tired and weary of priestcraft, and long for the truth. I have rarely spoken to a native respecting religion, but they always acknowledge the superiority of our Protestant faith. It is not a strange thing to see them attending Protestant worship, but unless a native church could be gathered, to whom the blessed Gospel could be preached in their own tongue, little real or lasting good can be effected; but such a work would be the dawning of a glorious day for tens of thousands now in darkness, error, and superstition. Pious souls are daily praying that men of God may be raised up for this as well as for other countries.

“W. J. COOMBE.”

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### FRUITS AND VEGETABLES.

“Fruits and vegetables form the principal article of food of the poorer classes; the *pérotá* or bean is, perhaps, the greatest favourite, at least it is most commonly used; next to that *arina tostada*, or parched

corn, ground by hand between two stones, is the most important of their articles of diet; it is used in various ways, the most common is simply to mix it with a little cold water, when it tastes very much like oatmeal, and in the absence of the latter makes very good porridge, although a Scotchman would unquestionably prefer his oatmeal; but the bill of fare amongst the poor is very simple, and admits of little variety, their choicest dish being a soup called *casuéla*. They rarely or never drink tea, but have a substitute which is drank principally by the women. You would be much amused to see the method in which it is taken, a small cup is half filled with the herb, (Paraguay tea), a large proportion of sugar is added, and then the remainder filled up with boiling water. We should think it strange to find our tea cups half filled with tea leaves, but this is not the least inconvenience to a mate drinker, for instead of drinking it from the cup as you would suppose, it is sipped through a tube eight or ten inches in length, perforated at the bottom with fine holes, through which the dust or stalks of the herb cannot pass; the cup holding but a small quantity of water, requires to be repeatedly filled if the person is at all thirsty; the first sip to a foreigner is not always a pleasant introduction, as he is likely to burn his lips with the bombilla, or scald his tongue with the boiling tea, but the most objectionable part of the custom is, that if six persons were present, they would all drink from the same cup and sip the same tube.

“If sufficiently industrious, the natives might make themselves very comfortable, each family enclosing a

small piece of ground for a vegetable garden, could with little trouble grow enough vegetables for the year's consumption, for the land yields abundantly, and well repays the tiller for his toil; but it is only the privilege of civilized men and women to be able to find themselves useful and profitable employment, for as long as a berry or fruit remain in the woods, or sea weed or shell fish on the beach, semi-civilized or barbarous people never feel constrained to labour. Amongst other wild fruits and roots, Chili has a very rich supply of arrowroot, which the natives call chuño; during the months of December, January, and February, it bears a very pretty flower, not unlike the lent lily; digging about a foot deep you will find the root, which in appearance resembles the raddish, about three inches long and one inch in diameter, but perfectly white, rather juicy, and to the taste very like a potatoe, this is bruised, dried in the sun, and ground between two stones, the same as the corn, which is done by a woman kneeling, one end of the under stone resting against herself, the other on the ground, with a cloth before it to receive the ground portion as it falls from the stone; this is a very primitive method, and not half so good as a mill wrought by machinery, as it requires so much labour to accomplish a little work, and that of course very inferior; but you will remember how often the hand-mill is spoken of in scripture, although it was not so rude as that I have been describing, being round, and the stones prepared, the one with a concave, and the other a convex surface, but though varying in form they are to be 'found in every corn country where

rude and ancient customs have not been liable to those changes introduced by refinement.'”

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HOME NEWS.

Meeting in Marylebone, March 20th.

SOUTH AMERICAN MISSIONARY SOCIETY.—A meeting of this society was held at the Literary Institution, Edwards-street, Portland-square, on Monday afternoon, the Rev. C. J. P. Eyre, rector of St. Marylebone, in the chair, the audience consisting mostly of ladies. The Rev. F. M. Middleton stated that the sum received in 1864, from Marylebone amounted to upwards of £100, testifying to the increased interest felt in the operations of the Society, it having been chiefly collected by ladies by means of cards. It was hoped there might be a still greater increase. The thirst for money first led the merchants of Spain to the gold mines of South America; it was left to England to give that wisdom that was better than rubies, and more precious than fine gold. The chairman having explained the principles of the Society, and pointed out the importance of South America as a field of missionary operations, and of the obligations we were under as members of Christ's Church to spread the light of His word for the emancipation and salvation of the world, called upon the Rev. W. W. Kirby, M. A. (who attended as a deputation), to address the meeting. That gentleman made a lengthened speech, in which he traced the origin of the Patagonian Mission, and the necessity for its merging into the South American Missionary Society, and explained the present position and want of the

South American continent in reference to the Aborigines, the Roman Catholics, and our own countrymen resident there. Mr. Kirby stated the income of the Society to be at present £6,000, which was quite inadequate for the objects it was desired to attain. The Rev. J. W. Reeves having briefly addressed the meeting, expressing his sympathy with this missionary work, the proceedings were brought to a close by the singing of the Doxology. The following from a hymn sung during the meeting expresses briefly, but truly, the object in view:—

“Fair the field that lies before you,
Slack not, hold not back your hand;
In His strength who watches o’er you,
Win for Christ the wide-spread land.”

The Rev. W. W. Kirby writes from London:

Since my last report to the Committee I have advocated the objects of the Society in forty different places, from five pulpits, thirty-four platforms, and one drawing-room; not that there has been invariably a collection made, for on two or three occasions I thought it desirable to accept the opportunity of imparting information without an immediate pecuniary result, and I may safely say that the Christian public (in London and Kent especially) are beginning to understand the great objects of the South American Missionary Society, and that the vast continent, which is the field of our operations, as well as the people living thereon, are becoming better known, while prayers and free-will offerings are being more frequently and liberally presented for the spiritual improvement, both

of the aborigines and English who have been hitherto forgotten or neglected by the English Church.

In Kent, I am thankful to say, new associations have been formed for Canterbury, Ramsgate, Plaxtole, and Lee. In the first named place the subject was introduced by a free lecture in the Garrison Chapel, where there was an attentive audience of soldiers, many of whom were Roman Catholics. This was followed by a public meeting, when Colonel Horsley, R. E., kindly consented to act as our Treasurer. At Ramsgate the first meeting was presided over by the Rev. J. M. Nisbet, Vicar, Archdeacon Davies being also present. At Plaxtole, the new incumbent, the Rev. Watson King, had gathered together a crowded room, inasmuch as there was some little difficulty in the lecturer reaching his proper place, which reminded me of the first evening when poor Captain Speke and his companion addressed a large assembly of the Geographical Society, and when the Chairman had to wait a considerable time while the "lions of the evening" had to wend their way to the table, almost under which I was glad to find a seat an hour before. At Lee we have secured as Treasurer the services of a gentleman, D. Couty, Esq., who has long been interested in the good foundation laid by the faithful Allen Gardiner; a public lecture at Blackheath has been followed by a sermon in the Rev. B. W. Bucke's Church, at Lee. I should add that in Tunbridge Wells, a Drawing-room Meeting has been followed by J. Gardon, Esq. kindly accepting the office of Treasurer, and many annual subscribers have been added to the Association.

In Sussex an association has been formed in Rye, with an old friend, Col. W. M. Macdonald, as Treasurer. A lecture was given in the old-fashioned Town Hall, or Court House, where the Vicar had to speak from the magistrate's seat, and the lecturer was encouraged by a "hear, hear," now from the witness-box, now from the dock. The appearance of the Hall was most curious, like so many sheep-pens, or horse-boxes, filled with people, for whom there was not near room enough, the wide staircase being crowded. The day previous a very large and important meeting had been held at Hastings, when nearly all the clergy of that town and St. Leonard's were present, including Revds. T. Vorse, D. Crosse, H. S. Foyster, G. D. St. Quintin, &c. W. Lucas Shadwell, Esq. and Alex. Beattie, Esq. warmly commended the Society's work, which it is hoped will be henceforth well supported in this highly favoured watering place. The collection was large (£19 14s 3d) and included the unusual donation of a gold ring. A very successful meeting, under the presidency of Rev. E. K. Elliott, has also been held at Worthing, where the Rev. F. Cruse has succeeded the Rev. P. B. Power. In Brighton, in addition to a lecture, a sermon was preached in St. James's Church, where, in 1844, Captain Gardiner formed the first Committee of the Patagonian Mission, and over which congregation the same venerable minister still presides.

In London there have been full meetings in the Schoolrooms of the Rev. Canon Champneys, Rev. C. D. Marston, and Rev. G. Despard (Kilburn); and a short time since the Rev. Canon Boyd presided in his beautiful little Lecture Hall. In a lecture on South

America much must necessarily be said in reference to that kingdom which for upwards of three centuries had unlimited power and rich possessions therein, and I could only have wished that a reporter had been present to take down the admirable speeches of Canons Champneys and Boyd, on the lessons to be learned from the past and present position of Spain as regards South America. That Spain should not now possess a foot of land on that Continent is certainly worthy of grave reflection, and that the religion introduced by her should be losing ground even among her own descendants may surely be considered an opportunity for "setting up a standard in the land," even that of the Cross, with "Jesus, the Way, the Truth, and the Life" inscribed thereon, and so plainly that "he may run that readeth it," and that our own fellow countrymen, "wayfaring men, may not err."

In the South of London an association has been formed for Clapham, with the Rev. E. S. Greville as Treasurer, and a very large meeting held in Christ Church Schoolroom, Brixton, under the presidency of our old friend, the Rev. J. McConnel Hussey, while the Society has also been introduced into Putney, where Miss Robertson will act as Secretary. A circumstance occurred after my lecture in the last named place, which may be considered interesting enough to notice. Sometimes large sums of money are given to us, and accordingly recorded. It is most gratifying to receive, as the Society does, £400 per annum from one commercial company—but no less valuable is the "widow's mite." When the lecture was over, I asked a poor lad who was present, to

carry the diagrams to the railway station. On the road I was struck with a question or two as to what he had heard, and on reaching the station gave him what he was entitled to for his trouble—expecting to see his face no more. To my surprise he soon returned, and placing the silver coin which he had fairly earned in my hand, said, “Please, sir, add this to the collection,” and then hurried away, so that I scarcely had time to thank him. The lad’s manner and expression of countenance showed his great pleasure as well as intelligence in doing “what he could.” “Precious in the sight of the Lord” are such gifts, and I felt fully repaid for the lecture, which but very few had attended.

In conclusion, I have only time to add, that at the meeting for Marylebone (reported above), I had a note put into my hand complaining that we were forsaking the original work of the Society, I felt it my duty as deputation to shew that this was *far* from being the case; on the contrary, that the plan of working from European centres, as at Lota and Patagones, was likely to consolidate and extend the work among the aborigines in the neighbourhood better than any other, while the evidence of the Rev. W. H. Stirling and Mr. Bridges, during the past twelve months, proved convincingly that the interests of the poor Fuegians had not been overlooked, and moreover, that the efforts of our Missionaries among them had been decidedly blessed. Further, I considered that what the Society had done, had been accomplished as much in accordance with God’s will as man’s planning, for every intelligent

Christian who has watched the progress of the Society of late, must be struck with the fact that the Committee are only following God's leadings in taking up the ministerial work among the Europeans at Lota, Callao, and Panama (and soon I hope Rosario), where our English people were living destitute of all Protestant Christian teaching, and public religious ordinances. The Rev. W. H. Reeve was glad to hear of the prosperity of the Society, which he had supported for many years, and he most earnestly commended it to increased support. The Rev. C. P. Eyre dwelt eloquently on the rising importance of South America, and the spiritual condition of its varied inhabitants, which reminded me of an argument used by the Earl of Cavan, when his lordship kindly presided at a lecture last month. It was this: that the South American Mission was an economical Society, for it embraced under one corporation, the work of three if not four societies, for one great division of the globe. There was the work of a strictly Missionary Society for all the aborigines or heathen in South America—the work of a colonial society for all the English who were not strictly colonists in South America—the work of a Mission to Seamen, for already the thousands who visit Lota, the Chinchas Islands, Panama, &c., had had regular services performed among them by our Missionaries—while *indirectly* there was a fourth and great work which may result, under God's blessing, in the benefit of millions of those now called the natives of South America,—viz., Spanish and Portuguese Roman Catholics.

The last lecture I can mention, has not been the least important, for it was delivered in the Memorial Hall, Islington, under the presidency of the esteemed vicar, the Rev. Daniel Wilson, and one cannot but be gratified at this opening. The associations of the place are pleasing. The hall was reared as a memorial to one who blended the warmest missionary zeal with the most diligent duties of a parish priest, and it was interesting to hear the son of the late Bishop of Calcutta commend the objects of our Mission so warmly as he did—referring also to the time when he met the poor Fuegians who had been brought over by Admiral Fitzroy, and placed under the tuition of the schoolmaster in his uncle's parish, Walthamstow. The day of small things had not been despised, and he (Mr. Wilson) was glad to hear of the extended usefulness of the Society. Thus I thought, the self-denying life, and the God-glorifying death of the founder of the South American Mission are bearing fruit, "though after many days," and Allen Gardiner "being dead, yet speaketh," worthily and appropriately in Bishop Wilson's Memorial Hall.

The Committee may be glad to read the following concluding paragraph in a letter just received from an Irish Presbyterian, contributing £2 towards the fund for Rosario:—"Although the Church of England is not our church, this mission is so important, and is based on such evangelical principles, that all, I think, who love the Lord Jesus, and wish the furtherance of His glory and kingdom, *must desire it to prosper.*"

TESTIMONIAL TO THE REV. W. GRAY.

On Monday, the 3rd ult., a large number of the friends and supporters of the South American Missionary Society assembled at the residence of Bishop Anderson, at Clifton, for the purpose of presenting the Rev. W. Gray with a testimonial on his retirement from the office of Secretary.

After prayer by the Rev. W. H. Barlow, the Rev. J. Mackie referred to the warm response made to the appeal, which emanated from the members of the monthly prayer meeting, which is held in connection with the Society. The letters which he had received from the contributors showed how highly they appreciated Mr. Gray's efforts for the Society's interest.

The Rev. S. A. Walker, in affectionate terms, expressed his regret at the personal loss he would sustain in Mr. Gray's removal to a new sphere. He spoke of the thorough acquaintance he had with the Society's work and prospects, and of the interesting and effective manner in which he had pleaded the cause of the heathen in South America.

At the close of Mr. Walker's address Bishop Anderson expressed his great delight at seeing such a large attendance. Having referred to the difficulties a Secretary had to contend with, his lordship expressed his approbation of the manner in which Mr. Gray had discharged the duties of the office he was now relinquishing. He trusted that with God's blessing he might be also successful in promoting the interests of the Jewish Operative Society. He begged leave to present him, in the name of the subscribers,

with a purse containing seventy guineas, as a small token of their affection and esteem. He was sure that he had the heartfelt sympathy and prayers of all for his future happiness, and that the sentiments of the meeting were best conveyed in the words, "The Lord watch between us and thee when separated."

The Rev. W. Gray, who was evidently much affected, said that he accepted with the deepest gratitude this valuable expression of their good will and respect. He felt keenly the full value of sympathy. In reviewing the past he would attribute all his success to Him from whom alone success came. He saw much that might have been better done. He was thankful for the good wishes which came from loving hearts for his future prosperity. What he looked back upon with most pleasure was the prayer union. That it was which had brought down rich blessings upon the Society, and averted from it danger when danger threatened. He believed a bright and glorious future was dawning, and that the labours of the self-denying men of God who were bearing the burden and heat of the day in foreign fields would be crowned with success.

The Rev. B. Charlesworth, in the name of the subscribers, presented an elegant work-table to Mrs. Gray, as a token of their personal regard and appreciation of her zeal and interest in the Society's work.

NOTES ON NEW GRANADA.

By WILLIAM LEAY, M. A.,

Incumbent of Downside, Bath, some years resident on the Andes, in South America.~~~~~
"No. 1—BOGOTA.

Santa Fè de Bogotà, the capital city of the United States of Colombia, presents at this particular climax in the history of that wonderful country, to the mind of the intelligent Christian, a grand and noble field in every respect for Missionary labour; for, from thence the word would permeate, by the grace of God, to the Indian population lying beyond, to Eastward on the plains of the RIO META, GUAVIARI, and ORINOCO. The field is now *open* as never before. General Mosquera, the President of the Republic, proclaims liberty, and freedom of worship; the English are highly appreciated, and the natives themselves longing for the sound of Divine Truth. Bogotà itself is by no means a rude or uncultivated city. The Spanish families are highly educated, and the refinements of civilized life—especially in the arts and practice of music—may be found to admiration there. Pianos from Paris and London are by no means uncommon. Bogotà, in fact, is a Mission field which, I venture to say, our Society would do well to take possession of; and, I am very much mistaken if the merchants there, as well as those of London interested in the welfare and commerce of Bogotà, would not warmly and liberally come forward to aid in the work, if only they were properly applied to.

With a view, then, to commend the attention of the Lord's people to New Granada, as a Mission field just now in the providence of God opening out to the attention of European Christians, I desire in this first paper to give a few details that may be interesting to the general reader, in reference to the physical aspect, present condition, and general statistics of this interesting inland capital.

The City of Bogotà is a most remarkable position in every point of view. It stands upon a vast plain of table land, at an altitude of 8,730 feet above the sea,—in latitude 4 degrees North, longitude 74 degrees West. The city lies at the foot of Guadalupe and Monserat—two Mountains, rising beyond the plain of table land, and attaining to altitudes of 10,500 and 11,000 feet respectively. On the summits of each of these mountains is a Convent or Monastery, to one or other of which heights many of the natives of Bogotà and monks used to ascend yearly, to perform penances from time to time. Possibly, however, by this time, in these days of liberalism, such practice may have become discontinued. The climate of Bogotà is cool enough for European clothing; temperature in the mean, about 60 degrees Farenheit, a temperature pleasant, invigorating, and conducive to active exercise. The thermometer seldom varies more than a few degrees in the shade: 55° to 65° Farenheit, being, I think, about the extremes throughout the year. This agreeably low temperature within the tropics, and so near to the equator, is of course owing to the great elevation of the table land on which the city stands.

The rarity of the air is sometimes oppressive to strangers on their first arrival, but a few days suffice to familiarize the sensation.

The population amounts to about 40,000. The streets are built at right angles, some of them having a stream of water flowing down the midst. Churches, Convents, and Monasteries, cover nearly half the ground! yet would there now be no actual hindrance to a faithful, earnest, discreet man, who would proclaim the Word of God. In fact, by a recent letter from a friend of mine, I am informed that a *Church* was actually suggested by one high in authority in the capital, as a suitable position from which a Missionary might proclaim the Word of eternal life, Jesus Christ and Him crucified.

The English in the City of Bogotá are numerous, and have long desired the presence of a Chaplain, who could visit, from time to time, the European Establishments of the Mariquita and New Granada Mining Company, and otherwise find a field of employment throughout the vast Republic of New Granada, in ministering to our own countrymen. But beyond all this, the native population are waiting for the sound of the word of truth.

Should these few lines find acceptance in the "Voice" for South America, I shall hope to continue in a future number. Meanwhile let true friends of South America unite in earnest faithful simple prayer to God, that He who seems thus to be opening a wide door and effectual, to this most interesting field of the vineyard, may provide a faithful, bold, loving and affectionate, yet prudent and judicious evangelist,

to carry the Word of truth to this interesting waiting people, and specially to our own countrymen to be found in so large number residents in New Granada.

From "*Brazil and River Plate Mail*."

April 7, 1865.

"News from Bahia Blanca announce that on the 31st December, the schooner *Allen Gardiner*, of the South American Missionary Society, arrived, bringing the Rev. Mr. Stirling, Rev. Dr. Humble, resident vicar of Patagonia, Rev. Mr. Schmid, who, with his lady, is going to open a School for Indians of both sexes, which will prove of great advantage. Mr. Schmid lived for two years among the Zehueles Indians, travelling in their company to learn their language and habits, which he now fully understands. The *Allen Gardiner* left on the 12th January for Tierra del Fuego, calling at Patagones and the Falkland Islands. On the 20th inst. a flock of over 6,000 sheep, belonging to Messrs. Realdeazua and Ramosmeijia arrived at Napostá, to lay down new sheep farms in this district: the owners have given 200 sheep for the benefit of the church."

TRIALS AND LESSONS.

The difficulties of Mission work are great, but perhaps the difficulties attending the preparation for it are still greater. It has often been said that it is far easier to work than to wait. In the one case we are sustained by the excitement arising from effort, and the idea not unnatural, that while we are in motion we are making progress. In the other, there is the constant uneasiness of hope deferred, a depressing consciousness of time passing away, energies unemployed, and a great task yet unattempted. There is a certain satisfaction, too, in feeling that our powers of mind or body are worth something, and that they are profitably exercised, while in the very act of sitting idly and uselessly down because we can do nothing, there is a mortification of proud human nature hard to bear.

But have we not here the key to the mysterious providences by which Missionary enterprises are usually attended? Mission work is peculiarly God's work, for it is new creation work, in the name of the Son, and by the energy of the Holy Ghost. Man is distinguished as the instrument employed to accomplish the Divine purposes, and he can only work as a tool works in the hands of the workman. There is nothing however that

even the best men are more prone to overlook or to forget, than this. They would fain devise, decide, and execute, with indeed a verbal ascription of the power to the Omnipotent, but a real conviction, nevertheless, that not a little of the success and extent of the work depends on the wisdom with which they plan, and the energy with which they employ the means to carry it out. It is to correct this assumption that the Allwise often baffles the wisdom, and disappoints the hopes of Missionary Societies and their agents; He compels them to measure their unaided strength against the difficulties of the work before them; He wearies them by continual failures and defeats; He makes them feel like men who make various fruitless efforts to embark their frail boat amid the breakers of a raging sea, and are obliged at last to haul up their boat, and sit down to watch for the calming of the winds and billows, over which they have learned, by painful experience, they have not the smallest control. Thus the friends of Missions must be schooled, and thus they have been schooled, as is shewn in the history of every missionary enterprise of any moment in modern times.

We too have needed and have been subjected to this discipline. We are not wiser than our fathers, or than our brethren. No doubt we and our friends set out with hopes too largely inspired

by human confidence, and we have been chastened by many a disaster and many a defeat. We are now ready to acknowledge that our wisdom was foolishness, and our strength weakness, and we wait upon Him whose judgments are unsearchable. The South American Mission is a fact, not of man's appointing, but God's; and He will put power into it, and make it work out His bright designs. Are we sufficiently convinced that as the clay in the hands of the potter, so are we in His hands? Do we feel that the power and wisdom are in Jesus and His word, to be proclaimed merely by us, and that the life to be supplied to dead souls, is in the Holy Spirit alone? Are we content, without any affectation of profound sagacity as to means and arrangements, to go simply among the heathen and preach Jesus and Him crucified? If we are, then the clouds of difficulty and discouragement will soon roll away; intervening seas and rivers of opposition will quickly part asunder, and we shall see our way straight before us into the land which we long to occupy in the name of the King of kings.

May God give us and our friends the spirit of prayer and supplication, that we may look for the instruction which He is employing the varied circumstances of our Mission to convey to us, and for the grace to turn it to practical account, in His name and to His praise.

REV. W. H. STIRLING.

Since the publication of the last number of the "Voice," we have received several communications from abroad, among them a short letter from Mr. Stirling, dated Stanley, March 2nd. We are thankful to say he was in good health, and daily holds himself in readiness to embark for England. His movements would depend upon his receiving letters from the Committee, which, in the usual course, had gone on to Cranmer, and which he was daily expecting. We have good reason to hope that we shall shortly have the gratification of again seeing him at his post in the office. It is matter for deep thankfulness to Almighty God that his valuable life has been spared through dangers of no ordinary character, and that his faith has been sustained in the midst of many depressing influences, amongst which the loss of a beloved wife must have been the most severe. We rejoice to know that his interest in the work is unabated; and we confidently look forward to the exercise of the same zeal and ability which he has heretofore evinced in advocating the great cause of the South American Missionary Society.

 HOME NEWS.

"RYDE, ISLE OF WIGHT.

"A lecture was delivered on the 19th inst., in the vestry room of St. James's Church, by the Rev. W. Leay, M. A., incumbent of Downside, Bath, Association Secretary to the South American Missionary Society. The Rev. Henry Redknapp, M. A., minister

of St. James's, took the chair, and introduced, with an appropriate address, the lecturer, to the large and influential assemblage that filled the room.

“The lecturer opened his interesting details of the origin and history of the Society, by suggesting that, perhaps had the Society been called the Church Missionary Society for South America and the West, that title would be distinctly descriptive of the Society's objects and labors. The South American Missionary Society is essentially a Church of England institution for carrying the Word of Life to every class of inhabitants of South America, be they heathen Indian, Roman Catholic, or countrymen of our own located there—originally the Patagonian Missionary Society, that title is now abandoned, as its work is no longer confined to the southern extremity of the vast continent, but comprehends now the whole of that most wonderful and interesting portion of our globe, comprehending a population of twenty millions, six hundred souls. The early history of the Society's labors were then entered into, with a slight sketch of the labors and death of Captain Allen Gardiner, R. N., &c.

“The lecturer then proceeded to give some account of his own personal travels in tropical South America, and residence on the Andes. The physical geography of the middle chain of mountains was illustrated by a long panoramic diagram, showing the comparative heights up to and beyond the limit of perpetual snow; climate in those parts depending not so much on latitude as on altitude. The seasons were explained and accounted for on the theory of the

periodic movements of the equatorial cloud-ring or doldrums, as so ably amplified upon in the learned researches of Lieutenant Maury. The navigation of the river Magdalena, from Santa Marta to Honda, was then entered upon, and some descriptions given of the modes of travelling on the mountains. The city of Bogotà was described as containing some highly cultivated families, and as built upon a vast plain of table land, at an altitude of 8700 feet above the sea. Various details of habits, language, costume, &c., were then given, and the lecture was drawn to a close by an account of the present stations of the Society's labors. New openings seem abundantly to present themselves at Bogotà, the capital city of New Granada, and elsewhere. The lecturer, in conclusion, appealed earnestly on behalf of this Church of England Missionary Society, as one maintaining distinctively Evangelical doctrine, with pure Church of England order and discipline.

“Some Spanish American costume was exhibited, and after prayer and praise a collection was made, amounting to nearly £4.”

LOTA.

Mr. Gardiner writes :

“*March* 10, 1865.

“Your letter (December 31st) confirms the melancholy tidings that we received overland in November, but which I had fondly hoped would have proved incorrect. Mr. Stirling has indeed experienced a most sad and distressing bereavement, and this in

addition to heavy trials and responsibilities, quite of themselves sufficient to depress the spirit. It is cheering to hear of the bright and faithful testimony of a Christian's hope in death, amidst the wilderness of Popery and Paganism. The sympathy of the colonists was very remarkable; and altogether that funeral scene, on the banks of the River Negro, will furnish another sorrowful picture in the gallery of our Mission's chequered earthly history.

“That river rolling its dark and troubled waters to the sea, has indeed been the valley of the shadow of death; and if thus the Rio Negro seems to represent the severity of our Christian conflict, may we not also regard, in the name of the settlement El Carmen, a suggestion as to the happy termination that death brings to the souls of the redeemed, who depart hence to join the company of the saints in light, and to sing the song of Moses and the Lamb?”

“I should have written to you by last steamer, but was suffering from rheumatism. The summer is now slowly passing away, and with the shortening days and cooler weather, doubtless the health of the country will soon improve.

“The drought last year, and the epidemic this year, have destroyed both man and beast. At present the epidemic fever is perceptibly abating, but small-pox is everywhere. Two large fires, one in the settlement, and the other in Colcura Forest, just outside, have demolished a great deal of property. On every side trouble appears to have come; but I think the worst is over. The harvest is good, and the potato-crop; and now that the Peruvian question is settled, com-

merce will revive, and the gloom of war, and drought, and fever, be exchanged for the activities of enterprise and industry. The unhealthy character of the season has affected us more or less at the station, except Mr. Keller, who has retained his health and strength throughout. He has been at Carampangue for the last fortnight, and is expected to arrive in the settlement shortly.

“I am in possession of some recent information about Caldera, which, if true, would point to that place as exceedingly suitable for a station—as also Valdivia. I will make more enquiries.

“It will not be now very long, I trust, before we shall receive orders for the commencement of the Indian Station; and if the winter does not bring an unusually rainy season we might be making progress.

“ALLEN W. GARDINER.”

