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Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO, AND HURON.

VOLUME VI.

TORONTO, OCTOBER 1, 1859.

No. 18.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

WIDOWS AND ORPHANS FUND.

As we have not yet received a copy of the award of the arbitrators deputed to settle the question of the division of the property between the two Dioceses; which will of course more or less affect every fund; and in all probability necessitate some alteration in the by-laws for their management, especially of this particular Fund; we have nothing further to add to the following extract from the last report. The Almighty has blessed the Country with a bountiful harvest, we trust therefore, that the contributions will be far more liberal than those which we have had to acknowledge as the proceeds of the two last collections.

The receipts to the credit of this fund during the past year—

Amounted to	£1,349	2	2
But from this must be deducted investments returned amounting to	431	7	8

£917 14 6

The sum of £417 14s. 4d. has been added to the investments, making the amount now invested for this object £3,546 15s. 9d.

Amount paid out in pensions	£430	0	0
“ “ for Taxe: on Lands...	11	12	9

The by-law for the administration of this fund provides that twenty-five shillings for every Clergyman duly recognised shall, on the first of January in each year, be transferred from the General Purpose Fund to this Fund, provided it bear such a charge upon it; and after the current and customary expenses of the Society are paid this charge shall be the first defrayed. This sum of twenty-five shillings represents the subscription of a Clergyman who is an Incorporated Member.

For the last few years it has been customary to place the clergyman's subscription at once to the credit of the Widows and Orphans' Fund, as the collection for the General Purpose Fund is only appointed to be taken up in the month of January, and the Parochial Branches seldom report before the end of March, and many of them not till just before the Society's books have to be closed. Your Committee recommend that the by-law of the Society be henceforth strictly adhered to, as for the last two years such transfer ought not to have been made, for by reference to the appendix of the last year's report, it will be seen that the General Purpose Fund at the close of the year had a balance to debit, and also this year, had the transfers not been made as above stated, there would have been £375 less to the credit of this Fund.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral, Toronto, on Sunday, the ninth of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasett, B.D., examining Chaplain, their intention to offer themselves, and to be present for examination in the Library of the Parochial School House, at Toronto, on the Wednesday previous to the day of Ordination, at nine o'clock, A.M. They are required to be furnished with the usual testimonials, and the *St. Quis* attested in the ordinary manner.

COLLECTIONS UP TO SEPT. 30TH, 1859.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of July, in behalf of the Mission Fund of the Church Society.

Previously announced	\$615.06
Fergus Chapel, per Rev. C. E. Thomson.	2.40
Trinity Church, West Hawkesbury	1.65
St. John's.....	2.20

Per Rev. J. G. Armstrong	3.85
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118 Collections, amounting to.....\$621.31

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. C. E. Thomson, Book & Tract Fund	2.50
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GUELPH.—A meeting was held in Guelph on Friday, last week, at which the Mayor presided, for the purpose of presenting an address to the Rev. Arthur Palmer, the rector of Guelph, on his return from the old country. The address which was presented by T. W. Saunders, Esq., was very numerously signed by members of Mr. Palmer's congregation, as well as others. It was as follows:—

The Rev. Arthur Palmer, M.A., &c.

REV. AND DEAR SIR,—We, the undersigned, members of your congregation, and other inhabitants of the Town of Guelph and its vicinity, beg to avail ourselves of this, the earliest opportunity which presents itself, to welcome you on your return to this Province.

Those of us who are members of your congregation would here acknowledge the services which, during a ministry of six and twenty years, you have rendered to the Church of England in this Province, and particularly to St. George's Church in Guelph, and we heartily welcome you home as our pastor.

And we all beg to say, that the respect and esteem to which your character and conduct during your long previous residence in this community, has so well entitled you, have, we feel assured, remained undiminished in your absence, and we sincerely hope that during many future years you may be favoured with your presence among us as a neighbour and friend.

We beg at the same time to express our best wish for the health and happiness of Mrs. Palmer and your family.

Mr. Palmer replied in very appropriate terms.

DIOCESE OF HURON.

The Secretary of the Church Society respectfully informs the Clergy of the Diocese of Huron, that the next Collection for the Church Society is appointed, by the Bishop, to be made during the month of October, and the proceeds to be applied to the Mission Fund of the Diocese.

Ingersoll, Sept. 12, 1859.

FIRST ANNUAL REPORT OF THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF HURON, PRESENTED AT THE ANNUAL MEETING AT LONDON, HELD ON WEDNESDAY, JUNE 22ND, 1859.

In presenting their First Annual Report the Standing Committee would commence by taking a brief retrospective view of the circumstances which led to the formation of this Society.

It is well known that the subject of the division of the late Diocese of Toronto had been long anticipated; and to bring about this object steps were taken from time to time at the suggestion and with the approval of the Bishop of the Diocese. Many difficulties were encountered, but by the zeal and energy of the persons actively engaged in the work, and by the liberality of Churchmen generally throughout the Western Division of the Diocese, these difficulties were surmounted, and the endowment for the new See so far completed during the spring of 1857 as to meet with the Governor-General's approval and permission to proceed to the election of a Bishop for the Western part of the Diocese of Toronto, now the Diocese of Huron.

This Diocese, then, having been fully organised, by the election of its Bishop in July, and his consecration by the Archbishop of Canterbury, on the 28th day of October, 1857, it was felt by Churchmen within the Diocese that a separate diocesan organisation was both expedient and necessary for the efficient working of the Church, and for interesting the people generally to contribute more liberally to the support and extension of the ministrations of religion in their particular Diocese.

Soon after his return to his Diocese the Lord Bishop summoned a meeting of the Clergy and Laity to meet in London, to form a Church Society.

In obedience to the summons a meeting was held in St. Paul's School House, on the 27th day of January, 1858, and the Church Society of the Diocese of Huron was then formed, and the Bishop was empowered to apply to the Provincial Parliament for an Act of Incorporation. The Hon. M. Foley, M.P., was entrusted by the Bishop to introduce "the bill" into the House of Assembly, and the Hon. G. J. Goodhue took charge of it in the Legislative Council; and to the exertions of these gentlemen the Church Society is in a great measure indebted for the "Act Incorporating" this Society, which received Her Majesty's assent on the 21th day of July, 1858. The Society met again in September, the 21st and 22nd, and after careful deliberation adopted the Constitution, which was sanctioned and confirmed by the Bishop on the 22nd of September, 1858. Thus, then, the Society has been in operation only eight months when your Committee is called upon to make their first annual report, and though they cannot yet look back upon much work as done by this Society, they can confidently look forward, in dependence on God's blessing, to the great results which they firmly believe will follow when Churchmen generally are fully awakened to the spiritual destitution prevailing in many parts of this Diocese, and when, through this Society, their combined efforts are systematically employed for the alleviation of the same.

