

### Missionary Intelligence.

#### FAREWELL FESTIVAL TO THE BISHOP OF NATAL.

A farewell festival was given in St. Andrew's Hall, Norwich, on Tuesday, Jan'y 9, for the purpose of taking leave of the Bishop of Natal, who, having organized his plans and preparations, was about to return to the scene of his self-devoted labours. Tea was provided for 400 guests, and the tables were served and supplied by ladies of the city and neighbourhood, who took this occasion of showing their respect and sympathy for Dr. Colenso. The meeting was opened by Sir Samuel Bignold, M. P., who alluded to the high reputation which the Bishop had won in the country and city where his former peaceful labours had been spent. They were now called to bid one so highly valued and deservedly endeared "farewell." These qualities, however, of piety and earnestness, aided by great natural gifts and attainments, would not, by God's blessing, be without their effect in distant places, and contained in themselves the best guarantee which could be, humanly speaking, afforded of equal approval and success. It was their part to strengthen his hands by supplying the necessary means, which should be raised through the establishment of a special fund in the sphere of his former labour.—The Hon. and Very Rev. the Dean of Norwich said, they had met to bid God speed to one who was going forth from among their own clergy—one of themselves—and who had won their esteem by the efficient discharge of duties at home. His career, indeed, had been no common one, whether as winner of highest University honours—a public educator, well-known for his works—a successful and honoured parish priest, in a country cure adjoining—or as organising Secretary of the Society for the Propagation of the Gospel in Foreign Parts, which had sent him forth; he had left behind a deep and lasting reputation among them. But Dr. Colenso was willing to lose all these things, this comfort and repute and high social position, to preach the everlasting Gospel amidst barbarous tribes—to go forth and endure hardships for the cross of his Lord and Master. By God's helping we might trust, on our part, that he would in some sort redeem the neglect, and wipe out the deep stain of wrong and guilt which our rule had impressed on the hearts and lives of the lawless and benighted sons of Iam.—J. H. Gurney, Esq. M. P., said it was our duty to endeavour to secure an entrance for the Word of God wheresoever an effectual opening—as in this place (where the Bishop was now proceeding)—had been given. Their rule in that colony had certainly not hitherto been blessed. The banners which waved around reminded him of the present war-like aspect of the times; but many houses had been darkened and many hearts saddened by the recent wars in Kaffirland, and not only had this been the natural and almost necessary result of our system, but also the hearts of the natives had been closed against the admission of the truth. A change, indeed, might well be hoped for, and he hailed the appointment of the Bishop as a happy augury and earnest of a better policy. The Zulus were still friendly disposed, and he trusted that the mission of one who might be considered their representative—as one of themselves—would prove but the beginning of the dawning of a brighter day.—The Rev. G. Hills, Hon. Canon (Vicar of Great Yarmouth), said they had met on this occasion according to the apostolic and primitive use and observance, to bring the good Bishop "on his way," to hear his closing message, and receive his parting advice and blessing. A more solemn occasion of knitting together their bands of brotherhood with him who was about to be parted from them in time, would be afforded on the morrow morning, when they would kneel together in Holy Communion before the Lord's table and receive the sacrament at his hands. He hoped that the meeting would result in some substantial token of their sympathy being raised through the social feelings of love and kindly feeling elicited by the occasion. The special object of their contributions would be to procure for Dr. Colenso a handsome wagon, furnished in all respects as a house, where he might spend day and night in the constant visitations of his diocese. This, with a team of mules, would cost about £260, which he hoped would be raised through this meeting. The Bishop would go forth not alone in his wanderings through the trackless wilds, but would carry with him the Word of God translated into Zulu, the Prayer-book in like sort, and the means of ministering the various services and offices of the Church. The ship of the desert, as it might be called, "in his journeyings often," would prove a memorial of his friends and well-wishers at home, who had

thus attended to his necessities and comfort. Having described the nature and objects of the mission, the speaker concluded by assuring the Bishop of their prayers and sympathy in his high and holy task and mission.—The Bishop of Natal having acknowledged the kindness evinced to him by the friends who had arranged and prepared this social meeting, and alluded to the sentiments of the former speakers in his behalf, entered at length into a history of the tribes, and detailed some of their former cruel habits and degraded condition. He detailed some of the shocking scenes of savage cruelty which took place at the funeral of Charka, a native chief, where a general massacre followed the brutal revel. He showed the great extent of the Zulus, and their claim, as heathen, as fellow-subjects, as refugees, to the protection of our Government, and as supporters of our State. England, indeed, in her Kaffir wars received them gladly, but when the danger was passed, she levied a capitulation tax of 7s. a-head on the friendly tribes, by which means £10,000 was raised. But would this repay the expenses of their disaffection?—could money redeem the loss which might accrue of life and property, by few troops and scattered settlers, to our provoking the resistance of 100,000 brave men? They had called himself, in their native tongue, "Father of his people," "Father of the rising up," and other significant and loving epithets, showing their good and grateful dispositions.—The Rev. R. Cobbold (of Worham) having briefly but energetically addressed the meeting and pronounced in their name "farewell" for ever, as it might be to himself in time, but not, he hoped, in eternity, the meeting was closed with Bishop Heber's hymn, and the Bishop's blessing.

### Selectings.

#### HAKODADI, IN JAPAN.

We are indebted for a graphic description of Hakodadi, one of the two ports in Japan recently opened by treaty to the United States. The description is from the facile pen of S. W. Williams, formerly of Utica, N. Y., but long a resident of China, and connected with Commodore Perry's Expedition to Japan. We regret that we cannot make room for the whole article. In condensing and extracting, we shall adhere as closely as possible to our original, using Mr. W.'s geographical orthography.

