

MISSIONARY INTELLIGENCE.

BAPTISM OF A CHINESE.

For the following account of the baptism of a Chinese we are indebted to the *Banner of the Cross*. As the subject to which it relates, (the evangelization, &c., of the whole Chinese race) is one of deep interest to Churchmen, we shall copy without abridgment from the columns of one Philadelphia contemporary:—

The Sacraments of the Church are often administered at times and in places and to persons, which from peculiar associations clustering around them, impart to the sacred mysteries of our most holy faith a befitting solemnity and impressiveness. Such, we doubt not, was the case on Sunday, fourth after Trinity, when at St. Andrew's Church, in the presence of a large and reverent congregation, the Chinese youth, Leeth Yun, received Baptism at the hands of the Rev. Dr. Stevens, and so was "grafted into the body of Christ's Church." Here, before Christ's minister and Christ's people, stood one who but a few years back scarcely knew so much as the name of the Saviour, and perhaps regarded his people as seekers of their own good, and oppressors of the weak. Once he had bowed to the earth to wood and stone, to the work of men's hands, and burned incense before shrines dedicated to the embodied conceptions of men groping amid the gross darkness of superstition and ignorance;—but now, on this beautiful prayer and thanksgiving day, he knelt before the only true God and Saviour in humble penitence for past transgressions, and waited upward the welcome incense of a thankful and regenerate heart.

Leeth Yun was one of a band of Chinamen who left their homes for California, there to gather the perishable treasures of this world. But disappointed in this expectation, and advised by a self-interested schemer, they set sail for New York, to try their fortunes in Chinese theatricals. This likewise proving a failure, mainly through the rascality of him at whose suggestion they came, the party was disbanded, and left to get their "daily bread" as best they could. It will be remembered by many, that these poor men, unable to obtain employment, and destitute of the necessities of life, attracted the attention of the benevolent, and of the Rev. Mr. Syle, our missionary to China. By his kindness they were relieved, and while several remained with him, the rest preferred returning to California. At Mr. Syle's suggestion, the Rev. Dr. Stevens undertook the oversight and support of two—he placed them in suitable schools—and soon saw the fruit of his kindness in the steady progress of both. One, however, gave up his studies for a situation in a store in New York, but the other, Leeth Yun, continued at the P. E. Academy, and so correct has been his deportment, and close his application, that he has won the esteem of his instructors, and been several times "specially commended" to the Bishop of the diocese. He has for some time desired to make a public renunciation of his former idolatry, and also a profession of faith in a crucified Saviour, and after a close examination of his views and motives he was permitted to do so. The Christian name given him was Bedell, after the devoted first Rector of St. Andrew's. The word "Bedell" in old Saxon, signifies a messenger, and in some antique Testaments the word is found occurring in the place of "angel," thus: "Unto the Bedell of the Church of Ephesus write," &c. Well, therefore, did Dr. Stevens, when alluding to the name in his discourse, (which by the way was most appropriate to the occasion, and marked by much feeling,) say he trusted that this youth, who had now "by Baptism put on Christ," would one day, in the providence of God, indeed prove a Bedell to some church in the distant and curious land of China.

This, we believe, is the first baptism of a Chinese in the United States, at least in any of the Eastern States. May it not be the last, but the forerunner of a large ingathering into the fold of the Holy Catholic Church of these semi-civilized but yet benighted people.

Selections.

ITALY.—The account of the political trials at Naples, so far as they have proceeded, are full of interest. They have been suspended until some witnesses have been examined in the galleries at Procida. One of the accused is an Augustine monk, the Padre Ruggiero. In his defence, the General of the Order and some of his brethren came forward to exculpate him:—

"After one had been examined as to the character and conduct of the Padre, another was summoned before the court, who, at its instigation to tell the truth, by

placing his hand on his heart, was asked some trivial questions, which he answered so as completely to exculpate Ruggiero. He then exclaimed, 'I have sworn to tell the truth, and may God help me to do so.' When the Commissary Campagna came to the monastery, he examined room after room. As to myself he stripped (unrobed) me, threatened to lash and to imprison me.' 'Do you tell the truth?' said the President. 'I call God to witness that I do—that God who gave me my voice and my strength. I must and will speak the truth.' At this moment not the slightest sound could be heard in the court—all were listening with the utmost attention; the Foreign Ministers bent over as if unwilling to lose a single word, and several of the Judges shut their eyes as though willing to conceal any signs of agitation. 'Signor President,' said the Attorney General, 'may I ask one question? Was not the witness reputed to be mad?' 'Mad!' sneered the monk; 'yes I had a fever some five years ago.' 'I never heard that he was mad,' said another monk. 'I was informed that he was mad,' said the Attorney General, 'and that it would be unnecessary to take his deposition,'—notwithstanding that in the very earliest stage of the proceedings a considerable effort had been made to extort some information from him. This man, without the slightest charge being made against him, was imprisoned twelve days. The Superior of the Augustines was then examined. He had known Ruggiero for thirty years. Believed that no suspicious persons frequented his room, and that he had no connection with any conspiracy. He spoke of threats having been used by the police, and, from his manner, appeared to be very ignorant at the mode in which the body had been treated.

"The last witness called was the General of the Order—a handsome, determined looking man, whose appearance evidently produced a most favorable impression. 'I have thought it my duty, as the General of this body,' said he, 'to come here this day to defend my son. I have known him for many years as a most respectable and useful member. I was astonished at the charges brought against him, and immediately ordered a most rigid and searching investigation; but I have found nothing against him. One of the fraternity, after having been examined by Campagna, and deposed against Ruggiero, came to my room, and throwing himself at my feet, confessed that all he said was false—that he had been menaced, and feared exile or the Ergastolo.'"