Still, the past has not been without some fruit, and short as has been the period since the Society has been fully organised, its income has reached the creditable sum of \$3,540.88, and this sum would have been largely increased had all the Parochial Associations made collections; but owing to the end of the financial year being changed at the March meeting from December 31st to May 31st, few of the Parochial Associations have made any return, most of them having previously arranged to make their collections during the coming autumn; your Committee, therefore, confidently anticipate a large increase from this source during the ensuing year.

During the months of January, February, and March, deputations appointed by the Bishop attended meetings for the Church Society in almost every congregation of the Diocese, when Parochial Associations were formed, and although, owing to the change in the financial year already stated, few have sent in subscriptions this year, still your Committee believe that these meetings have been attended with beneficial results, and therefore they would recommend that the same system be pursued in future years. Three collections have been made for the Church Society during the past year, viz., two for the Mission Fund, and one for the Widows and Orphans' Fund.

MISSION FUND.

The receipts for the Mission Fund from all sources have been \$1,264.65, out of which \$330 have been expended. No regular system has yet been adopted in the expenditure of this fund; but advances and grants have been made to several Missionaries by the Lord Bishop as appeared necessary. This will naturally be the chief branch of the Society's operations, and there will be required a large sum annually for the support of Missionaries in the newly settled parts of the Diocese; and also for supplying the Indians within our bounds with the ministrations of the Church. The Church Society of Toronto has continued its assistance to the Indian Missions within the Diocese of Huron up to the present time, and during the past year has expended \$682.50 on this object; but from July next these missions are left to the care of this Society.

WIDOWS AND ORPHANS' FUND.

One collection has been made for this fund,

which has produced, including a donation of \$5, \$481.59; and steps have been taken to commence an investment on behalf of this fund; but, as this fund will be greatly affected by the action which may be taken in the division of the funds in which this Society is interested with the Toronto Church Society, nothing has yet been agreed upon with respect to the future management of this fund. Your Committee, however, fondly hope that there is now every prospect of a speedy arrangement being made of all matters in which the two Church Societies are interested: in the meantime, they trust that this fund may be spared any claimants upon it, and they would strongly recommend that a by-law be adopted by the Society, as soon as possible, for the management and disposal of this fund.

Steps have been taken to endeavour to effect a satisfactory division of the funds and property in which this Society is interested with the Church Society of Toronto, of which we formerly formed a part, and for which the act incorporating this Society provides; and although much delay has arisen, and many obstacles seemed to be in the way, your Committee trust that the plan now adopted by both Societies for settling these matters will soon lead to a satisfactory result.

All which is respectfully submitted.

DIocese OF QUEBEC.

The last summary which appeared in the *Church Journal*, of the principal Episcopal Acts and other proceedings of note in the Diocese of Quebec, was brought down to the end of April, and the summary is here continued from that date:—

On Sunday, 1st of May, a charity sermon was preached in the Cathedral Church, on behalf of the *Canada Military Asylum*, established at Quebec upwards of forty years ago for the benefit of the widows and orphans of soldiers, and soldiers themselves disabled from service. The institution, of which the benefits are extended to a certain number of out-pensioners besides the inmates, has gradually grown in importance and usefulness, and has latterly been incorporated. The pulpit upon the present occasion was occupied by the Bishop, who preached from Luke vii. 13; and the collection amounted to \$80.

On Trinity Sunday, the Bishop held an ordination in the Church of Lennoxville. Two gentlemen were prepared to present themselves for Priest's Orders, and had passed a satisfactory examination,—the Rev. W. Richmond, B.A., of Trinity College, Dublin, and the Rev. James Jones, B.A., of Bishop's College;—but the ordination of the latter was reserved for St. Peter's Day in the week following, to be then held in the College Chapel: not from any cause involving the slightest shade of blame attaching to the candidate, but from the accidental omission of a form exacted in the Church of England, which is called a *Si Quis*, and which is a notice, certified as having been publicly read in the church of the place where such candidate resides, challenging any objection which can be made to his Ordination. The sermon was preached by the Bishop, from Isaiah vii. 8. The two gentlemen were both employed as deacons, in Missionary work within the Eastern Townships where Lennoxville is situated, and they continue in the same field of labour.

The Bishop remained at the college till the annual Convocation, held on the 29th (St. Peter's Day), immediately before which the Bishop of Montreal arrived also at Lennoxville. The College, which is situated in the Diocese of Quebec, upon the skirts of that of Montreal, is equally connected with both, both Bishops being visitors

of the University, and members of the college corporation, of which the Bishop of Quebec is President, and the Bishop of Montreal Vice-President. An account of the proceedings of this Convocation, which was of a highly interesting character, specially heightened by the part taken in them by the Bishop of New Hampshire and two clergymen who accompanied him, has already appeared in the *Church Journal* of July 20th. The ordination of Mr. Jones, just above mentioned, is also there described.

The same number also contains an account of the first Diocesan Synod, opened at Quebec on the 6th, and brought to its close late in the evening of the 8th of July. Early on the following day, the Bishop embarked in the steamer which plies between Quebec and certain places in the Gulf of St. Lawrence, his object being the periodical visitation of the Missions of the Church in that direction belonging to the enormous and straggling Diocese over which he presides. Sunday, the 10th, was also passed on board the steamer, and several clergymen being on board who had been in attendance upon the Synod, Divine service was twice performed, the Bishop preaching in the forenoon, when portions of the service were chanted, with the good help of some ladies belonging to the voluntary choir of the Cathedral. *Gaspé Basin*, about four hundred miles below Quebec, was reached in the evening. Here the steamer passed the night, and as she returned down *Gaspé Bay*, to pursue her onward course, the Bishop was landed at Point St. Peter, to commence his labours along the line of the *Gaspé coast*, and to return for their completion within *Gaspé Bay* itself. The ground here occupied by the Church contains four missions, seated at intervals with about a hundred miles between the extreme points. Ten confirmations were held upon this circuit, and fifteen services in all were performed. Three of the confirmations were in schoolhouses, all in the newly opened Mission of Port Daniel and parts adjacent, taken off from the unwieldy charge of the Rev. George Milne, Dean-Rural of the district. Matters are in train for the erection of churches here.