Hakodadi is a word signifying "Boxshop," and is applied to this town because of the trade here carried on in goods and boxes imported from Nippon and elsewhere. The place lies on a small peninsula on the southern coast of the island of Késo, about thirty miles east of Matsmai, the only town superior to it in the principality. The population is about 8,000, living in 1,000 or 1,100 houses, mostly on a main thoroughfare of about three miles in length along the seashore. Back of the town, on the same peninsula with it, rise several hills, the highest peak of which is about 1,000 feet high, and three others are upwards of 600 feet high, all bare on the summits. Near their base are groves of pines, maple, and fruit-trees, which with the large buildings in the town, give the impression that it is a place of wealth and taste.

The buildings are of one story, with an attic. The height of the roofs is seldom over twenty-five feet from the ground; they are covered with pine-shingles, not much larger than one's hand, which are kept in their places by bamboo nails and long slips of board, and over these are laid rows of cobble-stones, sometimes so thickly spread as to cover the entire surface. One use of these stones, it was said, was to hasten the melting of the snow from the roofs. The singular appearance of this thing is increased by the tub of water placed on the gable-peak, which rising above the porch, fronts the street, in true Dutch style; the tub has a broom or two stuck in it with which to wet the house in case of fire. The many rows of buckets and tubs in the streets, with a small fire engine here and there, also show the dread of fires, which have done much damage here. A few of the better houses and temples are neatly roofed with brown wedge-shaped tiles; while the poor are content to shelter themselves in thatched hovels. The thatch in many cases is covered with a crop of vegetables and grass, growing from seeds planted by crows and other birds, and presenting sad evidence of the unbrilliance of the inmates. The dwellings are generally built of pine boards nailed against the framework on the two sides; in front and rear, boards or upright doors slide in grooves, in which they are barred at night for security, and taken out by day to allow light to shine through the papered frames behind them. The roof projects beyond the house, in front and rear, four or five feet, forming a

porch. The houses are not painted. The earth is beaten smooth inside to prevent dampness, and the floor is laid off a frame about two feet above it. Every house has a charm placed upon the lintel or door-post, consisting of the picture of a god, or a printed prayer, to protect the dwelling. The raised floor is covered with stuffed mats; in the centre is a brick fire-place, from which often an intolerable smoke pervades the whole house. It may easily be imagined what gloomy abodes these are in rainy or wintry weather, having no glass windows to admit light, nor chimneys to carry off smoke, and the wind whistling through every crevice and panel, upon the shivering inmates.

Connected with the residences are not unfrequently yards and gardens. The shops are often joined to the family residences. But the warehouses are built higher and with more care, and are made as nearly fire-proof as possible. Their walls are two feet thick, faced with stone, and made of mud or rubble stone, securely tiled on top, and entered only by two or three large doors. The window-shutters are of plank sheeted with iron. Some of them are entirely covered with fire-plaster instead of stone on the outside.

The shops are stored with goods, mostly of a cheap sort, such as poor people require. The shop signs are written on the paper windows or doors in various well-known devices and cyphers, some in Chinese, others in Japanese, or a combination of the two. The streets are about thirty feet wide; and wooden fences, thrown across them at intervals, with gateways, divide off the several neighbourhoods. No wheel carriages are seen in the streets, and they are kept commendably clean, sprinkled and swept frequently. The general impression made upon the visitor is that the town is one of considerable wealth and trade.

There are four large Buddhist temples in Hakodadi, and near them are extensive graveyards. The temples are used for places of assembly and entertainment, as well as of worship.

Beyond the town eastward are two forts, dug out of the ground, and intended to guard the entrance of the harbor. Stakes are driven along the cuttings to retain the earth from caving in; and two wooden buildings, apparently connected with magazines under ground, stand in the excavated area, which is paved with stones. Embrasures for only two guns are opened in the seaward embankments, and these are each nearly four feet wide. But these are not the best examples of Japanese fortifications.

The climate of Hakodadi is probably not subject to the same extremes as the coast of Manchuria, in the same latitude, though the snow still lingering on the western hills on the first of June, showed that it is colder than the towns of New Bedford or Boston on the Atlantic coast, about as far north, and with a similar exposure. At this date the peach and apple trees were in full bloom, the wake-robin, sarasfras, maple, willow and snowball in blossom, and some of the trees around the town not yet fully leaved out.

The animal food of the inhabitants chiefly consists of fish, clam, crabs, shell-fish, and other marine productions. Poultry, eggs, and perhaps rabbit and venison, afford a small additional variety. Wheat, rice, pulse of various kinds, greens, and barley, with a great assortment of seaweed, form the staples of vegetable diet.

The people are stout, thickset, more sturdy than those of Simoda, and if anything not so fawning or immoral. Their average height is about five feet three inches; they are mostly engaged in trade and shipping, depending on their importations for their supplies of breadstuffs. Not a beggar was seen among them.

There is not much likelihood that Hakodadi will soon become a place of much trade for American ships, but can easily furnish many necessary supplies.—*Utica Herald.*

One thousand sick of the English army disembarked on the 21st at Constantinople; another like number was to follow in a week. The reports from the hospitals received last Wednesday, down to the 1st of February from Mr. MacDonald, the able and true-hearted almoner of the *Times*, were very sad. He writes:—

"Since the date of my last letter there has been a startling increase in the mortality here. On the 25th there were 71 burials; on the 26th, 70; on the 27th 60; and on the 28th, 61: making a total in four days of 262. This does not include those which have taken place at Kuluks and Abydos, as they have not yet been reported here. According to the sick list, there were in hospital at Scutari yesterday morning 4,647 non-commissioned officers and privates, and 27 officers. In a former letter I had to point out that the