PATAGONES.

We have much pleasure in giving the following extracts from a letter received from Dr. Humble, descriptive of his work at Patagones, and of the new Station of Bahia Blanca.

“*Feb.*, 1865.

“I herewith send you a financial statement of this part of the mission, made up to the end of the year 1864. There will necessarily be a difference between my account and what you receive from N. Green & Co., owing to the difference of exchange. The rate of exchange varies between this place and Buenos Ayres, and again between Buenos Ayres and England; it

may sometimes be in favour of, and sometimes against the Society; the value of the paper dollar too, continually varies from week to week, and even from day to day. In reducing the paper dollar to money sterling, I have taken the dollar as worth 135c. to the pound, being about the average; next quarter it may have changed. There are fewer dollars to the pound here than at Buenos Ayres. The difference of exchange and the fluctuation of the dollar may render the account somewhat complicated, but I have made it as plain as I could.

“I wrote you a few lines from Bahia Blanca, but only a few, I therefore send you now a few more particulars. Mr. Stirling and his children, Mr. and Mrs. Schmid, and Mr. Rau and myself left Patagones on Saturday, the 24th of December, in the *Allen Gardiner*; we sailed down the river in a very short time, having a fair wind, and soon got to the Boca, where we anchored; thus far we were accompanied by the *Tiltern*, the same ship which took some of the missionaries from the Falklands to Santa Cruz, under the command of Parry, who is now first mate of the *Allen Gardiner*. While at the Boca I was hastily summoned on shore to see a man who had been thrown from his horse, one of the crew of the *Tiltern*. I found he had broken his leg, which I accordingly set with the best appliances I could extemporise on the spot. By the way, since I have been at Patagones, I have had no less than three broken legs to set. The next morning, being Christmas Day, we weighed anchor and set sail for Bahia Blanca; the *Tiltern* and we now parted company, as she was going on a

sealing expedition down south. The rolling and pitching of the ship (and the *Allen Gardiner*, is celebrated for both) affected us all more or less, prevented our having Divine service, and completely spoilt our Christmas dinner; so that, contrary to the custom of our church, we had to spend our Christmas Day as a fast instead of a feast.

“Nothing very particular occurred during the voyage, we had morning and evening prayers, and Sunday service, when the weather permitted; at these meetings I could not help being struck by the devotional manner of the men, and was also pleased with their good singing. Although the voyage from Patagones to Bahia Blanca is sometimes done in 24 hours, we, having a head wind all the way, were a week about it; the channel, too, is difficult to find, and ships can enter only at low water; with the exception of sticking on a mud bank, where we remained all one night, no mishap occurred. I consider great credit is due to the Captain for his care and vigilance; the bay is most difficult to enter without a pilot, and very few who had not been there before would have attempted it. We reached Bahia Blanca just a week from the time of starting, namely, on Saturday, the 31st of December, 1864. On landing we found Mr. ——— waiting with his carriage to convey us to his house. We preferred, however, returning to the ship, and so postponed our visit till Monday, the 2nd. Mr. ——— pressed us to make his house our home, and so we stayed with him about a week. He and Mrs. ——— made our visits most agreeable, and showed us all possible kindness and hospitality. In point of

influence, intelligence, and public spirit, I consider Mr. ——— the leading man of the place, and it is no slight advantage to have secured his friendly co-operation. He told us of a house which was formerly used as a school, that we could have for the mission, and as a residence for Mr. and Mrs. Schmid; after inspecting the house and finding it suitable, I agreed to take it, in conjunction with Mr. Schmid, he paying half the rent and the Society the other half. The rent is *ff*300 a month, or about £27 or £28 a year, so that the expense to the Society will be less than £15 a year for a very suitable school-room and play-ground. A carpenter was ordered to make the fittings for the school, consisting of forms, desks, &c.

“As far as I can judge there is every prospect of the work among the Indians being successful at Bahia Blanca, and with perseverance and God’s blessing, I fully anticipate most decisive results. The Indians are on the spot to the number of 200 or 300, and there are many more outside the town. It is the migratory habits of the Indians which form one great obstacle to missionary work among them. They are always on the move, seeking fresh pasture for their horses and cattle; but in Bahia Blanca they are stationary, being in government pay, and their chief, Aukalow, has his residence in the town, him we visited and were most courteously received; although well able to speak Spanish, he preferred conversing through an interpreter. We visited other Indians as well, and I prescribed for one young man who was sick. Certainly there is great need for an Indian school at Bahia Blanca; up to the present time the

children of the Indians have been allowed to run about the streets in a state of nature, with minds, souls, and bodies, alike uncultivated and uncared for. But this will no longer be the case, and at my next visit to the town, I hope to find them all gathered into a well ordered school, where they will be taught their duty towards God and towards man, and be so trained and nurtured as to fit them for becoming, in future years, useful members of society. And here I would remark that these Indian children are by no means repulsive objects; some of them are pretty and well featured, nearly all are plump, bright eyed, and playful.

“The words of Gregory the Great respecting some of our British ancestors’ children—‘*Non Angli sed Angeli forent si essent Christiani,*’ might, with a slight alteration, be applied to the Indian children; indeed, if they could only be taught to value clean linen, soap and water, brushes and combs, they would be quite as interesting, pretty, and kissable, as any of our English children. I hope to visit Bahia Blanca again in a few months, when I trust I shall find things going on satisfactorily, and be able to report progress. I shall probably at the same time visit Buenos Ayres and Monte Video, to advocate the cause of the Society, and to sustain the interest felt in those places for missionary work among the Indians. I hope I may succeed in collecting a good round sum, and in getting fresh annual subscribers.

“The Dispensary I have opened on the North side at Patagones, has quite answered my expectations, and I have as many patients to attend as I could wish; in

fact, I believe I have nearly all the town on both sides of the river. I think the Dispensary will be quite self-supporting after a time. I have had a few rather serious cases to attend. A few weeks ago I was summoned to the Fort to set a man's broken leg, and not many days ago I had to set a broken thigh, and I had a case of fractured skull too. I was recently called to a place, 56 miles up the river, to visit a man who had been violently thrown from his horse while racing. By the way, this is the place where they are trying to establish a Swiss Colony, respecting which I wrote to you. The colonists have not yet come, and it seems uncertain whether the 100 Swiss families will be got to leave their country and accept the very advantageous offer of land, &c., made to them. Should they come, I think the contractor would build a church, school, &c., if the Society found a suitable man. I shall keep my eye on the place, but there is so much uncertainty about the colonists coming, that it is of no use taking any steps at present.

“Since last writing to you, I and Mr. Hunziker have been to St. Xavier, where we stayed a few days in the little wooden house. I found the house out of repair, and took steps to have it put to rights. I purpose going to St. Xavier from time to time, and visiting the Indians in their toldos, and rendering any medical help they may require; by so doing, I hope to secure their confidence and affection, and ultimately to get them to trust us with their children. I found a few sick, for whom I prescribed; one was an interesting young man, who is, I am afraid, in a consumption. The country round St. Xavier is very

pretty and well wooded, and the place where the Indians have pitched their toldos would form a fine subject for a landscape, with one or two on horseback. The Patagonian Indians look very well riding, and manage their horses with ease and grace. It seems immaterial to them what part of the horse they sit on, and whether they have saddles or bridles—stirrups, if any, they consider rather effeminate, and prefer mounting the horse with a single leap. Since I have been out here, I have, myself, learnt how to ride without stirrups. Persons do not ride in South America exactly as they do in England: thus, in meeting another rider, you keep on the right side instead of the left; if you want the horse to turn to the left, you pull the right rein, and *vice versa*; and I am informed, that the sound by which in England we accelerate the horse's speed, here means that he is to stop. An amusing incident occurred to me while at St. Xavier. On returning from the toldos, we had to cross a shallow laguna or lake; on reaching the middle of the lake, my horse, who had been used to bathe there, took it into his head to lie down. I managed to get off as well as I could, and had to wade through the water and mud, causing, of course, much merriment among the party.

“Last Sunday too, when crossing the river to perform Divine Service, the boat got aground near the South side; to avoid getting wet, I mounted the boatman's back, when about midway, the man stumbled and let me down into the water. I scarcely know what an English congregation would have thought, if their Officiating Minister had presented himself in such a plight as I was in.

“But one gets used to these things in South America. When I was at St. Xavier, I heard that one of the Indian chiefs lately had a narrow escape of his life. It seems one of the members of his tribe had a dream that their god was suffering from hunger, and that nothing would satisfy him but the body of this particular chief, so he was very nearly being killed with that benevolent object.

“I also heard that a tribe of Indians had not long before sacrificed a horse near to St. Xavier: having killed the horse, they stuffed him with various spices, and then threw him into the river. Another tribe, I was told, also sacrificed a horse and stuffed him, but wishing to be very economical in their religion, they afterwards ate him; how true it is that ‘the dark places of the earth are full of the habitations of cruelty.’

“Since I wrote to you last, the poor curé has died; I attended him up to the last, with the exception of the time when I was at Bahia Blanca; on my return from that place, I found him almost dying; he said he had no confidence in the Spanish doctor, and taking my hand in his, he earnestly implored me not again to leave him. When visiting him I often longed for a sufficient command of Spanish to be able to converse on spiritual topics, and to direct him to look to the Good Physician, who is able to cure both body and soul. He was quite aware of his danger, and actually had his coffin made, and brought home some time before he died. Having no other priest to confess to, he wrote down a general confession in his will; he therein stated that he died in communion with the Roman Catholic Church, and asked God to pardon

his sins for the sake of Christ. Two new curés arrived in the town a few hours after his death, and officiated at the funeral. He was buried in his ecclesiastical robes. During his life-time he had expressed a wish to be interred in the church near the altar; his wish however was not carried out, and he was buried in the chapel of the cemetery.

“ A new cemetery is being enclosed near the town, in which poor Mrs. Stirling lies buried; it has not yet been consecrated. I hope to get a portion of it set apart for Protestants. If I succeed, I think it might be consecrated by commission, either from the Bishop of London, or the Bishop of St. Helena.

In my interview with Mr. Wheelwright, I got no sort of encouragement, and received no promise of support towards building a church, but rather the reverse; I did not therefore feel justified in incurring the expense of a visit to Rosario.

Should Rosario become hereafter the great centre of traffic, which some persons think it will, there will be room for a church as well as a chapel; but at present, I am informed, that the number of English-speaking protestants there, is but small.

“ Since I commenced my letter, the *Rio Negro* has come in, bringing the doors and windows, desks and forms, &c., for the school-church from Buenos Ayres; we can now commence building at once, and I trust we shall have the school-church opened before long on the South side.

“ With the two stations here and at Bahia Blanca in full operation, and St. Xavier partly occupied (for I intend going there occasionally to visit the Indians)

I think we may, with God's helping and guidance, confidently look for satisfactory results.

"The *Rio Negro* has also brought about 50 Swiss emigrants for the place 54 miles up the river; it is expected they will be followed by many more. When they arrive, I think it will be a fine station for a missionary. It would be desirable for him to be able to speak French and German for the emigrants. There are Indians in the neighbourhood, who might be induced to send their children to school; there are also nearly 200 soldiers, with no Chaplain and no school. I think if the remaining emigrants come out, I may succeed in getting a grant of land, as well as a house and school built, which would render the establishment and maintenance of an Infirmary comparatively inexpensive.

"You enquired about the Chaplains at Rio Janeiro, there was one, recently come out when I was there; I forget his name.

"A few days ago, I received a box of books and tracts in Spanish and English, from England. They appear, many of them (for some are controversial), very suitable for distribution. I have given away some, and been asked eagerly for more. I do not know who sent the box. Perhaps it will be well to acknowledge its receipt in the 'Voice,' with thanks. Such presents are very acceptable.

"Monte Video, I regret to say, is in a frightful state. It is blockaded by the Brazilians by sea and land, and its bombardment seems probable. Should they proceed to this extremity, the loss of life will be fearful, as the inhabitants seem determined to defend

it to the last. It will be a sad pity for this beautiful city to be destroyed. Foreigners are leaving by hundreds, and Buenos Ayres is overcrowded, so that it is difficult to get even a bed.

“The municipality has just granted the request of giving up a portion of the cemetery for the exclusive use of Protestants; it now only remains to be railed off and consecrated.

“GEORGE ARTHUR HUMBLE.”

NOTES ON NEW GRANADA.

By WILLIAM LEAY, M. A.,

Incumbent of Downside, Bath, some years resident on the Andes, in South America.

No. 2—SANTA MARTA.

Santa Marta is a city and port of New Granada, on the coast of the Caribbean Sea—Longitude 74° W, Latitude $11^{\circ} 18'$ N. It is the capital of the province known by the same name, and is visited bi-monthly by our Government Mail Packet Service from Southampton and St. Thomas's, as well as by the magnificent steamers of the South Pacific Steam Navigation Company from Liverpool.

It was at Santa Marta, on the 25th day of August, 1829, that the writer of these lines first landed on the shores of the Western world; and the scene of Santa Marta is still as fresh on his memory as it has ever been since that time. Entering the placid harbour from the waters of the Caribbean Sea, midway between the Fort of Santa Marta, which tops the heights of a

lofty insulated precipitous rock on the right, and an equally precipitous rock of the mainland on our left, the panorama presents to the eye of the intelligent traveller a scene of tropical brilliancy and magnificence rarely equalled—never excelled. Immediately on the sandy shore, at the distance of a hundred paces from the beach, stands the whitewashed city. Its principal edifices, conspicuous from the anchoring place, consist of the cathedral, the custom house, and the college. Beyond, to the left hand of the spectator, rise the mountains of the Sierra Nevada, clothed from their bases to 16,000 feet perpendicular above with perpetual verdure, from thence to their summits with perpetual snow. The greatest height of the Sierra Nevada de Santa Marta is called Horquita, and attains an elevation of nearly 20,000 feet above the level of the sea. To proceed, however, with something like a description of the scene before us—light fleecy clouds of the character called by the meteorologist "*cirrus*," generally limit the view to the admiring gaze of the spectator—as a veil thrown over the heights of this visionary olympus—to check the too soaring imagination of the beholder, and confine his contemplation more strictly to terrestrial vision, the landscape of the lower world.

The more elevated regions of the Sierra Nevada de Santa Marta, or in plain English, the Snow Mountains of Santa Marta, are, however, frequently visible to the navigator from the waters of the Caribbean Sea, some few hours before entering the bay. I know not how to describe their appearance. Imagine to larboard, that is, to the left hand of the passenger as he nears the Bay of Santa Marta, a lofty chain of mountain

scenery, rocky at the base, full of rich verdure to some considerable height beyond that, then assuming a dazzling, glittering, confused, unearthly appearance of white magnificence, terminating generally, not in the blue ether of the sky, but in "Cirri," "Strati," and sometimes "Cumuli," clouds of such varied structure, and so imitative of the snowy mountain heights themselves, that it is difficult for the mind to decide where the one terminates and the other commences to exist. Let this suffice for my description of the Sierra Nevada as seen from the Caribbean Sea. I should only tire the reader, and weaken what I have already noted down, were I to attempt more.

Returning then to the Bay of Santa Marta, behold the grandeur and degradation—grandeur in the works of God—degradation in the consequences of man's fall.

The flowering prickly *Cactus*, which in England we cultivate with so much care in the greenhouse, grows here indigenous to gigantic heights. The whole rocky coast seems to *bristle* with this exotic, rising from the virgin soil to far above the human height, like minarets from earth's cathedral. The *Acacia* thrives as an underwood, on the immediate sands. The *Mango Tree* bends with its weight of delicious fruit. The *Tamarind* presents midst luscious pods of beans, a delicate preserve, all ready for the creature's use. Whilst *Oranges*, *Limes*, *Dates*, *Citrons*, *Guayavas*, *Cocoa Nuts*, *Granadillas* (the fruit of the Passion flower), and other fruits abound, as well on trees, or in the market, as in the hospitable dwellings of the friendly people. Plantains and Bananas expand their magnificent verdure with their useful fruits; and

Aguacates, or as English people call them *Alligator Pears*, growing on lofty forest-like trees, present the European traveller with a delicacy unlike anything that grows at home, or can bear carriage to England.

Thus the vegetable world of Santa Marta is quite new to the traveller from the old world.

But not the vegetable creation alone. The vast concave of heaven above tells that he is in a new world. The North Star lies on the horizon. The Great Bear rises and sets. Atmospheric brilliancy betokens another clime. The Constellation of the Cross appears to the South.

The waves of the waters upon which the traveller looks down, as he stands upon the deck of his vessel, even these teem with creation of sportive existencies, distinct from what he has seen in European latitudes; *Silver Eels* and *Barracoota*, *Sea Serpents*, and huge *Pelicans* devouring fish. Indian natives in tiny canoes skim the rippled wave.

Landing upon the sands of Santa Marta, perhaps the first living creature which greets European attention, is a lively lizard. It flits about rapidly, lifts up its head to glance with brilliant eyes at the newly-arrived stranger, then burrows beneath the arid sands. The size of these reptiles varies from six inches to half a yard in length. Their number, innumerable. You must not hurt them. The natives would be greatly offended if you were to attempt to injure one of them, for these lizards are harmless, inoffensive, useful creatures, devouring noxious insects, and otherwise beneficial in the esteem of the New Granadans.

But, let us proceed to the city, about a furlong

from the beach. The arid sand continues to the entrance, and then constitutes the causeway of the streets. A feeling of intense disappointment now comes over the traveller. The picturesque disappears between the shallow walls of the street. A silent melancholy pervades their recesses. Houses, half white-washed, half dilapidated; open doors, of rude, almost unfurnished domiciles, disclose their dreary contents—the creature man, is seen. Natives, of either sex—of sombre hue—unburdened with superfluous clothing; children, with none at all, remind the Christian of the history of the fall. Soon, a better class of house appears,—it is that of the Governor; then another such like palace in miniature—the residence of an English Merchant; here we are greeted, welcomed, and entertained. From the spacious rectangular court and corridor, folding-doors open out to a large and lofty dining-room; at the end of this, a smaller door stands wide—the entrance to a sleeping apartment,—the usual style of the better class of houses of Santa Marta. Here we were to dine; at another friend's, equally inviting, and equally hospitable dwelling, I was to sleep. The furniture of the sleeping apartment is simple enough. The bedstead consists of a stretcher—a strong piece of canvass drawn tightly over supports. The bedding, simply of a pair of sheets, with tolda or mosquito curtains; novelty altogether in the way of bedroom furniture, but well calculated to the climate of Santa Marta, under a temperature of 80 to 90 degrees Fahrenheit.

For dinner, we had eggs and fowls, and sundry dishes of harricot, curry, &c. But the part of the

meal that most astonished us, was the vegetable material of the fare; ripe and green Plantains, boiled Yuccas, Mandioca, Bananas, Mangoes, Aguacates or Curas, &c. The wines, chiefly dry and sweet Malagas, with light Claret and delicious Burgundy. Coffee and cigar closes the meal.

The English and North Americans, as the natives, and Creole population, are most friendly and polite. They welcome the European with a kindness and hospitality that would adorn any country, Why should British Christians not carry to them the Word of God? I am very much mistaken if they are not at this time longing for an Ambassador for Christ. I think a travelling Missionary should visit in rotation as many of the ports of the Caribbean Sea, and as many of the settlements of Europeans in the interior, as he might find practicable. Only give a faithful, discreet, energetic man full liberty to go, as Philip, toward the South—Acts viii. 26—distributing Bibles, preaching the Word, and ministering the Sacraments and Ordinances of our Church, as he may find occasion. That is the kind of missionary service required for New Granada, Venezuela, and El Ecuador, in this era of the world's history. Let British Christians occupy the ground before it is too late. The harvest is plenteous. The time is short. The call imperative—"The Lord is at hand."

I now proceed to describe a scene after dinner on the evening of the first day of my landing on the Western world. It was the funeral of a "Padre," or Roman Catholic Priest. Amidst a crowd of spectators we entered the gorgeously-ornamented Church,

or Cathedral—I really don't know which. There, by the "altar," extended upon a bier, with hands uplifted, clasping a small white crucifix, lay the body of the departed, robed and neatly adorned with flowers. Priests stood by in solemn array, assisted by the tones of an organ and two shrill flutes, in chanting, what I supposed to be, the funeral dirge. Presently, the procession moved out to the cemetery. The remains of the deceased were added to the mouldering debris of a former Padre, a small portion of lime thrown into the sarcophagus, and the ceremony ended.

I suppose the ecclesiastics of Santa Marta would not approve of any attempt at proselytizing either themselves, or others of their community; nor is it essential that a man of God should rush uninvited to such an endeavour, but "a good man, full of the Holy Ghost," would find his way to them notwithstanding. Our object must be so to commend the Word of God, and so to depend on the power of His grace, as that we may be instruments in His hands, ambassadors for Christ. In such a country, even without any ostentatious attempt to proselytize, God will, in His own time, raise up a Luther from amongst the Priests themselves; already there are symptoms of this. Paul, at Damascus, was a man raised up of God, adapted to the times; so was Martin Luther, at Erfurth; in like manner, God can provide a man for Santa Marta.

(To be continued.)

NOTICE TO TREASURERS, SECRETARIES,
AND COLLECTORS OF ASSOCIATIONS.

We beg leave to remind our friends that if they have any funds in hand, they will confer a great favour by transmitting them, at their earliest convenience, to the Secretary. The earlier part of each official year is always, more or less, a time of difficulty in regard to financial matters, and this might be considerably relieved if *remittances on account*, especially from the larger Associations, could be occasionally made.

CRANMER.

We have much pleasure in giving the following extracts from letters lately received from Mr. Bridges.

From the second letter it appears that Mr. Stirling has determined to visit Tierra del Fuego again before returning home.

“KEPPEL ISLAND, CŒNOBIUM,

“*January 30th, 1865.*

“I received three notes from you a few days ago, when our vessel arrived from Rio Negro, and I now return my thanks for your kindness shown in those notes; they were severally dated May 27, July 8, September 8, 1864.

“I have put away all idea of returning at present,

but I heartily desire to do so by and by, when I have acquired a perfect knowledge of Fuegian. I may then, as Mr. Stirling said, be useful in England to the Society, by seeing to the printing of the language, &c., as well as by study, to prepare myself to be more useful in the Lord's vineyard. My desire is, if it is my Lord's will, to be a labourer in His vineyard, and to study much in order to be a useful and worthy one, for who can be too wise for this great work, a work which requires great talent, ability of mind and body, as well as a true Christian spirit; and therefore, if I should at any time return, only I trust when you call me, it will be to study much, and prayerfully, in order to become ordained, and to be by learning, at least, worthy of being so ordained.

"I have for long past kept a diary, and it was two days ago only that Mr. Stirling told me how much you desired us to write home a journal; I therefore did not expect to be writing one home, therefore I only noted down a few remarks for my own benefit and pleasure, intending only as heretofore to give you a general view, or insight into our proceedings and life here, both of ourselves and the natives; but I hope, henceforth, and intend to transmit to you as occasions offer, a regular journal of my life, and of the natives, &c., committed to my charge. The vessel is to sail to-morrow to Stanley, then she will return hither, and then we are off, if it is God's good pleasure, to Tierra del Fuego, where I hope we may soon do some real good in seeing these poor natives, trusting in Jesus as their Saviour, and rejoicing in God as their heavenly Father reconciled to them in Jesus, and therefore

loving and obeying Him in their lives, by forsaking their evil ways and bringing forth fruit to his glory and praise. I hope to be enabled to speak to them this next time, and to set before them the awful truths that concern them as much as ourselves, for without Jesus they cannot be saved; in Him only, our righteous and most Holy God is well pleased, and therefore in being reconciled to God through a saving knowledge and faith in Him can they be saved.

“As regards the natives here, I have no reason to think that any are Christians, and till this is effected, what can we expect of them? They are not safe against sin, and are open to danger on every side, and they have no shelter, and we cannot reasonably expect any great things from them. For, unrestrained by the love of God, and unaided by His Spirit, no man whatever is safe, and is liable to be guilty of enormous wickedness; and therefore we can have no real satisfaction in our work, that is, no real and satisfactory effects resulting from our efforts, until God is pleased to have mercy upon them, and by His Holy Spirit to convince them of sin (which no words whatever in themselves can effect), and to cause them to repent, and hate it, and to feel it an intolerable burden, then only will they value Jesus, and be able to love Him, when they experience His inestimable love in taking away this heavy burden. But God, who is Almighty, can do all things, and has no need of our instrumentality; yet, however, he is pleased to use us as instruments to do much good. How great His love!

“Now, though there have been no conversions, yet

the way is greatly prepared, and we may with reason hope that the time of mercy for these poor heathen is drawing very nigh, yea, is already come. These four boys that have been with me now nearly 10 months—have they been profited in mind as well as body? I answer with confidence, yes; they have greatly profited in both ways, and much more in mind than in body. How, and in what manner, may be asked, if they are not converted. Now, as God works always by means and orderly, as it is with corn, which, when sown, springs up not at once to full maturity, but as a tender blade, and requires proper treatment, and a long time before it repays the trouble that has been taken with it in coming to maturity, so it is with this work, and with the souls of men. But are the means being actively and hopefully used? Well, they are. The heathen here, hear now in their own language the only, yet all-sufficient way of salvation set before them; they hear of God's perfect holiness, and man's utter sinfulness; the awful danger in which man is they hear of, and also understand; yea, they in fact hear the blessed Gospel, and what more is necessary for their salvation? Nothing that man can do, but God will in His own time have mercy on whom He will have mercy, in giving these heathen His Spirit and grace to believe savingly in Jesus. I have said the heathen here hear the Gospel in their own language, and I speak truth, for they do hear I affirm, what is sufficient for any man's salvation, when accompanied by the grace of God. They do not hear the whole Gospel, as regards all the will of God, yet the Gospel is short and easy to understand; it is this,

'Believe in the Lord Jesus Christ, and thou shalt be saved,' 'Repent, and believe the Gospel;' and Moses says, 'And now Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in His ways, and to love Him?' &c. Deut. x. 12, 13.

"Again, conversion is of gradual growth generally, and man cannot at once, from being altogether ignorant of God, and of His love and mercy, from, in fact, being a heathen, dark and evil, become a confirmed and sincere Christian. I say generally, no more than the seed sown grows in one night to full maturity. And who can say that conversion has not begun in any man? Have not many men, when at first awakened from their sleep of death by the Holy Spirit, run into greater extremes of wickedness, in order to drown all these new and at first unwelcome thoughts and feelings? Is it not generally the case, that to become a confirmed Christian, that is, one really worthy of the name, is a work of many days, weeks, yea, years? My own experience leads me to think it is. And if it is so, if God's work in the heart of man is as the wind we cannot see, then who can say these natives, though not yet converted, have not profited really and truly, yea, spiritually, by what they have heard of God and His love; by what they have heard of Jesus who died for them; by what they have, in their own mother tongue, heard of the Holy Spirit, and the necessity of His gracious influences on their souls; and also by what they have heard of the vileness of their own hearts, of their awful danger, and of all the other great truths the Holy Word of God reveals to us?"

“I verily believe they have profited, at least some of them, and that a future day will declare it. God’s word shall not return to Him void, when spoken by His servants, it shall accomplish that for which He sent it, and though spoken in much weakness, as it surely is, yet it cannot be in vain. Thus then shall we all labour in hope, trusting in the faithfulness of an Almighty God, who cannot lie. I am thus very hopeful of the future, yea, of the present also, and if we thus trust in God we shall see our hopes confirmed. God will in His own time cause His word not only to grow, but to bring forth abundant fruit to His own glory, in those to whom it is preached. But I have really seen the natives here feel, as well as hear and understand what they heard, as was very evident in their faces, which generally (the face) is a faithful index of the heart. Now, though I cannot say anything more satisfactory than this, yet surely this is something.