In the forenoon of Sunday, 17th, an ordination was held at *Paspébin* in the bay of *Chaleurs*, in one of the two churches served by Mr. Milne, who presented the candidate, being the Rev. W. G. Lyster B.A. of Trinity College, Dublin, appointed while in Deacon's Orders to the Mission of Port Daniel, just mentioned, and now received into the Order of Priests. The other clergymen assisting were the Rev. Mr. Key, a missionary of the District, and the Rev. R. Short, who was casually visiting it from Quebec. The sermon was preached by Mr. Key from 1 Timothy vii. 12. An ordination had never before been witnessed in the district, and it excited much interest, not, it is hoped, without spiritual profit.

The Bishop was joined at *Gaspé Basin*, on the 22nd of July, by the Rev. A. W. Mountain, from Quebec, who thenceforward attended him, in his capacity of chaplain. Two burying grounds were consecrated in *Gaspé Bay*, by means of detached visits made for the purpose, Mr. Mountain and the two clergymen of the Bay assisting, together with Mr. Short. During the Bishop's stay in the Basin at the Parsonage of the Rev. Mr. De La Mare, an address was presented to him by the three congregations under that gentleman's charge represented for the occasion by their Churchwardens; and on the same day (which was the day of the confirmation) fifty of the Sunday school children came up to the Parsonage, in procession with banners, to receive an address, by desire, from the Bishop.

On Sunday, the 24th, the Bishop took the leading part in the administration of the Holy Communion, and preached at the Basin; and in the

afternoon of the same day proceeded to Sandy Beach church, where he also preached and consecrated the burying-ground, to which a considerable addition had just been made by a gift from one of the Churchwardens.

The movements of the Bishop, from place to place, in the execution of these duties, were made partly in open boats, partly by land in the vehicles of the country, the means of conveyance alike by land or by sea being provided by the good will of the inhabitants, between whom and the clergy, the Bishop, and his companion also, found hospitable quarters on the whole route. Among those who afford such friendly accommodation, he has always had to acknowledge the kindness of the mercantile houses in Jersey, who carry on the fishing trade upon a large scale in the Gulf, and are represented upon the spot by their agents at the different stations or depots. [There is a custom in these places of saluting the Bishop, upon his arrival and departure, by the firing of canon: in imitation of which the fishermen at some of the settlements make a demonstration by the discharge of such small-arms, or fowling-pieces, as they have at command, or extempore an explosion by some other contrivance. This well-intended practice was very near producing serious consequences to one poor fellow who received the explosion in his own face, and whose eyesight was endangered, but happily, in the end, preserved. There is also a prodigious display, according to the maritime habits of the people, of flags and streamers attached to the vessels or buildings upon the shore, in honour of the episcopal visit.] The people in every way within their power (and in better ways than by mere conventional noise and show of colours,) manifest a spirit of kindness and affectionate respect, which it may be hoped are among the evidences that they do, in many instances, "esteem very highly for their work's sake, those who are over them in the Lord," (1 Thess. v. 12, 13,) and appreciate the treasures of the Gospel. The clergy took much pains in preparing the candidates for confirmation.

In Gaspe Basin church there is an organ, the only one in the district, containing ten churches in all, and portions of the service are properly chanted. At Cape Cove there is always very correct chanting—the musical services being presided over in each instance by a lady of the clergyman's family. At Cape Cove the interior of the church has been fitted up with exceedingly good effect, and a handsome stone font has been recently procured from England. The exterior of the building, which is of wood, has no sort of architectural pretensions. At New Carlisle, a bell has been presented by a member of the congregation, and the church tower has been finished, and in most of the churches some improvement has been made since the last visitation.

The rite of confirmation was administered separately in the French language to two candidates in one mission, and to one in another, being natives of Jersey, who were unacquainted with the English tongue.

The Bishop had now completed his labours along the line of the Gaspe coast. It remained to visit the Magdalen Islands, lying at the distance of a hundred and twenty miles from that coast, and of between five and six hundred from Quebec. So sparing, however, is the intercourse between the two places, that Mr. Mountain, and Mr. DeLaMare, (Missionary at Gaspe Basin) consumed four days in repeated efforts and failures to engage means of conveyance for the purpose, and only succeeded at last by the kindly accommodating surrender on the part of the proprietor, of the use of a schooner laden with salt for the Labrador coast, which the Bishop was allowed to

carry over first to the Islands, and provided his detention should not exceed three days, to employ for his return,—the charges of the vessel being of course defrayed by the Bishop, who, with the good help of his friends, had to lay in his sea-stock, and to borrow bedding for the service. [The interior arrangement of these schooners is of the rudest description, and the accommodation confined in the extreme. One little circumstance may serve to mark the contrast between this mode of travelling, and the display and luxuries of steamers. The so called cabin was lighted by a tallow-candle stuck into a bottle (these provisions being dependent not upon the *owner* but the *navigator*). The master, however, and crew, consisting of two men and two boys, were civil and attentive.] The Bishop and Mr. Mountain left Gaspe Basin at 4 o'clock on the morning of the 28th of July, and reached the Islands in the middle of Sunday, the 31st. This Sunday was wholly lost, for the master of the schooner and the majority of the little ship's company were Romanists, and after effecting a landing, and procuring a cart, and a riding horse, at the nearest houses, in a Romish settlement, it was evening when the residence of the Island Missionary (the Rev. F. Boyle) was reached, and far too late to collect the small scattered flock of Protestants in this portion of the Islands. Mr. Boyle was at another Sunday station, where he was detained by foul winds, and the two travellers were received by his lady. There is no change in the whole Diocese,—although in many parts of it the clergy have hard work and rough exposure enough, together with a wide range of country, to look after,—which is so thoroughly of a missionary character as this. Mr. Boyle, besides a little congregation who meet at the Parsonage, has three outlying stations on different Islands, the most distant of which is something more than twenty miles from his home—and such is the prevalence of untoward winds that upon one occasion of a visit for Sunday duty, he was detained twenty-one days away from his family, being only nine miles distant from them. He has frequently encountered great risks, particularly at certain seasons of the year. His visits are performed in an open boat, which, with the help of one man, he manages himself.

