

grain of mustard seed was planted in an upper room, by a small band of the faithful, hoping that they had commenced an effort for the glory of God and the good of mankind, yet not knowing what the future would bring forth. Since this feeble beginning, steady growth has characterized the progress of the parish. The Rector has received upwards of fifty deaf mutes to the communion. He has baptized twenty adult deaf mutes, twenty-five children of deaf mute parents, and one deaf mute child of hearing parents. He has married fourteen deaf mute couples. He has performed the burial service for nine deaf mutes, and four children of deaf mute parents. Thirty-five deaf mutes have been confirmed in the parish. Others of the deaf mute communicants were confirmed in other churches. Besides all this, much parochial work has been done among the family connections of deaf mutes and others drawn into the parish simply by the interest which they felt for the peculiar people for whose temporal and spiritual welfare we labour.

In order to accommodate the wants of both the classes of persons who constitute the parish, the Sunday services are conducted orally, as in other churches, morning and evening, and by signs in the afternoon. The deaf mutes are frequently present at the oral services, deriving much pleasure and profit from reading their Prayer Books and Bibles, thus showing one great advantage of a printed liturgy. A simple sign, here and there, from the Rector, serves to direct their attention to different parts of the service. Whenever there is a sermon from another Clergyman, the Rector interprets it by signs for the deaf mutes who are present. This plan of having in one parish deaf mutes and their friends, was adopted, that it might ultimately become self-sustaining, which it could have done in no other way. Its progress to the present time has shown the wisdom of this arrangement. St Ann's Church ministers to nearly one hundred and fifty deaf mute young men and women, in the City of New York and its vicinity. With an assistant minister, it might, in these days of rapid travelling, exercise an elevating influence upon a much larger number.

The present cheering position of our parish has been reached under many drawbacks and disadvantages, the chief of which has been the holding of its services in a hired room. This difficulty will exist no longer, for we have purchased the Church in Eighteenth street, near the Fifth Avenue, intending to commence services there on the first Sunday of August. This was formerly Christ Church, but, for the last year, has been occupied by a Baptist Society. We have taken this course in obedience to a widespread desire among Episcopalians, to see this edifice once more occupied by an Episcopal Parish. We have taken this course, believing that thereby the best interests of the adult deaf mutes of our city and country will be greatly promoted. We have taken this course, believing that Providence had made it our duty to do so, and that in it we should be sustained by our brethren throughout the Church. Ours is the only Church in Christendom which has for its special mission the religious care of adult deaf mutes. The institutions have done a noble work for deaf mute children, and youth; but they cannot long have them under their fostering keeping. As they come out to take their parts in the business of life, St. Ann's Church stands ready, with all its divinely appointed means of grace, to lead them along the Christian life towards those eternal mansions where they shall experience no more physical infirmity, where the deaf shall hear, and the dumb speak.—*Church Journal, New York.*

Foreign Ecclesiastical Intelligence.

JAPAN.

We have been favoured with a copy of the following letter from Townsend Harris, Esq., to a friend in Shanghai:

"I will answer your queries to the best of my ability, but you must always bear in mind that my opinions may prove to be erroneous. You must always remember the peculiar system of concealment of even the most trifling matters, which the Japanese have practised for more than two hundred years; and add to that the fact that I can only converse with them through the tedious medium of a double interpretation.

"With these remarks I will proceed to give you my answers, which you can receive not only *cum grano salis*, but with a whole handful. You enquire—

"1. What has caused the change in the policy of the Japanese government towards foreign nations?

"I cannot enter into any details on this point without making public matters which are now in the hands of the President, and can only be published by his authority.

"2. Is it probable the present friendly bearing will be continued?

"The Japanese will scrupulously observe all their treaty obligations, and any breach of the present good understanding will arise from the aggressions of foreigners, and not from a want of good faith on the part of the government.

"3. May we anticipate the same favourable change in religious, as has been seen in political matters?

