

THE DEAF AND DUMB.

We copy the following very interesting spectacle from the New York Commercial Advertiser.

There has been no celebration during the anniversary week so numerously attended, or at which such deep and universal feeling was manifested, as that of the exhibition of the Deaf and Dumb, at the Chatham-street chapel on Thursday evening, 12th inst. Notwithstanding that there was another celebration in the tabernacle at the same time, we have never seen such a compact throng in the chapel. The interest of the occasion was doubtless increased, as was the gratification derived from the exercises, by the presence of Dr. Howe, and his pupils from the blind school at Boston.

The exercises were commenced by the Deaf and Dumb, under the direction of Mr. Peet, the Principal. Standing by their slates, they exhibited in various ways, by answers to questions, and by the construction of sentences for the illustration of the meaning of words given them by the audience, powers of mind, discrimination, humour, and keenness of perception, which elicited the warmest evidence of surprise and approbation.

Among other things, the Principal related to the audience that thrilling story, which our readers will no doubt remember of the terrible achievement performed by a Russian slater, in St. Petersburg—who, with no better apparatus than a few yards of cord, climbed up the spire of St. Michael's Church, on the outside, for the purpose of repairing a wooden statue of an angel, by which the spire was surmounted. One of the pupils, a son of the late Dr. Gamage, was then called to the rostrum, and requested to relate the story—of course by signs. He performed the part perfectly to the life in all its details of doubt, effort, exertion, anxiety, the climbing, the fixtures, the success, the triumph, and the reward.

The class was also examined in history, in which they acquitted themselves exceedingly well—better, it was remarked, than most individuals in the assembly would have done.

The intervals of time while the pupils were engaged in writing, were employed by the principal in giving an exposition of the principles and processes employed in educating the deaf and dumb, and the extent of their attainments. Much attention is paid to their religious instruction. As soon as a free communication can be established between these children of misfortune, in reference to their wants, produced by the circumstances in which they are placed, their attention is directed to the operations of their own minds as indicating the existence of the soul. The existence and attributes of the Supreme Being are next pointed out to them—the relations which exist between Him and His creatures—and the duties which on their part grow out of these relations. He described the mode of communicating divine truth on the Sabbath and the touching interest which is awakened in the bosom of a spectator in witnessing the solemnity of the exercises assembled at the hour of prayer.

The Blind were next introduced, and intense interest excited by the sight of two beautiful little girls and a boy, groping their way to the front of the stage, and feeling for their books which lay on the desk. Their performances were prefaced by a few brief remarks from Dr. Howe, explanatory of the system of teaching the Blind. He showed summarily, but forcibly, that there was no insurmountable obstacle to the instruction of the blind, and that every department of knowledge and science, except painting, was open to them.

The little girls then opened their books, turned to any page or verse named, and running their fingers over the raised surface of the letters, read audibly and fluently.

Questions were then put in geography, and the blind girl turning to the globe which stood by, whirled it round, felt for the countries named, and pointed them out to the delighted audience. She bounded the states, traced the course of rivers, indicated situations with an ease and accuracy which showed her to be familiar with geography.

The blind boy then took a copy of the New Testament, printed in French, and read and translated entire passages with correctness and ease; all three of the children read and understood the French; two of them speak it, and the boy is somewhat versed in Latin.

Arithmetic followed, and tough questions put by the audience, were answered by the blind sooner than could have been done by most of the spectators. The little girl is well versed in algebra.

Then came music, and the sweet voices of the girls joining with the clear notes of the boy who accompanied himself on the piano, filled the house, and drew tears from many an eye. They were, however, tears of delight, for the songs of the blind were cheerful—their elastic movements, their clear bright cheeks, and their sprightly voices, showed how happy they really were.

But the most interesting part of the exhibition was to come; the dumb had been taught to speak by signs and the blind to read by the touch—how were they to converse together? The blind girl held up her hand, the dumb watched every finger, every joint, every movement, and turning to their slates, wrote rapidly the words she had been spelling! Glorious triumph of humanity—the blind talking to the deaf! A greater followed—a deaf girl approached the blind one—she held out her hand and the other feeling of it examined every letter as it was formed, spelled the words, and read on the fingers of the dumb, as it were, in a book, with moveable type, and repeated aloud what she read. This double victory over apparently insurmountable obstacles was truly beautiful; we believe it has never before been attempted at any public exhibition, and the breathless silence which pervaded the Church, the intense interest depicted on every face of that vast audience, showed how great was their interest and their delight.

In the course of these interesting exercises, the lad recited with admirable correctness and perspicuity, "THE BLIND BOY"—a touching and pathetic ballad by Park Benjamin, Esq. of Boston. This is one of the most effective and melting poems that we ever read or heard. Its influence was irresistible, as the glistening tears in a thousand eyes abundantly testified.