The Bishop (who had sent back the Gaspe schooner immediately after his arrival, having the prospect of another conveyance for his return) was enabled to accomplish his circuit among these different stations in a week, holding, in all, five services, at four of which the rite of Confirmation, and at one the Holy Communion, was administered. The Protestants who have never received any other ministrations, all avail themselves of those of the Church of England. They constitute perhaps about one-tenth of the whole population—the remainder, about three thousand in number, being French Acadians. [Upon one occasion, being on a Sunday, there was a small sprinkling in the congregation of the American fishermen who swarm in the British waters in the Gulf—enterprising, active, and successful men, with schooners admirably built and equipped. It is computed that there are as many as twelve hundred fishing schooners in these waters at one time, of which the vast majority are from the United States. At the time of their rendezvous in May, two hundred or more may be seen at once in Amherst harbor at the Islands. It is an unhappy fact, as stated by some of the men who attended the service, that in two-thirds of these vessels, the mackerel-fishing is carried on upon the Lord's day and week-days alike, which the Bishop's informants accounted for by the prevalence of *Universalism* in the particular places from which they come.] There is only

one Protestant Church upon the Islands, and this in too unfinished a condition to be fit for use in Winter. The people, however, are proceeding to work upon it, and the frames of two other churches have been sent over from the Bay of Chaleurs, in the District of Gaspe, at the charge of Admiral Coffin, proprietor of the Islands, and resident in England, who has proved himself, in many ways, a friend of the Church. He has endowed the Mission with a large glebe, presented sets of Communion-plate and books for distribution, besides many acts of private kindness to the Missionary and his family. The revenue, in the meantime, which he draws from the Islands is, thus far, exceedingly inconsiderable—but enjoying other means, he is not of the unhappy number of those who lay up treasure for themselves and are not *rich towards God*.

[The people here do not salute the Bishop in the manner above described as customary along the Gaspe coast; but he and his attendants were every where most affectionately greeted and hospitably received, and, knowing them all, he was met as an old friend. Upon one of the Islands, some of the people, seeing the boat approach, and coming down to meet him and to assist in hauling it ashore, brought a horse with the cart, bridle and blinkers, for his personal accommodation—but as the whole Island did not afford a saddle, he sat upon the cloaks which were spread for him upon the animal's back.]

The opportunity for the Bishop's return to Gaspe was afforded by the mail schooner (upon this occasion two or three days behind her time), which crosses over once a month—a vessel of the same description as that in which he had reached the Islands [but so far worse, that the weather being very rainy and the deck very imperfectly closed together, he and his chaplain were drenched as they lay in their berths. They passed three nights on board, in the first of which they got aground upon a shoal, which created considerable delay.] Another Sunday was lost in this vessel. In the forenoon of Monday, the 15th of August, the Gaspe coast was reached; and it was matter of thankfulness, that they were in time for the fortnightly steamer bound for Quebec, which picked them up two or three hours after their arrival. It was a ground for greater thankfulness still, that the entire circuit was now successfully completed. The entire number of confirmations was fourteen: of persons confirmed, one hundred and eighty-one: of services performed, twenty. One ordination was held: two burying-grounds were consecrated. The Bishop preached eighteen times: but the greater part of these addresses to the congregations were incorporated with those made specially to the recipients of confirmation, the ordinary practice of the Bishop in the rural districts. The largest number confirmed at one place was forty-three, one of those in the Mission of Port Daniel: the smallest number was two, at one of the Magdalen Island stations, where about twenty-five persons were jammed together in a little room of which the windows were not made to open, and it was found necessary to extract two of the panes. Upon this occasion, which fell on Sunday, nine persons, including the two confirmed, received the Holy Communion.

The Bishop reached Quebec on the morning of the 17th of August.—*Church Journal, New York.*

NOVA SCOTIA.

The Lord Bishop of Nova Scotia left this city [Halifax] in the early train for Windsor, yesterday morning, to make a tour through the United States and Canada, which will extend over six or eight weeks. His Lordship will be present at

the General Convention of the American Church, to be held at Richmond, Va., in October next, and will probably assist at the consecration of the new Cathedral in Montreal.—*Church Record, Sept. 1st.*

LABRADOR.

From the *Colonial Church Chronicle* we extract the following sketch of a missionary's labours:—

The winter set in with unusual severity at the commencement of November. October had been and usually is, a frosty month; but the snow which falls during the earlier part of this month seldom remains. This year, however, the snow of October remained to be overlaid by all that followed. November followed with frost and snow in such a degree as to warn us thoroughly of what we might expect; and by the 10th of December the thermometer sank to 8° below zero, and remained there for several days and nights. The migration of seals took place shortly before the middle of this month; and the net seal fishery, which generally sadly interferes with the services of the Christmas season, was all over by the 10th, and by the end of the month the intensity of the weather had so increased that the very ocean (if I may so speak of the strait) would have been frozen up but for the prevalence of strong off-shore winds. On the 26th and 27th the glass sank to 14° and 18° below zero, and the open roadstead of Forteau became many times bridged over with ice, and again broken up by the swell and blown off. On the 7th of January, however, the bay was firmly frozen over with fair and beautiful ice, and the whole strait filled with floating masses and liquid ice, or disconnected particles assembled to a considerable mass, covering the surface of the water, and called here "elobb" and "lolley." This is the earlier stage of that abundance of ice which forms the permanent "pack" of the whole winter. The glass up to this date had not been lower than 20° at the coldest, but was seldom above 0° at the warmest. On the 27th January, the glass fell to its lowest figure for the whole winter, or 26°; that day having been preceded by nearly a week when the average temperature was about 21°. And it was more owing to the long range of cold weather than from the fact of the glass falling to a very low figure, that the past has been by far the severest winter of my experience. The low temperatures indicated above continued till the end of February, and were frequently accompanied by high winds, and on one or two occasions by very fierce gales. At these times it was impossible to preserve any portion of the parsonage in frost-proof security, though I remained up past midnight many times to give the house the benefit of a red-hot three-feet Canadian stove, which my lad rose but a few hours after to replenish with fuel. We had in these instances strong proof of the correctness of the local maxim, "the wind makes the weather." A sudden lulling of the storm is experienced indoors as surely as out, though there may be no attendant change of temperature. I have also found, by careful observation, that one may travel not only with safety, but even with comfort and pleasure, during a calm, with such a temperature (say between 0° and 15°,) as with a smart breeze of wind would become at once not only uncomfortable but highly dangerous. Below 20°, however, the maxim loses its entire consistency, becoming on the negative side useless—for one's flesh will freeze now in a dead calm.

From the beginning of March the intensity of the cold left us, and we experienced only an average of winter weather until the end of May and

first half of June, when the weather again became unseasonable, and we experienced snow-storms and severe frost. I will only particularly mention the frosts of the 13th, 14th, and 15th of June, which froze fresh water to the thickness of a quarter of an inch, and congealed the salt sea in its becalmed surface to the thickness of a penny, and a snow-storm which preceded these frosts one day, covered hill and dale with "robe of white."