“Now, concerning their improvement, I can say that these boys, at least two of them, would be able to read and write correctly and satisfactorily in the phonetic system, if taught for six months more. My reasons for saying this are these: they now can, at first sight, spell and read off words, not of their own language, they have never seen, written, or heard spoken previously; and this is the greatest advantage this system has. Now, if they can do this sometimes when they are attentive, if after going through a number of words written on the board once, they can read off most of the words on reading it the second time, is not the greatest difficulty removed? Is not

the rest both easier and pleasanter work? It surely is. And as any person of sound sense, who is acquainted with the letters of this system of reading and writing, is able with the greatest facility either to read or write words he has never seen before written or printed, which he never has heard before spoken; therefore a knowledge of the letters once acquired, is a key that opens all doors. Now, two boys, Sisoiens and Meena, know all the letters perfectly, and the other two know most of them. These two would soon be able to read either their own language or any other, when written according to the system of A. Ellis. These two same boys, who have from the very first kept pretty well on a par, but who have also kept a-head of the other two from the first, and made the distance wider day by day; these two can from memory write many letters of the alphabet; Sisoiens can write at least twenty of them, which is just a half, and he is not entirely ignorant of the rest, but these twenty he can at any time write correctly. All the four know the figures, and will name them as quickly as you can point them out. Two of them can with ease count to one hundred, and they all make a very fair attempt in writing from a copy, and if I had had copy books for them, I should by this mail send you specimens. They all take much pleasure in singing, and they know more perfectly those hymns they knew before, of which I told you when I wrote last September. I have been teaching them occasionally, 'From Greenland's icy mountains.' We can even sing as a rondo the little song, 'White sand,' which then sounds very sweetly. Now, as regards their manners, they are

greatly improved, they are no more so obtrusive as to want to look into everything; they are now more kindly to one another, and more cleanly, and far more industrious, alert, and willing; and as their knowledge increases, so will their manners improve. They are all very useful here, and generally work regularly and well. And as regards their life here, I may say it is pleasant, and profitable to them, as is evidently shown by their desire to return. I am now in very good health, happy also, and fully contented. All at the station are also at present in sound health, and have mostly been so, the natives especially. And now, having concluded what I wished to write, I wish you God speed.

“THOMAS BRIDGES.”

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“PORT STANLEY (*on board the Allen Gardiner*)  
*March 10th, 1865.*

“I have not much to communicate, but I do not like to let this opportunity pass of sending a note to you. This day is very calm and bright, one of the few very fine days we get in the windy Falklands. This summer has been remarkably dry and fine, so dry in fact at Stanley that the grass generally is dried up or withered away, and there has been a great cry out for water. The gardens here are also in a miserable condition generally, but this I think is much more owing to the nature of the soil (which is all peat with a clay foundation) than to the drought of the season. The soil about Stanley is most miserable, peat everywhere; the grass is consequently scarce, and of wretched

quality. Seven days ago we arrived here. We were two days coming from Keppel Island hither.

“The natives on board are all quite well, in good spirits, and happy. They have been kindly received, and treated in some of the chief houses here, and have been kindly noticed and treated generally. Last Sunday morning I took them to church, and have since taken them round about the place. They have seen the reservoir, the powder magazine; the dairies, peat digging, graveyard, &c. &c. Stanley has given them a faint idea of what civilized countries and people are. When in a good view of Stanley, they asked me whether it was like my country, and whether there were more ships there than here; and when they came over the hill at the back of the town, in view of the harbour and city, they made a general exclamation of pleasure and surprise.

“The general appearance, behaviour, and progress in learning have given general satisfaction here, people were particularly surprised with the accuracy of their pronounciation of English. I think that this visit will do the natives much good, it will enlarge greatly their ideas, which will conduce greatly to their general improvement. If the soil here was good (it is very bad), Stanley would be much superior to what it is, at least in a farming point of view. The great supply of peat, however, it has, is no mean advantage, and the harbour is a splendid one. The face of the country is plentifully sprinkled with rocks, and the hills or mountains are low, with rocky heads, and far apart, with much level, peaty and marshy land between them.

“The nature of this land strikes me to be very similar to the open land of Tierra del Fuego, which is covered with the same kind of grass (unfit for fodder), and with the same kinds of vegetation, which is also very boggy, and I think there must be also plenty of peat. The grass that now generally grows about Stanley is not indigenous, and it grows no great distance from the town. The original grass has almost entirely disappeared in the town. The same kind of grass is now fast increasing at Cranmer also, and it is excellent food for cattle and geese. It is wonderful how very fast this grass increases, and where it comes from; it seems to follow the tracks of men. It is a very great nuisance in the gardens, some are full of it; it is the same that grows generally in the roads and gardens in England.

“As we expected to start early this morning Mr. Stirling slept on board last night, but the wind has all day been contrary and light. Mr. Stirling is fully determined to go with us to the south, contrary to his former intentions of returning to England with his two daughters, in the bark *Ada*, which has been in this port some time for repairs; she will in a few weeks leave this on her way home.

“I am very glad that Mr. Stirling goes with us to the south, and I trust it may be a prosperous voyage in its results for the natives themselves, an encouraging one for all God’s people to take an interest in this particular branch of the South American Missionary Society, and one that may tend greatly to God’s glory.

“I hope to do the following things this voyage:—  
To instruct the boys aboard daily, when circumstances

and health permit ; to go on with my dictionary ; to give the natives such advice as I am able, which shall be profitable both for their temporal interest and eternal welfare, especially to those natives whom we hope and trust are settled, and doing well at Woollya, living each in his own wigwam, on his own estate, each of them having his own little lot of goats we gave them six months ago. I fully expect to see a good lot of ground dug up and prepared for planting. It is necessary to burn the turf or upper sod, and the soil in Woollya is certainly good, and sufficiently deep for arable purposes, and there is as good grass there as I have seen in the Falklands, or anywhere else in Tierra del Fuego, so that cows would or could do very well there. This land, however, is rather confined, it is about a third of a mile wide, and one in length, in front of a range of mountains, widest in the middle, and narrowing at either end. In it there are two large streams. There is therefore room for many natives to settle comfortably, each having his own little farm and garden. I think the soil there to be very productive. It will be very necessary for the five settled natives to keep the potatoes they may grow this season as seed for planting next spring, and how they are to keep them safely I scarcely know. They will have their own hunger to deny, the constant importunate begging of the other natives, and unless they are well buried in the ground or in some wigwam well secured, they will be utterly destroyed by the frost, and even then may be stolen by the other natives, or eaten by the rats. I said it will be necessary for them to plant next spring the potatoes they

may grow this season, because most likely twelve-months may elapse before we visit them again. I take them down some swede seed, which they may easily keep, and swede turnips are nearly equally as good a diet as potatoes. I hope and fully expect to bring Maunicagoo, Mamastugadegenjez, Sisoiens, and Meena back to Cranmer again, and they will then profit much, and make more satisfactory progress in knowledge and manners than before; the seed has been sown, the way prepared, we may now, with God's blessing, expect to see the seed spring up and bear fruit in the improved condition, both outward and inward, of these boys. 'Paul may plant, Apollos water, but God alone giveth increase.'

"THOMAS BRIDGES."

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EXTRACT OF A LETTER FROM REV. W. C.
MURPHY TO REV. W. W. KIRBY.

"CALLAO, PERU, *April 13th*, 1865.

"Now as to my work. I thank God it progresses daily. My congregation each Sunday larger, and if possible more interested in the services. In my Day School, only a short time opened, there are now 27 children, and I have lady visitors for every day in the week, who kindly teach the girls sewing, and occasionally other things, as Scripture history, tables, &c. In the Sunday School, opened only two Sundays, I have 32 children and several earnest and efficient teachers. But this is only a beginning of what I confidently look forward to shortly, namely, a large increase of numbers in both Day and Sunday Schools.

The young here, as elsewhere, are our great hope, and I trust and pray my expectations as regards their future lives may not be disappointed; one thing is certain, we are promised an especial blessing if we 'train up our children in the way wherein they should go.' May God abundantly bless all the means of grace to further the knowledge of Himself here in Callao, and elsewhere in South America, which has been so long and sadly neglected by the church at home.

"W. C. MURPHY."

LOTA.

Mr. Coombe writes :

"*March 10th, 1865.*

"I endeavour to write you a letter, although I feel it must be a short one, not for want of time but matter, for the machinery of daily life seems almost stopped, sickness has for a while sadly diminished our numbers, out of 32 boys I have only 12 in daily attendance, and sometimes not so many. The sickness being of a contagious character, I am prohibited from visiting to any extent, for fear of spreading the infection, but I hope with our heavenly Father's blessing this will pass again, like a summer cloud, and our station move on with its wonted regularity. I am sure Mr. Gardiner will not be sorry, for his work is excessively heavy. If it was but English practice it would not be small, but he stands in high repute amongst the natives. I believe there is a great opening in this country for medical missionaries, for

the natives have a high opinion of Anglo Saxons, and in no way might the gospel be more easily introduced than through their medium; but as successive seasons pass away like early dew, and with them golden opportunities of good, I must confess that 'hope deferred makes the heart sick.' Mr. Keller has returned to the station not a little disappointed that so many months must elapse ere he can commence his labours amongst the heathen. Perhaps he has no greater cause of disappointment than those who preceded him with equally sanguine hopes, but having a daily and hourly occupation, Sabbath days and week days, makes the time less tedious and irksome; in fact as these are feelings I never know in reference to the work, I might more truthfully say pleasant and cheerful, still we will hope that the returning spring will make us increasingly busy, and the hopes of years be realized in the commencement of the Indian mission. Civilization is progressing with rapid strides towards the south, as one of the senators said to me more than a year ago 'South Chili is bound to go ahead,' and the priests follow in the train, and unless we get the start of them they are any day strong enough to turn the key on us. I have seen this in Lota; we preceded the priest, by three years or more, and so had time to get public sentiment in our favour, and although when he came, and assisted by six of the clergy, intimidated persons from receiving books, tracts, &c., and collected up what had been scattered, and prevented the children from attending service or Sunday school, it was more from fear of the curse than respect to his advice, for

when the other morning I took some new testaments from the box and offered them to read, six of the oldest boys, between twelve and fourteen years of age, rejoiced as at the sight of an old friend, and are beginning to return to the service. I hope by Divine grace this winter to have a Spanish Bible Class. The priests regard me as a very dangerous character, so that they will never be surprised at anything I do; and on their side, they have Goliath's sword and shield, the *law* and the *anathema*, to defend themselves, if they will; but in these matters I always feel with Gamaliel—'If the work be of *God*, ye cannot overthrow it—if of *men*, it will come to nought.'

“W. T. COOMBE.”

About a fortnight after the above was written Mr. Gardiner received intimation from the Committee that a grant of £300 had been made for the commencement of the Indian station. It will appear from the following extract that steps were immediately taken by Mr. Keller for beginning his work among the heathen. May the Lord prosper this work more and more, and grant that many in the new spot which has been fixed upon as the scene of future Missionary effort, may through the preaching of the Gospel in all its simplicity, be brought to a saving knowledge of His dear Son, and His shall be all the glory.

Mr. Keller writes :

“LOTA, *April 7th*, 1865.

“With the heart full of trouble and sorrow I wrote my last letter. All my views were wrapt up in dark clouds, and as it were no bright glimpse for the approaching winter as to Mission work. But only for a fortnight, and the mail boat brought the news long hoped and prayed for, that the Society were enabled to vote the money for the commencing the Indian station. I could do nothing but bless the Lord for the riches of His grace.

“I set out to travel to look for a convenient place for the station. According to Mr. Gardiner’s advice I rode as far as Callampulle, some fifty miles in the south from Lota; here I rented a piece of land one hundred yards square, and pasture for eight heads of cattle, for four dollars annually. The population are Spanish speaking Indians.

“May Christ’s constraining love fill and warm my heart. May this time as days of small things be a blessed preparation for my future branch of Mission work. This is the desire and prayer of

“CHR. KELLER.”

TRAVELLING IN CHILI.

“Linked together, as our English towns and cities are, with long lines of rail, upon which the train dashes from place to place with its numberless passengers, its ‘goods,’ or its letters, you will not readily imagine the difficulty of travelling or transporting goods from town to town; or, what perhaps would be more correct, from the country to the towns. Most

of the principal towns are situated on the coast, and are visited weekly by fine steamers, belonging to the Pacific Steam Navigation Company, which trade between Panama and Valdivia; thus connecting the extreme South of civilization with the North, which makes travelling from town to town, along the coast very easy,—but the greatest advantage perhaps is to trade and commerce.

“ The produce of the farm is generally sent to the market on mules, in bags made of untanned hide, which are carried on either side, and contain about seventy-five pounds each. Two are a mule's burden, so that to send a large quantity to the market would require a great many. It is not at all an uncommon thing to meet a dozen or more mules come trotting along, on Saturday afternoon, all laden with produce for the market, driven by the farmer or his servant. This is one of the best ways of transmitting goods from place to place, but rude carts drawn by oxen are more common and fitting for general purposes. These home-made vehicles are exceedingly primitive in their construction. I will try to describe one. Two long poles, joined at one extremity—making an angle, and the other by a cross piece—form a long triangle, which is the frame. The bottom and sides are generally boarded, to make the box; the axle and wheels are also of wood. If you can fancy a brewer's dray, with two long shafts, trundling along on thick, heavy, wooden wheels, yoked to a pair of oxen, you will have a tolerable idea of a Chili cart. The driver trudges along by the side, with a long pole, with

which he ever and anon goads his patient oxen. When riding a little way in the country, one has often to sympathize with some poor unfortunate fellow, whose 'carretta' has suddenly become minus a wheel or an axle. The loss of an axle is not an insurmountable difficulty, for as trees abound, he has but to cut down a branch, which he ties on to the old axle, by means of a piece of green hide; but a wheel parting, is far more formidable, as it would be impossible to make another on the spot. He must either borrow a cart or another wheel from the nearest neighbour, or more likely, nearest village. The numbers of broken wheels with which the ground is strewn, intimates that this accident is not an uncommon one; nor could it be expected otherwise, with such roads, such hills and dales,—but one thinks less of the cart wheels or axles, than of the poor animals, whose necks are so dreadfully twisted by the yoke, in descending the hills, or by the unevenness of the roads, which, with few exceptions, are very bad—being often but the track which has been followed by passengers for ages past. In some places they are nearly two feet deep, and just wide enough for the horses' legs. These narrow paths have been entirely beaten down by the horses' hoofs, whilst others, especially in forests where the heat of the sun never penetrates, are worn into ridges, as if crossed by fallen trees; these, in winter, become pools of water, and remain muddy all the year through, which makes the travelling in such places very slow and dangerous, as the horses are very liable to fall. Travelling in winter is almost an impossibility, and never without risk,

for the roads become very muddy, and the hills so slippery that the animals can scarcely stand. Besides this, the lowlands are flooded, and the rivers very full. On some of the rivers there are ferries, but the current is often too strong for them, and as they are pushed by poles instead of rowed by oars, the rivers are also too deep for the poles; and yet when the rains cease, and the sun comes forth from his hiding place, and the dark, black clouds give place to a bright, blue sky, you would be surprised to see how soon the roads and the rivers dry, and how bye-ways and highways, which, for a while, seemed almost forsaken, are once more trodden by swift little horses and mules, and the sombre woods echo with the creaking of carts, and the old towns seem to resume their wonted activity.

NOTES ON NEW GRANADA.

By WILLIAM LEAY, M. A.,

Incumbent of Downside, Bath, some years resident on the Andes, in South America.

No. 3.—SANTA MARTA—*continued.*

The brightly gliding, softly-flowing, brilliant little river, *Manzanares*, coming from beyond Masinga, a village near the snowy heights of the Nevada, disembogues itself into the waters of the Caribbean Sea, close by the city of Santa Marta. This juncture of the waters is a favourite place for bathers, also for catching whitebait. Bundles of butterflies brood on the banks. Occasionally, a covey of Paraquets scream

through the air; whilst a pair of Macaws are seen to wend their distant flight in the lonely height above. Deep mountain labyrinths of wood close in the scene beyond the city; whilst to westward, the declining headland wends far away, completing the picturesque of the brilliant little harbour of Santa Marta.

The principal inhabitants of Santa Marta have their "Rosas," or "Quintas," at some mile or two out of the city, where they keep their cows, grow their sugar cane, make "Panela" (a species of crude sugar, in cakes), distil aguardiente, and raise Indian corn, fruits, and vegetables, as well for their own consumption as for the market of Santa Marta. A ride on horseback at dawn of day to one or other of these country domiciles is very pleasant. The road is a single bridle path through closely entangled woods of Cassia and Mimosa, then you come upon the plantation of sugar cane, Plantains, Coffee, Bananas, and Maize. Take a dip in the sparkling waters of the mountain stream, whilst beautiful Humming Birds dazzle amidst the overhanging foliage; then partake of milk and fruits, returning to the city by nine o'clock, in time for breakfast at ten. Fish and meats, fried, broiled, and roasted, with fried Plantains, Bananas, and other condiments, Claret, Malagas, and Coffee, comprehend some of the good things that constitute this meal at hospitable Santa Marta.

Gaira is a village of huts of sun-dried earth and cane, or Guaduas, about a league to S.W. of Santa Marta. The road passes through a continuous under-wood, intersected occasionally by the waters of the brightly flowing river Gaira. Monkeys howl in the

woods, birds of beautiful plumages flutter upon the branches. Egrets and Flamingoes lift up their lank form from midst of watery lairs, to survey the traveller as he passes by.

Mamatoca is another Indian village of detached whitewashed huts. Its general outline and appearance of comfort is somewhat superior to Gaira. It is situate about a league to S. Eastward of Santa Marta, on the banks of the little river Manzanares. At San Pedro, near this place, died on the 17th of December, 1830, the Liberator, Simon Bolivar, the most distinguished military commander that South America has ever boasted of. His admirers have compared his character and career to those of Cæsar; but he is well said more nearly to resemble Suetonius Paulinus, for like him Bolivar seemed to owe success to rapidity of action and celerity of retreat. I had the honour of helping to entertain this great man at Sta. Ana, in the month of May, 1830. In December of the same year he breathed his last, surrounded by a faithfully attached Staff of British Officers. The nation learned too late the value of the man. "The paths of mortal glory lead but to the grave." "All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth and the flower thereof fadeth away, but the Word of the Lord endureth for ever, and this is the Word which by the Gospel is preached unto you." Do not let your ships continually touch at Santa Marta, and you neglect to carry to them the Word of Christ. Do not let your own countrymen perish on the shores of Terra Firma for the lack of the bread of life. Nor could I write of the beauties

of the landscape of Sant Marta without a glimpse at least in anticipation of the grandeur of the "world to come whereof we speak."

"If nature smiles e'en here below,
 Where sin has tarnished all with woe,
 'Mid verdure sweet and fair,
 With painted birds and scented flowers,
 Hills, woods, and waters, past the powers
 Of mortal to declare:
 O think! The scenery of that world. . .
 How beautiful, how sublime!
 What gardens there, what bowers and vales,
 What living streams, melodious gales,
 To glad th' immortal clime!
 Where neither gloom they know, nor night,
 For there the Lamb is all their light,
 And all their glory God."—GRINFIELD.

No. 4.—THE MAGDALENA.

This majestic river is the grand channel of communication with the interior of New Granada. Taking its rise between the first and second parallels of North latitude, the Magdalena flows northward through ten degrees of latitude, meandering through a thousand miles. Numerous tributaries continue to swell the current of the stream, until at the conflux of the Cauca, near Pinto and Tacolca, below the city of Mompox, the mighty waters present an expanse of three miles in width. Onwards from this point still a hundred and thirty miles to the coast, the turbid waters of the murmuring Magdalena continue forward to their

parent ocean, where disgorged through sundry mouths, channels, "caños," or "cienegas," they mingle with the Caribbean Sea. Of these mouths at the river's delta, a principal one is near the little port of Savannah, in latitude 11° North, longitude 75° West. One flows westward toward Carthagena, others eastward in the direction of Santa Marta, forming sundry lakes or "cienegas," at their conflux with the sea.

From Santa Marta to the Magdalena, three routes present themselves to the traveller's choice. First, a ride on horseback to Pueblo Viejo on the Cienega, thence canoe, bungo, or champan, through Caños to the main stream. Second, champan, or bungo all the way, coasting south of the long island of Salamanca. Third, by sea, steaming westward to the bar, at the principal mouth of the river.

We chose the latter. A rough yet rapid sail of twelve hours from the little harbour of Gaira, brought us on the smooth waters of the Magdalena, and we anchored off Barranquilla the same evening. The passage was said to be dangerous—it certainly was a rough one. At one time out of sight of land; presently the low brush-wood scenery of the delta came in view; suddenly two mighty waves of ocean swept successively our quarter deck. The "Bar" was passed; we were in smooth water, proceeding placidly upward through the dark muddy waters of the eddying Magdalena.

"How glad are seamen when they make the shore!
And saints no less, when all their dangers o'er."

With reference to another route adverted to, the distance from Santa Marta to PUEBLO VIEJO and

“Cienega” is seven leagues, “a burning ride over a sandy road;” thence by canoe, bungo, or champan, through caños, expanding occasionally to little lakes. These bear the names successively of Redonda, Sucio, Negro, Pescaro, Canalete, de la Cruz, Guatinoja, and Clarina. The whole distance by this route from Santa Marta to Barranquilla is twenty-two leagues, and occupies three days; for detentions are inevitable, the navigation of the Caños tedious; obstructions from floating vegetation, projecting timber, and shallowness of water, opposing frequently most formidable barriers to rapid progress.

But I must define some terms I have employed. The “Champan” is the largest native vessel navigating the Magdalena. It is twenty or thirty feet long, by seven or eight wide. It has an arched roof of “paja,” straw thatching. It can carry as much as a hundred cargoes, say ten or twelve tons.

The “Bungo” is a “piragua,” or large canoe. It has also a little awning of “paja,” but the cargo is generally protected simply by a covering of hides.

Both champan and bungo carry each one “patron” or conductor, with a proper complement of “bogas,” or pole men. The patron, standing at the stern, steers the course of the vessel by means of a paddle—“canalete.” The “bogas,” carrying each a long pole, run along the thatched covering, whilst applying the forked end of their poles to the shallow bottom of the caño or cienega, and with an unutterably discordant yell of “sus-sus-sus-sus-sus-sus,” propel the champan or bungo against the stream at the rate of about three

(To be continued.)

LETTER FROM REV. W. H. STIRLING.

“STANLEY HARBOUR, *April 24th*, 1865.

“This will probably be my last letter to you before I leave for England. I have resolved to sail for England in the *Allen Gardiner*.

“You see I am now at Stanley. Here I am after a voyage to Tierra del Fuego. Bridges is with me, and the following natives : Ookokko, Threeboys, Pinoiensee, and wife ; Lucca, and wife ; Uroopa, Mamastugadenjez, Sisoiens, Tioshof, and a new lad, Yecifwaenges. Camileuna and her two children are on Keppel Island.

“Shortly before the *Allen Gardiner* reached Woollya, in a fit of jealousy three of the natives belonging to the Woollya tribe had burnt down Ookokko's house, and destroyed all the goats, except five, which managed to escape. Ookokko was away fishing, and our other boys also, at the time. The gardens were unmolested, and were in good order, extra ground having been placed under cultivation, and well fenced in. In Ookokko's house were stored the clothes and other property, not in actual use, belonging to our protegés ; the whole was consumed.

“I determined to take to Keppel Island the most hopeful of our old friends, who eagerly desired to return with us, and accordingly the above-mentioned embarked in the *Allen Gardiner*.

“It is necessary for the well-being of even a new native settlement in Tierra del Fuego that there should be regular supervision on our part. We must

have a hulk down there. The work then will, I believe, go steadily forward.

“The natives under our care advance on the whole very satisfactorily. The people in Stanley have been much impressed, I believe, with the manner, and bearing, and intelligence of the natives brought here. That the Fuegians are capable of appreciating, and profiting by the blessings proffered to them by means of the mission, admits of no doubt. What we must aim at now is to strengthen the hands of those few, who have been under our care, so that in their own land they may not be overwhelmed, before they have sufficient self-supporting power, by the barbarous element without and around them.

“I should like to bring the whole party to England, but young married women and little children would be a great encumbrance in a little ship; but I may bring two or three of the boys, who can be easily stowed away, and will not fail, I think, to profit by what they see.

“Our voyage to Tierra del Fuego was quick and prosperous, extending over five weeks. My children I found, on my return to Stanley, to be quite well, rejoicing in the affectionate, and wise, and tender care of Dr. and Mrs. MacClinton. I could not have continued up to this moment in my work out here, had it not been for the generous consideration which these kind friends have extended to me. In this respect the Mission shares my obligations. But you know also how in other ways Dr. MacClinton helps our cause, and shows his good will. He has now one of the native boys as a patient, the poor little fellow

having received a gun-shot wound in his right arm. The arm was broken, and a flesh-wound inflicted by a bullet glancing off from one of the stanchions, through which it had passed. The gun was left loaded lying in one of the houses on deck, and one of the younger natives, it seems, cocked it, and not knowing how to re-place the hammer on the nipple without a concussion, caused the gun to go off. We were at dinner in the cabin at the time. The boy is doing well.

“I am going round to Keppel directly the wind is favourable, to adjust things finally, and to bring round some potatoes. I may be a fortnight away, after which I hope another week will see me and my children on our voyage to England.

“I have applied to the Government for a vessel to visit Keppel Island once in four months during the *Allen Gardiner's* absence.

“W. H. STIRLING.”

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EXTRACT OF LETTER FROM REV. C. BULL.

“PARSONAGE, STANLEY,

“April 29th, 1865.

“I take the advantage of the mail, which leaves this port this morning, to send you a few lines. Mr. Stirling has had a most interesting voyage to Tierra del Fuego, and brought back to the Falklands several natives, most of whom are old friends. Uroopa, Lucca, Threeboys, are evidently improved since I saw them here some two years ago; and the eight or ten months they have been by themselves, among their heathen countrymen, have not in the least, as far as I

could tell, removed them from the class of improved and improving boys. Ookokko, who has had great advantages, is everything I could wish. Mr. Stirling is in great perplexity as to baptizing him. Of course in such matters the superintendent must exercise his discretion, and Mr. Stirling will, I am sure, lay the matter before the throne of grace, and come to the wisest determination. I think he is a little impelled to delay Ookokko's baptism, because he does not wish for a single moment to be the instrument of doing that which might have the appearance of being only an empty show to parade results. I have seen many a catechumen not near so promising as all the natives I have mentioned baptized at the Cape of Good Hope. You will be glad to hear that the Colonial Government have promised to send the *Foam* (when not required by the exigencies of the public service) at stated intervals to Keppel, during the absence of the *Allen Gardiner*. Mr. Stirling has asked me too to visit Keppel when my duties at Stanley will allow me, and I look forward with great delight to doing so. I shall be very happy to assist the Mission in any possible way during the interregnum.

“CHARLES BULL.”

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PANAMA.

“May 20, 1865.

“My work is going on very much as heretofore, slowly, but I hope surely. My little church in the forest is progressing. My black people are doing all that can be expected of them. They require con-

stant stirring up, or their zeal soon fails. We are now in the most trying part of the year; but as yet I feel no ill effects from the change of seasons. If I get over this, without fever, I think I may hope to escape altogether.

“My wife still suffers from the climate. I think I must yield to the advice of many friends, and give up some of my many engagements, and do less work, as they tell me I shall be sure to break down. Though now I feel quite equal to it all, I must not neglect the friendly warning.

“E. A. SALL.”

PATAGONES.

“BAHIA BLANCA, *January, 1865.*

“The last letter which I wrote gave a description of El Carmen. I also mentioned the probability of our leaving there, so you will experience no surprise when you read the above address. We are now 150 miles from Patagones and the beautiful Rio Negro, but we have other things here which compensate for the loss. The place itself is much smaller than the former, containing about 1,300 inhabitants, the greater number of whom are Spanish; the town is not pretty, as the houses are so scattered, and outside of it a number of half-civilised Indians dwell in tents and huts; they are employed mostly by the Government for soldiers, and receive in return for their services rations, &c, this keeps them quiet; some of them are very passable looking, or rather would be so if they kept themselves clean; the women

and children wear nothing more than a large square of some kind of coloured flannel around the body, covering from the neck downwards, their hair, which is very coarse, hanging loosely about them; most of them have one feature of beauty, and that is, a fine set of white teeth; you may see the old people with all their teeth perfect. The men wear in the place of trousers a piece of bright coloured cloth pinned in some curious fashion between the legs, and falling down loosely over them, and a loose cape called a "poncho," it is a square piece of cloth with a round hole in the centre large enough to put the head through. They are fine built men, but their style of dress, together with their shaggy hair and large dark eyes, gives them a very wild appearance, particularly when on horseback, as they gallop at a furious pace; they merely throw a piece of cloth across the horse's back, and even when quite intoxicated will keep their seat. Signor C. an Italian gentleman who resides here with his wife and family, kindly entertains us in his house until there is one ready for us, which is now being fitted up, and I hope will be ready for occupation in two or three weeks: Our host keeps a carriage and pair, besides several horses, so that we frequently have a drive, and the Signor has kindly offered us the use of horses whenever we feel inclined to take a ride. The C.'s are a most amiable family, consisting, besides the head, of the Signora and two sons, the one thirteen and the other six years of age; the lady herself is highly educated, and what is more, thoroughly domesticated. The Spanish people here are kind, courteous, and hospitable towards strangers, but by

no means domesticated; they are most extravagant in dress, and women will go milking cows, gathering manure, and picking up sticks in a silk dress, previously purchased for a ball; this dress they wear until it is filthy and worn out, when they purchase another.