"The Japanese have heretofore looked at Christianity as inseparably connected with the ideas of conquest and the subversion of the government. As a people they may be said not to have any sectarian feelings whatever, and the three systems of religion in the country appear to be supported alike by all the people. Indifference is also to be a leading characteristic in religious matters, and there is an utter absence of any thing like veneration for the emblems of their worship. I laboured most earnestly to convince the Japanese that they have nothing to fear at this time from Christianity; that it is not now propagated at the point of the sword, or made a cloak for ulterior designs.

"The future success of Missions will greatly depend on the conduct of the early missionaries who are sent here. If these are prudent, patient men, and are ready to temper their zeal with discretion, I cannot doubt the happiest results will ultimately crown their labours.

"4. What will be the best mode of approaching the rulers and people with Christian instruction?

"This is the most difficult to answer of any of your questions. The Japanese as a people are remarkably amenable to reason, and as soon as the missionaries have acquired the language, they can readily approach them with oral arguments. How far the circulation of printed matter would be permitted at present is more than I can say. I should think the establishment of a school to teach English, and a medical man to practise gratuitously, would be highly beneficial to a mission.

"5. How far are Chinese books in use among the rulers and people?

"All the princes, nobles, literati, and military men, and most of the doctors, read Chinese.

"6. Is the press free?

"There is no newspaper in Japan, and I believe the Government suppresses publications that it deems improper. Books are numerous and cheap. These are printed in Chinese, Hiragana, and Katsugana characters.

"7. How many of the population can read?

"From my observation I am of opinion that in no part of the world is the knowledge of reading and writing so universally diffused as in Japan.

"8. What is the population of the Empire?

"No correct census has ever been taken. They ascertain the numbers of certain classes at fixed periods, but the masses of the people are not counted. The estimates of the population, which I have obtained from intelligent Japanese, and those who had the best means of knowing, vary from thirty to fifty millions of souls."

We gladly publish in connexion with this the following letters containing many particulars of much interest. We copy them from the *New York Journal of Commerce*:

*U. S. Flag-Ship Pouchattan,
Sea of China, March 12th, 1859.*

When my school was thus fairly inaugurated in the fine chamber, the Russian Bazaar, I commenced my labours in earnest. Nine young men were in attendance, the governor's interpreters, one of whom was intrusted with important business, as at times he had been commissioned to go to Jeddo to transact matters with the Imperial Court. Another was either a native of the most northern island, Jesso, or had resided there; for he was familiar with Hakodadi, and gave me an interesting account of the climate, relating, with shivering and contortions of face, the extreme cold, and saying that he had seen the snow *nine feet* deep. They were from eighteen to twenty-five years of age; all were of manly form, but not tall, and, excepting two, rather slender.

Nothing could equal the uniform politeness of the young interpreters to their teacher and to one another. Upon entering the room, they uniformly made the most graceful as well as profound obeisance, and, coming forward, offered their hand, having learned that this is an American and European fashion, though not Japanese; and when one of their own number came in late, all would rise from their seats, and, advancing to meet him, make the same profound obeisance, almost bringing their heads to the floor. During the whole two months of the continuance of the school, not an angry or unpleasant word was uttered between themselves; not one angry feeling for a moment, so far as could be judged, entered one breast. Their faces almost uniformly sparkled with smiles; often they innocently joked with each other, always delicately, and sometimes quite facetiously; and whenever any one made a palpable mistake or blunder in his reading or composition, he was the first to break out into a loud laugh. One, however, seldom smiled; he was the deepest thinker, and fit to be made judge. Such a new world burst upon him—subjects so new, so strange, so profound, and interesting, that he always seemed serious, and lost in the reflections awakened. Some brought their *pipes* with them at times, the steel bowls of which were less in size than a lady's thimble, which they filled with the weak Japanese tobacco, cut as fine as thread, and which was consumed with three or four puffs. This, however, was done only by two or three, and by them rarely.

The ambition of the young men was excited; as they often remarked verbally and in their compositions, that their learning would help their "promotion," meaning official. The officers of the government often came in to see the working of the school, and never departed without expressing their thanks and satisfaction; while the governor himself was often at the trouble of sending me kind and encouraging words. At the close of the school, I requested the young men to write their names on separate pieces of Japanese paper, both in Japanese and English, which, with some of their exercises in English composition, I made into a little book, to be preserved as one of the