I will add to these remarks upon the character of our winter, that the usual abundance of icebergs to be seen during the summer months seems this season to be multiplied at least a hundred times. On Midsummer-day, the whole prospect from Forteau bay was so studded with them, that nothing but their immense magnitude made the view different from that of midwinter, so far at least as regarded the water; and I did not succeed in crossing the strait for the first time till the 27th of June, while, at the time I am writing (July 20th,) their number around us is amazing, rendering navigation extremely hazardous, and, in fact, having almost suspended it. Such an enormous detachment and descent of icebergs as have besieged the whole of the North-eastern shores of Newfoundland, as well as the strait of Belle Isle and Gulf of St. Lawrence, during the last three months, might elsewhere suggest very interesting and curious inquiries concerning the Arctic regions.

I beg leave to conclude this part of my report by a few notes taken from my Journal in reference to one, out of very many, violent snow-storms—here emphatically called *snow-drifts*,—which characterised all the earlier part of the winter.

"Thursday, 25th February, 1858.—The snow drift continued till late yesterday evening, the earlier part of the day having been the densest and most searching snow-storm I ever experienced. I discovered to-day, as a most astonishing effect of it, that the new church (built so tight and perfect as not to admit a drop of rain) had received through its nice seams and joints, enough of the 'dust of snow' so to speak, to cover the whole interior length and breadth of the building. I entered the church to exhibit it to a couple of strangers who had just arrived, and was not surprised to find some quantity of snow in the south porch, but upon opening the inner door I was really startled at the wonderful and beautiful sight before me. From the Communion-table under the east window to the stone font under the tower at the west end, including pulpit, prayer-desk, lectern, seats,—every object, large and small (except on their vertical faces,) was covered with an uniform garb of exquisitely fine-powdered snow. I cannot describe the pure and spotless beauty of the scene. The little church is elegant enough in its simple form and outline and its correct internal finish to challenge some allowance of art and skill in its favour; but when nature had, as it were, crept in by stealth, and adopted the outline as her own, by that 'saintly robe of white' thrown so perfectly and impartially over every part, one for the moment forgot art and skill, acknowledging the adoption and beholding nature's perfect work. My whole family soon came to witness the work, and almost ad seemed the necessity by which it was all soon to be swept away. During the same storm the parsonage and all the stores and buildings shared a somewhat similar intrusion; but the matter was not so well received, nor did it meet with any admiration. This insinuating power of snow, with high wind and low temperature, is truly astonishing.

"I heard also to-day a curious little story further illustrative of the character of such storms. A solitary sportsman, who lives a great part of

the winter in an exceedingly small 'cabin' or 'tilt,' far removed from the coast, partly, perhaps, from the love of being alone, but particularly from a preference of game and venison to salt pork,—found himself this morning completely snowed in. This is frequently the case with all small houses, where surrounding objects, stunted trees (in the case of the tilt), or neighbouring buildings, cause the driving snow to accumulate in banks. Our hermit, therefore, expected to find himself thus immured: but upon opening his little door, and trying the wall of snow which presented itself with the usual careless thrust of the hand, and then the more deliberate attack of the foot, he found a surface so hard and solid that he looked anxiously round his little prison for some better implement of working his way out. 'Fortunately,' said he, 'the space, which is usually outside of the huntsman's cabin, that he may dig his way in, was at hand.' He found the snow so closely compacted that it required a very vigorous blow to insert it half its depth. His embankment proved to be thick as solid, and it was not until by painful and tedious degrees he had nearly filled his tilt with blocks of snow that he obtained a peep of the blue sky of a brighter day. These little hunting tilts commonly have no other or better window than a very small opening in the door, or in one of the sides (walls,) which at night and in bad weather is closed by a wooden slide.

"After such storms as yesterday, the temperature being at the same time sufficiently low (say *i. e.* more or less below zero,) the snow becomes so hard in all exposed surfaces, that the traveller needs no snow shoes (or rackets,) and leaves no print behind him; and a horse travelling at full speed (if we could try the experiment) would no more than leave a trail. This will not consort with English experience of snow, and scarce will English notions comprehend it; but in these almost Arctic regions, and this truly Arctic climate, where at the distance of two hours you may see the hardy reindeer beating up their winter fodder, and must stoop to desery the outline of their sharp hoof on the snow,—the sight of wastes of snow thus converted, as it were, into hills and dales of alabaster, is so common that one forgets to express one's wonder and admiration among those born to such scenes, who see no cause of wonder or admiration in them."

Respecting my missionary journeys during the past winter, I find, by reference to my Journal, that I travelled twice to the settlements East of Forteau, and three times to those west,—comprising in the five journeys a distance of about two hundred and thirty-five miles, all performed over the snow and ice by the aid of dogs and sleigh (*cometque*.) This statement does not include very numerous shorter travels to places more in the vicinity of Forteau (say between two and seven miles from home,) which, if reckoned, would alone cover perhaps half as many miles more. I beg leave to offer a few extracts from my Journal under their respective dates.

The following extracts relate to a journey to Bradore, upon summons to visit a sick lad there:—*January 30th*—This day broke with a continuation of yesterday's gale and snow-drift, which prevented my starting for Bradore during the forenoon; but by three P. M. the weather became suddenly mild, even to the temperature of rain. At half-past three, in the midst of pelting rain and a gale of north-east wind, we set out. The boy's complaint appeared, from the description of the messengers, to have alarming symptoms, and I supposed it was either a case of rupture, of colic, or inflammation of the bowels. This was the third day since the summons reached me. Were it otherwise, neither I nor my guides would

have ventured, at such an hour and season, and in such weather, to have started on such a journey; but we did it in a sense of duty and of trust in God's good providence.

My two fellow-travellers were father and son, both born in the country, and the old man quite famous for his skill and experience as guide in the interior wastes, where they hunt the reindeer. They had also a superior team of dogs. Until night set in, therefore, and it grew pretty dark, our progress was only rendered uncomfortable by the coldness of the drenching rain, but now (and we were at a point where we again left the sea-board) I noticed a growing anxiety in the father, and whispering between the two became frequent, and the falling drops were nicely examined to discover if they were snow or rain. It grew cold, and the sky began to break, and the wind to freshen from the north, and I leant forward to catch, if possible, the expression of my guide's face as it was turned to every fresh gleam in the sky. I confess that now some more painful discomfort arose in my mind—I forgot that I was wet through and cold—I thought I felt fine snow over my clothes, and that the sky threatened a sudden snowdrift! 'I believe Blanc Sablon is outside of us; had we not better endeavour to run thither?' I suggested: 'and if the night should clear up we could proceed at a later hour.' 'I don't care, sir, if it doesn't turn to snow;' and after a pause, 'if it'll hold off an hour and a half, sir, we'll be there.' I did not feel quite reassured, although the son added something about the dogs finding their way. And we all kept silence for near half-an-hour, save when one or other of the men said a cheering word to the poor dogs, for whom the work was heavy and fatiguing.