The Roman correspondent of the *Post* relates an extraordinary outrage on some British subjects, who landed at Porto d'Anzio, to take in a supply of water, for the barge "Lady Franklin," of which they stood in much need. Mr. Evans, part owner of the vessel, Mr. Allen, the mate, and two sailors were in the boat making signals, to which they obtained no reply. Mr. Evans stepped out of the boat on to the shore, but got in again immediately on being informed by the mate that it was contrary to the regulations of the place to land after sunset. They were returning to their vessel, when a boat followed them, signalled them back, and invited them to land. This Mr. Evans did immediately, and was arrested:—

"The mate had put into his hands the ship's papers, with a clean bill of health, which he showed, but to no purpose. He went for the British consul at Porto d'Anzio, and that functionary came, but not speaking a word of English or French, could be of no service to Mr. Evans, who, upon being thrown into a dungeon, remonstrated and produced his Foreign-office passport, at the sight of which they laughed immensely, though the only portion of it they understood was the official signature. He was refused food of every kind, as were also the mate and men in the boat. He wished to send the papers back to the ship, but that also was refused. The ship was in the utmost danger from wind and tide, but no advice was allowed to be sent to her, and the following day she was no longer to be seen.—Three or four days have since passed by, but the mate and two ancient mariners, who remain at Porto d'Anzio, can see or hear nothing of her. On the day after his incarceration, Mr. Evans was taken before the head of the police of the town, and asked if he would confess. He replied that he would cheerfully reply to any questions they might choose to put, and then followed a running chain of interrogatories, put and answered in French, but written down in Italian; at the conclusion of which Mr. Evans was requested to sign the document, purporting to be his own statement given on oath. This he refused to do, until he could be sure of their having faithfully transcribed it. Upon making inquiries if there were any English residing in the place, he found that an Eng-

lish lady, Mrs. Lennard, happened to be there for the benefit of the sea air, and upon application being made to her, she kindly came forward as interpreter. She then, to the utter consternation of Mr. Evans, translated from the Italian into English, his confessions, as taken down, and which I will not go into in detail, but merely mention that they were to the effect that the "Lady Franklin," heavily laden with arms and ammunition, had been sent by Lord Palmerston, with instructions to enter Porto d'Anzio by night, and distribute them to the inhabitants, and with a large sum of money to be portioned out to all of them who would enlist under the banner of Palmerston as King of Italy, &c. It is needless to say that Mr. Evans did not sign the confessions, but by the aid of Mrs. Lennard, had a message sent to Rome, to Mr. Freeborn, the British consular agent, who consulted Mr. Lyons, the diplomatic agent, and, in reply to a representation made to the ministry, an order was sent down to release Mr. Evans, on parole, and allow him to come to Rome; this was done, and Mr. Evans has been here some days. I have not alluded to the many acts of cruelty he suffered from the hands of the authorities at Porto d'Anzio, and for which reparation being demanded here, the Government consented to order the said authorities to make an apology to Mr. Evans. The mate and sailors continue testily to the continued kindness of their countrywoman at that place, but as yet nothing can be heard of the "Lady Franklin."

The agitation is very great in Naples and Sicily. It not only shows itself in placards to this effect—"Viva la Costituzione!"—"Consolidatini i siamo governati da un Caino, e moriremo come Abela se non ci ribelliamo"—it also shows itself in acts. On the fête of the Sanfedisti, the Reactionists were attacked and beaten by the Constitutional party. Mazzini is said to be at Genoa.

A number of "the Romans," including many nobles, have presented a gold medal to Count Cavour, bearing on one side the effigy of that statesman, and on the other this inscription—"For the defence of the oppressed Italian populations, undertaken at the Congress of Paris of 1856, grateful Rome."

Letters from Rome do not concur with the Earl of Clarendon in holding out hopes of a speedy evacuation of the States by the French and Austrian troops. It is, indeed, stated that the two Ambassadors have not yet determined upon the reforms they shall demand of the Papal Government. On the other hand:—

"The state of brigandage has now become so intolerable in the Romagna, that certain communes have determined on petitioning the Roman Government on the subject, but accompanying their petitions with a declaration that unless the civil power is employed for the protection of their lives and property, they will not pay the Government taxes."

The suit *Croome v. the Churchwardens of Tewkesbury*, after dragging on a slow life in the Gloucester Consistory Court (the citation was first issued in 1854), was decided by the judge, C. J. Monk, Esq., on Wednesday last. The charge was that the churchwardens had refused or neglected to set up the Ten Commandments at the east end of the church, as enjoined by the 82nd canon of 1603. It was not part of the charge, however, that the Ten Commandments had not been set up, but that they had not been put in the proper place. The facts seem to be as follows:—Tewkesbury is an ancient abbey church, wherein service is only performed in the choir, which is separated at its east end from the outer wall by a stone screen distant from the outer wall about twenty-two feet; the Ten Commandments are not placed on the screen, but in an elevated position at a distance of twenty-two feet beyond it. Prior to 1848 there was a second screen, six feet to the westward of the stone screen, on which the table of the Decalogue was placed. In that year, however, the tables were moved to their present position as an improvement, at the suggestion, it appears, of the vicar. During the progress of the case witnesses have been called on both sides; some said they could see and read the Commandments in their present position while in church, other said they could not. The judge noticed that the promoter had actually gone into a neighbouring county for a witness, who had simply deposed that he could not read the Ten Commandments from certain points of the choir. The Judge proceeded:—

"The canon is to be obeyed not only in the letter but in the spirit, and although there was no difference of opinion as to the precise spot upon which the Ten Commandments ought to be placed, I apprehend that the canon does not require them to be set up merely to be seen and read during divine services. At the