“ You will see the babies, on a feast or fast day, dressed in handsome robes and fine petticoats, and the next day they wear only a short dirty dress, without one single under garment.

“ We are now in the height of summer, and it is excessively hot, but the atmosphere is clear; however we generally have a nice breeze which relieves the heat. You would admire the clouds here, they are so beautiful and so different from anything of the kind in England. The country around is heath and common, extending to a chain of mountains in the distance, the highest of these being the Sierra Nevada, the top of which during winter is covered with snow; it is about 40 miles distant. Autumn and winter are the best seasons here for vegetation, as in this part as well as Patagones the country is infested with locusts, for in the summer they eat up every green thing; they remain generally about two months, and then suddenly disappear. Everything, however, soon springs up again in consequence of the heat of the country; but the locusts are certainly a great plague and drawback to agriculture in these parts.

“ T. SCHMID.”

NOTES ON NEW GRANADA.

By WILLIAM LEAY, M. A.,

*Incumbent of Downside, Bath, some years resident on the Andes, in South America.*No. 5.—THE MAGDALENA—*Continued.*

English miles an hour. Such the native navigation of the Magdalena. The traveller, of course, makes himself as comfortable as he can beneath the awning of the "paja."

But to proceed with our personal narrative. We have passed the "Bar," or natural impediment of sand which obstruct the river's entrance. All at once we are in still waters, steaming steadily, tranquilly, midway up the broad expanse of turbid waters. "Splash," "splash" — onwards, upwards, through the mighty waters, the sturdy power of steam propels the gallant bark. Deep, dark, luxuriant forest verdure crowd continuously the banks. Rarely, beyond this, the Sierra Nevada de Santa Marta may be seen bearing east. Horquita rising to 19,600 feet above the sea.

Down floating with the dark turbid waters comes a gigantic tree, roots and branches. Others, still more formidable, in Mississippi language "snags," holding in the mud beneath, project their formidable crooked lengths, alternately rising up or sinking down, as the weight of rolling waters plays upon them. A vigilant look-out of captain, pilot, and helmsman, is essential to avoid collision with any of these. Nevertheless, steam navigation in these parts of the river is fairly practicable.

Barranquilla lies on the bank of a canal at about two miles from the main current of the Magdalena. It is a quiet place; houses of guaduas, sun-dried clay, and plaster, neatly whitewashed, chiefly detached; streets at right angles; country immediately around, flat, and in the rainy season inundated. The inhabitants are a nice people—mild, kind, hospitable, polite to strangers. I like them much; they are intelligent and communicative, speak Andalusian Spanish well, they call it “Castillano.” They are not proud of their country; not self-laudatory—very teachable—not quite ignorant of Gospel History, but seldom see a Bible—often the procession of “the host.”

There are, to my knowledge, at this time in Barranquilla, two firms of English merchants, who would welcome the services of a clergyman of the Church of England there. My correspondent assures me they are ready to pay a liberal portion of the stipend of a faithful man, even supposing him to be *itinerant*. Only let the Church of England emulate, in these last days, the Church of Apostolic times. “They went everywhere preaching the word.” “The field is the world;” New Granada as fine and inviting a portion of it as any that can now be found.

At the time that I was in Barranquilla there was no public “posada” there; no inn, hotel, or lodging-house. We hired an empty house, the large square “sala,” or principal apartment, opened by wide folding doors into a spacious corridor. In the four several corners of this apartment our camp-bedsteads were put up. Borrowing half-a-dozen chairs and a table, our portmanteaux and other luggage constituted the

rest of the furniture. Opposite was the "cociña" or kitchen, detached; from whence a dear old black, "Natividad" by name, provided us with most interesting and amusing delicacies of the table.

The *musquito* is here abundant. Without the services of a "tolda," or musquito curtain, sleep would be generally impracticable, because of this insect tormentor. We had frequent rains. Thunder generally every night. Temperature on the average, 84° Fahrenheit; fluctuating from 80° to 89°.

Parrots and parroquettes of beautiful green, tipped with red, abound in the woods and bushes about Barranquilla. Also large pigeons and palombitas, with guacharachas, a kind of pheasant. Alligators flourish in the river and Cienegas.

Savanilla is a little port at the mouth of the Magdalena. It has its custom-house on a little rising eminence, exhibiting the colours of the United States of Colombia. There are a few cottages, stores, and "ranchos" or huts. All is very still, solemn, and melancholy. Few signs of labour or activity of any kind. The arid, sunburnt, undulating coast, with its brushwood verdure, presents an uninteresting aspect, in comparison at least with Santa Marta.

To describe an excursion to Savanilla. A row down the river soon brought us to the Caño de Piña, a natural canal of the river, turning off to westward. This passage is sometimes so obstructed with projecting timber and overhanging foliage, that it is almost difficult to get through; the waters, occasionally so shallow, that the men had to get out and lift the boat for some distance, over what proved to be

a bed of oysters. We returned to Barranquilla by the land route. The road, a mere path, at first rises a little, passing through entangled woods and over undulating ground, interesting enough. Then we came to a beautiful stream of deep limpid waters, where trees overhanging, mingled their branches, and magnificent verdure in wild luxuriant profusion. Here we lost all trace of the road, but as of my horse it was said by the native from whom we had hired our steeds, "Este caballo sabe bien el camino," that is, "this horse knows the road well," I let him go on, and he carried me a long way up the stream, until at length descriing *roofs*, we made for them direct—it was the little village La Playa. Proceeding onward the thunder began to roar, the rain to pour down, whilst we poor travellers—*nimum hen equo credentes*—found ourselves in a dense forest, without trace of any road! whilst all that the sagacious horse would do, was to get deeper amongst the branches for shelter from the descending torrents of rain. However, when the storm had abated, after we had wandered in uncertainty for about an hour, I descried a "rancho," or human habitation, in the distance. Making direct for this we procured a juvenile guide, a girl, whose costume it would be impossible to describe; she, running before us for about half-a-mile, kindly put us on the right track. Then, about six miles trotting through continuous woods brought us to Barranquilla, with the lesson seriously impressed "equo ne credite Teucrici."

The whole direct distance from Savanilla to Barranquilla is about twelve miles.

Soledad is a village on the banks of a Cienega, about two miles up the river. A good straight road conducts to it. Three little rivers have to be crossed; and these are sometimes so swollen by the rains as to intercept communication from Barranquilla.

A tolerable road onward from Soledad conducts the traveller as far as to Barranca, through continuous forest of thick palm and varieties of mimosa. Roaring monkeys swing from tree to tree, amongst luxuriant foliage. Coveys of parroquets scream through the air. Other birds of rich varied plumage appear from time to time, whilst in the lonely distant height above, a brace of macaws wend their solitary flight, uttering at intervals their well known plaintive cry.

But we must return to Barranquilla, and proceed up the Magdalena for Honda.

The native navigators of the Magdalena are a class of tall, strong, athletic men, well known in those parts by the euphonious title of "bogas." They appear to be distinct from the Spanish American, and equally so from the Creole; rough enough in their exterior, uncultivated in their deportment; in unrestraint they range the marshes, and navigate the river and Cienegas. Their colour is dark—a mixture of many shades.

As for their moral condition I must refrain; but qualities for commendation may be found. Not altogether neglected by their priests, the boga swears out an "Ave Maria" "Paternoster," or "Credo," as stretching forth from his slumbers he girds himself to his day's work.

It would require much Divine grace to get at these men. But with God all things are possible. A wise,

judicious evangelist would make his voice heard amongst them, preaching Jesus and the resurrection, notwithstanding the very great natural difficulties that do seem to oppose.

The Spaniards always took their Church with them, as they made conquests of heathen lands. Would that Englishmen would always take Christ with them, manfully fighting under His banner, confessing Jesus as they go. Then there might be some animosities occasionally stirred up, but the Word would prevail. Only deal with the mild sons and daughters of New Granada in the Spirit of Jesus, tell them of the love and power of Christ, and I know of no people more ready to learn of Him and love you for your work's sake. This I can already say—many of these Roman Catholics often show themselves superior to their system, whilst some of my own dear countrymen have not always a heart to testify that God has given us not a system, but His Son.

We left Barranquilla with many regrets. The kind hearted people heaped us with presents of good things—Pineapples, Oranges, Cakes, Syrrups, Boxes of Guyava preserve, &c. But time moves on. Forward we must go. The fires of the “Libertador” are “up”—Her locomotive powers in readiness—“Dispedidos” resound—“Adios Señores”—“Adios amigos.”

“Friendship, flower of the fairest hue,
To mortals sometimes given,
Thy bloom must other climes renew,
Thy native air is heaven.”

A “Bungo,” or Piragua, takes us off. A mile along the Caño brings us to the “Vapor,” *anglicè* “Steamer.” By mid-day we are proceeding up the river.

Here the musquitos begin to be troublesome, by day as well as by night. Musquito "toldos" are indispensable. Musquito trousers useful. The turbid waters roll heavily in eddying whirlpools onward to the sea. The gallant bark stems majestically the current. By six o'clock we lay at anchor off Sitio-nuevo, a village on the eastern bank of the river.

Sitio-nuevo, Remolino, and Guaymaro, three villages, greet the traveller in succession, as from the deck of the steam boat he views the eastern bank of the Magdalena. These present a refreshing relief to the monotony of constant wood and forest by which they are separated. Remolino, about two leagues above Sitio-nuevo—Guaymaro, say three leagues further up. The hum of busy voices, and shapes of busy human forms, drawn forth from their domiciles by the sound of the *Vapor*, give interest to the scene. At Remolino the deck of our vessel was literally crowded with visitors, communicative enough in telling you about themselves, pleasing in their manners, and not uninteresting in conversation or costume.

These villages extend respectively for some distance, say half-a-mile, close along the river's bank. The cottages, whitewashed and thatched with Palmetto, generally detached. Guaymaro contains, as a central object, the ruins of a church, the walls alone remaining. Here we walked on shore and partook of delicious milk, freely tendered to us at the cottage door—hospitality almost patriarchal.

Upon leaving Guaymaro a succession of "rosas" appear; plantations of Indian corn, Sugar-cane, Plan-

tains, and Bananas. The native forests now begin to present a more majestic magnificent variety; continuous woods, with some trees of surpassing dimensions. Then comes the little village of Punto Gordo—then neatly white Peñon—then Serro. All these on the eastern bank of the river, to the left hand of the traveller, as he ascends the Magdalena.

Barranca, is as its name implies, on an eminence, the first village on the west bank since Soledad. It is a larger place in appearance than the others. Hence is the road, viâ Mahetes and Turbaco, to Cartajena.

Piedrazas, Barranca Vieja, Yucal, Caracoli, Ereira, Palma de Roble, Nerioli, San Augustino, succeed in rotation. Then comes the important Teneriffe, standing somewhat elevated on the eastern bank. It is a pretty, romantic looking place, having the ruins of a grand old church, and well adorned with Cocoa-nut trees. It was at Teneriffe, in 1812, that General Boliva suddenly attacked the Spanish army that had fortified itself in this place; the result of which was that the Spaniards fled in disorder before the scant forces of Boliva, and the liberator soon entered in triumph the city of Ocaña, amid the acclamations of the populace.

Plato, Sambrano, and Barbu succeed. Then come Pinto and Tacolao, at the conflux of the mighty Cauca. Here the waters present a magnificent expanse.

For a river scene, writes my friend, the author of "Letters from Colombia," none can be more grand than the junction of these two majestic streams, whose waters seem to contend with each other for the supe-

riority, and it is not till after the distance of some leagues that the clearer stream of the Cauca is ultimately ingulphed in the muddy Magdalena. At the point where they meet the scenery is strikingly beautiful. The banks of each being clothed with wood. The picturesque little village of Pinto, built in a grove of Cocoa-nut trees, and characterized by two Mango trees in the centre, forms a beautiful object on the west bank, where the rivers meet. Fine rising woodlands to the south west, and blue mountains to the north, add greatly to the grandeur and majesty of the landscape.

Here Guacharachas, or Pavos, abound in the woods—they are a species of pheasant. Monkeys roar in the forests. Iguanas appear in the trees. Parrots scream through the air. Macaws maintain transcendent flight. Leopards prowl in the forest. Tapirs, like little elephants, with their tiny trunks, walk the “barrancas,” appearing occasionally on the grassy banks, which here relieve the forest monotony.

Santana, San Fernando, and San Señon, follow on the eastern bank. Then comes the city of Mompox, just one week from Barranquilla.

Mompox is a city of 15,000 inhabitants; it consists of three very long streets, running parallel with the river, crossed at right angles by shorter ones—temperature very high, averaging I think more than 90° Fahrenheit. The inhabitants lively, sociable, musical. Good music is not unfrequent in the streets. Strangers are greeted without ceremony.

A semicircle of visitors sit in the evening at the outside of the Cafè, partaking of coffee or other refresh-

ment. All who come are freely welcomed to the social converse that goes on.

Mompox itself extends at least a mile along the borders of the river. As on board our steam boat we proceeded upwards on our way, the shore of the river, for at least a mile, was literally crowded with "promenaders," gaily dressed in neat South American costume, witnessing the departure of the *Vapor*. For some few leagues the country is well cultivated, exhibiting "Rosas" of Oranges and Limes, with groves of Plantain and Banana.

Santa Margarita, San Sebastian, San Fernando, and Guaymara are villages rapidly succeeding. Then comes Peñon almost opposite, though a little beyond Banco. From Banco a succession of lakes or cienegas lie in the direction towards the Sierra de Santa Marta, on the river Cesar, which at Banco flows into the Magdalena. These extensive lakes contain amongst other specimens of natural history, that most wonderful creature the Manatì. We saw a specimea of this animal at Peñon. It had just been brought over from Banco. In shape something like a Porpoise, but with a harder skin, somewhat hairy. The Manatì is an inhabitant of the water, yet eating grass like the ox; the head is something like that of the elephant, yet without the trunk; the mouth like that of the cow. The Manatì weighs from four hundred weight to half a ton; its flesh is savoury, almost like pork, and is much appreciated by the natives. The fat of the animal is employed as well for illuminating purposes as for the preparation of food, being known as "manteca de manatì," that is, manatì butter. The manatì leather

is formed into whips and walking sticks of prodigious power and elasticity. The animal has no legs, but certain fleshy fins, by which it propels itself in the waters, whilst grazing from the banks of the Cienega.

At Peñon, witnessed an Indian dance or "fandango," by moonlight. The men only perform—the women take no part in it. The music, if such it may be called, consisted of two long pipes or canes, producing most shrill, discordant tones, and a calabash accompaniment of hard, rattling effect, produced by Indian corn within. Around these three instrumentalists the dancers pursued their fantastic course, adding to the harshness of the monotonous strain by their own shrill discordant cries. It was altogether a wild scene of Indian village existence.

Tamalameque is the next place on the eastern bank, a little retired from the river, from which it is shrouded by the magnificent foliage clothing these parts of the Magdalena. Then come San Bernado, San Pedro, and El Rexidor. The river here divides into two portions, forming the island Morales. We took the eastern course, and anchored off Puerto de Ocaña. From this there is a road to the City of Ocaña and on to Pamplona, on the borders of Venezuela.

At Vadilla the two branches of the river reunite. Here we saw again the Indian dance, much in the same style as at Peñon. The mountains of the interior now begin to add a new feature and interest to the scenery of the Magdalena.

San Pablo is about four leagues further up. We walked to a "savanna," or grass plain, about a mile from the village, and there found pineapples in native luxuriance, wild, indigenous.

Corridor, Barranca Vermeja, and the Isla de Opon, succeed. Here the alligators were in great number. They lie along the banks like timber logs. The backs of these creatures being impervious to a musket ball, the only effect you produce by shooting at them is, to cause one and another, as the ball hits, to rouse up methodically and plunge themselves into the water. The length of the alligator varies from six feet to twenty-four; of which latter length about ten constitute the body, nine the tail, and five at least the head. Its colour is that of dark olive brown, excepting only the belly and under part of the neck, which are a palish yellow. A succession of hard, horny projections adorn the ridge of the creature's back, and lumps of the same corneous structure characterize the front of the fore feet, which are also armed with formidable claws. The mouth is prodigiously large, as frequently exhibited whilst the reptile basks upon the sunny sand-bank, gaping for musquitos. The teeth are numerous and awfully strong.

We succeeded in capturing one of these creatures, by first penetrating it in the soft of the neck by a rifle ball, then pulling off to it in a canoe, and binding it with strong ropes, hauled our prize on board the steamer, for surgical dissection. The specimen so captured measured nine feet in length from tip to tail, and contained an immensity of eggs in embryo; we counted forty eight.

Turtles also frequent the river in these parts. The natives know where to look for the eggs, finding them in prolific numbers buried in the sands.

It is time too, that I should mention the musquitos

and sand-flies. They and their varieties are the pests of the Magdalena. The "sancudos," I consider, "de los mas feroces," that is, in the expressive language of the natives, "the most savage;" and their proboscis so long and powerful as to pierce through the folds of a hammock and dress of the traveller into the human flesh. These creatures, in all their varieties, are a real torment on the river. "How comfortable people must be in the moon," said an Indian, "she looks so clear, she must be free from musquitos." The sand-fly disappears at sunset, but the mosquito and zancudo continue through the night. Musquito curtains are indispensable to the travellers' very existence.

Snakes, serpents, scorpions, centipedes, and giant ants of a blue colour abound in the woods, as also tarantulas, and large blue wasps or hornets. But then, you can look out for these, and avoid contact by ordinary care. The mosquito is always at you.

San Pablo, El Corridor, Barranca Vermeja, Isla de Bruja, Isla de Opon, and Rio Viejo, succeed in rotation. This part of the river is very sparse of population, and provisions become dearer. Then comes San Bartolemè, a considerable village on the western bank, from whence a bad road conducts to the province of Antioquia. It was Christmas-day when we arrived at San Bartolomè, and the intensely summer temperature, as well as the continued equality of day and night, reminded us of our distance from Old England.

The difficulty of the navigation, as well from the shallowness of the water in places, as from the rapidity of the stream in others, now began to be very great.

Temperature 88° Fahrenheit, diminishing sometimes to 77°, as the rain now began to fall nightly.

San José and Garapata are the next villages. These consist of about a dozen cottages standing along the western bank. From San José procured a native pilot conversant with the Straits of Augustura. But the powers of our steamer were soon found inadequate to this part of the river's navigation. The remaining portion we accordingly performed in canoes, from Remolino Grande to Honda.

The Rapid of Augustura surmounted with skill of poleing difficult to describe, the same day brought us to Narè, a village on the western bank.

Narè is a depôt of some importance, a port of the Province of Antioquia. It stands at the conflux of the river Narè with the Magdalena.

The canoe, in which I and my fellow traveller, the surgeon of our party, left Narè, was so small that we had to balance ourselves steadily in it to avoid turning over. A "Patron" to direct our course, and two "bogás" to pole, completed the whole crew. But in so light a craft we made rapid way up the rest of our river course. Breakfasted at a "Rosa" opposite, a little above Narè, purchased plantains at a "Rancho", and then continued our course till dusk, when we encamped on a sand bank, or "Playa," under the arched canopy of heaven. At midnight rain began to fall, and continued till break of day.

This is a most solitary part of the river; scarcely a human habitation visible for two days. Found heaps of turtle's eggs in a sand-bank. Came at length to Guitan, an uninhabited cottage, in which after supper

we went to rest. Heavy rain in the night, and mosquitos abundant.

By noon on the next day came to Buena Vista, a miserably poor village on the western bank, and arrived at night at Guarumo, a still more desolate place on the east side, where we slept.

Peñon de Conejo, a perpendicular rock surmounted by Colonel M.'s house, was next arrived at. Slept at some "ranchos" beyond. The river here, wending to westward, opens out to the admiring gaze of the traveller magnificent glimpses of distant mountain scenery of Mariquita, and heights beyond.

Tolima and Quindiu, topped with perpetual snow, contrast grandly with the azure blue of the sky, and sultry heats of the "tierra caliente," torrid zone, from whence the spectator beholds them. The river here becomes occasionally a rapid. Sometimes the "bogas" have to get out of the canoe to drag it with their hands over the pebbled shingle; more rarely obliged even to remove their passengers and little cargo to a sand-bank, whilst they proceed to lift the tiny bark over a shallow; so that progress is slow.

And now as we proceed, in approaching to Honda, rocks and hills present themselves in such fantastic shapes and order, as really to resemble castles and other edifices. This character of scenery continues to intensify, until at length the "Bodegas" or warehouses of Honda appear.

Here we take leave of the river, "Adios Magdalena." New scenes and new modes of travelling now succeed. We had occupied eight weeks from Barranquilla to Honda, namely, one to Mompox, six to

Remoline Grande, and one in canoes to Honda. The last week was by far the heaviest of the journey, because sleeping on sand-banks and encountering rain every night, the discomforts were considerable. Glad were we to reach Honda, the port of Bogotá.

The distance from Barranquilla to Honda by the river amounts, I think, to about 560 miles. In a direct line, six degrees of latitude.

Thus I have endeavoured to set forth circumstantially my own experience and impressions of the Magdalena navigation. Possibly I may have given too favourable a view of it. I can only say I have simply noted down facts of my own observation. If the account prove sufficiently graphic to convey an idea of the wonders of the Magdalena, the impression will be at least a page from real existence.

Some other travellers have described the river in less inviting terms. "Nothing can be more alarming," says one author, "than a voyage up the Magdalena. From Mompox to Morales not a breath of air tempers the heat of the atmosphere, and but for the abundant dews that fall at night it would be insupportable. Along the whole course of the river innumerable insect tormentors wage war upon the lord of creation. Mosquitos near the sea, and further up enormous flies called "tabanos," "*glut themselves with his blood.*" Should the traveller wish to bathe, he is in danger of being devoured by alligators. If he venture on shore, he has to dread the bite of venomous serpents. "The fertile banks of this river," he continues, "which ought to be covered with Cocoa, Sugar, Coffee, Indigo, Cotton, and Tobacco plantations, and which should present

the thirsty traveller with the delicious fruits of the tropics, are covered with thick bushes, from the midst of which shoot up the Cocoa and other Palms."

"Situating in the region of the trade winds," writes that distinguished and able philosopher, the late Baron Humboldt, "the Rio Magdalena has one direction from south to north, and so gets the stagnant air of

To be continued.

REV. W. H. STIRLING.

Our friends will be glad to learn that, in a letter dated the 17th of May, our dear brother and much respected Secretary, the Rev. W. H. Stirling, expected to leave the Falkland Islands in the *Allen Gardiner* in less than three weeks from that date, and to reach England not later than the middle of August. He brings with him four Fuegian boys, who were to be vaccinated by Dr. Mac Clinton.

He had to revisit Keppel before leaving, for the purpose of taking in the Society's wool there. He had previously brought up 12 tons of potatoes in the *Allen Gardiner*, of about £168 value to the Mission.

All was well at Stanley, and all comfortable in the ship, so far as good order was concerned.

Our dear friend seemed to anticipate a weary voyage, having no one to take care of his motherless children, but was casting all his care on the Lord, and praising Him for His grace and mercy.

The above news was received just in time to appear in the "Voice" for this month.

THE RETURN OF THE "ALLEN GARDINER."
ARRIVAL IN ENGLAND OF THE REV.
W. H. STIRLING.

We have much pleasure in announcing to our readers the safe arrival of the Rev. W. H. Stirling, and his two children, in the *Allen Gardiner*. The vessel left Keppel Island on June 10th, and anchored in Kingroad on August 11th; the voyage was thus completed in sixty-two days. It appears that light head winds detained the *Allen Gardiner* after she had reached the latitude of the Azores, otherwise the passage from the Falkland Islands to Bristol, would have been completed at least a week earlier. As it is, the period of sixty-two days is regarded as very satisfactory by all persons acquainted with the average passage of ships to and from those parts.

Everything on Keppel Island is reported to be in good order, and the natives resident there to be very happy, and progressing satisfactorily under the direction of Messrs. Rau and Bridges. The health of the Members of the Mission was good, and arrangements for their comfort had been carefully made, by periodical visits of vessels from Stanley, during the absence of the *Allen Gardiner*.

Four native boys, known to our readers by the following names—Uroopa, Threeboys, Mamastu-

gadengenges, and Sesoingenes—have been brought to England by Mr. Stirling. They appear to be in good health, and extremely pleased with the wondrous and varied spectacle of civilised life in England. These boys have naturally attracted much attention, and we believe the impression they have made is most favourable.

Threeboys is the youngest son of Jemmy Button, who was brought to England more than thirty years ago, by the late Admiral Fitzroy, and who was presented at Court with the other two natives, known as Fuegia Basket and York Minster.

It is pleasant to hear these boys sing verses of our English hymns, and to watch their intelligent appreciation of all that is going on, or to test their knowledge of English, by engaging them in conversation on simple subjects. Mr. Stirling has not baptized them; but our readers will not fail to have noticed what the Rev. C. Bull, of Stanley, wrote respecting this very matter, in our last number. Mr. Bull thinks these native boys, and particularly Ookokko and Lucca, who are on Keppel Island, more hopeful subjects for Baptism than many who received that rite at the Cape of Good Hope, for instance, where Mr. Bull was formerly a missionary. In some respects we must regard this as a favourable evidence of the progress of the Mission work in Tierra del Fuego. But at

any rate we have no hesitation in expressing emphatically our belief, that all persons interested in God's work among the heathen will look hopefully upon the future of our Mission, when they have seen the four young visitors from the Antarctic world. We believe God's Spirit is working in their hearts.

A most pleasing visit was paid to the *Allen Gardiner* immediately on her arrival in the Float at Bristol. Bishop Anderson, accompanied by his successor in the bishopric of Rupert's Land, proceeded to the ship, there to welcome the Fuegian lads, and to join with them and others in reading God's Word, and offering up prayer and praise to Jehovah. The 103rd Psalm was read, and formed the subject of weighty and encouraging remarks by the late Bishop of Rupert's Land. Prayers were then offered by Bishops Anderson and Mc Crae.

The doxology formed a suitable part of this happy service, all the more happy because the voices which *led* the song of praise were the voices of *Fuegian boys*.

O that Christians would more generally take this work to heart, and show their thanksgiving to God for His mercies to them, by spreading abroad, and to the uttermost ends of the earth, the life-giving, saving word of the Gospel of Christ. Those who come from the scenes of

heathen darkness know how much need there is of this Gospel-power; and those who have heard Mr. Stirling speak, know that his great and earnest desire is to see the work of our Mission gathering strength, and expanding at home and abroad.

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NOTICE TO TREASURERS, SECRETARIES,  
AND COLLECTORS OF ASSOCIATIONS.

We beg leave to remind our friends that if they have any funds in hand, they will confer a great favour by transmitting them, at their earliest convenience, to the Secretary. The calls upon the Society at this time are necessarily very heavy. The Committee trust that every effort will be made by the friends of the Society to increase the funds.

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FROM OUR SWEDISH CORRESPONDENT.

“He being dead yet speaketh.”

“The second Sabbath after I got the ‘Life of Gardiner,’ I had a Missionary sermon in the parish church. I took as text *Psalm* cxvi. 15, ‘Precious in the sight of the Lord is the death of His Saints.’

“As my congregation is chiefly peasantry, I gave them some outlines of South American history, and sufferings from the first invaders, and of its neglected state until Gardiner boldly stepped forward and died to get life, eternal life, for this poor and destitute country; when the most affecting sketches of his, and his

fellow martyrs' last days, sufferings, and glorious death were related, and when I recited the last notes from his journal, nearly the whole congregation burst into sobs and tears; and I hope it sank deep into many hearts, and that many sinners that night prayed to God that he would no longer hold them guilty of such dear blood, but speedily help them to get it washed away in the holy blood of His only begotten Son.