Perhaps we all spent a part of the time in thoughts of prayer, and in inwardly urging motives of hope; but perhaps also my friends, like myself, occupied some portion of the suspense in conjuring up reveries of terrific and sudden snow storms,—making some of long continuance and fatal consequence, and others to be early dissipated and followed by gleams of brightness, and hope, and escape. Be all this, however, as it may, when about half-way between Blanc Sablon and Bradore, in the midst of a most dangerous and trackless waste, when my experienced guide knew not, in the darkness, whether the dogs were right or wrong, a messenger of mercy was sent to us—or rather messengers of mercy were sent to us—in drops of rain, larger and more numerous, and swifter than any of the preceding showers. Now we expressed our thankfulness, and talked freely, and looked forward in hope. Our revived spirits seemed to revive the drooping dogs and we soon acknowledged them right, and counted the number of ponds yet to be crossed, and spoke of the sick boy, and the surprise of our arrival, till we found ourselves at Bradore—all truly thankful for preservation from the perils of such a journey.

I found the boy indeed sick unto death, suffering excruciating internal pains; I spent all the earlier part of the night till two A. M. in ministering to the poor boy and his grieving parents both as doctor and pastor. At that hour I consented to seek rest, for I am soon sick and useless without some sleep. I laid aside my coat, and soon fell asleep, and rested for several hours, when I was awaked by the piteable cries of the poor little sufferer who lay in the next room.

Sunday, 31st January.—The patient had a short tranquil interval after I retired this morning; but all day has been in a most critical state. The men have been to Blanc Sablon for medicine, and the poor women (mother and aunt) have assisted me at the sick-bed, or taken charge of the sound and unruly children below stairs. Besides other

prayers, we used a united litany in behalf of the sufferer, and I read to him a simple exhortation; and between his paroxysms of pain had many most interesting and edifying conversations with him. He is about eleven years old. The poor mother, in the depth of her anguish, prayed most fervently that God would exhibit His mercy in taking her son,—she resigned him at once into the hands of his heavenly Father,—she could not bear his torture. Truly her affliction was very great. God saw it, and had compassion; he would not allow any to suffer more than they should be able to bear; he was pleased to hear our prayers, and bless the means used for the relief of the sick. The lad was much easier by the evening, and had more rest at night.

I spent Monday also with the sick and his friends, and witnessed and assisted their thanksgiving for his improved and improving state.

Tuesday, 2d February.—The snow-drift which succeeded the rain is now over. The morning being bright and cold, with hardened snow and excellent travelling, and our patient, we trust, out of danger, afforded me an agreeable start homewards. I called upon the sick woman at L'Anse au Cotard, but made no stoppage elsewhere, and reached home at two P. M.

Upon reaching home, I found a message at the parsonage concerning the illness of J. L.—at Pinware, distant about seventeen miles eastward. Mrs. Gifford, however, had sent leeches and medicine, and word that as soon as the messenger returns, if necessary, I will set out for that place.

February 4th.—A suspension of storm and snow again shows us the blue heavens in all the splendour of this region. My guides returned to-day. The weather has been exceedingly bright, sufficiently warm (glass 12°) and altogether glorious.

Sunday 14th.—The morning being bright and fine, though cold (8°), and answering to the condition of my appointment to go to L'Anse au Loup, I set out at twenty minutes past eight A. M. for that place..... Assembled about thirteen persons for morning service, and then, having assistance offered me to proceed as far as Pinware, to visit the sick man, I turned my face that way instead of returning. I made unsatisfactory calls at L'Anse au Diable and Capstan Island, and reached Pinware at half-past six P. M. I found the house in great confusion, and not only occupied but crowded by idle and inquisitive visitors, mostly Romanists, who, in conversation and a succession of relays of supper, gave no room in time or space for any action on my part, save small attentions to the sick man (suffering from abscess in the throat,) until half past ten. I felt that the hour was far too much advanced to propose the public service; and the family being quite alone (three families in one house,) I increased the family worship by giving a familiar and practical comment upon the chapter I read (St. John v.,) and by adding prayers for the sick. I have before found much inconvenience from such promiscuous gatherings, but never such as to displace a Sunday service as upon this occasion.

On the 12th March I commenced another journey to the eastward, which carried me as far as Green Bay, [about thirty-five miles distant,] and occupied five days. In this visitation I performed full service, and preached in four different places, and baptised two infants. I visited twenty-three families, and distributed tracts among them all. The weather proved favourable, though sometimes very sharp, and I was spared to reach home in safety and comfort. On the whole I met much to encourage me, and would particularly refer to the earnest and united spirit of the people of Red Bay, who seem to look forward with much pleasure to their improved prospect of having a church.

In the early part of April I performed a third journey west of Forteau, to a distance of about forty miles. I should speak of this as a partial fulfilment of an intention expressed in my last Report of making an extensive visitation of a portion of the coast, [beyond, indeed, the actual limits of my Mission,] but utterly neglected, and from which I have for several years received urgent and repeated calls. I had hoped to have gone a hundred miles instead of forty, and upon that ground expressed a belief that the journey would afford copious notes for my present communication. An extraordinary and very unusual break up of winter, during the first eight days of March, in its consequences prevented the longer journey; and of the shorter, as my report is growing long, I will only offer the following statistics: The journey, a great portion of which lay across the salt-water-ice, though in parts it led us over tracts of the interior, occupied, like my journey eastward, five days. A kind neighbour [Mr. Davis] assisted us by his own presence and a fine team of nine dogs, and my whole family accompanied me; Mr. J—, of Bradore having also come down to join himself to our escort.

I visited 13 families, baptised 13 children, visited and read prayers with a sick woman, and held one full service, at which I baptised 6 of the children and preached. I also distributed a number of small books and tracts. This journey did not include a Sunday.

UNITED STATES.

CHURCH FOR DEAF MUTES, NEW YORK.

St. Ann's Church for Deaf Mutes, we rejoice to learn, is prospering to a marked degree in its new location, and under the faithful charge of its persevering Rector, the Rev. Thomas Galludet.

The Sunday evening services are highly attractive, and very large congregations have been drawn together during the few weeks that have elapsed since the church in Eighteenth street was reopened by this growing parish. The Clergy who have so far assisted the Rector are the Rev. Doctors Barriar, Tyng, Morris, Leonard, and Lewis, the Rev. Messrs. Wiley, Fitch, and Pennell, and the Rt. Rev. Bishop Southgate. Only one feeling of hearty good will appears to animate the Church at large in view of the action of St. Ann's in preserving to our communion this consecrated building.

