

Missionary Intelligence.

The *S. P. G. Quarterly Paper* says: "There is a great work to be done in two Mission fields of our Church in the Diocese of Capetown, amongst the Hottentots and Malays: the former a prospective, and the latter an existing one."—

"The Hottentots are the aboriginal tribes of Southern Africa, and are believed to be descended from Ham, the second son of Noah. They originally overspread the whole Southern districts of that continent. The Portuguese on their first discovery of the Cape, A.D. 1487, as well as the Dutch when they settled there A.D. 1652, both found the Hottentots in undisturbed possession of that country.

On the arrival of the Dutch, a contract was regularly drawn up, signed, sealed, and witnessed, by which the land in the lower districts of the old Cape Colony was sold to the Dutch by the Hottentots, who upon receiving the price agreed to (some bags full of nails, beads, knives, and rings of brass and copper wire), retired into the interior of the continent. Here they found the Kafirs, who then became known to Europeans for the first time. Their contact proved most destructive to the Hottentots, who were vanquished and pursued by them. From the face of these new enemies the Hottentots retreated, falling back on their old locations; but when they returned, they found, to their amazement, the first Dutch settlement at Capetown duly established. The castle and forts, farms and other buildings, were erected on every side. Despairing of again recovering their old country, and pressed by their formidable enemies the Kafirs behind, the Hottentots finally decided upon migrating to the Southwestern coast; and there, throughout Namaqualand and the more Northerly districts skirting the old Cape Colony, the main body of these tribes still reside, within the Diocese of Capetown. Many of them also, of commingled Dutch and Hottentot blood, called Griquas, reside throughout the colony, either in communities called "Squatters" or as servants. The whole population of the Hottentots is at present estimated at 205,000 souls.

Amongst these, throughout their various locations, Bishop Gray contemplates an extensive Mission from our Church. In a recent letter received by the Society, the Bishop says, speaking of this subject:

"The great work, however, which is at this time pressing upon our attention, is that of winning the colored race in this land to Christ. If I had the men, and the means of maintaining them, I could easily employ, in fields now open to us, a large additional staff of religious instructors among them. Much has been done in various ways for this land, of late; but all will be of little use until our thin ranks shall be recruited by a few more zealous men of God, who are willing to come over and help us, to spend and be spent for Christ. Through your Society I appeal to my brethren of the clergy at home, into whose hearts God may have put any desire to offer themselves for the extension of His Church and kingdom, and the salvation of souls in distant lands; and I invite them to make known their willingness to labor, though it were but for a few years, in this heathen field."

In stature, the men are usually about four feet four inches high, and the women four feet, the color of their skin that of a dry tobacco leaf or light copper tint. Their arms and legs are long and disproportioned, their joints large, and the hands and feet unshapen and deformed. Their physiognomy is the form of an inverted isosceles triangle, the pointed chin being the apex, their noses are broad and flat, the nostrils being extended so as to be in line with the corners of the mouth; their lips are broad and flat; their eyes set obliquely in their heads, and the cheek bones protruding and almost touching the outer corners of their eyes. Their ears stand out from the head, the cranium of which is debased, and thinly dotted with pellets of dark wool. They are without eyebrows, beards, or whiskers. In their habits they are low and debased, nor is there on the face of the earth any known tribe more degraded, or requiring more urgently the elevating and ennobling mission of Christianity and Divine love to raise them.

There is also at Capetown another and a nobler race, strangers also to our holy faith. Amongst the Malays and the Mohammedans the Church has made a beginning, although not before need required it; for in Capetown, on Bishop Gray's arrival in 1848, several persons were found amongst the worshippers of Mahomet who had been born in England, and baptized into the Christian Church.

The Society has since the year 1849, supported a

Missionary in Capetown amongst these people, and the labor of love has been witnessed by the blessing of the God of love. To use the words of the Bishop, he says:—

"There are a very great many Mohammedans in and around Capetown. Their converts are made chiefly from amongst the liberated Africans, but occasionally from the ranks of Christians."

The Society's Missionary was specially engaged for and with these persons, together with the Malays themselves; and that fruit has ripened in this part of our Mission-field is evidenced by the Bishop, when he writes:—

"We have baptized in St. George's Cathedral alone, seventy adults within the last fifteen months, all colored, and all heathen, save three Mohammedans."

May the Lord of the Harvest so vouchsafe His grace, that even this day of small things may increase an hundred-fold to the honor and glory of His great Name!

Selections.

ST. ANN'S CHURCH FOR DEAF-MUTES.

On the afternoon of All Saints' Day, the Rt. Rev. the Provisional Bishop visited this church, which has recently been removed from the New York Institution for Deaf Mutes, to a commodious and pleasant room, fitted up for the purpose, in the Historical Society Building, at the corner of Second Avenue and Eleventh street, in this city. The Third Service of the Church was performed on this occasion, by the Rector, the Rev. Thomas Gallaudet, who translated the several portions of it into the sign-language, occasionally uttering a sentence, to indicate to those unacquainted with that language, the part being translated. The deaf-mutes belonging to the congregation not yet having been sufficiently trained to enable them to readily make the responses, they were on this occasion made for them by Mr. Fitzgerald, a deaf-mute communicant of the Church, who was stationed nearly in front of them. At the close of this Service the Offertory was proceeded with, when the Rector took occasion to speak of the objects, success, and wants of this church.