“At the end of the discourse, lasting two and a half hours, I circulated photographs of Lucca and Ookokko; and then I asked if any could desist from helping these kind-looking savages to know their Saviour, &c. I then went to the altar where all the people, perhaps one thousand, placed their small gifts, and then returning to their pews received the blessing, and all went home.

“Now you will perhaps be curious to know what the collection was from so many people. I assure you I was very, very glad indeed, to get £5. Many of these mites are wrapped in many envelopes of prayers, and tears, and blessings from above, and come from many poor, mean cottages; the fare of their givers is very far below that of your Fuegian lads in Keppel Island, and yet they are given from rejoicing hearts. As I observed a poor servant girl, whose yearly earnings are twenty-five or thirty shillings, I asked her ‘How can you manage to give that sum?’ She said smiling, ‘Oh! I thought myself so very happy that I was allowed to give that to Christ;’ and these were poor heathens, none of whom knew anything till now. A year ago nobody here had heard about the Mission,

and scarcely anyone cared for his soul. Now, I daresay, hundreds have become troubled, and I hope that fifty to sixty souls have found their Saviour; and I rejoice in their willingness to give to Him, as a sign of the Holy Spirit working in the parish.

“The whole ‘Life of Gardiner,’ I think, ought to be translated and circulated; it is one of the most interesting books I ever read, and must in every land awaken the Missicnary spirit, and carry sinners to Christ.

“But now I ought to tell you that all is not to be done for your Mission alone; the Christians in Sweden have now decided on a Mission of their own, amongst the Gallas in East Africa, and you will certainly think it quite natural that I ought to work together with my own brethren. As long as God will own me in His service, I will try to give one part to your Mission, and the other to our own, till I am able to keep a Missionary in Tierra del Fuego. But when will that blessed day come, when I shall be able to collect a sum sufficient for such an undertaking!”

HOME NEWS.

The Rev. W. W. Kirby, in writing from London, says,—

“Since my last report, which appeared in the ‘Voice’ for May, I am glad to be able to relate a few causes for encouragement in my work. I have been allowed to advocate our Society, for the first time, in Oakley, Essex; St. Alban’s, Herts; Greenford and Gerrard’s Cross, Middlesex; Walmer, Kent; Crow-

hurst, Sussex ; St. Paul's, Covent Garden ; and the Chapel of Ease, Islington ; these are all fresh openings, and will lead (D. V.) to several more. Two lectures are soon to be given in the neighbourhood of Oakley ; and through the kindness of the Rev. W. Bramley Moore, of Gerrard's Cross, a drawing room meeting has already been held in London. It is thus the great objects of our Society are becoming more extensively known ; and I can only intreat those kind friends who themselves become interested in and convinced of the necessity of our work, to endeavour in the same way, and in their own neighbourhood, and among their own friends, to secure a hearing for those who would speak for Christ and His Gospel in South America. At Crowhurst I had every reason to be pleased with the hearty reception our cause received from the newly-appointed rector, the Rev. T. H. Papillon. Missionary sermons were preached on the Sunday, followed by a school treat, a general tea party, and a tent missionary meeting ; all held on one day, in the picturesque grounds of Crowhurst Rectory, and a pleasant sight it was to see assembled in one company, all classes—the young people of the school, their teachers, and parents ; the farmers, their families and labourers ; the squire and his servants ; the gentry of the neighbourhood ;—all contributing to the general enjoyment ; and then, after the games were over, and tea removed, and the tent cleared, those who had been participating in the fun and frolic of school children, 'both young men and maidens, old men and children,' were soon 'praising the name of the Lord,' and listening to the

earnest and kind words of the Rev. Ashton Oxenden, while he gave the interesting life of the first black Bishop in connection with the Church Missionary Society, and which I had the privilege of following with the story of Allen Gardiner's death and its results. I believe that such gatherings, so conducted, tend to promote the best interests of a parish, and to unite pastor and flock closely together. 'How to make the best of two worlds' was here practically illustrated. The *future* of others was not forgotten in the *present* of ourselves.

"A word or two on the meeting held in the school room of the venerable Rev. J. Hambleton, Islington. Years ago the lamented Gardiner himself applied for permission to deliver a lecture here, but was refused for reasons that were given at the time. However, it was now acknowledged by the esteemed Chairman that the objects of the South American Mission were most important, and in the most generous and truly Christian manner he confessed his belief that the self-abnegation and faith of Gardiner had been the means, under God, of the extended usefulness of the Patagonian Society, under its new name, with its varied objects; and that it was most delightful to trace so much of the present position of the Society to the work carried on in Chili by the devoted son of the founder, and which work had been witnessed and testified to by Mr. Balfour, and other South American merchants. We have now an active Secretary for Islington, and we trust that the sympathy and support of the Christian church there will be given to South America, in proportion to its necessities.

The Committee will have noticed, with pleasure, two items in my late accounts. One is £24 2s. 6d., the proceeds of a sale of work and fancy articles made by the young ladies of Mrs. Mann's school, Ramsgate; and the other is £5 from the children of a City of London Sunday School. In the first instance we are indebted to the Rev. J. T. Cooke, and in the second to Mr. Geo. Dix, Superintendent of the Sunday School, both of whom, after attending lectures themselves, have interested our young friends in a work that will be no less useful to our Society than beneficial to themselves, for it is highly important that young ladies, as well as little children, should have their sympathies drawn out for, and their labour of love exercised in, benefiting those who so stand in need of help as the people of long-neglected South America.

“In conclusion, I have only to mention the ‘Special Fund’ that is being raised for the ‘Rev. Allen Gardiner’s Mission in Chili,’ by the *Church of England Young Men’s Society*, in which useful institution I feel great interest, irrespective of that which all our friends must feel, in that two of our former and faithful Missionaries—John Maidment and Garland Phillips—were enrolled among its members. The origin of this ‘Special Fund’ is instructive, and perhaps worthy of being mentioned. At a lecture given by me in the school room of All Souls’, Langham Place, I stated that when last at Cambridge, I visited an undergraduate of Caius College, and was struck with a card I noticed on the mantel-piece of his room. It contained these words, ‘*Put your good thoughts into*

action. I thought this good advice in such a place of temptation as Cambridge, and I considered it wise counsel as to the exercise, by good *works*, of our good *thoughts*. This I stated in my lecture at All Souls', and I earnestly recommended all before me, but especially young men, to act upon it without delay. The next morning I received an interesting letter from a young man who was present, who had gone home, and at once 'put his good thoughts into action,' by suggesting to me that the Young Men's Society, or as many of its members as desired so to do, should support one Missionary for South America, as a field that was very extensive, and had been in a measure overlooked by the Christian church. The effect of this letter was an interview, and the publication of the following circular, with results that are already most satisfactory. Fourteen collectors have volunteered their services in procuring five-shilling annual subscriptions, and these, in the aggregate, we hope will send a sum sufficient to support one of the Rev. Allen Gardiner's devoted fellow labourers. Never let us 'despise the day of small things,' but, 'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'

"To the Members of the Church of England Young Men's Society, (established 1844) for aiding Missions at Home and Abroad.

"SOUTH AMERICAN MISSION, (*Founded 1844*).

" 'Fellow Members and Friends,

'It has been proposed by some members of our Society, who have felt that what we do for the cause

of Missions is miserably small compared with what we might do, that in order to create and sustain a more lively interest, and elicit a more hearty co-operation on the part of our members generally in the great work of spreading the Gospel, it would be in the highest degree desirable to fix upon some interesting mission field upon which our united efforts might be brought to bear, and from which, from time to time, we might receive special accounts of the progress of Christ's Gospel in distant lands, and which would not lessen, but probably increase, our general Missionary endeavours.

'There is much in the foundation and work of the South American Missionary Society to call forth the sympathy of young men. The founder of the Society, Captain Allen Gardiner, R.N., was but a young man when he first felt and prayed for the Araucanian Indians, and when, after many years a mysterious Providence laid him starving on the shores of Tierra del Fuego, and his third attempt to benefit the Fuegians and Patagonians was terminated, there was with him a like-minded fellow-sufferer, a young man named John Maidment, *a member of our Society*. Again, among the first Missionary party who succeeded them was one Garland Phillips, likewise *a member of our Society*. He, too, has gained the martyr's crown, his lot being to fall beneath the repeated blows of those to whom he went, 'preaching peace.' And, if we have had noble examples in those who are gone to their rest, we have at least one still in the field of labour. The only son of the founder, having taken high honours at Oxford, has left the path of honour

and ease at home to follow in his father's footsteps. God's blessing has rested upon his devoted and self-denying work in Chili, among long-neglected English miners at Lota, as well as the interesting Araucanians in the Pampas, and consequently the approval and co-operation of South American merchants have been secured, and several dark places on the fair continent of South America have now, for the first time, the light of the Gospel.

'You are asked, therefore, to support '*The Church of England Young Men's Society's Special Fund for the Rev. Allen Gardiner's Mission in South America.*' It is proposed to solicit an uniform Subscription of Five Shillings, paid annually or otherwise, from all members and friends disposed to aid in the work, and in this way it is hoped that, by the close of the present year, a sum will be secured sufficient for the support of either Mr. Coombe or Mr. Keller, who are now assisting the Rev. A. Gardiner as Catechists.

'Dear brethren, shall it be said that whilst in *time past* men could be found in our Society who were willing to lay down their lives in this work, *now* we hold back the lowest gift—a few shillings per annum—to support those who are devoting their ALL to winning souls to Christ? 'But, we are persuaded better things of you.'

'Commending the matter to your earnest and prayerful consideration, reminding you not to 'despise the day of small things,' but to 'PUT YOUR GOOD THOUGHTS INTO ACTION.'"

FROM A KENT PAPER.

“SOUTH AMERICAN MISSION.—A very interesting meeting was held on the 9th instant, on Mrs. Snell’s lawn, at Ovenden House, in the parish of Sundridge, on behalf of this Mission. There was a very good attendance of about 150; amongst them we observed the rector of the parish, Rev. E. D. Hammond; the Rev. W. W. Kirby, the London Secretary to the Society, who came to give details of the Missions among the aborigines, English, and others dwelling on the vast continent of South America; also the Rev. C. T. Astley, of Brasted; the Rev. F. B. Astley, Vicar of Wooburn; the Rev. — Howard; and J. C. Colquhoun, Esq, and many of the neighbouring gentry, besides a nice gathering of the humbler classes. The seats were arranged under a noble group of beeches, and with the beautiful lawn nicely decorated with texts and the surrounding scenery, it formed as pretty a scene as could well be imagined. The proceedings were opened by singing a hymn, and a brief prayer offered by the Rev. E. D. Hammond, who also gave the first address, and introduced Mr. Kirby, the deputation. The latter gentleman entered minutely into the details of the Mission, showing the necessity and importance of the work. The growth of the Society has been very great during the last year or two, and it appears to be deservedly taking hold on public opinion; the rise and origin of the Mission were most touchingly depicted, showing that though the brave Allen Gardiner did not see much fruit in his life, his affecting death has germinated in an opening for the spread of the Gospel, the extent of which is

incalculable. Mr. Colquhoun followed, and declared in the strongest manner, that though he had objection to new societies, Mr. Kirby had so fully made out his case, that from that day forward he hoped to be a supporter of the Society. The Rev. C. T. Astley, Rector of Brasted, warmly commended the Missionary cause in general, and this Mission in particular, and remarked that one advantage of this Society was that it embraced the work of a Colonial Society for English residents, a Mission to Seamen, as well as a strictly Missionary work for the aborigines or heathens; in fact it was the only protestant society in England for the whole continent of South America, with which our commercial connections were yearly increasing. The Rev. gentleman concluded by promising Mr. Kirby he should have a meeting in his parish next year. Mr. Kirby was heartily thanked for his kind attendance, and Mrs. Snell for the opportunity thus kindly provided for the furtherance of the Mission. Mrs. Snell's son and daughter collected from those assembled £9 9s., besides several annual subscriptions offered. After the gathering broke up successive groups were introduced into the hospitable mansion for refreshment, and the whole passed off in a most pleasant and suitable manner, the weather also having been delightfully fine."

IRELAND.

Rev. W. Ashe, our Honorary Secretary, reports that the elections have somewhat interfered with the success of his meetings. He has visited Cork, Limerick, and Ennis. A few new places were thrown open in

Cork county, through the exertions of the Honorary Secretaries, and the Society has now so many friends in that portion of the south that he expects it in future will stand there on the same ground as older societies.

The Right Hon. and Right Rev. Lord Bishop of Tuam, Killala, and Achonry, has kindly consented to allow his name to appear amongst the list of Vice-Patrons.

PANAMA.

Extract of letter from Rev. E. A. Sall, dated 14th June:—

“My wife and daughters are much better, the former suffers from great weakness and debility, but I hope she will soon get stronger.

“I have been robbed of all the money I had, together with almost all my liuen. Whilst we were at church, on Sunday, my house was broken into, and everything that appeared to contain valuables was forced open. All my papers and documents, the collection of twenty years, letters of orders, &c., &c., were carried off. This has depressed my spirits greatly, but the will of the Lord be done. The papers I hope to recover.

LOTA.

All things are going on slowly, yet well and sure in general. The continued heavy rains in June delayed the building of our Mirilupu station at Collompuble till spring. The number of pupils in the school had increased during the quarter.

NOTES ON NEW GRANADA.

By WILLIAM LEAY, M. A.,

*Incumbent of Downside, Bath, some years resident on the Andes, in South America.*No. 5.—THE MAGDALENA—*Continued.*

the upper Orinoco. From the canal of Mahetes, as far as Honda, particularly south of the town of Mompox, we never felt the wind blow but at the approach of the evening storms. When on the contrary, you proceed up the river beyond Honda, you find the atmosphere often agitated. The strong winds ingulfed in the valley of Neiva are noted for their excessive heat. The connection that exists between the direction of rivers, the height and position of adjacent mountains, the movements of the atmosphere, and the salubrity of climate, are subjects well worthy of attention."

The lines following, quoted from a not very modern writer, may suffice to mature my description of Magdalena scenery:

Where giant palms lift high their tufted heads,
 Plantains, bananas, wide rich foliage spread;
 Wild in the woods the active monkeys bound,
 The screams of parrots through the air resound;
 Mid tall bamboos lies hid the deadly snake,
 The panther couches in the tangled brake;
 The gentle tapir bounds in fear away,
 The leopard darts on its defenceless prey;
 Mid reedy pools and ancient forests rude,
 Deep dark resorts of awful solitude,
 Iguanas, alligators, and camelion,
 Analogous to megalosaurus and iguanodon,
 Savans might designate them "*antidiluvian!*"

No. 6.—MARIQUITA.

Arrived at Honda the traveller gladly bids farewell to Magdalena navigation, until, at least, the time of his homeward journey. Entering upon a new phase of South American existence, he mounts his mule to scale the passage of El Sarjento, "en route" for Bogotà, or turning westward on a swifter steed, gallops over the grassy plain for the city of Mariquita, or the Mines of Sta. Ana.

Honda is picturesque, sombre, solemn, awfully still, silently eloquent. The waters of the Guali and Magdalena commingling, keep up a perpetual murmur. Grand rocks of volcanic porphyry, sounding like cracked bell-metal under the touch of the hammer, give depth and cogency to the music of the streams. Rising majestically around, to heights of some hundred feet perpendicular, these rocky abutments of Honda reflect the rays of the sun by day, and radiate by night, inducing a climate one of the warmest in the world.

At the juncture of the Guali with the Magdalena, near the centre of the town, a bridge of no inconsiderable dimensions spans the former river. A wooden structure, supported grandly upon the ruins of an ancient stone arch, which formerly spanned the torrent, but was overturned by the earthquake of 1812. Beneath, the foaming waters rush into the Magdalena. The road from the "Bodegas" is fairly good and open, in parts regularly paved. The houses are of stone, and tiled; some of them having two stories, with balconies. The streets for the most part paved with the volcanic porphyry peculiar to this place.

Some of the finest of the edifices of Honda are in a state of ruin by dilapidation. Amongst these may be noted most of the churches, convents, and monasteries. The population, which was more considerable in the time of the Spaniards, now amounts to about 3,000.

Honda is by no means unhealthy. It is excessively hot and sultry, the thermometer at midday frequently attaining to 100° in the shade; but to Europeans of active habits, and who can enjoy a daily bath in the Guali, it proves not altogether unacceptable as a place of residence for a few months. An English clergyman would find work here. My friend, R. J. Treffry, Esq., himself a godly man, long resident, far famed for hospitality to strangers, would, I am sure, gladly welcome any Christian brother who might have the privilege of finding him still at Honda. He looks for the advent, as I also do.

A ride on horseback of twenty miles, west by south, brings the traveller to the foot of the middle chain of Andes. Then a steep ascent of about eight miles introduces the smiling village of Sta. Ana,—an establishment of the Mariquita and New Granada Mining Company, now in full active working.

But I must describe this journey, for it is an interesting one.

On leaving Honda there is a succession of rises, by way of "steppes," to the great plain of Mariquita. The mountain scenery, right and left, now presents so wondrous and fantastic appearance that I almost shun to describe it, lest I should be supposed to be exaggerating. Castellated turrets, cupolas, domes, and roofs,

appear on the natural mountain height, as if imitating man's work. On one occasion the appearance of a barn, with its declining roof, is so accurately represented in native rock, as almost to persuade the stranger that it must have originated from human art.

In the distance, beyond the limits of the plains of long grass extending westward at least twenty miles, may be seen to rise the lofty range of the middle Cordillera, and the village Sta. Ana, descried, by an attentive observer, at the distance of twenty-five miles.

About nine miles brings the traveller to Calunga, an inhabited "rancho." Six miles onward, to Padilla. Another five, through continued grassy plains, to Lumbi. A cottage "rancho" marks the entrance to the woods. Here the traveller may ask for "Guarapo," and the friendly inmate will bring him out at once a huge "totuma," or calabash, of that refreshing beverage. It is the fermented juice of the cane, sweet, mild, and invigorating.

Now the "Pasos de Lumbi" begin. The river is forded some three or four times. Then the "Guamo," a delicious bathing place. The ride through these passes of Lumbi, to the Guamo, is an interesting specimen of tropic forest grandeur. Silent in still sultriness under the midday sun, resounding more frequently with the din of birds, animals, and insects. At these times monkeys keep up their continuous roar. Parrots and paroquets scream in coveys through the air. Occasionally a few Toucans, with painted plumage and long bill, appear from out the rich foliage of forest trees, hovering through the branches.

The deafening din of an equatorial forest is indes-

cribably discordant, superlatively melodious—paradoxical as such an assertion may seem—startling, and enjoyable. Effects astounding, and sometimes unaccountable by any hypothesis; yet, on the whole, leading irresistibly to the inference that the deep recesses of these primeval forests are tenanted by prodigious numbers of birds, beasts, insects, and reptiles, of wondrous powers and conformation.

The music of the “Cicadæ,” or tree locusts, late in the evening of a fine day, is most shrill, yet harmonious, surpassing for expression all the powers of my feeble pen. I can only compare it to the grand concert of nightingales, which I have frequently heard amidst the shrubberies of Stapleford and Shelford, in Cambridgeshire. But then, in a tropical forest, there are sounds of creature life beyond all this; a scream, a crash, a sudden rending of the air, utterances, now sharp and clear, now in cadence dull, diminuendo, succeeded, perhaps, immediately with corresponding correlative solemn stillness. Whilst the “Cicadæ” continue uninterruptedly their vigorous serenade, and distant sullen murmurs swell from the deep, dark, lonely labyrinths of wood.

Occasionally a “peccary,” or “paca,” starts across the path. Dantas, or tapirs, most likely exist at the juncture of grassy plain with the forest, though I have myself not seen them here. A deer, or fawn, is not uncommon.

(To be continued.)

CHAPTER FOR CHILDREN.

(Continued from p. 71.)

“But what can we do? did you say? well, that would be difficult for any person to answer. God has wisely diffused His blessings, He has given to some, *ten*, to others *five*; some have more and some less opportunities for good and usefulness; those who have few have no need to be discouraged, God will not exact more than He has given us, and looks not at the measure but the spirit in which it is performed. I once had to call on a rich old gentleman to ask for a subscription, at first he objected, but after a little persuasion threw down two sovereigns on the table, saying he should from that time give no more to any one. I could not help contrasting this with another little incident; a poor servant girl sent me a letter with twelve postage stamps, begging to be excused for offering so small a sum, but expressing a hope that the Lord’s blessing would accompany her mite; certainly, thought I, that poor girl has cast into the Lord’s treasury far more than the rich man who gave sparingly, and that little grudgingly, for a willing heart is far more acceptable to Him than thousands of gold and silver. Those who have many privileges and talents should pray God for grace to use them aright, for He has Himself declared ‘unto whom much is given of them much will be required,’ and besides we know who it was said ‘it is more blessed to give than to receive.’ I have often thought how much more might be done for Christ and His cause, both at home and abroad, if all would try to deserve that excellent commendation mentioned in the gospel, ‘she has done what she

could.' I am afraid many prevent themselves from doing what they might, because they cannot do as they would, whilst, not unfrequently, others miss much real pleasure because they do not give or labour as freely as they might.

"I was once dining with a clergyman when we spoke of the South American Mission, and how glad we should feel to see the glad tidings of redeeming love spread throughout the length and breadth of the land, so that its benighted people might rejoice in the blessings of the Gospel, and only regretted that the means should be so limited; when his little girl who had been quietly listening to us said, 'Papa, can I not have another bazaar soon?' I enquired about the previous one, and found that this dear little girl had herself got up a bazaar amongst her juvenile friends, which had the happiest result and deserved imitation; surely, thought I, that little girl '*did what she could*;' her single offering might have been small, but if all our young readers were to imitate her example, the income of the Society would be considerably increased. But perhaps there are many who have no such opportunities open to them, and yet feel a deep interest in missions and the furtherance of the Gospel in heathen lands, and our particular branch is not without the sympathies of many such. A short time ago I knew a young lad who was deeply interested in the Patagonian Mission, silver and gold he certainly had none to give, for he belonged to the humble walks of life, but he did not feel this sufficient reason to exclude him for lending a helping hand to this blessed work on which angels look with great delight; so asking himself the question,

'what can I do?' it occurred to him he might render himself useful as a collector, which he did with considerable success. I know young people are apt to excuse themselves under the plea that they are too young, but I think it is a mistake, some of the noblest mementos of Christian sympathy with the heathen have been but the results of the efforts of our Sabbath scholars. The *John Williams* was built by Juvenile effort; and the expenses for the building and fitting out of the *Morning Star*, a beautiful Missionary ship, from the States of America, were entirely defrayed by children in different parts of the world, that the heathen of the Pacific Islands might no longer remain in darkness, but rejoice in the light of the Sun of Righteousness. Try then, my dear young friends, if you cannot find an opening for serving the Saviour whom you love, and in so doing conferring a blessing on those for whom nothing is prepared. You will probably never know the exact amount of good you may be the honoured instruments of accomplishing, but it will not be forgotten by Him who has promised that the cup of cold water shall in no wise lose its reward—but we must continue our story of the Mission.

“Hitherto we have spoken of our fellow-countrymen and the work amongst them. Persons who speak our language, and not only do so, but are with us in thought and feeling; boys who love to fly kites, and spin tops, and play marbles, as dearly as any boy in England; and girls who take as much pleasure to dress dolls, and knit, and sew, as many of you who may perchance read this paper; but they comprise

only a few, a very small portion, of the inhabitants of this beautiful country, of which I dare say you would like to know something. I can fancy many of you have formed very erroneous ideas respecting the place and the people, and never for a moment thought of large and flourishing cities with beautiful shops illuminated with gas, horticultural gardens with sparkling fountains, street railways, and railway trains, good steamers which call at every port from Panama in the north, to Valdivia in the south. But whilst there is much that is interesting and beautiful, there are also some less pleasing features; the earthquake, for instance, which is very common and generally occurs several times in a year, though not always with the same force and strength; sometimes it is scarcely perceptible, whilst at others it is strong enough to throw down whole cities; generally it occurs in the summer, but not always, some of the heaviest shocks have been in the winter. The towns of Valparaiso, Coquimbo, Concepcion, Valdivia, and Mendoza have, at different times, been almost entirely destroyed by earthquakes,—even whilst writing this, the volcano of Chillan is active, and the rumbling is as loud as thunder; some days it appears nearer and much louder than others. On January 1st, it was very loud and continuous all the day, and made even our windows shake. The earthquake is generally preceded by a rumbling like distant thunder. If the people hear it, they run out of doors, crying *Misericordia* (Have mercy on me), until the shocks have passed; but it is rarely heard, and the first notice, is

To be continued.

OUR FUEGIAN GUESTS.

Our friends are naturally desirous to know something in detail about the four lads, who have recently arrived in the *Allen Gardiner*, from Tierra del Fuego. What have they been brought over for? How long are they to remain in England? How old are they? These and a variety of other questions have been put to us, and we desire to satisfy our friends in regard to them.

They have been brought over by Mr. Stirling, in order that they may be improved by the grand spectacle of our civilised life, and derive as many advantages as possible during a few months' stay from contact with Christians in this land of grace; but it is well also that people in England should have some idea of the "place in nature," held by the natives of Tierra del Fuego. We have heard them spoken of as "scarcely human;" we have seen fancy pictures of them, terrible enough to deter any but the most stout-hearted supporters of Missionary work from bringing them within the pale of the Church's evangelizing efforts. In short, if a person wanted to cover you with obloquy in the eyes of the world, he would think it sufficient, perhaps, to say you believed in Missionary work in Tierra del Fuego. In these days, too, of anthropological study, when professors take such delight in exposing, according to their peculiar tastes, the pedigree of man, and his simial affinities, we think it not inopportune to introduce to our countrymen some

of the representatives of despised antarctic tribes. The circumstances of our Mission were favourable to this. The *Allen Gardiner* was about to visit England, with the prospect of returning shortly to the southern world, and the Fuegian lads were eager to gratify a desire to see a country, and people, of which they had heard so much, and whence the Missionaries had come to instruct, and benefit them. Our Superintendent, however, only allowed four lads to come, out of the Fuegian party under the Society's care in the Falkland Islands.

The most advanced, and oldest of this party, could not come, owing to what we sometimes call "encumbrances," meaning wives, and children. It would have been highly inexpedient to have attempted to separate the husbands from their wives, or to have brought husbands, wives, and children, in the *Allen Gardiner*, right through the heat of the tropics, into the midst of the excitement of our English life. Our readers can, of course, without special ingenuity, find out many other really strong reasons why the older, and more advanced, and married natives should not have been brought to England. With respect, however, to the lads actually brought, the case was different. They were free from entangling alliances, young, healthy, and capable of being easily stowed away in the *Allen Gardiner*. One of them, whose age is at a guess eighteen, is the son of the now deceased James Button, who visited England under the protection of the late Admiral Fitzroy, in 1830. He naturally was pleased at the prospect of visiting a country, where his father so many years before had

been for a while resident. Another lad—known to our readers as Uroopa, a contraction of Uroopatoosaloom—who is about the same age as J. Button's son, had proved himself a cheerful, and most good humoured, and ready hand on ship-board in the *Allen Gardiner's* coasting voyages; and it seemed therefore likely, as proved to be the case, that he would not suffer from the effects of even a long voyage in a small vessel. Of the other two one is an orphan, having lost both parents, and therefore it was less difficult to decide upon bringing him, when he had earnestly expressed his wish to come. His name is so un-English in its sound, that we are prepared for our friends to laugh, and leave it unpronounced; but we venture nevertheless to write it fully out—Mamastugadengenges. *Enges*, we may remark, is the termination of all boys' names, until they reach a certain age. It was this young lad who, in 1863, followed Mr. Stirling at Woollya into the woods, where he went to rest for a while, and with eyes fixed on his, asked so earnestly if Mr. Stirling would be his "very good friend?" Such an appeal could not be made in vain, and the lad's eager desire to visit Keppel Island, under our Superintendent's care, was shortly after gratified. The fourth lad is called Sesoenges, and, although he has not been any long time under the Society's care, he was yet intelligent and curious enough to wish to visit England, and not too young to profit by doing so. We put down the ages of the two last mentioned at twelve years, and eleven respectively. In regard to ages, however, we can only speak approximately. All four boys are healthy in appearance, and have been vaccinated with success since they arrived in England. L 2

Dr. Mac Clinton, R. N., of Stanley, in the Falkland Islands, most kindly vaccinated them before they sailed for England. The vaccine matter did not answer, which caused some little anxiety; but we now are happy to report that the operation has been completely successful. Our readers, who remember the death from small-pox, of the most hopeful of the Fuegians, whom Admiral Fitzroy brought over in the *Beagle*, will not think it unimportant that the above safeguard against a desolating disease has been taken.

