

used by the money exchangers, and other officials. The floor was covered with the neatest mats, and the walls with handsome Japanese paper, while one large sliding window, also of paper, opened to the bay, and the green hills and the innumerable temples, or the groves around them, and the other looked down into bazaars and the area below, with the crowds walking to and fro, or engaged in making purchases. Which was the more charming sight, I could hardly tell—nature in the bay, the hills and the groves, or nature in these kind-hearted and guileless mortals whom I saw before me. A square table was set in the middle of the room, with neat benches around it, by the side of which I took my seat, and opened the first English School ever opened in Japan in honor of my Alma Mater I called it *Da-mouth College, Junior*; a far more hopeful school, could it have been sustained, than "Moor's Indian Charity School," in which Dartmouth College had its origin.

POWER TO CONSECRATE MISSIONARY BISHOPS.

We extract from the following report a passage from the speech of the Bishop of Capetown, of inestimable value. The Church having thus ascertained what her powers are, is responsible for using them aright. May God give us grace to enter in at every door which is opened to us, and to take possession of heathen lands for Him.

"When he came home he felt it his duty to consult with the fathers of the Church; and he found they had some doubt as to whether they had any legal right to proceed to the creation of Bishoprics beyond her Majesty's dominions. Having consulted with the Lord Chancellor and with the Chancellor of this diocese, he had finally been told that he might consecrate, in his own Cathedral Church at Cape Town, Bishops for Central Africa. The Lord Chancellor took eight months to consider—having communicated with Sir G. Grey, Governor of Cape Town, as to the political aspect of the matter; with the Archbishop of Canterbury as to its ecclesiastical, and with the law officers of the Crown as to its legal bearings—and he was happy to say that the present Colonial Secretary had now informed him that neither he nor his successor would be infringing against any prerogative of the Church or the State if they did consecrate, in their own Cathedral Church at Cape Town, Missionary Bishops for the evangelization of Central Africa."
—*Col. Ch. Chronicle.*

ARRANGEMENT BETWEEN THE ENGLISH AND AMERICAN BISHOPS IN CHINA.

We have great pleasure in extracting the following passage from the *New York Church Journal* of April 20th:—

"It is well known that for many years there has been an unsettled question of jurisdiction at issue in regard to China, between the Church of England and the Church of America. Each had a Bishop in the field, and each received a commission which ignored the position of the other. Our Bishop was first on the ground, and our authorities have made repeated efforts to obtain a definite arrangement by mutual consent; but hitherto without success. We are happy to

learn that, at last, that difficulty is over. It never existed, indeed, between the two Bishops: but it was unpleasant and unnecessary, and has at length been ended in just the right way. It has been suggested by the Archbishop of Canterbury to the Bishop of Victoria, that he should make any arrangement that would be agreeable to Bishop Boone and himself. The Bishop of Victoria has accordingly proposed to leave to the occupation of our Church, the province of Kiang-Su, in which our missions are established: while the English missions shall take charge of the province of Cheh-Kiang. The converts made in Shanghai by English missionaries would be confirmed by the American Bishop, those in Cheh-Kiang, in like manner, by the English Bishop. This leaves to us the sole responsibility for thirty-seven millions of people, dwelling in that one province of Kiang-Su."

THE JEWS IN AUSTRIA.—The following in reference to the Jews in Austria—where, however, we hear of some amelioration of the lot of the Jews and Protestants is contemplated—must speak for itself:—

"Having described the excesses committed by the volunteers upon helpless Jews in the open streets, and the apathy of the authorities evinced on the occasion, the writer, of the Jewish religion, deploras that the duties he owed to some relatives, who depended on his industry for support, should prevent him from quitting for ever a country in which the Ultramontane party is encouraged to foment religious hatred against the Jews. Trustworthy information has also reached us of the reply given by the Emperor to the two Jewish ministers, who in audience ventured to complain to his Majesty of the insolent and libellous terms in which the whole Jewish people had been spoken of in a sermon delivered before the Court. The only redress which the monarch gave was implied in the reply that they were quite at liberty to preach against Christianity in their synagogues. And this is the answer given by a sovereign in whose dominions a rabbi of Pesth was threatened with all the terrors of the Concordat for having dared to propose a petition to the Emperor to intercede in behalf of the Mortara family, and this is the answer given by a monarch in whose dominions the heads of the Jewish congregations of Venice were severely rebuked by the authorities for having permitted a subscription to be made to assist the beggard and ruined Mortara family to emigrate from the Papal States. The Ultramontane party at Vienna seems now to aim at compelling the Jews to establish a ghetto in some of the suburbs; for not only do instances occur in which landlords strictly forbid their tenants to give lodgings to Jews, but Jewish tenants of undoubted respectability receive notice to quit for no other reason than because they are Jews. The liberal press of Vienna has lately mentioned several such cases, and is most energetic in condemning such proceedings, and in pointing out their inexpediency just now when the most cordial co-operation of all classes alone can save the empire, and when Austria requires more than ever the sympathy of foreign countries, which cannot but abhor such fanaticism. On Sunday last the Jesuit Father Klukowstrom declared from the pulpit in Vienna that things would never go well in Austria until the Jews were turned out of the country."

This deplorable picture of the insults to which Jews in Vienna are exposed, is from the *Jewish Chronicle*, and derived from a private letter. We are informed that the boy Mortara, whose abduction has become almost as famous as that of

Ganymede, received the rite of confirmation in one of the churches at Rome very recently, and is thus placed still further beyond the reach of his Israelitish friends, whose zealous efforts for his recovery are so well known to our readers.—*Clerical Journal.*

TWO NEW SAINTS.—Since the war began the Pope has celebrated the canonization of two saints—the one Austrian, and the other French. The ceremony took place at the Church of St. John Lateran, and the Duc de Grammont attended in great pomp. General Goyon, in honor of the event, drew up before the Church several companies of the 40th regiment of the line. The Austrian saint was John Sarcander, once cure of Olmutz; the Frenchman was Joseph Labre, of Amions, among whose rare virtues his Holiness enumerated his habit of wearing filthy cast-off rags. We have read with unqualified regret, and even disgust, the language of the Pope in reference to this new feature of sanctity. Time was when such things were regarded as marks of wonderful piety, but surely the nineteenth century ought to know better than to class them with "whatsoever things are lovely," or of good report. However, *de gustibus non est disputandum*, and we regard the old English proverb as more evangelical, that "cleanliness is next to godliness." As a pendant to this we give another bit of news about the same eminent personage and another saint. This time we borrow from the *Univers* itself: "The day before yesterday his Holiness went, *en train de gala*, to Santa Maria, in Vallicella, to the celebration of the festival of St. Philip de Neri." After an account of the festival comes a eulogium of the saint, in which we read, "One day when he was eaten up by fever, an angel of the Lord brought him a morsel of sugar, which melted in water, restored him to health." No one can wonder that such senilities provoke feelings any thing but respectful.—*Clerical Journal.*

THE Canadian Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,

BY HENRY ROWSELL, TORONTO.

TERMS OF SUBSCRIPTION:

7s. 6d. per annum; from which a discount of 2s. 6d. is allowed if remitted (postage free) within one month from commencement of the volume, after which time no discount can be allowed.

TERMS FOR ADVERTISING.

7 cents per line for first insertion.
2 " " " each subsequent insertion.
Business Cards 2.50c. per annum not exceeding 3 or 4 lines.

Written orders for the number of insertions should be sent with the Advertisements, or they will be continued and charged for until forbid.

ROWSSELL & ELLIS, PRINTERS, TORONTO.