

## Shanghai and Intelligence.

LETTER FROM CHINA.—REV. AND DEAR SIR,—I enclose you an extract from a private letter, recently received, from one of the members of our Mission at Shanghai. I have no doubt it gives a correct and reliable account of the state of feeling prevailing in that part of the country at the time it was written :

SHANGHAI, CHINA, March 14th, 1853.

The people are in a dreadful state of excitement.—Soo Chow is emptied of its wealthy inhabitants, and the same class in Shanghai are leaving in crowds. Some have rented the —— & Co's House, supposing they will be safe in the midst of the foreigners. One Silk merchant has stored all his goods with —— & Co., and hid himself. Those to whom foreigners owe thousands of dollars request them not to pay now, as it will they fear, fall into "Teen Tuk's" hands. One report says he has taken Nankin, another that his army was completely routed at the gates. His proclamation has come down here, offering clemency to the Taotai, on submission! He is dreadfully frightened, sent his wives to Canton, and is determined to die or to defend the place; poor man, he has no other alternative.—The dollar is worth 1600 cash; but is no advantage to us; there is no dollars to be had.

Such are the state of things by which we are surrounded. The ladies on the other side (i. e. the merchants wives) are packing trunks. The French and English war steamers are here, and Mr. Cunningham, (the U. S. Consul) has sent for the "Savannah." I don't think we are in much danger from the rebels, with this protection, but we are from robbers, who they say are taking advantage of the times.

"Teen Tuk" is said to kill the priests, and demolish the temples—a real Jehu—encourages education and establishes girls schools, in his course. He is only the great leader in the enterprise; a regular descendant of the Ming Dynasty in the now Emperor, and I suppose this great empire will at last now be divided; for the people submit without resistance and are well treated.

Our friends in this diocese who have contributed so largely towards the establishment of the Female School connected with our Mission, will not fail to be struck with the fact that the new King maker has adopted a most novel method of marking the line of his progress. Such men usually leave garrisons behind them, but Teen Tuk sets up Female Seminaries, if the account be correct. My own conjecture about the matter is this; you observe that he is said to kill the priests, i. e. the Bonzes, Buddhist priests, who live in temples, after the monastic manner. Now there are temples, which are Nunneries, and I think it most likely that Teen Tuk's plan has been, after disbanding such establishments, to collect the inmates into schools, and order them to receive such instruction as shall fit them for becoming useful members of society—honest wives and mothers, instead of continuing nuns of doubtful reputation. I feel little doubt but that something like this is the explanation of so singular a course as that attributed to this revolutionary leader. The disbanding of nunneries is no new thing in China—though the substitution of female schools certainly is.

One reflection forces itself upon our minds while considering this subject. It, in the course of conducting a great and difficult insurrectionary movement, this half-enlightened Chinese can occupy himself in doing any thing like what is here reported of him, how diligent should we be to improve the openings which this war will surely make—and that within the course of a few months, for entering far more largely than at present upon the great work of evangelizing China; that work to which, as a Church, we have stood pledged for the last eighteen years! Whatever may be the event of this revolution, whether to divide the Chinese Empire or to overthrow the Tartar Dynasty altogether, or to confirm it on the throne; and whether this be done with or without the intervention of foreigners,—whatever, I say, may be the result, as regards the occupancy of the Chinese throne, one thing I consider as certain; namely, that the interior will very soon be freely opened to Christian missionaries. Then, the question for us is who are ready to enter and take possession of the land in the name of the Lord? If you my dear sir, or any of your readers, are acquainted with men or women—physicians, teachers or preachers, ready to volunteer for this glorious service, I entreat that they may be put in immediate communication either with Bishop Boone, or with your friend and brother in the Lord.—The Southern Churchman.

E. W. SYLVE.

\* Its common value is between 1400 and 1500.

A VOYAGE TO BERMUDA.—It is well known that Bermuda, though very remote from Newfoundland, forms a part of the Bishop's See. After a very brief visit to England in the early spring of the present year, the Bishop proceeded to Bermuda by way of Halifax. His Lordship had a very unfavourable passage, as will appear by the following extract from a letter recently received; but through the protection of Providence he arrived in safety at Bermuda:—

"The voyage from Liverpool to Halifax occupied sixteen long days, with very bad weather, and in an overloaded vessel, we arrived safe at Halifax on Friday, March 15th. The Bishop of NOVA SCOTIA met me and took me to his house. The next morning I started for Bermuda in a little screw steamer; which had twice broken her shaft. I believe it was expected some accident would happen—the Bishop of Nova-Scotia said he should keep a room ready for me. It is impossible to describe the misery of the noises, tumults, and jerks occasioned by the screw, with the rolling and pitching of the little vessel, going before a gale of wind, and taking in quantities of water.—However, we were not destined to endure all the misery very long, for before ten hours had passed the shaft again snapped. What a prospect! We had no choice but to proceed, as it was blowing a gale, and we continued to scud before it all the following night and day. In the middle of the second night a great sea washed our binnacle and lamps overboard, and the man at the wheel nearly shared the same fate.—The propeller or fan, after the shaft was broken, hangs astern, and not only hinders the vessel's way, but renders it next to impossible to stay her and to tack. The first three days we had a gale from the north-west, and then another from the south-west, and in consequence we were carried so far to the eastward of our course that the captain doubted whether he should fetch Bermuda at all, and talked of running for the West Indies! I was obliged on the second night to abandon my berth (in consequence of the wet which came through the side light) and to roll myself among the mail-bags. Ten days we were in this plight. On the morning of Easter Tuesday (March 29) we most happily and providentially came right down upon Bermuda, having passed the previous night in some anxiety from not having seen the 'light.'—We did not make out the place till within about ten miles, quite near enough to put us into some difficulty if the wind had not been quite fair. However, on Easter Tuesday, we did arrive without harm or accident, and I hope there was one, at least, who did obey the Psalmist's injunction, 'to praise the Lord for His goodness.' (Psalm cvii.)"