On Sunday evening last, the Rev. George C. Pennell said evening prayer, the Rector made a brief, but interesting statement, bringing out the advantage of such a Church for the temporal as well as the spiritual welfare of the Deaf Mutes,—illustrating his remarks by a recent example of a touching nature; and Bishop Southgate preached a highly and appropriate discourse on the Gospel for the day, setting forth the miracles performed by the Saviour in healing "one that was deaf, and stammered in his speech."

We take much pleasure in laying before our readers, in this connection, the *Statement and Appeal* of this interesting congregation:—

The undersigned, acting for the Protestant Episcopal Church incorporated under the title of "The Rector, Churchwardens, and Vestrymen of St. Ann's Church, for Deaf Mutes, in the City of New York," respectfully put forth the following statement and appeal:—

This Church was started on the first Sunday of October, 1852, with the great design of gathering together, in parish relations, adult deaf mutes, their families and others who should be willing to promote their welfare. Our small

grain of mustard seed was planted in an upper room, by a small band of the faithful, hoping that they had commenced an effort for the glory of God and the good of mankind, yet not knowing what the future would bring forth. Since this feeble beginning, steady growth has characterized the progress of the parish. The Rector has received upwards of fifty deaf mutes to the communion. He has baptized twenty adult deaf mutes, twenty-five children of deaf mute parents, and one deaf mute child of hearing parents. He has married fourteen deaf mute couples. He has performed the burial service for nine deaf mutes, and four children of deaf mute parents. Thirty-five deaf mutes have been confirmed in the parish. Others of the deaf mute communicants were confirmed in other churches. Besides all this, much parochial work has been done among the family connections of deaf mutes and others drawn into the parish simply by the interest which they felt for the peculiar people for whose temporal and spiritual welfare we labour.

In order to accommodate the wants of both the classes of persons who constitute the parish, the Sunday services are conducted orally, as in other churches, morning and evening, and by signs in the afternoon. The deaf mutes are frequently present at the oral services, deriving much pleasure and profit from reading their Prayer Books and Bibles, thus showing one great advantage of a printed liturgy. A simple sign, here and there, from the Rector, serves to direct their attention to different parts of the service. Whenever there is a sermon from another Clergyman, the Rector interprets it by signs for the deaf mutes who are present. This plan of having in one parish deaf mutes and their friends, was adopted, that it might ultimately become self-sustaining, which it could have done in no other way. Its progress to the present time has shown the wisdom of this arrangement. St Ann's Church ministers to nearly one hundred and fifty deaf mute young men and women, in the City of New York and its vicinity. With an assistant minister, it might, in these days of rapid travelling, exercise an elevating influence upon a much larger number.

The present cheering position of our parish has been reached under many drawbacks and disadvantages, the chief of which has been the holding of its services in a hired room. This difficulty will exist no longer, for we have purchased the Church in Eighteenth street, near the Fifth Avenue, intending to commence services there on the first Sunday of August. This was formerly Christ Church, but, for the last year, has been occupied by a Baptist Society. We have taken this course in obedience to a widespread desire among Episcopalians, to see this edifice once more occupied by an Episcopal Parish. We have taken this course, believing that thereby the best interests of the adult deaf mutes of our city and country will be greatly promoted. We have taken this course, believing that Providence had made it our duty to do so, and that in it we should be sustained by our brethren throughout the Church. Ours is the only Church in Christendom which has for its special mission the religious care of adult deaf mutes. The institutions have done a noble work for deaf mute children, and youth; but they cannot long have them under their fostering keeping. As they come out to take their parts in the business of life, St. Ann's Church stands ready, with all its divinely appointed means of grace, to lead them along the Christian life towards those eternal mansions where they shall experience no more physical infirmity, where the deaf shall hear, and the dumb speak.—*Church Journal, New York.*

Foreign Ecclesiastical Intelligence.

JAPAN.

We have been favoured with a copy of the following letter from Townsend Harris, Esq., to a friend in Shanghai:

"I will answer your queries to the best of my ability, but you must always bear in mind that my opinions may prove to be erroneous. You must always remember the peculiar system of concealment of even the most trifling matters, which the Japanese have practised for more than two hundred years; and add to that the fact that I can only converse with them through the tedious medium of a double interpretation.

"With these remarks I will proceed to give you my answers, which you can receive not only *cum grano salis*, but with a whole handful. You enquire—

"1. What has caused the change in the policy of the Japanese government towards foreign nations?

"I cannot enter into any details on this point without making public matters which are now in the hands of the President, and can only be published by his authority.

"2. Is it probable the present friendly bearing will be continued?

"The Japanese will scrupulously observe all their treaty obligations, and any breach of the present good understanding will arise from the aggressions of foreigners, and not from a want of good faith on the part of the government.

"3. May we anticipate the same favourable change in religious, as has been seen in political matters?

"The Japanese have heretofore looked at Christianity as inseparably connected with the ideas of conquest and the subversion of the government. As a people they may be said not to have any sectarian feelings whatever, and the three systems of religion in the country appear to be supported alike by all the people. Indifference may also be said to be a leading characteristic in religious matters, and there is an utter absence of any thing like veneration for the emblems of their worship. I laboured most earnestly to convince the Japanese that they have nothing to fear at this time from Christianity; that it is not now propagated at the point of the sword, or made a cloak for ulterior designs.

"The future success of Missions will greatly depend on the conduct of the early missionaries who are sent here. If these are prudent, patient men, and are ready to temper their zeal with discretion, I cannot doubt the happiest results will ultimately crown their labours.

"4. What will be the best mode of approaching the rulers and people with Christian instruction?

"This is the most difficult to answer of any of your questions. The Japanese as a people are remarkably amenable to reason, and as soon as the missionaries have acquired the language, they can readily approach them with oral arguments. How far the circulation of printed matter would be permitted at present is more than I can say. I should think the establishment of a school to teach English, and a medical man to practise gratuitously, would be highly beneficial to a mission.

"5. How far are Chinese books in use among the rulers and people?

"All the princes, nobles, literati, and military men, and most of the doctors, read Chinese.

"6. Is the press free?

"There is no newspaper in Japan, and I believe the Government suppresses publications that it deems improper. Books are numerous and cheap. These are printed in Chinese, Hiragana, and Katsugana characters.

"7. How many of the population can read?

"From my observation I am of opinion that in no part of the world is the knowledge of reading and writing so universally diffused as in Japan.

"8. What is the population of the Empire?

"No correct census has ever been taken. They ascertain the numbers of certain classes at fixed periods, but the masses of the people are not counted. The estimates of the population, which I have obtained from intelligent Japanese, and those who had the best means of knowing, vary from thirty to fifty millions of souls."