Those of our readers who wish to form a photographic idea of our present visitors, can do so by purchasing Cartes de Visite from the Secretary. The likenesses are of course correct, but demand all the reserves which photography generally requires to be made for it. The boys, for instance, appear with all the stiffness of gait, and look, peculiar to people prepared to undergo some novel and rather embarrassing ordeal. Naturally we feel a little jealous about the appearance, which any of our protégés make; and we confess very often to murmuring against the likenesses of our friends. Yet, on the whole, we are glad to distribute the photographs in question, giving, as they do, some idea of our antarctic visitors.

At the British Association, which met at Birmingham, the boys were presented on the 13th of September last, and very considerable interest was evidently excited amongst the persons present on the occasion. In one of the sections—that devoted to geology—over which Sir R. Murchison presided, the course of procedure was interrupted for a few minutes in order

that the Fuegians might be introduced by the President; and in another section the Rev. W. H. Stirling was invited to address the meeting, "on the natives of Patagonia, and Tierra del Fuego." This opportunity of bringing the work of our Society before the world of science was not lost, and we earnestly hope that an influence, favourable to our Missionary enterprise, may radiate from the British Association in Birmingham.

When our Fuegian guests will leave England is uncertain, probably not before next Christmas. Meanwhile they receive instruction for part of each day from a lady friend of the Mission, and spend another portion of the day in a carpenter's shop. There can be no doubt that the novelties of English life are a constant source of interest to them, and we have every reason to expect that the advantages accruing to them from their visit to this country will be advantages accruing to the Mission at large.

A desire exists on the part of many warm friends of our Society to see these boys for themselves, and to speak to them. Anything of this kind, which tends to deepen and widen an interest in our Mission is perhaps desirable, provided that no harm is done to the native boys by too much excitement, or by the interruption of their daily occupations; and provided no undue expenses are incurred by the Society for travelling purposes. The Committee only can form a proper opinion on these points, and we are sure the friends of the Mission will gladly rest content with their decision in every instance of the kind.

But, in drawing attention to our visitors here, let

us not forget those under the care and instruction of Messrs. Rau and Bridges, on Keppel Island. There the work of preparation for future good in Tierra del Fuego is going on; and we can assure all interested in Missionary enterprise amongst barbarous tribes, that, over and above the actual and direct instruction of the natives in Christian doctrine by the Missionaries, a most important course of training in outdoor occupation is steadily pursued. The daily work of the station falls under the charge of William Bartlett, whose spirit of cheerful industry diffuses itself through the little community. Mrs. Bartlett, assisted by a married female, whose husband is now employed by the Society, gives her particular attention to the native women and children. In this manner our readers will not fail to understand we are seeking to raise up a trained band of Christian natives, who shall form a settlement in Tierra del Fuego, and ultimately spread around them the light, and blessings of Christian civilisation.

For the interest of our readers we subjoin the following statement by Dr. Beddoe, respecting the four Fuegian boys now with us.

“CLIFTON, *August 31, 1865.*

“I have to-day been examining the heads of the four Fuegian boys; and the results of that examination are much more favourable than I had expected. In the two elder boys, in whom the head has attained its full dimensions, most of the measurements are above the averages yielded by the population of Bristol and its neighbourhood. Thus in Uroopa the length is slightly, and the breadth and circumference

greatly above the average, while in 'Threeboys, though the head is rather short, it is both high and broad, and its circumference is slightly above the average. The base of the brain is large, but there is no apparent deficiency in the upper parts, except perhaps in the lateral frontal region; the temporal region, however, is full, and the forehead of good breadth.

"JOHN BEDDOE, M. D.,

"F. E. S., F. A. S. L.,

"Foreign Associate of the Anthropological Society."

PANAMA.

Extract of a Letter from the Rev. E. A. Sall:—

"July 30, 1865.

"I have had the great gratification of assisting in setting up the frame of our little church in the wilderness. It was as great an event with us as the laying the foundation-stone of some large and popular building would have been amongst our brethren at home.

"I received, a few days ago, a box of books from the Society for Promoting Christian Knowledge, with a very kind letter from the Secretary.

"The Bishop of Pennsylvania, U. S., passed through here last May. As soon as I heard that he was expected to stay a few days, I gave notice that I wished to present to the Bishop as many as desired to receive the rite of confirmation, and inviting them to come to me for counsel and instruction. I

presented two to his Lordship. He also consecrated the church at Aspinwall.

“I have little to add about my every-day duties to the account I have already given you of them—they go on much as heretofore. My congregation on the Sunday evening is somewhat increased, and is more steady than it has been.

“**PANAMA RAILROAD.**—The road is a single line of rails. The whole distance about $47\frac{1}{2}$ miles; there are a great many bends in it; there are no deep cuttings or high embankments. It is not quite level, there being an ascent of 260 feet to what is called the summit—this is 8 miles from Panama side, and $39\frac{1}{2}$ miles from Aspinwall. About 8 miles from Aspinwall, on the line, there is a sugar mill, but not used, at a place called Catoon. The engine fires are kept burning by wood, which is piled up all along the road, cut ready for use. As they do not carry more than will last one hour and a half, they are obliged to stop two or three times to get a fresh supply, and also of water. The time taken in crossing is about four hours and a half. There are two or three places of stopping, where the trains pass each other, when they often wait from fifteen to forty minutes for the other to come up. As the road is cut through the forest, there is nothing to be seen the greater part of the way but the thick luxuriant jungle, which, in some places, is not more than ten feet from side to side, except where the station houses are built. These houses present a very pleasing break in the long line of wild bush that everywhere meets the eye. These houses are built for the person whose business it is to

look after the road, and keep it in good order. Each man has charge of eight miles of rail. At these stations there is usually a spot of ground cultivated; the houses being very nicely kept, they present to the eye of the passing traveller a very pretty appearance. There are two stone quarries on the line, worked by the company. The stone is of a very soft kind; it is used for building purposes, and for repairing the road. They have steam crushing machines for breaking the stone for the latter purpose. There are over one hundred hands employed at these two stone mills. One of these is the station where I am trying to get up a church. These labourers are paid about four shillings a day of our money.

“The river Shagress runs along the road in many places, and the road crosses it in two places. It is a picturesque stream, and adds much to the beauty of the road. It abounds with alligators, as indeed do all the rivers here.

“There are two trains cross each way daily, except Sundays, on that day there is no train, except when the steamer arrives from New York, or departs on the Sunday. A baggage train leaves Panama at 9 a. m., and one leaves Aspinwall at 2 p. m. The passenger train leaves here at 2 p. m., and Colon at 6 a. m. The charges for passengers is £5; but the company are very liberal in giving free tickets to many who live here.

“ROBBERY.—Let me relate a little incident which occurred the other day, and which illustrates the spirit that is ever ready to cast discredit upon the faithfulness and goodness of our gracious Father in Christ

Jesus. Not long since I spoke of the care that God takes of His people, and how He it is that supplies their wants, and that whosoever will trust in Him shall never be left destitute. Shortly afterwards my house was robbed, and as soon as it came to the ears of a man who is intrusted with much power over these people, he said to a number of them, 'O, Mr. Sall has been robbed; thought God took care of him, would supply his wants, if he trusted in Him. But his money has been taken away; there was no one to stop it. The promises of his God were not fulfilled in his case, He forgot him,' (or words to this effect). My reply to the man who told me this was, 'God has been faithful to His promises, even in a remarkable manner, and has supplied my wants, and made up for the loss of my money in this way. A few days after my loss, I received from a friend in England a present of provisions, nearly equal to the exact sum I had lost, valuing them at the price they would have cost me here.' My kind Christian friend, Mr. Balfour, of Liverpool, was God's instrument in this case, of proving God's truth and faithfulness.

"E. A. SALL."

BAHIA BLANCA.

March 4, 1865.

"Bahia Blanca, which our Society some time ago considered as a good basis for Mission work amongst Indians, is a smaller settlement than Patagones, numbering about 1360 inhabitants, the majority of whom are foreigners; Italians (amongst whom there are

many Genoese), Germans, one English, and two Americans. Some of these foreigners have an estancia, or farm for sheep breeding, others have a store of all sorts of things useful and necessary to the population, whilst some again combine the two. There are no less than sixteen stores in this little place, and two more are about to be erected; two of these are wholesale, where the most necessary articles can be purchased. In all these stores spirituous liquors are sold; I think the best customers in this respect are the Indians, both residents and visitors from the Tolderias—the encampments.

“Bahia Blanca is defended by a garrison of nearly 300 soldiers, who live in a fort capable, it is said, of holding 2000 men. The garrison, the fort, &c., are under the orders of a Lieutenant-Colonel; civil matters are regulated and looked after by the municipality, under the presidency of a Justice of the Peace, elected annually. The people seem to be extremely jealous of military interference, and they rigidly exclude, on this account, military men from the municipality. The Commandante has, however, authority over the Indians about here, these (the men) being soldiers and receiving pay, though they do no service. The garrison is composed of men of all nations, Italians, French, German, Irish, Scotch, and natives. Most of them, especially the Germans, know some trade, which enables those who like to work to earn money, liberty being given them for this when not required for military duty in the fort. Thus there are amongst them joiners, paperhangers, a stone mason, coopers, musical instrument tuner, and a confectioner, &c.

“There is a nice little church here with two square towers; adjoining it is the school maintained by Government, but it is little appreciated by the people, who are very much behind hand in enlightenment. Their children are often away from school on the most frivolous excuses, and yet the schoolmaster is blamed if the children do not make progress in learning. The school is furnished handsomely with the necessary teaching apparatus, and the seats and desks are on the North American system. I believe the people here are indebted to Signor Curonti and his influence for the church and school; he has also been the means of establishing a club for reading newspapers, &c. There are many nice quintas-orchards with fruit trees, especially peaches, which are abundant this year; these quintas are watered from the stream called the Naposta, there being a regular system of irrigation here, ditches running in all directions. This irrigation scheme partly makes up for the want of rain, one of the great drawbacks to the progress of this country in agriculture, although more rain fell this year than the average of the last eight years. Another great evil is the vast multitudes of locusts, which have done much harm (both this year and last) by devouring almost all the garden vegetables, which promised to be very fine and abundant. More rain would tend to diminish them, their eggs getting rotten by wet. Bahia Blanca has a large variety of annoying insects, amongst them those which it would be rude to name in English society. If Bahia had but the Rio Negro, it would be a very pretty place. About forty miles from here to the northward, there is a range of moun-

tains called the Sierra Ventana, the most lofty of which is 3,500 feet high. Here are the sources of four streams, which water the district, or camp, round Bahia. Along these streams there are "puestos," sheep farms, which seem to be the principal source from which settlers in this province derive their support. This is, in the present insecure state of the frontiers, the safest way to settlers of investing capital, because the predatory Indians cannot drive sheep along so well as they could horses or cattle.

"Bahia Blanca abounds in cattle, and meat is the only cheap article here; we pay the value of nine pence for twelve pounds. Vegetables there are none, but pumpkins—the potato of this country—which the locusts do not eat. Firewood is scarce and dear, being fetched from a distance; a small cartload costs one hundred dollars. A ton of coal comes to near £4 by the time it is brought here from Buenos Ayres. All other things, such as clothes, boots, &c., are frightfully dear.

"The climate of Bahia Blanca is much like that of Patagones, perhaps a little hotter. The heat has been excessive during the first half of February, the thermometer ranging between 90 and 97 degrees in the shade, and we felt it very trying indeed. On the 14th of February there was a heavy thunderstorm; the lightning was very vivid, and one flash entered the church through a broken window-pane, and passing under the chandelier, (which, though of metal, it left uninjured), went as straight to the image of the virgin as if it had been fired out of a gun, and smashed her head in two: it broke also the glass of the niche

in which she stood. A collection is being made to repair the damage. Thunderstorms are very severe here, and last much longer than in Europe. Last Sunday we had one which continued, with little intermission, from 2 p.m. till 2 a.m., and the amount of rain that fell was 220 ounces per pluviometer. Signor C. makes meteorological observations.

“The house which we rented, and which we were told we could occupy about a fortnight after the date of my last, has taken much longer to repair than we expected; we took possession of it last week. It is a comfortable and nice place, very airy, and for this part of the world, very fine; it is situated in a quiet part of the town, and near Signor C.’s. We have three rooms, one large one, which will be used for school purposes, and two smaller, which we occupy. The rooms are lighted with glass windows, and have a tile floor. Behind the house is a large enclosed yard. The rent is 300 dollars per month, half of which the Society pays for the schoolroom. The school has, to my great regret, not been opened yet, partly on account of the delay in the repair of the house, and partly on account of the apathy these Indians manifest in regard to instructions. I have visited the Indians repeatedly, especially the more influential ones, and have as yet received the promise of one pupil only. Instead of commencing with a dozen children, we shall be satisfied with two, that is, for the beginning. I do not write despondingly, for I have not given up hope, it would be too soon; nor will I be over sanguine about it, we have no reason to expect that these Indians will send their children to school till they

know us, and we have had time to gain their confidence.

“The Indians whom we have visited have been most friendly towards us, as far as could be expected, and I think that after a little time they will send their children to school. The room is now ready, the benches and desks are prepared, so that we only want the pupils. I am inclined to think that girls are more likely to attend than boys, who are required by their parents to take charge of their cattle. We shall have to contend with many difficulties as regards school-keeping, even when we have collected some pupils; the Indians having no notion of the division of time, our pupils will most probably come at all hours of the day, instead of assembling at a regular and fixed time. I should like very much to have a boarding-school, if the Society's means allowed it, because thus only can we have our pupils under our entire control, and they would not be so much exposed to the evil influences of their people, which would greatly counteract our teaching. We must remember, that although these Indians have been resident here many years, they are yet living in wretchedness and filth. They have learned nothing to improve their circumstances and their way of living; their children are not even decently dressed. I am told that most of the Indians have their children baptized by the priest. During a drought last year the Indians determined to do what they could with their deity to obtain the wished-for rain; they went about the town asking for contributions of brandy, yerba, sugar, &c., to present as offerings to their God. This done, they kept the festival

at which these offerings were presented, and in a day or two afterwards the rain fell in abundance. This success naturally rejoiced them greatly, and they ascribed it to the superiority of their religion, saying it was much better than the Christians'.

“T. SCHMID.”

NOTES ON NEW GRANADA.

By WILLIAM LEAY, M. A.,

Incumbent of Downside, Bath, some years resident on the Andes, in South America.

No. 6.—MARIQUITA—*Continued.*

The firefly, too, must be mentioned; not to *complete my picture*, for that would be impossible, but to draw these forest jottings to a close. Flashing above the traveller's head, as riding through the passes of Lumbi on the nightfall of a fine evening he contemplates the wondrous scene, they seem like angel eyes illuminating his path. These brilliant phosphorescent insects exist more or less plentifully in most parts of the “*tierra caliente*” of New Granada. They are of the flying beetle tribe, an inch or more in length. The light proceeding not only from two brilliant points in the head of the insect, supposed to be its eyes, but also from a portion of the scaly abdomen. The natives sometimes make use of them as lanterns, by keeping a bundle of these flies in a small perforated calabash, which, when shaken up at any time of the night, emit sufficient light to read the time upon a

watch. The ladies, too, in some parts of the Republic, braid them into the tresses of their hair, from whence they shine forth at an evening entertainment, more brilliant than coronets of diamonds. But never is the firefly to be seen in such perfection as when flashing at liberty in the dark atmosphere of a summer's evening, they seem to vie in brilliancy with the starry vault, the spangled firmament above.

The distance from the entrance of the passes of Lumbi to the Guamo, occupies, if I recollect rightly, at least a mile of the road, during which the river is forded some five or six times. Then, the river Guamo introduces the traveller to the immediate rise of the middle "Cordillera de los Andes."

The Guamo is said to abound in snakes and water serpents. I can only say I have many a time bathed and swam about in its delicious waters, without ever once either anticipating or realizing any encounter or sight so horrid.

The ascent from Guamo to Sta. Ana is continuous. A bridle road through forest and underwood, occupying at least an hour and a half; then you come upon the village. It is a principal establishment of the Mariquita and New Granada Mining Company. I lived there a year and eight months, and know it well, as a climate most delicious.

Here is a field for a Chaplain's labours. "A Chaplain! why, what good would he be? The superintendent is a gentleman, and so are the officers. The European miners and mechanics are not ignorant of the Bible. The community at Sta. Ana is at least as good as that of most villages in England; perhaps

better than most towns. What would a Chaplain do for them?" I can imagine inquiries of this kind, at home and abroad. Yet, a man of God, a clergyman of the Church of England, would be welcomed, would do good service in Sta. Ana. If in England, from our pulpits in Regent Street, London, or in Princes' Park Liverpool, men need to be told that "God so loved the world that He gave His only begotten Son;" why not in Sta. Ana? Oh! but they know it already. They are Wesleyans some, and some churchmen. Do they commemorate the dying love of Jesus in the ordinance of bread and wine? I think not, but they read the scriptures of Divine truth, use the liturgy of the Church of England on each Lord's Day, and some of them pray in private and in social prayer, yea, even "exhort, rebuke, with all long suffering and doctrine." I speak of how things were when I was an officer of the Company at Sta. Ana. Hoping that, in these good habits, Sta. Ana may not be worse, but better now than then. And I say, give these dear countrymen of ours the visits of a man of God, who will preach Jesus to them; for, if amidst the follies, the artificial restraints, the vices of England, the Gospel of Christ is nevertheless the power of God unto salvation to every one that believes, so likewise in Sta. Ana. That community enjoys freedom of thought and liberty in religion like ourselves. The natives of the new world are longing for the freedom of the sons of God. "The voice of the tiger sound loud in the mountain." The Indian longs for the lake of the Itzaes! Oh! preach Christ in the suffering humility of the God-man at Calvary. Preach Christ

in the glorified exaltation of our human nature to the right hand of God. Tell them, that to free or bond, to artificial or rude, refined European or aboriginal Indian, simple faith in the Divine person of the Son of God is effectual to life eternal—and you convey a message, commend a power, which “lifts a worm, and makes it fly to mansions in the sky.” “How beautiful upon the mountains”—Isaiah lii. 7.

Sta. Ana, pronounced Santanna, is a nice place. Its height above the sea is estimated at 3,600 feet, so that its temperature is that of July in England. As for its climate, some may find much fault with it. Fever and ague, frequent; diarrhoea, not uncommon; dysentery, sometimes terrible; deaths, oft. Nevertheless to me the place was enjoyable, temperature delicious, climate fairly salubrious.

The staff of Europeans at Sta. Ana consists generally of a superintendent, a surgeon, four or five other officers, and fifty or sixty miners and mechanics. Besides the European part of the community of Sta. Ana, the Company employs some four hundred native “peons,” miners, mechanics, and workmen. These, too, for the most part have their wives and families, as in like manner many of the Europeans also have. They would none of them find more fault with a godly man, than our English people generally do; I think they would welcome him well.

The view from Sta. Ana, I mean the prospect, the distant landscape, is magnificent. From the height of at least 2,000 feet above the plains of Mariquita, the spectator looks down upon a landscape that frequently reminded me of those grand ideals by John

Martin, Esq. To the far east the mountains of Bogotà bound the view. Whilst south west, rising beyond the rich varied woods of the nearer landscape scenery, the Paramo de Ruiz clad in perpetual snow rears its gigantic front. This magnificent scenery from the corridor, looking down towards the plain of the upper Magdalena, presents a grand accumulation of mountain verdure, terminating in the plains of Ambalema and the eastern Andes beyond. Looking a little upwards, towards the south-west, the Paramo de Ruiz, clad in perpetual snow, peeps out above the rising mountain magnificence of the nearer landscape. My sketch in colours, however defective in artistic skill, may at least convey some perception of this portion of Andean scenery.

The comforts and hospitalities of Sta. Ana very soon recovered me from the effects of Magdalena exhaustion. Marcela, a lively, amiable, fine, dark coloured attendant, brought me at once a cup of chocolate, delicious, renovating. Dinner at Captain Cheyne's was served in becoming style. The mountain air fragrant, balmy, and invigorating. Then, a nice bed in the office, on an Indian stretcher, with real English sheets, delicately clean, and comfortable. I think I shall never forget the luxury of that first night's repose at Sta. Ana. Seldom is a musquito seen, or the torment of its music heard.

The temperature of Sta. Ana is that of perpetual summer. For the space of twelve months I observed assiduously the fluctuations of the thermometer. Never did I find it lower than 67° , nor higher than 83° Fahrenheit.

Thus, the mean temperature of Sta. Ana, is 75° in the shade. Say, generally, about

69°—70° at 8 a. m.,

77°—78° at noon,

72°—73° in the evening,

a temperature peculiarly equable, and uniformly genial. The climate is moist, rains frequent, often during the rainy season continuing throughout the whole night; but the morning sun generally disperses the clouds before the middle of the day. The thunder is sometimes awfully terrific. Earthquakes not uncommon; always alarming when they do occur, but have never been, in my experience, destructive. Moonlight, in the dry season, very beautiful and delightfully enjoyable.

“Who has not seen,
In these pure skies, the vestal queen,
Has yet to taste the deep delight
Of a calm, cloudless, tropic night.”—DUNBAR.

On such occasions the “Plaza,” or public square, sometimes resounds with child-like sports, in which natives and English used promiscuously to join.

Sta. Ana consists as well of our English Mining Establishment for the exploration of the silver lodes which abound here, as of the native village. This contains some twenty or thirty houses, of guaduas, and palmetto, surrounding the church. A padre of course performs the usual routine of Roman Catholic ordinances, including an occasional procession, and carrying of “the host.” The people, as well as their “padre,” are most kind, friendly, and sociable with the English, with whom it frequently occurs that the

natives intermarry. If our English miners and mechanics would always set as good example to these natives, as the natives of Sta. Ana do to them, perhaps things would go better with them both. However, there is not so very much to complain of. As a community of natives and foreigners Sta. Ana presents a lively and interesting aspect. Snakes, some very venomous, abound in the woods; centipedes and scorpions are not uncommon in the houses. Huge tarantulas bask in the sunshine.

Walk—or ride if you like—down to the Company's mines of Sta. Ana and La Manta. It will occupy you about half-an-hour in either case, and perhaps a little longer to return. The road, a mere bridle path through continuous underwood and mountain defile or "quebrada," lies through the little villages of San Juan, or of La Manta, according to the route you take. It is more or less a constant descent, adorned on either side with coppices of mountain verdure, amongst which may be observed the myrtle in profusion. The *Ficus-elliptica*, or gum elastic, a shrub with bright pennated lancifolia dark-coloured leaves, emitting, when gathered, a milky juice, which immediately coagulates by contact with the air, into the substance known as Indian-rubber. The ipecacuanha shrub also abounds. Whilst intertwining from the loftier forest trees, the crimson passion flower exhibits occasionally its brilliant hue, and presents delicious "granadillas." Tarantulas, or forest spiders, of blue colour, hairy structure, and gigantic dimensions, the body, say, the size of a hen's egg, with legs extending to the length of a human finger, peep out from under

the low verdure, withdrawing themselves with lightning-like rapidity on the approach of the traveller. Many other objects of natural history might here be remarked upon. But as my object is merely to present something like a "coup d'œil" of the scenery, I will only mention the multitude of coloured butterflies that brood upon the little patches of water after a shower. They are most varied in their structure, and interesting in varieties of painted pencillings.

The mines of Sta. Ana produce, at this time, silver to the amount say of £2,000 monthly, whilst the current expenses of the Company involve a sum nearly equivalent.

The river Morales bounds the estate of Sta. Ana on the south. Here is a very delicious bath, large enough to swim in, and cold enough to invigorate. The waters coming down in a succession of miniature waterfalls from higher regions of the Andes. Hordes of large red monkeys used frequently to be seen in the woods about these parts, swinging in the heights above from tree to tree, till the whole forest seemed to be in commotion. Proceeding further up the mountain in this direction, you come to the villages of Loxa and Otto Grande, native settlements, with their "padres," and occasional "bull fights," where the stranger will be welcomed with undignified simplicity. Bounding Sta. Ana to the north, in like manner, the little river Morillo descends in a succession of rapids and cascades to the waters of the Guamo, at the foot of the mountain. Whilst westward, the road leads up to Mondeco, the starting place for a journey to the Cauca. Oranges and limes,

plantains and bananas, together with delicious pine apples, abound at Sta. Ana. Natives from Mendez, Ambalema, Ibagua, and other places, bring up from time to time a supply of fowl's eggs, "biscoche," and other products for sale. The little "Cerro," or mount of "San Juan," rising from a little below the village of Sta. Ana, overlooks the plain and city of Mariquita.

Let us now proceed to the city of Mariquita. Two leagues down the mountain eastward, bring us again to the Guamo. Again the passes of Lumbi are forded. At the entrance upon the plain, the traveller will look out for a division of the path, right and left; the former leading on to Padilla and Honda; the latter to the city of Mariquita. Examine the structure of the grassy plain here, and you will find quantities of that very curious herb, the "mimosa humilis," or "sensitive plant." Touch it, whether with your finger or anything else, and it closes its delicate laminate leaves, as if in recoil. But an hour or less of sunshine will restore its open prostrate form, as before. Now, you may gallop if you like—the fleet little horse which I used to ride, carried me at rapid pace—toward the city of Mariquita. It lies north-east from Sta. Ana, at the distance of about twelve miles from the latter place,—say four miles from the passes of Lumbi.

Mariquita stands on the plain, in "tierra caliente," at the foot of the middle chain of the Andes, nearly 2,000 feet below Sta. Ana, and 1,000 above Honda. Its temperature, consequently, whilst much above that of St. Ana, is considerably more temperate than that of Honda. The city is prettily laid out, streets wide,

To be continued.

OUR WORK, AND ITS BEARINGS.

The present work of our Society is beyond a doubt of a most interesting character. If we look at it in its humblest details, we are struck at once by the importance attaching thereto. Take for instance the work in Tierra del Fuego. We find it is some ten years since the *Allen Gardiner* first visited the coasts of that country. Much labour and many trials have intervened; but how do things stand now? Why, if we want encouragement to persevere in other parts of the Mission-field, we find that encouragement in the results of the work in Tierra del Fuego. The presence of four natives of that country in England marks an epoch in the history of our Mission. It bids us recount the efforts of the past, and register the hopes of the present. It is no light task to have reduced the speech of the Fuegian tribes to a grammatical form, and to have trained in habits of Christian civilisation several Fuegian natives. We go beyond this, and say that we cherish a strong conviction that a work of grace is going on in the hearts of some of those under the care of our Missionaries. When we consider the difficulties of approaching these people, and the extreme of barbarism in which they live, we are led to conclude that no obstacles of

a more serious nature are liable to present themselves in other departments of the work, and therefore, that with God's blessing, the problem of approaching and teaching the Indians of South America generally has been satisfactorily solved. Wisdom, and prudence in devising, and vigour and patience in executing plans, when well matured, for the future development of the Missionary work amongst the heathen, are as necessary as ever. But, granting these, we were never more hopeful than now of seeing the preaching of the Gospel made effectual in South America to the promotion of the divine glory, and the salvation of souls.

Let us look at Patagonia. Our readers will remember the self-denying labours of the Rev. T. Schmid, who, when a catechist of the Society, went amongst the Indians of that country in order to acquire their language, and reduce it to writing. Is it nothing to be assured of the fact, that the Government of Buenos Ayres has offered to print at its own expense, in the Spanish form, the grammar and dictionary of that language, reduced by Mr. Schmid? This is the case; and quite independently of the expediency, or otherwise, of accepting the offer of the Government of Buenos Ayres, we rejoice to know that the enterprise of a Christian Mission amongst the aboriginal tribes is attracting the favourable consideration of "the

powers that be." The work of Mr. Schmid, and of Mr. Hunziker also, who for a time accompanied him in his journeyings with the Indians, was of course of a preliminary nature. It was important, and called forth some high qualities of Christian character; but nevertheless of itself it could leave no lasting impression on the Indian mind. To turn it to account, however, a work of a more permanent kind has, we trust, been inaugurated on the Rio Negro, in the north of Patagonia, where a school, and dormitorys have been erected, for the purpose of securing the orderly instruction of Indian youths entrusted to our Missionaries' care. Just as Keppel Island furnished us with a basis of operations for carrying out the intentions of the Mission in Tierra del Fuego, so the newly-formed Station on the Rio Negro is destined, we trust, to become a central point of Christian influence, which shall diffuse itself gradually but sensibly among the Indians, who from year to year visit that neighbourhood.