## Youths' Department.

## THE LITTLE CHILD'S DREAM.

"Oh, I have had a dream, mother,  
So beautiful and strange;  
Would that I could sleep on, mother,  
And that dream never change!"

"What hast thou dreamed, dearest one?"  
Thy look is bright and wild;  
Thy mother's ear is ready  
To listen to her child."

"I dreamed I lay asleep, mother,  
Beneath an orange tree,  
When a white bird came and sang, mother,  
So sweetly unto me;

"Though it woke me with its warbling,  
Its notes were soft and low,  
And it bid me rise and follow,  
Wherever it might go.

"It led me on and on, mother,  
Through groves and realms of light;  
Until it came to one, mother,  
Which dazzled—'twas so bright.

"As, tremblingly, I entered,  
An angel-form drew near,  
And bade me welcome thither,  
Nor pain nor sorrow fear.

I know not aught was there, mother,  
I only felt 'twas bliss,  
And joined that white bird's song, mother,  
O, can't thou read me this?"

"Yes, dearest, to thy mother  
Such happiness is given—  
The Holy Spirit was that Bird,  
That grove of light was Heaven!"

INFLUENCE OF SINGING ON THE HEALTH OF CHILDREN.—One of the prejudices most obstinately maintained against teaching children to sing arises from an opinion frequently broached, that singing, if

practised at a tender age, may have a baneful influence on the health, and occasion pulmonary affections. It is not long since this idea prevailed in Germany also; but the most minute investigations, made by government of parents, have proved it to be quite erroneous. From the many thousand instances of contrary results, the German people have at last learnt the utter fallacy of this notion, and have not only ceased to dread singing as being injurious to health, but go so far as to consider it one of the most efficacious means, not only for refining the ear, for developing the voice, but also for giving strength and vigor to all the physical organs it calls into action.

Nothing is better calculated than the practice of singing to produce the power of free and lengthened respiration. Childhood is the fittest period to receive to its fullest extent all the advantages resulting from this branch of instruction. All the organs of the voice are then soft and flexible, and susceptible of the slightest impression. The lungs expand with unobstructed ease; the muscles and nerves connected with the throat and chest yield readily to the action of respiration; the ear receives and conveys sound with facility, and ideas communicated at that early epoch of life are not easily effaced.

On the whole then, we are convinced that singing, or as it may be termed, the art of extending and managing breath, is one of the best preservatives of, and surest remedies for, general weakness of the chest; and that its use, provided always it be proportioned to the other physical powers of the singer, is calculated to exert a most favorable influence on delicate constitutions, to impart vigor to the organs connected with the lungs, and thus to conduce to a healthy state of those important functions of the body.—[Selected.

## POLITENESS BETWEEN BROTHERS AND SISTERS.—

By endeavouring to acquire a habit of politeness—it will soon become familiar, and sit on you with ease, if not with elegance. Let it never be forgotten that genuine politeness is a great fosterer of family love; it allays accidental irritation, by preventing harsh retorts and rude contradictions; it softens the boisterous, stimulates the indolent, suppresses selfishness, and, by forming a habit of consideration for others, harmonizes the whole. Politeness begets politeness, and brothers may easily be won by it to leave off the rude ways they bring home from school or college. Sisters ought never to receive any like attention without thanking them for it, never to ask a favor of them but in courteous terms, never to reply to their questions in monosyllables, and they will soon be ashamed to do such themselves. Both precept and example ought to be laid under contribution, to convince them that no one can have really good manners abroad who is not habitually polite at home.

## Selections.

THE LEPROUS AT JERUSALEM.—In my rambles about Jerusalem, I passed, on several occasions, through the quarters of the lepers. Apart from the interest attached to this unfortunate class of beings (arising from the frequent allusion made to them in the Scriptures,) there is much to their appearance and mode of life to attract attention and enlist the sympathy of the stranger.—Dirt and disease go revoltingly together here, gaunt famished statures through the streets; a constant moan of suffering swells upon the dead air; and sin broods darkly over the man it has wrought in that gloomy and desolate spot. Wasted forms sit in the door-ways; faces covered with white scales and sightless eyes are turned upward; skeleton arms, distorted and fetid with the ravages of leprosy, are stretched from the foul motting mass, and a low howl is heard—the howl of the stricken—for alms; alms, O stranger, for the love of God!—aims to feed the inexorable destroyer!—aims to prolong this dreadful and hopeless misery! Look upon it, stranger, you, who walk forth in all your pride and strength, and breathe the fresh air of heaven; you, who have never known what it is to be shunned by your fellow-men as a thing unclean and accursed; you who deem yourself unblest with all the blessings that God has given you upon the earth, look upon it, and learn that there is a misery above all that you have conceived in gloomiest hours—a misery that can sully the enraptured; learn that even the leper, with death gnawing at his vitals, and unceasing tortures in his blood, cast out from the society of his fellow man, forbidden to touch, in friendship or affection, the hand of the untainted,—still struggles for life, and deems each hour precious that keeps him from the grave! The quarters of the lepers is a sad and impressive place. By the laws of the land, which have existed from Scriptural times, they are isolated from