The proceedings of the evening were closed by the recitation of the Lord's prayer, in signs with deepest solemnity, by one of the female pupils of the deaf and dumb. The blind children then sung the prayer, with the like solemnity, and appropriate emphasis, accompanying the anthem on the piano. The audience was then dismissed, but it was long before the people would depart. They hung about the children, as though their very souls were knit to them. The whole performance excited great wonder and mingled delight. We never saw so large an audience of such intense listeners.

ASPECTS OF THE CHURCH AND WORLD.

From time immemorial, the world has been governed by the few. But it seems as if it would be so no longer. The power is every where passing into the hands of the multitude. They feel this, and will not be slow to assert their privilege, and put forth their strength. This would all be well, if the multitude were wise and virtuous. For nothing is more to be desired than that virtue and intelligence should govern the affairs of mankind. But the infelicity is, that population far outruns improvement; and the desire of the people to hold and exercise power is awakened up, before education and moral discipline have prepared them for the work. Instead, then, of a beautiful theory carried out into beneficial practice, I am afraid that we shall see the rule of physical force established in the world. A machinery of this sort is liable to most violent disturbance; and there is no balance wheel to regulate the motion. Friction, fire, and terrible combustion, is like to be the result. In other words, the progress of liberty is greater than that of religion. But where there is not enough sound, enlightened religion to clothe Law with moral energy, and produce self-government among the people, a calm, well-regulated liberty is out of the question.

I regard the human race as at this moment standing on the covered crater of a volcano, in which elemental fires are raging with the intensity of the "Tophet ordained of old." Heaven has provided conductors of wonderful power, by which this heat may be diffused as a genial warmth, and a cheering light through the world. And the necessary process must be performed by the Church. Otherwise, there will be an explosion, which will shatter to pieces every fabric of human hope and comfort.—Dr. Rice.

WESLEYAN MISSION SOCIETY.

The annual meeting of this society was held on the 2d of May, the great Exeter Hall being, as on other occasions, crowded to excess, Sir Oswald Mosley, member of Parliament, presided. The following is a summary of the report:—

The stations occupied by the Wesleyan Methodist Missionary Society, in different parts of the world, are about 177, each station being in general the head of a circuit of towns and villages around. The Missionaries accredited ministers of the Methodist connection, are about 270. They are assisted by catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, artisans of whom about 260 are employed at a moderate salary, and 1,400 afford their service gratuitously. The members of Society under the care of the Missionaries, exclusive of those in Ireland, is about 54,000; the members of the Mission congregations, not in society, may be fairly estimated at an equal number. To these may be added the number under school instruction, making a total of more than one hundred and fifty thousand individuals, who are directly receiving spiritual advantage by means of the Society's Missions. In Ceylon, in Southern Africa, in Tongataboo, and in New Zealand, the Society has printing establishments. Valuable translations of the Scriptures, and of various other works, have been effected by the Missionaries, by whom, in about twenty different languages, the Gospel is preached to some of the most remote and idolatrous nations of the earth.

The number of scholars, adults and children, taught in the Mission Schools, is as follows:—Ireland, &c., 6,742; Continental India and Ceylon, 5,540; South Seas, 6,704; Southern Africa, 3,477; Western Africa, 945; West Indies, 14,120; British America, 6,222; making a total of 42,750. Seventy-six missionaries, all accredited ministers, not including catechists, or other subordinate agents, are now employed in the West Indies, who have the spiritual care of nearly 33,000 persons, nearly 23,390 of whom were slaves. This number is exclusive of the children of Christian families, of all colors, who attend the public ministry of our brethren, but are not recognized as regular members of the society. In the schools connected with these missions, more than 14,000 children, and adults (of whom 4,571 are returned as having been in the condition of slaves) are taught to read the Word of God, and receive, in various other modes, the benefit of religious instruction. Two new missions, connected with our West India Districts, have been established during the last year; one at Hayti, and another at Stem Creek, Honduras Bay, where the Carib inhabitants, part of the interesting remnant of the aborigines of the West Indies, have already erected a chapel at their own expense;—"the first place of worship," says the missionary, "that was ever built either by or for the Carib nation."—Landmark.

THE CITY MISSION.

This is the name of a new Society which was formed last winter, and whose object is the same as that of the Christian Instruction Society, but which embraces both Dissenters and Evangelical Churchmen. Its first annual meeting was held at Exeter Hall on the 18th inst. It has already employed 40 agents, who have made 43,962 visits to the poor, the sick and the dying, held 469 prayer meetings, and gathered 1,000 children into schools. This Society bids fair to do great good.

Mr. Buxton, who presided at the meeting, and the Hon. and Rev. Baptist Noel and others, stated that there is reason to believe that there are a million of people in London who scarcely ever attend any church, and that the Sabbath is dreadfully profaned. This is indeed but too obvious to any one who walks through many parts of London on the Sabbath. But a better day will come, if these good efforts go on as it is hoped they will.—Christian Witness.

The Saints.—Could we see the glory of the saints and martyrs and fully know their happy state, how would we study to imitate their lives, so that we might at last attain their joys.—Country Parishioner.

We may do many things apparently acceptable to God from the religion of education, and yet the heart be cold and unconverted.