He said it was not established exclusively for deaf-mutes. They alone would not be able to support it. Besides, they had children, relatives, and friends, possessed of all their faculties, who it was desirable should belong to the same parish with them, while at the same time it was far more pleasant for them all to attend one place of worship. It had, therefore, been determined to hold two services every Sunday, to be conducted with the voice—one in the morning at half-past 10, and the other in the evening at half past 7; and one every Sunday afternoon at 3 o'clock, to be conducted by signs. The Holy Communion would also be administered on the first Sunday of each month. From the nature of things, he continued to remark, this must be a Free church, and it was dependent, to a considerable degree, for its support, upon the offerings of the people from Sunday to Sunday. They had obtained this pleasant room, and fitted it up, that their services might be held in a more appropriate place. This was the first day they had held their services here, and the pleasure which was manifested by the deaf-mutes—especially those who were communicants—when they came to the Morning Service, must have been cheering to the hearts of all Christian people who witnessed it. They hoped ultimately to have a still better place of worship. They now owned a valuable building site, free from debt, on which they intended, as soon as means could be obtained for the purpose, to build a church, so that there might be in this great city one church, firmly established, where adult deaf-mutes and their families, in this city and vicinity, should have the opportunity of worshipping God in their own language. They trusted that they might have the sympathy and encouragement of Christian people in their efforts to bring about so important a consummation. There had been baptized in their midst 11 adults, ten of whom were deaf-mutes, and 32 infants, 14 of whom were children of deaf-mute parents; there had been confirmed 28 persons, 23 of whom were deaf-mutes; there had been married 18 couples, 9 of whom were deaf-mutes; there had been 25 burials, 7 for deaf-mutes and 2 for children of deaf-mutes; and there had been received 71 communicants, 40 of whom were deaf-mutes. These statistics the Rev. gentleman thought could not fail to convince Christian people that the work which had here been set in operation must result in great good, and he felt confident that such would not withhold

their aid in its support; but that they would further its objects by giving of their means and influence, that those issuing from our institutions for the instruction of deaf-mutes might be gathered into the Church, and that they might have secured to them all the privileges which other Christians there enjoy.

At the close of these remarks, an able sermon, suited to the day, was preached by the Bishop, which was interpreted in the sign-language by the rector. It was pleasing to see the marked attention which was paid, during the delivery of the sermon, by the deaf-mutes present, who, it was evident from their manner, comprehended what was being communicated to them. At the conclusion of the sermon the right of Confirmation was administered by the Bishop to 8 candidates, of whom 3 were deaf-mutes, 2 of the others being daughters of a deaf-mute father. The Preface, questions, responses, prayers, etc., in the Confirmation Office, were also translated for the deaf-mutes by the rector. At the close of this Office the Bishop delivered an affectionate address to the candidates; after which he said the concluding prayers, and pronounced the Benediction, the rector translating as before.

As many of our readers are probably aware, the noble work of which St. Ann's Church for Deaf Mutes is one of the results, was undertaken in 1850, by the Rev. Mr. Gallaudet, an instructor in the New York Institution for Deaf Mutes. He at that time formed a class for the religious instruction of deaf-mutes in the vestry room of St. Stephen's Church, to the teaching of which he devoted a portion of his leisure time. In the number composing his class had so increased that he found it necessary to obtain a school-room for their accommodation. He accordingly established his class in a suitable room in Bond street, where it met periodically. His interest in this peculiar class of the community gradually strengthened, and after the lapse of about two years he began to form plans for organizing a parish which should embrace them within its fold. On the first Sunday of October, 1852, religious services were commenced in a small chapel connected with the Institution to which he was an instructor, where they continued to be held till last Sunday, when they were opened in the Historical Society. The success of this enterprise has been mainly due to the efforts of Mr. Gallaudet, who, meanwhile, has been under the necessity of teaching in the above named Institution five hours daily, for the support of himself and family. He is, however, encouraged to hope that the time is not far distant when, having gained the confidence of his Christian brethren, and enlisted their sympathies in his undertaking, he may be fully sustained, so that he can devote his entire time and energies to it.—*N. Y. Churchman.*

A striking proof of the pervading influence of the Catholic movement in England, has recently occurred in that curious corner "ayont the Tweed," the "good town of Berwick," which, among its other peculiarities, has for ages rejoiced in only one church, and that an edifice built by a man generally noted as the despoiler and the destroyer of holy places—Oliver Cromwell. This curious church, which in its architecture and arrangements, and especially in its want of steeple or bell-turret of any kind, was so characteristic of its founder, has been so improved within the last few years, that "Old Noll" would assuredly disclaim it. But the foundation of a new church, to be dedicated in the name of St. Mary, is the occurrence to which I now more especially allude as an instance of revival. A church so dedicated stood, in former ages, near the ancient gate of the town leading to Scotland; but having fallen into decay, it was entirely removed in the reign of Mary of England; its stones being used to repair the adjoining fortifications. The new church is to be erected mainly at the cost of a Scottish gentleman, Captain Gordon.

The Bishop of Durham, in laying the foundation-stone, forcibly contrasted past and present times. Alluding to the former church, which had been thrown down by royal order, he said that scenes of carnage and blood had since, doubtless, frequently desecrated the sacred spot, and then his lordship thus proceeded:

"In those times the warriors of the North frequently came in hostile array, engaging in deadly combat with their Southern opponents; but in our day other and more pleasing scenes are witnessed. Here, also from the North comes a warrior Scotchman, of noble blood not with the warlike intent, but with a large heart and a liberal hand, erecting a temple for the worship of Almighty God and for diffusing the truths of the Christian religion, which is the essence of peace and good-will towards men. I pray, God, that we may be enabled to carry on to completion a work so nobly and