At Bahia Blanca, about 160 miles to the north of the Rio Negro, the Society has again fixed on a basis of operations; and we are persuaded that, if time be allowed and proper wisdom, and persistent energy be devoted to it, God will not withhold a blessing from a work, intended to glorify His name amongst the heathen. We must

be prepared for difficulties, of course; but, with the results of the work in Tierra del Fuego before us, we need not be daunted, but patient, and cheerful, and confident of success.

We think it not unimportant to notice in passing the support which has been given to the Society's efforts in these parts by Christian friends in Buenos Ayres, and in the Falklands. From Buenos Ayres, up to the closing of the year's accounts in June last, more than £140 had been contributed towards the work on the Rio Negro, and at Bahia Blanca, while from Stanley, in the Falklands, some £40 had likewise been received for the general purposes of the Mission, within a year. This is, in fact, the endorsement of the work by Christian friends abroad, and we believe it will give confidence at home. But if this is so on the east, much more may we say it is the case on the west coast. Beyond a doubt the work conducted at Lota, in Chili, under the direction of the Rev. A. W. Gardiner, has received the sanction, and elicited the generous co-operation, of British residents on that side of the South American Continent. Because of the visible success of the Society's operations there, funds have been furnished for the development of its plans in other parts. If merchants in Liverpool are seeking to extend the usefulness of the Mission, it is, according to their own account, because they have witness-

ed for themselves some of the practical benefits resulting from its agencies abroad. And who can venture to set limits to the usefulness of a Society, which has such a field of labour for its free development as South America? Let our readers ponder over the following opinions expressed by men well capable of appreciating the subject on which they spoke.

“The Church Missionary Society had declared its inability, from unnumbered claims upon it to take up the work among the Heathen in South America, as the Colonial and Continental Society had declined that work among the English on the same Continent. The Society for the Propagation of the Gospel was confined to the Colony of British Guiana; and none of the great dissenting Missionary Societies took up South America—if therefore the work of God was to be done—if Christ was to be served, and His Word honoured, which bids us go into all the world and preach the Gospel—there could be no escape from rendering a cordial support to this Society.”—*Meeting at Cambridge, 1864: Bishop of Ely, Chairman.*

“The work among the English was most important—I think the Society is quite right in working among the heathen from European Centres, like Lota”—*Archdeacon of Ely.*

“This is an economical Society, for it embraces under one corporation the work of three, if not four Societies, and this for one great division of the Globe. There was the work of a strictly Missionary Society for all the Aborigines—the work of a Colonial Society for all the English in South America, who were not strictly Colonists—and the work of a Mission to Seamen—for already

the thousands of sailors who visit Lota, the Chinchas, Panama, &c., had been visited by our Missionaries—regular services were held, and Bibles, Prayer-books, and Tracts distributed.”—*Earl of Cavan.*

“Mr. Alexander Balfour, a *South American merchant on the West Coast*, at a meeting in Liverpool, January, 1865, said, ‘The Rev. Allen Gardiner, who went out as a Missionary to the Indians of the Araucanian territory, has his head quarters at Lota, where there are English and Scotch miners. The results of Mr. Gardiner’s labours had been highly satisfactory. I have had the pleasure of worshipping there [Lota, in Chili], and the congregation had grown till the little church was insufficient; whilst, instead of ignorance in the children, roughness on the part of the men, and carelessness on that of the women, the community was recovering from neglect, and getting the aspect of civilisation; there was upwards of seventy children in the school. The best of all religious feeling was being manifested At Callao, Peru, our Missionary Chaplain had opened the first Protestant church with four hundred worshippers At Panama, the Rev. E. Sall had five services weekly, in addition to the Sunday duty. These were held in a temporary church, on board a ship, and at a railway station.’”

“‘There is not a finer missionary station in the world than Panama.’—*Colonel Moody, R. E., late of British Columbia, and first Governor of the Falklands.*”

“Mr. Darbyshire, a *South American merchant on the East Coast*, said at the late Liverpool meeting, ‘The Roman Catholic population is increasing rapidly;—priests and nuns go out with the emigrants. It would be a disgrace to Protestant England, when English settlers were so rapidly increasing on the banks of the River Plate, not to assist in providing for the spiritual wants of our Protestant people.’”

“As to the natives of Tierra del Fuego,

“Capt. Morshead, R. N., H.M.S. *Dido*, who found Capt. Allen Gardiner's body, wrote from Valparaiso, Feb. 24, 1852—‘Be not discouraged, ultimate success is as certain as the present degraded state of the savages is evident. Their state is a perfect discredit to the age we live in—within a few hundred miles of an English colony (the Falklands).’ And

“Admiral Sullivan, C. B., at a meeting presided over by Earl of Shaftesbury, 1862, said, ‘We should persevere, not merely for the sake of the Fuegians, but also because of the many sailors who are wrecked, and sometimes murdered, on the shores round Cape Horn. We are bound by means of the Gospel to make these coasts secure, and these natives *friendly*, so that they may resemble those of the South Pacific islands, ONCE so *dangerous* to seamen, NOW so *safe*, on account of the disposition of the Islanders.

“Mr. R. Corfield, the agent of the Bible Society writes from Buenos-Ayres, — ‘What we mostly feel throughout South America is the absence of Missionaries, by whom Bible distribution would be greatly increased. There are spots up and down this Continent where the presence of a Minister would be invaluable, and Englishmen see the need of a Pastor more than ever when away from his influence. *Do let South America be more thought of among the many evangelical efforts now taking place.*’—*Bible Society Annual Report, 1864.*

Who then can doubt the greatness of the work to be done? And if the work is great, so are the circumstances attending it very interesting. The population of South America is about 21 millions. It is composed of very varied elements, and many

of these are not well combined with the others. The Indian and the negro races, for instance, stand markedly apart from the dominant classes. —Then the dominant classes are themselves very diverse. The Italian, and the English, and the German, are forcing their way right into the midst of the Spanish, and Portuguese languages. English capital, and English enterprise, and mechanical skill are paramount in South America. English hearts and English hands are developing the vast resources of that country. English opinion is a great power there; and English institutions are the study of statesmen there. The future of South America cannot fail to receive an impress from English influence; but it is still an open question as to what that impress shall be. This question cannot be settled without an appeal to the Church of Christ in England,—and we boldly make it. The South American Missionary Society represents in itself the importance of this question. It desires to direct the thought, and heart of South America, so far as it falls within the province of the Church to do so. It desires to leaven with the Gospel of Christ the now unsettled mind of that country. It desires to do this by a varied agency, directed now to the English settlers, now to the aboriginal races, and now to the other classes of the population. And this agency, although varied, is yet harmonious. Good done to

the English settlers will be good done to the Indian tribes—and good done to the Indian tribes will be good to the English settlers. No one class of the population can receive benefit spiritually without benefit to the whole—and we are persuaded that all thoughtful, and intelligent persons will approve and uphold the action of a Society which at Panama, Callao, and Lota; at Bahia Blanca, Patagones, the Falkland Islands, and Tierra del Fuego, labours so variously, yet consentaneously, for the spiritual welfare of the 21 millions of people in South America.

LOTA.

We have much pleasure in inserting the following from the Rev. A. W. Gardiner.

“LOTA, *July 20th, 1865.*”

“Religious toleration has sensibly ameliorated the aspect of social principles in this Republic.

“In the mining district of Arauco Bay, our greatest difficulty is removed by this reform in the Constitution. Having now enquiries to answer from many who, before this change were afraid publicly to recognize the Society, from the appearance of illegality, which was inseparable from the prevailing principles of the law of the Republic, now happily modified in our favour. I have thought it better to classify the details of our enterprize, in order to convey information with more readiness and facility, to economise the resources of the Society, and to ascertain what measure of

support we can calculate upon in the development of our plans and principles.

“The programme of our Arauco Bay enterprize, on the part of the South American Missionary Society, reads as follows :

1. The British Church and Sunday Schools. Supported wholly and solely by the Society.
2. The Day, Night, and Industrial School Agency. Supported by the local committee of Arauco Bay and by a local fund.
3. The Medical Mission. Supported by endowment, guaranteed for periods of six and nine years.
4. The Frontier and Aboriginal Agency. Supported by the Society.
5. The Bethel Church. Supported one half by the Society, and one half by sea-port donations.”



“ LOTA, *July 17th*, 1865.

From our valued catechist, Mr. Keller.

“The church of Jesus Christ in Lota, acknowledged by the Government of Chili, send their kind regards to our sister churches in England. The Cámara in Santiago gave unexpectedly, on the 4th of July, freedom to the protestants to worship God in public places of worship. We will praise the Lord our living God with awe, and fall down before our dear Saviour, the only ruler of hearts, and be more fervent with our petitions and prayers for the coming of his kingdom in this land, as we have been now. It is the Lord’s doing, it is marvellous in our eyes. God now begins to answer the prayers of his people, offered so

fervently, so intensely, since Captain Gardiner pressed forward through the thickets of the Araucanian woods, inflamed with serious love, to find out that preferred people, living on the uttermost part of the earth, who shall become Christ's inheritance, and who shall sing songs, even glory to the righteous. May God be pleased to use me as an instrument of glory for such a blessed work.

"The following is a short extract from some of my doings in June :

(A) Amongst the English-speaking people attended prayer-meeting, with Mr. Coombe, once;
Took part in the Sunday school, three times;
Family visits, with reading and prayer, ten times;
Ditto without, ten times.

(B) Amongst the Germans in Lota, Coronel, and Arauco ;
Sunday service, once ;
Family visits, with reading and prayer, seven times ;
Ditto without, sixteen times.

"I have commenced an evening Bible history lesson, for some German protestant children. As they rarely hear anything about God and his doings they are very attentive. I visit them twice a week, and find myself always strengthened in their midst.

(C) Sale of books, and distribution of tracts ; three Bibles, one German and two Spanish ; four New Testaments in Spanish ; four Bible Histories in Spanish ; and besides these, a number of religious papers and tracts, in English, German, and Spanish.

“ May the blessing of the Almighty God rest upon these small things, to the safety of many souls.

“ My work for writing an Indian Vocabulary will be one of my first engagements, and will take some years before it is finished. Besides, I shall travel in the district of the Indians around the station, and as they mostly understand Spanish, I will tell them about God, about Jesus Christ, and of the love of God towards them, because He sends good friends to them to tell that He may make them as children of God by believing in His Son. I should be happy to commence a school there too, but as most of my neighbours are Chilenos, I cannot think of getting aborigines in any other way than to take them in my house, to live with me. As we cannot foresee our reception by this people yet, I shall limit my plans as much as possible, that there be no hindrance to a favourable extension. May the Lord direct me into the right steps.

“ I was with the carpenter a few hours ago, to make a contract with him for all the work of the house. He will make it ready for £22, whilst we have to put every material on the place. The timber and boards, already ordered, cost about £22, more wood will be necessary for fences and so on, thatch for the roofs, &c. thus the house, when finished, will cost about £60. By God’s grace the carpenter will start for the country in a fortnight. May this house become a light in the benighted fields and woods of Chile, and a refuge to many an erring soul, where spiritual and temporal refreshments are given to every one that needs them.”

PATAGONES.

The following extracts are from the Report of our Medical Missionary, the Rev. Dr. Humble.

“PATAGONES, *June 12, 1865.*

“The schools and church ought to be open by this time, but are not, owing to the slow progress of the work, and the difficulty of getting labourers. There is, however, but little more to be done to the buildings, and two or three weeks ought to see their completion. The Mission-house, when finished, will be a solid, substantial, and by no means unsightly building; it will give this mission a permanent basis, and be a centre of operations from which branch-missions may afterwards spring. When we have a boys' school, a girls' school, church services, and dispensary all in full operation, I think we may consider we are doing a great and important work in this place, and with God's blessing I hope we shall have all these very soon.

“We are expecting a Welsh colony every day to come to Chuput, the name of a river about 200 miles south of Patagones. The agent is now here; he has purchased 15,000 sheep, besides horses and cattle. I understand the society intend conducting operations on a large scale. They bring out a mill for making flannel and cloth, which they expect to be able to sell at a cheap rate. They hope to find coal in the neighbourhood of the river Chuput, in sufficient quantity to work. I examined a piece of stone brought from there a few days ago, and found it contained a precious metal, which, on testing, proved to

be gold, at least so it seemed to me. I hope the colony will succeed; the presence of so many British subjects in the vicinity of Patagones will tend to strengthen our position here.

“My position as a medical man gives me opportunities of getting at the Indians which I should not otherwise possess. I trust I may have grace and wisdom given to me to enable me to improve these opportunities, so as to direct their minds from the earthly physician to the good Physician himself, who is able and willing to cure their souls with the healing balm of his own precious blood. I hope, too, that the friendly offices I am able to render to the Indians will give them confidence in our good intentions, and induce them to trust some of their children to our care as soon as the schools are opened.

“It is a great pity there is so much good beef wasted in this country, while a dearth of it exists in England. No one seems to have hit upon the right method of curing it. If some good practical chemist were to turn his attention to this subject, and to discover a plan of so preserving South American beef as that it should be palatable on its arrival in England, he would be conferring a great boon on both countries, besides probably making his own fortune. Meat in this country may be said to be a drug in the market, a drug however which is very much wanted in England. The very poor, who hardly have clothes to their backs, or shoes to their feet, have nevertheless as much good meat as they can eat in this country, indeed I believe more than they always know how to dispose of.

“I have found a young woman who I think is willing

to teach in the girls' school. I have not finally arranged with her, as the schools will probably not be opened for some three weeks or a month, and this will give me more time to look about. I attach great importance to having a girls' school as well as a boys', for at present there is neither on the south side, although there is a population of perhaps over a thousand. I have little doubt of the success of a school, from the fact of many parents having expressed a wish for one, and a willingness to send their children."

NOTES ON NEW GRANADA.

By WILLIAM LEAY, M. A.,

Incumbent of Downside, Bath, some years resident on the Andes, in South America.

No. 6.—MARIQUITA—*Continued.*

and at right angles. It contains four churches, and I know not how many convents. The houses are of massive brick and stone, tiled, all of one story only. Water-courses, for the convenience of the inhabitants, run along the middle of all the streets. The streets themselves generally grassy, but in some parts paved. Mariquita also contains, besides the churches and convents still in occupation, the massive ruins of many buildings—probably monasteries and other works of the Spaniards—now in state of dilapidation. There is a curious suspension bridge over the waters of the Guali. Mariquita is a still, silent, solemn, dull, deserted city, in

which little appears to be going on. You may walk through its streets in the day time, and scarce observe a human creature; in the evening they converse as usual in a cheerful, sociable manner, sitting on chairs outside the doorways in the street. The mountain scenery around is picturesque. A judicious Evangelist might work here. But special wisdom from above would be indispensable.

"Mal Paso," a deserted gold mine, lies a few miles out of Mariquita, on the rise of the Cordillera. I visited it before leaving Mariquita, and a "peon," with "batea," succeeded in washing out a few particles of gold. It did not, however, look very promising.

At the distance of about four miles from Mariquita is the residence of Señor Barrionuevo, at San Miguel or Peñas Blancas. It stands upon a rocky eminence, presenting a magnificent view of the plains and city of Mariquita. This is on the road to the mountain, "en route" for Sonson and the Province of Antioquia. I visited it on my return from the Province in 1835.

The province of Mariquita extends through more than two degrees of latitude, from the Peak of Huila, at its south extremity, to the river Narè at its north. It is bounded on the west by the Sierra de Quindiu, Tolima, and the Paramos de Ruiz, and Hervè. On the east by the Magdalena, and Rio Saldana. A region rich in mountain magnificence, and well watered plains of "tierra caliente."

The principal towns and villages, as far as my knowledge of it extends, are as follows: Ibaguè, the capital of the province, Honda, Ambalema, Mendez, Mariquita, Sta. Ana, and Narè.

Honda, Mariquita, and Sta. Ana, having already been brought to the notice of the reader, I now proceed to say something about the others.

Ibaguè is a considerable place, a town having a population of about 7000. It stands near the foot of the central Cordillera, on a somewhat elevated plain, at the juncture of the river Combeima with the Coello. Its height above the sea 4400 feet. This considerable elevation, together with its nearness to the snows of Quindiu, Tolima, and the Paramo de Ruiz, gives a healthy and even bracing tone to the climate of Ibaguè. Temperature about 67° Fahrenheit.

Ibaguè contains a "Camara," or Chamber of Representatives, a Church, a School, a bad Prison, and a number of pretty-looking, detached Cottages, scattered over a long plain. The scenery around and about Ibaguè is very beautiful. The Peak of Tolima is twelve leagues off. The truncated cone of Quindiu somewhat less distant. The river Combeima forcing a tortuous course down the mountain side, presents attractive baths, as does also the Coello; whilst the waters of the Chiapalo invite the less robust, by virtue of its limpid wave of tepid temperature.

Ibaguè is the starting place for a passage of the middle Cordillera, by Quindiu. As I shall presently have to detail my own personal narrative of the passage by Hervè, I will here venture to transcribe, from the journal of the illustrious Baron Humboldt, a portion of his description of this route; it may prepare the reader for my own less graphic account of the route by Hervè.

"The mountain of Quindiu is considered the most

difficult passage in the Cordilleras of the Andes. It is a thick, uninhabited forest, which in the finest season cannot be traversed in less than ten or twelve days. Not even a hut is to be seen, nor can any means of subsistence be found. Travellers furnish themselves with a month's provisions, since it often happens that by the melting of the snows, and the consequent swell of the torrents, they find themselves so circumstanced that they can descend neither on the side of Cartago, nor on that of Ibaguè. The highest point of the road is 'Garito del Paramo.' It is 11,450 feet above the sea. The pathway which forms the passage of the Cordilleras is only about a foot in breadth, and has the appearance, in several places, of a gallery dug, and left open to the sky. The streamlets which flow down the mountain have hollowed out gulleys 18 or 20 feet deep. Along these crevices, which abound in mud, the traveller is forced to grope his passage, the darkness of which is increased by the thick vegetation which covers the opening above.

"The usual mode of travelling for persons in easy circumstances is a chair strapped to the back of one of the native porters—'cargueros,' or men of burden, who live by letting out their backs and loins to travellers. They talk in this country of going on a man's back—'andar en carguero,' as we of going on horseback. No humiliating idea is attached to the trade of *cargueros*; and the men who follow this occupation are not always Indians, but mulattos, and sometimes even whites. The usual load of a *carguero* is six or seven arrobas; those who are very strong carry as much as nine arrobas (equal to 225 lbs)."

This passage of Quindiu is not the only part of South America which is traversed on the backs of men. The whole of the Province of Antioquia is surrounded by mountains so difficult to pass, that only on foot or on the back of a *carguero* is the journey practicable. The person carried must remain quietly in sitting posture, reclining backwards. The least motion would sometimes have the effect of throwing down the *carguero*, and his fall would be the more dangerous, as too confident of his own skill, he often chooses the most rapid declivities, or over a narrow slippery trunk of a tree, crosses some fearful chasm or mountain torrent. These accidents are, however, rare; and when they do occur are generally attributable to the imprudence of the traveller, rather than to any fault of the *carguero*.

The neighbourhood of the base of Tolima is distinguished by the hot springs, "aquacaliente," of Azufra, near which also sulphur may be found. This part of the Cordillera is noted too for a Palm of slender shape and remarkable elegance, quite abundant in the mountain, often attaining to the height of forty feet, its slender shaft may yet be spanned by the human hand. The oil from this palm is highly esteemed. The wood of the stem is hard and *siliceous*. The Caña Brava, or wild cane, found also in these parts, is found likewise to secrete so much silex, in the fibrous structure of its outward bark, as to resist, to some extent, the blow of the machete. A smart blow of this instrument will, however, at once bring down either of these graceful ornaments of the Tolima forest. The forest itself is one continuous scene of luxuriant verdure, in which the Palm and Palmetto, the wild

Cane and the Guaduas, relieve from time to time the monotony of the sterner description of wood scenery.

The Ibagueños, that is, the people of Ibaguè, are chiefly I think of Indian origin. They come over to Sta. Ana very frequently for employment, where I had opportunities of remarking upon their athletic qualifications for work, as well as of observing their unobtrusive character and kindly disposition.

Ambalema—This is the name of the canton and cabecera, or chief village of a great tobacco-growing community, on the banks of the upper Magdalena. The village has a population of more than 9000, whilst the canton contains twice that number of inhabitants. Ambalema is situate about twelve leagues south of Honda, and about the same distance north-east of Ibaguè. It is the great source of tobacco to the whole of New Granada. I have reason to state the investment has proved lucrative to those natives and Europeans who have employed their money in the undertaking of tobacco growing at Ambalema.

Mendez, a village of 1000 souls, stands likewise on the western bank of the Magdalena. It is about midway between Honda and Ambalema. Immense deposits of mineral bitumen exist in this neighbourhood. The people are "Plantaneros."

Narè stands on the banks of the Magdalena, at the most northerly extremity of the province of Mariquita. In reference to the consumption of Ambalema tobacco, it is said that the Nareños, men, women, and children, smoke, and consume by exportation, their own weight of it *daily*! The town, if such it may be called, is a sparse accumulation of mud huts, with a miserable church and plaza.

One route for Rio Negro and Medellin, opens out from Narè, where there is also a bodega, or storehouse for exports or imports from or to the province of Antioquia.

As I have not myself been over this approach to the "garden of New Granada," as the province of Antioquia is sometimes emphatically called, I have the privilege, nevertheless, of presenting the reader with a graphic, and I may venture to say accurate, description of this route. It is from the fluent pen of my friend R. J. Treffry, Esq. of Honda. The extract is dated from Rio Negro, in Antioquia.

"I arrived here on the 16th April, after a very pleasant journey, and as it is likely you may some day take a trip into this part of the country, I think I cannot fill up a letter in a better way than by giving you some description of it. As you are acquainted with the river Magdalena I shall commence from the entrance of the river Narè.

"This river runs nearly E. and W. and for a mile or two from its mouth through a flat country, on which by the banks of the river are a few small cocoa plantations; it then enters into a more elevated land, and the first rock formation which presents itself is greenstone, then primitive limestone, soon after entering which there is a beautiful waterfall on the south side of the river. This formation rises majestically on either side of the river, in some places perpendicularly, and to a considerable height, rendering the scenery romantic in the extreme; but the dangers of the navigation, which keep one constantly on the alert (for I was in a small canoe), prevented my contem-

plating its beauties so much as I wished. How Mrs. H. could come up this river and not be delighted, I cannot imagine; she likes water, and here is an abundance in all manner of forms; smooth water, like the Lake of Geneva; Rapids like the Rhine; and Falls equal to those of Tivoli. What more could she desire! After passing the limestone formation, we entered on Micaceous Schist, which is not so precipitous as the former; and on the north side of the river, on a high bank, is situated the Bodgas de Juntas; where I disembarked on the morning of the 11th, and having procured peons, started on the following day for this place.

“Our journey for a few hours was through a country rather inclined to undulating than steep formation, and before noon we came on granite, which is the only rock to be met with all the way from that spot to this city. I am informed that all the Quebradas abound in gold, and I have good reason for believing the reports of their richness. They are only worked by a few poor natives, on account of the unhealthiness of the climate, being, as my sillero informed me, “*tierra muy brava, dando muchas calenturas y frios.*” At night we arrived at the village of Canoas, which is prettily situated in the midst of undulating granite hills.

“After leaving Canoas, in about two or three hours we arrived at the bridge of Valsadero, which is thrown across the river Narè, and at noon reached the alto of Aguadas, from which the view is very fine. On the north is a deep valley, through which flows the river Narè, and on the south is a broken, half undulating, half mountainous country.

“A curious peak of granite is visible from this alto, called ‘La teta de la Vieja,’ behind which lies the village of San Carlos. Leaving Aguadas we descended a little, and then ascended to ‘Tortuma,’ which consists of three or four houses on a grassy ‘Loma;’ from here there is also a fine view of the surrounding country. Here we stopped for the night, and next morning started early; at seven passed three or four houses called ‘Piedras Blancas,’ and at nine reached ‘El Alto de la Honda,’ where I purchased ten tomines of gold from a washing which I visited close to this place. Here I had an opportunity of examining the formation in which the gold is found, and I caused to be washed two bateas full of the rough work, which I dug myself out of the ‘Barranca,’ the produce of which I enclose, and will thank you to weigh and assay it. I shall visit this mine again on my return, and will send you the weight of the stuff from which this was procured. There are several large quartz lodes about this place, one of which I traced for many leagues, and have a quantity of the gossan and caliche from it, which I shall get washed, as I think it contains gold, part of the ‘cinta’ at the mine I have mentioned being composed of the same substances.

“The greater part of the lands between Juntas and this place belong to Government, or are ‘Tierras Valdias,’ and may be purchased for \$1 per Fanega. The valley I have mentioned through which the river Narè flows on the north side of Aguadas, is said to be extremely rich in gold, but so pestiferous that but few go there to work it.

(To be continued.)

THE PROMISES.

How precious to the servants of Christ are the promises of the Word; the promises of pardon, of sanctification, of glory. To the missionary how precious are the promises which relate to the growth and triumph of Christ's kingdom. Are there any promises which may sustain and cheer us for missionary labour in our own particular field? Amongst several which suggest themselves we would mention the words of Psalm xxx. 11. "Arise, O God, judge the earth: for thou shalt inherit all nations." Now the outcast heathen of South America are lost in darkness, living in ignorance of God and of the joyful sound of Christ's gospel. But is God to inherit all nations? Is Christ to have the heathen for his inheritance, and the uttermost parts of the earth for his possession? If so then the day will come, perhaps it may come soon, when many of the heathen of South America, now afar off, shall be brought nigh to God by the blood of Christ, and be made fellow citizens with the saints, and of the household of God. Is God to inherit all nations? Then we may believe that amongst that blessed company which shall stand before the throne of God and the Lamb, and sing everlasting praises to him who redeemed them to God by his blood, out of *every* kindred, and tongue, and people, and nation, some of the long-forgotten Indians, and of the dark, degraded Fuegians of South America shall be found. Let us plead the promises before God in earnest prayer for South America; and let them strengthen us for our work, not only when all is bright and hopeful, as at present, but even when in the midst of seeming discouragements the promise on which we rest cannot fail, since it is the word of that God who cannot lie.

PROPOSED REMOVAL OF THE SOCIETY'S HEAD QUARTERS TO LONDON.

The question of the removal of the Society's Head Quarters to London has for some months past engaged the anxious consideration of the Parent Committee. The expansion of the operations of the Mission abroad, and the growing importance, and urgency of its claims on the Church at home, appeared to many to demand that the Head Quarters of the Society should be no longer in Bristol, but in the Metropolis of the Empire. This sentiment was expressed very strongly by persons deeply interested in the Mission-work, being themselves connected commercially, and otherwise, with the South American continent.

London, moreover, seemed to be the natural focus of all that influence, which is represented on the roll of the Society's supporters, under the titles of Patrons, Vice-Presidents, &c. Such persons have more ready opportunities of supporting the Society in London, and of keeping themselves acquainted with its working, than Bristol presents to them; and the officers of the Society on the other hand are likely in London to have more easy access to such influential parties, than they can ever expect in Bristol.

In June last, when, as our readers know, the question of removing the Head Quarters to London had been submitted to the supporters of the Society, and by a majority of votes decided in favour of Clifton, the Committee, nevertheless, thought it right to issue to the friends of the Mission a circular in which the following words occurred: "The Committee, in accepting the responsibility thus again laid upon them, wish it to be understood by the friends of the Society generally, and more especially by the large and respectable minority, who are in favour of a removal to London, that they may deem it expedient to take such steps as may result in the transfer of the Head Quarters thither ultimately, and at no very distant period." In accordance with the spirit of these words steps were taken to decide whether, or not, a suitable London Committee could be formed; and, on October 6, the following resolution was come to: "That the Rev. W. H. Stirling, and the Rev. W. W. Kirby, be appointed a Deputation to carry out the objects contemplated by the resolution passed in connection with the probable removal of the Committee to London."

