

sagais of an assailing party of Amaponda Caffirs at Beecham Wood, on Saturday, 14th June last. Mr Thomas had arrived only one week previously at Beecham Wood, to commence the organisation of a mission at that station, (as being more advantageously situated than Clarke-bury, from which he removed,) for the benefit of the surrounding Kaffir population. Some of the people resident on the Morley station had joined Mr Thomas at Beecham Wood; but it so happened that the Morley people some time previously had been called out by the British resident to join in an attack on a division of the army of Damas, a son of Faku, returning from a tribal war with Amampandomsi, in which attack two or three men were killed by the Morley people, and about one hundred and sixty head of cattle captured. This most unwarrantable departure from the general rule, that natives residing on Mission stations are not to take part in tribal disputes appears to have led to the fatal consequences we now deplore. Damas, it is said, remonstrated against Mr Thomas receiving the Morley people who had been engaged in this affair to Beecham Wood; and his followers were heard to say that they would not rest until they had taken the life of the native teacher who had led on the attack. The Government awarded compensation to the Chief Faku for the act of their agent; and advised the Undumbi, whom the Morley people had assisted, to pay a fine for their share of the outrage, which they refused to do. The Government officer finding his advice rejected, said he would leave it with Faku to settle with them. He had only left the neighbourhood three days when Faku's people made an attack on that part of Beecham Wood which was occupied by the Morley people and captured a number of cattle. In this attack one native was killed and five wounded; and a little girl unfortunately burnt to death. Mr White remonstrated with Damas on hearing the report of this affair; but Damas refused to return the captured cattle, giving as his reason the injury he had received from Undumbi, with whom the Morley people had identified themselves; stating at the same time that he had no quarrel with the other settlers at Beecham Wood and would not hurt them. One of his petty chiefs, however, not having the same knowledge or being influenced by the same views, conducted his men to

make an attack on the mission station. Damas hearing of it, sent a messenger desiring them to return but unfortunately the messenger arrived too late; the fight had begun by an attack on the mission cattle-kraal. Mr Thomas hearing the alarm, went to the cattle-fold, taking with him the artisan, hoping the assailing party would respect the character of a missionary. He discovered his mistake; but it was too late; he was struck in the back by an assagai, and receiving several other wounds was carried home, and died within two hours!" A correspondent of the *Graham's Town Journal* writes: "I gave you some particulars in my last of the death of the Rev J. Thomas. It appears that he had received information that an attack upon his station was contemplated, and it is now thought that the savages came with the full intention of killing him. When the first intimation of the attack reached him he hastened to the spot, and on being recognised, the attacking party cried out 'Kill him,' 'Destroy him,' & words to that effect. He then called out that he was their missionary, and ran towards home, when he was stabbed. The first blow brought him to the ground, and while prostrate, he received four more wounds. No attempt was made to kill any other person about him, nor can I hear that any more lives were lost. A tambookie chief on one of Mr Thomas' stations, when he heard of the event, went down with some of his people, and took the bereaved widow to his station in order to afford her protection. The only excuse that can be made for this sad event is, that the missionary had two men upon the station who had offended Faku in the late disturbance; but since that affair had already been settled to the expressed satisfaction of Amaponda chief, who had received ample remuneration, this excuse no longer existed."

#### CHRISTIANITY IN THE CHINESE REVOLUTION.

In our Sept. No. we inserted a short article from the Philadelphia Presbyterian giving an unfavourable account of the Insurgents. The following gives a more favourable view of them.

In the North Chinese Herald, published at Shanghai, June 7, 1856, we find a very extended and elaborate letter addressed by one of the Missionaries, Mr W. A. P. Martin, to the Attorney General of the United States, setting forth