As the result of this, we now subjoin a list of those gentlemen, who have consented to act on the New Committee. Amongst them will be noticed several members of the present Committee, well known, and respected as tried supporters of the Mission.

They give their names in order to show that the work is still dear to them, although the change of the place of management prevents them from taking so constant and direct a part as hitherto in the direction of its affairs. Their names, however, are a guarantee of the steadiness of the Society to its old principles, notwithstanding new adjustments of the Executive.

The names of seven Liverpool gentlemen, all interested in the spiritual welfare of the population of South America, and possessing large influence, will furthermore encourage our friends; while London contributes members to the New Committee, worthy of the highest confidence, and regard. But, in everything connected with the management of this Mission, we look, above all, to Him who is the great Head of the Church, asking Him to direct, sanctify, and govern all our plans and efforts for the furtherance of His own cause, and the welfare of our fellow-men.

THE NEW COMMITTEE OF THE SOUTH AMERICAN
MISSIONARY SOCIETY.

RIGHT REV. BISHOP ANDERSON, *Clifton*.

COLONEL CHANNER, *Clifton*.

J. LONGMAN, Esq., *Cotham, Bristol*.

REV. J. W. MARSH, M.A., *Vicar of Bleasby, Notts*.

R. J. RAMSDEN, Esq., *Carlton Hall, Notts*.

REV. CANON MACDONALD, *Trinity Parsonage, Nottingham*.

ADMIRAL SULIVAN, C.B., *Bournemouth*.

- REV. C. STRONG, *Vicar of All Saints', Bristol.*
- REV. S. A. WALKER, M.A., *Rector of St. Mary-le-Port, Bristol.*
- ALEXANDER BALFOUR, Esq., (*Balfour, Williamson, & Co., Liverpool, and Valparaiso, S.A.*) *Liverpool.*
- THOMAS COCKBAIN, Esq., (*Nicholson, Green, & Co., Buenos Ayres, S.A.*) *Liverpool.*
- BENJAMIN DARBYSHIRE, Esq., (*Darbyshire and McKimvell, Buenos Ayres, S.A.*) *Liverpool.*
- ALEXANDER DURANTY, Esq., *Liverpool.*
- WILLIAM JUST, Esq., *Managing Director of the Pacific Steam Navigation Company, Liverpool.*
- CHARLES ROWE, Esq., (*Graham, Rowe, & Co., Liverpool, and Valparaiso and Lima, S.A.*) *Liverpool.*
- JOHN JAS. ROWE, Esq., *ditto ditto ditto*
- ISAAC BRAITHWAITE, Esq., *Gloucester Square, Hyde Park.*
- REV. W. HARVEY BROOKS, M.A., *Incumbent of St. Stephen's, Westbourne Park.*
- WM. THOS. CHARLEY, Esq., B.A., 5, *Crown Office Row, Temple.*
- MARK W. COLLET, Esq., *Founder's Court, Lothbury, City.*
- D. COUTY, Esq., *East Down Lodge, Lee.*
- REV. GEO. DESPARD, M.A., *Incumbent of St. Paul's, Kilburn.*
- MAJOR F. DITMAS, *Croydon.*
- CAPTAIN E. G. FISHBOURNE, R.N., C.B., *Spring Gardens.*
- REV. ARTHUR R. GODSON, M.A., *Incumbent of All Saints', Gordon Square.*
- REV. WM. GRAY, B.A., *Palestine Place, Bethnal Green.*
- ARTHUR HALL, Esq., 20, *Upper Hamilton Terrace, St. John's Wood.*

REV. WM. T. JONES, M.A., *Sydenham College, Sydenham.*

REV. J. KIRKMAN, M.A., *Incumbent of St. John's, Hampstead.*

REV. W. H. LLOYD, M.A., *Christ Church Parsonage, Eastbourne.*

DONALD MATHESON, Esq., *Lombard Street, and The Holmwood, Dorking.*

WM. MAC ANDREW, Esq., *London, and Gifford's Hall, Colchester.*

W. MACDONALD MACDONALD, Esq., *London, and Rye, Sussex.*

REV. C. B. MAYHEW, 29, *Portsdown Road, Maida Vale.*

HORACE J. SMITH, Esq., *Broxbournbury, Herts.*

JOHN G. WATSON, Esq., *Great St. Helen's, City, and Kensington Gardens Square.*

REV. SIDNEY H. WIDDRINGTON, M.A., *Incumbent of St. Mark's, Hamilton Terrace, St. John's Wood.*

EDWARD WOODS, Esq., *Storey's Gate, and Gloucester Crescent, Hyde Park.*

Our friends will understand that the above names have been approved and accepted by the present Committee. But the actual day of transference of authority from the Clifton to the London Committee is still undetermined. The first of January, 1866, naturally suggests itself, and would doubtless be a most suitable day, were it not for one circumstance. At this time the Society has financial difficulties to deal with; and, at the close of the year, unless most liberal help is at once given, a deficit, instead of a balance in hand, will be the result. We may state that since the Head Quarters of the Society have been

at Clifton, this is the first time that its finances have been thus embarrassed; and very special circumstances, not wholly unknown to the supporters of the Society, sufficiently account for this condition of things. For 1866 a budget has been formed, whereby the income and expenditure are made to tally, the income being based on an average of the two last years. But at this time it is most important to prevent, if possible, the occurrence of a deficit at the close of this year, and next to provide, if it may be, a balance in hand to meet the liabilities of the new year.

For this purpose we now earnestly appeal to all the friends of Christian Missionary effort. Abroad the work is spreading, and ripening. Abroad there is a continual call for spiritual help, such as this Society desires to provide in South America. At home we trust an appeal for a special fund of £1000 will not, with God's blessing, remain long unanswered.

Special collecting cards for this purpose will be gladly supplied to all persons desirous of thus rendering immediate assistance to the Society, by the Secretary, in Clifton, and by the various Association Secretaries.

CRANMER.

The following is from our excellent catechist Mr. Bridges :—

“KEPPEL ISLAND, *August 16, 1865.*

“The *Onoomia* came in yesterday afternoon, after an unsuccessful cruise to Patagonia, and as she is to sail to day, and take Mr. Rau to Stanley, I have not much time to write. I will therefore send you my journal, which will give you full information. I hope and intend to teach Ookokko and his family, Tirshof, and Yeeif, as before, every morning from half-past nine till eleven, and Mr. Rau’s charge every afternoon from two till half-past three, and of course to conduct daily prayers, in the morning public, and in the evening specially for the natives, as before; and also the Sabbath services, and one in the afternoon for the natives, as heretofore. In my journal you will have a daily account of the employments of myself and the natives, also an account of the teaching, and their progress in learning, and in manners. We are all in the best of health, and all have been so for the most part. The natives are, and have been, well behaved, contented, industrious, willing to learn, and be taught, regular in their attendance at prayers on week days and Sabbaths, regular at work, &c. I have reason also to think they are more provident, (wastefulness is natural to them) more intelligent, and somewhat able to see their great responsibility, as creatures not of time, but of eternity, as the creatures of God, most holy, good, wise, powerful, and just, who will reward all according to their works. I have cause also to say that they know there is a hell to flee from, even the wrath of an offended God, and a heaven to flee unto and to gain, even the love of God. I hope they also can comprehend the way unto the love of God, not

by works, but by faith in a crucified and risen Saviour, who ever liveth, and is both willing and able to save to the utmost all who come to God by Him. To instil these truths is the chief object of my teaching, and they say that they understand me, and I believe they do. I began the Gospel of St. Matthew, and have now reached the nineteenth chapter, reading, expounding, and applying the drift of what I read. On Sunday afternoon I give them an account of the Israelites, and have brought down the early history of the Bible from the creation to the passing of Jordan by the Israelites. In our daily morning prayers we have reached the twenty-eighth chapter of Isaiah, having read through the New Testament from the Epistle of Paul to the Romans to the end of the Revelation of St. John, a chapter daily being read. The natives are all well provided with socks, the work of the native women, who are now, as are also all the males, able to knit well. I have superintended the making of some clothes, which all of them helped to sew, mostly in the evenings. The three women go every Tuesday afternoon to sew clothes for themselves and children, under the care of Mrs. Bartlett and Mrs. Wilkinson. We have had a very fine winter, some days, yea, many days, being more like summer. On the sixth day of the present month Pinoiens's wife bore him a son. I am making a large register of the ages, names, and kindred of all the natives we have dealings with, and I am bit by bit getting knowledge of native ideas, customs, superstitions, amusements, &c. There are two men who have as wives mother and daughter at the same time, but this is not liked

generally. It is considered by them proper that a man whose wife has lately given birth to a child should abstain from throwing stones, either by hand or by sling, at birds.

“I am slowly getting on with the language; regular and very interesting I find it, as rule after rule opens to my view. I have commenced another dictionary, and hope I may complete it by the time the *Allen Gardiner* returns. I have a very pleasant view from my room on the sea; I see the shags, and sometimes penguins, generally accompanied by gulls, fishing in the shallow water, and very clever and expert fishers they are; they drive the fish together, and the gulls then pounce down upon the frightened fish. One sort of gull, I believe, chiefly gets its living through the labours of shags and penguins. I see ducks and geese of divers kinds come ashore to drink the fresh water trickling down on the beach; the other gulls take a mussel high up in the air over a rock, on which they let it fall to break it; they reach the ground as soon almost as the broken mussel.

The following extracts from Mr. Bridges's Journal will give our friends a good idea of missionary life in Keppel.

“*Saturday*.—In the early morning reading and writing, as usual, and preparing lamps, and room, and myself for the day. Breakfast, clearing up, prayers at 9, lessons till 11, at work with natives, digging potatoes, till 12½ p. m. then getting dinner ready, &c. At 1 o'clock dinner, then made Sunday cake for natives,

and a week's supply of bread for myself. Cleaning up house, and washing, and teaching knitting, &c. Tea at 5½, then company and conversation, and music, prayers with natives, mended Yecifwaengiz's trousers, then writing, and finished the day with reading. Thus this day and many like it has gone.

“ The three women are now able to knit pretty well. Camilana has made nearly a sock. They seem very fond of knitting, it will be an excellent pastime for them. My pupils are getting on well; Camilana counts well, and this morning mastered the ten figures, both to name them and write them from memory. The natives spent their half-holiday in slinging stones and catching rooks. Weather cold, squally, and wet. Lucca is well again.

“ *Friday, June 9.*—This morning, at 11½, the *Allen Gardiner* left for England, she sailed out by way of Port Egmont; weather very fine, wind N. W. and calm. This week I have assisted Ookokko to milk the cows. To-day the natives and myself digging potatoes. Lucca churned the butter, and Ookokko drove in the cattle. All of us have sore throats and colds. At 7 evening prayers. We had a long conversation together after prayers, till 9½, in which I showed them the necessity, especially in their case, of co-operation and mutual good will. Yesterday evening, at prayers, I spoke to them of the Gergesan demoniacs, and subsequent history, which greatly attracted notice. This narrative shows the power, and consequent existence, of evil spirits. All the natives, save the three women, were present.

“ *Saturday.*—Weather fine. Mr. Rau has this week

conducted morning prayers. This morning, after prayers, from 9½ till 11, teaching my charge. I gave them an explanation of the ten commandments in order, and got them to repeat them after me. I then taught them the names of places in Keppel Island, and afterwards the pronouns in English. We concluded with the Doxology. After lesson, till 1, digging potatoes with natives, Lucca drove in the horses in the morning, and the cattle in the evening; Ookokko in the morning assisted Wilkinson to bed the calves' and goats' houses. Weather very fine. After dinner chopped up three oxes' heads for natives, and boiled them up for soup. I then gave out stores and booked them. Went with Tirshof and got a bundle of diddy. Tea at 6. Prayers at 7½, attended by all natives, save the women. Then conversation with natives about the support of Government by taxes and laws. The natives wash themselves all over on Saturday nights.

“*Sunday.*—Weather fine; wind westerly. In the morning, as usual, Mr. Rau read the service, and I the sermon, the text being ‘Be not weary in well doing, for in due season ye shall reap if ye faint not.’ I read the service in the evening, and Mr. Rau the sermon. In the afternoon the bell summoned the natives to Beach Cottage (formerly Cœnobium) for instruction. We first repeated and sung the Doxology, I made some remarks, and then we all kneeled, and I prayed to God to give them his Holy Spirit to teach them. I read the first chapter of Genesis, translating and commenting upon each subject as I read it. Luccaenches repeats very plainly the Doxology and the Lord’s Prayer.

“ *Monday.*—Weather fine. After prayers teaching natives till 11. Digging potatoes with them till 1. In the afternoon Ookokko drove in the horses, and took a fresh stake horse, and drove in the cattle, as this is his week. The other natives cleaned out and bedded the cow barton. The women went up to sew at Mrs. Wilkinson’s. I was employed washing clothes in the afternoon and evening. The bell rang for prayers for the natives at 7; all were present save the three women. I spoke to them of the history of Abraham, and after prayer, till 9, speaking to them of earthquakes; they neither knew nor heard of any in their own country. Lucca told me that Ookokko (he not being present) had often spoken to his people of God, of heaven and hell, and what sort of people should live in them; his people being very proud and bad would not listen, and were sometimes very angry, and said that Ookokko told lies; that as he had never seen nor heard God they would not believe, and that man and all things had ever been as they are, without beginning and therefore without a Maker. One man she said, pretended to be Jesus Christ; some were afraid to be in hell, and wished to become quiet as a requisite preparation for heaven; some threatened to kill Ookokko, but were afraid to.

“ *Wednesday.*—This morning, at 9 o’clock, the *Malvina* anchored in our bay. Natives employed—Ookokko and Lucca carting peat to Sullivan House; Pinoiens and Tirshof pitting turnips. After lessons I sat the latter two to work. In the afternoon I mended Yecifo’s boot. Conversation with the natives, and prayers and music, in the evening.

" *Friday*.—To-day I gave sentences in Fuegian to Ookokko and Camilana, who rendered them in English; again I gave questions in English, which they rendered into Yagouloom. Hanumbugicupo having finished one stocking, came down to have its fellow begun by me; I also put Haujagurhwilis in the way of knitting socks.

" *Saturday*.—Weather cold and squally. This week I have conducted morning prayers. Since our latest arrival we have read from the Epistle to the Hebrews, and this morning I concluded the 2nd Epistle of Peter. Natives employed cutting grass; Lucca drove in the horses. In the afternoon giving out and booking stores. I then went with Pinoiens in the dingy to Navy Point, to find a lost seal, and to get some diddy: he went to get a box and spear that were drifted ashore in the inlet. Tirshof and Yecif took a walk on the beach with their slings; Luccaenches repaired a stool, and Ookokko mended his coat. The women washed out their houses, and knitted, &c. The fact mentioned in the portion of scripture I read at prayers this evening surprised the natives, namely, that Jesus by touching the eyes of the blind should give them sight. In the evening made Sunday cake, and wrote Yagan, &c. Ookokko told me to night that when he was at Tierra del Fuego, his little girl being left with little Cranmer alone at home, (he and his wife being out gathering mussels) got on fire, and was severely burnt, and Luccaenges also was burnt badly, his clothes having caught fire. Camilana wrote the figures up to 20, and then wrote a copy on the slate very fairly. I set Ookokko several Yagan

words to write the English of them below. Yecif knows the numbers and figures well up to 10. I gave him and Tirshof a long lesson in English. Ookokko repeated the Doxology and Camilana the Lord's Prayer."

STANLEY.

Our esteemed friend the Rev. C. Bull informs us that Keppel had been communicated with twice since the *Allen Gardiner* left, and it was expected that the *Foam* would go there in October, and if possible Mr. Bull would go in her. We regret to state that Mr. Rau has been compelled to leave the Mission on account of bad health.

PATAGONES.

The Rev. G. A. Humble, M. D. writes:

"PATAGONES, *August 17th*, 1865.

"The Mission-Church on the south side was opened last Sunday, August 13th. Although the morning was wet and windy, the Church was full; had it been fine, I believe it would have been overcrowded. I read prayers and preached, Mr. Hunziker reading the lessons and the epistle. We chanted the Venite, Jubilate, the Gloria Patri, and the responses between the Commandments, and sung hymns appropriate to the occasion. After the service the congregation was invited to partake of refreshment in the Mission-House, and it was gratifying to see the good feeling which prevailed on the occasion. Could the friends of our Society at home have seen our Church and

congregation it would have cheered their hearts, and they would have felt that a real work was going on in Patagones. Having been the Architect and Designer of the Church, School, &c. it is not for me to say much in their praise, but this I may say, that both inside and outside they looked very well, and were much admired. The new buildings are not yet quite finished, but I was so anxious for the Church to be opened that I did not wait for their entire completion. We purpose very soon having three services in our Church on Sundays, one in English, one in Spanish, and the third in German. There are sufficient Germans in the place to form a small congregation, if they can be got to attend. I have just received a handsome cloth for the communion table from Buenos Ayres.

“ I purpose opening the boys’ school in a week or two, I am only waiting the completion of the building. I am not quite decided about the girls’ school, I fear it will be impossible to get a protestant teacher in this place.

“ For some months past the measles has been raging here, both among children and adults. Many of the former have fallen victims to the disease. I have had my hands quite full, indeed I have been almost overworked with the great number of sick on both sides of the river. Being the only doctor in the place you may fancy how important have been the demands made upon me. I have often hardly time to take my meals.

“ As soon as the dispensary on the south side is finished I shall move over there to live. I may perhaps keep on the dispensary on the north side for a

short time, for I fear the want of a doctor there will be much felt. They tried to find a doctor for the fort in Buenos Ayres, but were unable, partly I think on account of the war in Paraguay.”

PANAMA.

We take the following from the “Panama Star and Herald.”

“ANOTHER BURGLARY.—We regret to learn that on last Sunday evening, when the Rev. E. A. Sall and his family were attending divine service their residence was again entered by burglars, and a quantity of jewellery and clothing stolen, among the latter another batch of his Reverence’s shirts, for which the thieves appear to have a special fancy. No clue has yet been found to the perpetrators of the robbery.

“THE FOREIGN CEMETERY.—The iron railing round the foreign burying ground is now complete, and presents a very neat appearance. The enclosure is at present being cleaned and laid out in proper order, and although a good deal is yet to be done, it is worthy of a visit to see the progress already made in improving the place.

“Recently Captain Woolcott, of the Pacific Steam Navigation Company’s steamship *Pacific*, brought up the handsome sum of two hundred and eighty dollars in the shape of donations collected on the South Coast, and the officers and crew of the United States flagship *Lancaster*, in this harbour, liberally contributed nearly a hundred dollars to the fund. This is encouraging, and give hopes that, with a little exertion on the part of the friends of the institution, the sub-

scription list will finally cover the outlay. There is still room, however, for the names of all who have not yet subscribed, and as expenses are being daily incurred, their donations are solicited as soon as possible."

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## NOTES ON NEW GRANADA.

By WILLIAM LEAY, M. A.,

*Incumbent of Downside, Bath, some years resident on the  
Andes, in South America.*

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### No. 7.—MARIQUITA—*Continued.*

"This night we stopped at Bijajual, which, leaving early in the morning, at nine reached the Alto del Paramo, from which is one of the most delightful views I have seen in Colombia. At the foot of a very curious granite rock, which juts out to about 300 feet above the surrounding surface, lies the village of Las Cejas de Guatapé, on an undulating spot of land, through which meanders a small river in the most romantic manner. I have seen nothing since I left England so much resembling some parts of my dear native land as this. Here I stopped for the night, and next day got a horse and started for Rio Negro. After a pleasant ride of an hour I arrived at the village of Peñol, which is a pretty little place, and at eleven reached Maranilla. This is the cleanest and neatest town I have seen in the country, and it is built on the side of a gentle hill, at the foot of which, in a beautiful valley, flows a small silent river, winding through meadows speckled with white cattle,

fenced by hedges just like in England. In fact, the scenery is so perfectly English that were it not for the difference observable in architecture and language, one might imagine himself at home. Another hour brought me to Rio Negro, which is even more beautifully situated than Maranilla. A river meanders through the vale, which is surrounded by a gently undulating country, covered with white cattle, neat whitewashed cottages and villas. The climate of this place is the most delightful in the world, the thermometer varies from 60° to 70° in the house. It produces almost all the fruits and vegetables of the warm and cold country; you see the plantain and the cane, the orange, lemon, melon, chirimoya, guayava, yuca, pineapple, guanavana, and many other hot country productions, in the same garden with the apple, potatoe, cabbage, &c.; the strawberry, blackberry, and peach are also abundant and very good.

“The people are very hospitable. I have never experienced more kindness than that I have met with in Señor Correa’s house, both from himself and his amiable daughters.”

A few more words about Sta. Ana, before I close this chapter with “A Voice for Mariquita.”

Sta. Ana is a community of English Christians. It ought to be an “oasis” in the wilderness, a centre from which the Word of the Most High should radiate through forest and “quebrada.” My friend Mr. Richard Corfield, the faithful and devoted agent of the British and Foreign Bible Society, preached at Sta. Ana on the 12th January, 1862, pleading the cause of that noble institution. But his duties required

him to leave immediately for Honda, Venezuela, and England. We have our LOTA in Araucania, South Chili: why should not STA. ANA become equally a *centre*, from whence the truth, "as the truth is in Jesus," might go forth from our countrymen there, to the fair regions around?

The Board of Directors in London were always decided in their instructions,—while I was an officer in their employ—that divine service should be celebrated on each Lord's day. That was at a time when liberty of conscience was not proclaimed in New Granada, as it now is.

Now, entire religious liberty is granted by the laws of New Granada. The people gladly listen to the sound of eternal truth. The New Testament is printed in Bogotá. Moreover, a movement has taken place amongst the Romanists themselves, to sustain the President, General Mosquera, in his measures for freedom of religious worship, and to discountenance all who thwart his plans. Why then should not the light stream forth from Sta. Ana? Whilst our Committee are considering this matter at home, it is hoped that this "Voice for South America" will be useful in stirring up the never-dying spark of real life-giving Christianity at Sta. Ana.

Symptoms there seem to be of a MARTIN LUTHER from amongst the priests of Rome in New Granada! why should there not arise a GRATTAN GUINNESS at Sta. Ana? Christians! pray for such a man or men to come forth. Pray for Sta. Ana. Pray for New Granada.

"Prayer makes the darken'd cloud withdraw,  
Prayer climbs the ladder Jacob saw."

Sta. Ana presents a climate of such uniformly luxurious temperature, and panoramic scenery of tropical magnificence so interesting, that I am desirous of introducing the attention of the reader to some graphic description of it by other travellers.

Robert Stephenson, Esq., the late distinguished engineer, was the first superintendent of the Mining Establishment of Sta. Ana, the property of the Mariquita and New Granada Mining Company. This was about the years 1825 to 1827, antecedent, that is, to the splendid achievements of himself and his distinguished father, George Stephenson, Esq., in railway locomotion. Mr. Stephenson resided in Sta. Ana, as superintendent of that establishment, for more than three years. He was accompanied by a personal friend as companion and secretary, the late Mr. Charles Empson. This gentleman has left behind him a work entitled "Narratives of South America, illustrating Manners, Customs, and Scenery." It contains some very lively descriptions of scenery, from which I select the following passages, as likely to be interesting to the reader.

I. *South American Cottage*.—"Built for an Englishman, who selected the situation as combining every advantage of a tropical residence; it was impossible to allege more than two objections against it. There was no society; and it required ten months to traverse the distance which separated this earthly paradise from the native land of its inmate.

"The house, composed of split and flattened bamboo, roofed with palm leaves, was ceiled with smooth reeds; the whole frame work firmly tied together with

'bejuco,' a climbing plant, singularly tenacious and durable, answering all the purposes of cord. By this construction, the danger resulting from earthquakes was, in a great measure, obviated. The light and flexible nature of these materials rendered such a dwelling a place of safety, when more substantial erections were destroyed. The inmates often felt shaken, as if in a basket, but never sustained any injury during these fearful visitations.

"The temperature was delightful. And such was the fertility of the soil, that the difficulty was rather to check than to encourage vegetation. The indigenous plants were of great beauty, and frequently have we felt reluctant to destroy them. But it was deemed more healthful to clear a space immediately adjoining our residence. It was also desirable to open prospects of the surrounding country, of which there was a rich and endless variety. The climate was congenial to the European constitution. The waters abounded with fish, whilst the forest and plains afforded an inexhaustible supply of game, a most luxuriant variety of exquisite fruit, and nutritious vegetables.

"To assert that this blooming region was exempt from annoyances peculiar to a tropical climate would be untrue: but when compared with the advantages, they were inconsiderable, and rather conduced to interest, than to excite discontent. An example of these minor vexations will be minutely detailed.

"A splendred Magnolia, which had acquired the height of a forest tree, grew near the cottage. We discovered that a family of ants, resembling those which are so troublesome in conservatories, had

marked this beautiful ornament of our garden for their prey. Every effort to intercept their onslaught proved in vain. Within a week the majestic tree was denuded of its foliage. Every green leaf, every bud, every branch that would yield to their keen forceps, had vanished.

“Parrots required no coaxing; if once permitted to come within the house, it was not easy to expel them. One very large and beautiful macaw was so impertinent, that it became requisite to punish it frequently! This singular bird apparently knew the terms used to express displeasure. If enraged, its indignation was vented in those very objectionable terms with which the Spanish language abounds, and which it was utterly impossible to banish from the vocabulary of our domestics.

II. *The rustic Corridor.*—“A sketch was taken from this spot. The splendid panorama could not be represented by the pencil. The dark ravine into which you look, is beautiful beyond conception, extending to the very base of the snow-clad cordilleras. If painting can only convey a faint idea of distant mountains, how can language express the grandeur of a scene, which at one glance reveals to the spectator so extensive a range of the majestic Andes? There grew the graceful palm, with its plume-like foliage, groves of bamboo, tree-ferns, magnolias, acacias, cedars, and towering above all, the mighty almendron, with its smooth silvery stem, straight and round as a tuscan column, bearing aloft its noble clusters of pure white blossoms, contrasting with the dark dense foliage of widely spreading branches. A rapid, clear, and musical river, supplied by the gradual dissolution of the everlasting

snow, increasing sometimes to a mountain torrent, fell in cascades, expanding occasionally into broad lakes, and again rolled onwards beyond the scope of human vision.

“Myriads of gay insects, butterflies with wings of dazzling lustre, beetles of matchless splendour, and birds of brilliant plumage, gave animation to a scene of surpassing loveliness. Humming birds, the metallic lustre of whose plumage flashed like polished gems, hovered round blossoms of scarce less varied coloring, or darted from flower to flower with amazing rapidity; sometimes balancing themselves over the corolla of the Tuberose, rifled the nectary of its balmy stores, or fed upon the insects imprisoned in its honeyed treasury.”

New Granada, now called the United States of Colombia, is a magnificent part of the world, well deserving the attention of the naturalist, still more worthy of the efforts of the Christian. If this notice of it should issue in the fact of one English missionary treading those fields now ripe for the harvest, the labour of recording these particulars will not be in vain. Let British Christians occupy the ground before it is too late. “The night cometh, when no man can work.”

I now conclude this portion of my notes with

A VOICE FOR MARIQUITA.\*

Mariquita! We would speak a  
 Word to thee of joys above!  
 Mariquita! Oh! now seek a  
 Portion in our Saviour's love.

\* Please pronounce, “Marrikeetah.”

Mariquita! Look to Jesus,  
 Listen to Jehovah's Word:  
 Christ the Saviour Jesus sends us,  
 God alone to be ador'd.

Mariquita! Jesus gave the  
 Price, when on the Cross He died:  
 Rose, ascended, waits to save thee,  
 Comes with power to claim His Bride.

Mariquita! Claim thy portion,  
 Come to Jesus! Now be wise!  
 This, this brings us over ocean;  
 Jesus calls thee to the skies.

Mariquita! Through thy street a  
 Wave of limpid water flows!  
 Mariquita! Waters sweeter  
 Jesus on His saints bestows.

Mariquita! Oh! now seek a  
 Crown of glory up above;  
 Mariquita! We would speak a  
 Word to thee of Jesus' Love.