We gladly publish in connexion with this the following letters containing many particulars of much interest. We copy them from the *New York Journal of Commerce*:

*U. S. Flag-Ship Pouchattan,
Sea of China, March 12th, 1859.*

When my school was thus fairly inaugurated in the fine chamber, the Russian Bazaar, I commenced my labours in earnest. Nine young men were in attendance, the governor's interpreters, one of whom was intrusted with important business, as at times he had been commissioned to go to Jeddo to transact matters with the Imperial Court. Another was either a native of the most northern island, Jesso, or had resided there; for he was familiar with Hakodadi, and gave me an interesting account of the climate, relating, with shivering and contortions of face, the extreme cold, and saying that he had seen the snow *nine feet* deep. They were from eighteen to twenty-five years of age; all were of manly form, but not tall, and, excepting two, rather slender.

Nothing could equal the uniform politeness of the young interpreters to their teacher and to one another. Upon entering the room, they uniformly made the most graceful as well as profound obeisance, and, coming forward, offered their hand, having learned that this is an American and European fashion, though not Japanese; and when one of their own number came in late, all would rise from their seats, and, advancing to meet him, make the same profound obeisance, almost bringing their heads to the floor. During the whole two months of the continuance of the school, not an angry or unpleasant word was uttered between themselves; not one angry feeling for a moment, so far as could be judged, entered one breast. Their faces almost uniformly sparkled with smiles; often they innocently joked with each other, always delicately, and sometimes quite facetiously; and whenever any one made a palpable mistake or blunder in his reading or composition, he was the first to break out into a loud laugh. One, however, seldom smiled; he was the deepest thinker, and fit to be made judge. Such a new world burst upon him—subjects so new, so strange, so profound, and interesting, that he always seemed serious, and lost in the reflections awakened. Some brought their *pipes* with them at times, the steel bowls of which were less in size than a lady's thimble, which they filled with the weak Japanese tobacco, cut as fine as thread, and which was consumed with three or four puffs. This, however, was done only by two or three, and by them rarely.

The ambition of the young men was excited; as they often remarked verbally and in their compositions, that their learning would help their "promotion," meaning official. The officers of the government often came in to see the working of the school, and never departed without expressing their thanks and satisfaction; while the governor himself was often at the trouble of sending me kind and encouraging words. At the close of the school, I requested the young men to write their names on separate pieces of Japanese paper, both in Japanese and English, which, with some of their exercises in English composition, I made into a little book, to be preserved as one of the

most agreeable *souvenirs* of my Eastern life, and, indeed, of my whole life. The Japanese characters are the same with the Chinese, though the languages are different, just as the Roman character only is used in all the different languages of Europe. Like the Chinese, the Japanese write with a hair pencil, and from the top to the bottom of the paper, beginning on the right hand. The rapidity and delicacy with which these characters are made, so complex and intricate that the inexperienced eye is unable to follow the strokes, and the hand to copy them, are astonishing. The names were written as follows: *Natabyash Eiyumohn; Nisi Tomida; Namura Gavachiro; Yocogama Matonjan; Kitamra Mtohohiro; Ist-basi Skedsuro; Jwaysay Yasiro; Misima Soatara Isoda Keinoshke*. As the young men had obtained a smattering of Dutch from the Dutch residents in Desima, they were not ignorant of the Roman alphabet, and the first labour was in teaching the sounds of the letters. And truly, "*Uic labor; hoc opus est,*" as I never knew or imagined before; nor can any one appreciate it without a similar experience. Hours were spent, from day to day, in this effort, either the ear of the students being unable to catch the slight difference of sound in certain cases, or else, as is more probable, the organs of speech being too rigid and fixed by use and time, and becoming unable to give the nice modulations which would have been easy at an earlier period. At length, however, the sounds of the letters were all mastered, vowels, consonants, and diphthongs, except the single letter *l*, which defied all efforts. For two long months this task was repeated, day after day, and at last abandoned, in utter despair, the young men often bursting out into a loud laugh at their own grimaces, and distorted countenances and unearthly sounds, as they attempted to pronounce this letter, but more frequently mortified, and ready to burst into tears. Some, however, at length came pretty near to the true sound, while others could do nothing with it. The Japanese have not the sound of that letter, and uniformly pronounce *l* like *r*.

Thus they proceeded from the alphabet to monosyllables, and from monosyllables to polysyllables, and at last to easy lessons in reading. Then came the most serious difficulty—a labour which at first was most exhausting—becoming a *living dictionary*, in imparting ideas to words which to the interpreters had no meaning.

The next labour was upon the English grammar, where no difficulty was experienced except in the *verb*, which in conjugation, in moods, tenses, inflections, and auxiliaries, is so unlike the Japanese verb, that it seemed to the students the absolute demonstration of "outer barbarism."

The next study was arithmetic, which was no study at all; for they seemed to understand it by intuition. Like the Chinese, the Japanese use a calculating machine, with which they solve questions with astonishing rapidity and accuracy, leading me to suspect they would be prejudiced against the *Arabic* figures and system of computation; or if they were willing to adopt them, that they would work with them awkwardly and vexatiously. To my surprise and delight, they needed but little instruction, when they "walked through" the arithmetic like old experts. They had never seen slate or pencil; and when they were given to each of them, and they saw the economy, as well as the convenience, above the calculating machine, and hair-pencils, ink, and paper, they were as happy as though they had received a fortune. The Japanese have little of the poetical temperament; but they are well endowed with the bump of good common sense and practical judgment, and cannot fail to excel in mathematics and the mechanic arts.

Geography next came up, which was the more

interesting to them, from having in my possession a good supply of the best maps, which were spread out before them as the study was pursued.

*U. S. Flag-Ship Powhattan,
Sea of China, March 16th, 1859.*

I have remarked that my Japanese interpreters displayed an admirable order of mind for mathematics, in further test of which, I put them into algebra, in its fundamental principles, in which they seemed to be quite at their ease, making their study a diversion rather than a labour. Nothing proposed in the course of studying was distasteful, nothing intimidating, and nothing attempted was invincible. They had not the least knowledge of astronomy beyond what their eyes taught them; and when the comet appeared in such length and splendour above the western mountains, they contemplated the strange sight with admiration, but not with terror, though they had no science or theory to account for it. Their sensible enquiries led us for a while from the geography of the earth to that of the heavens; and being furnished with good maps of the skies above us, as well as of the globe beneath us, it was easy to give them distinct and satisfactory ideas of astronomy, without going into the regular and thorough study; for which time was wanting. Very naturally, and indeed almost inevitably, the comet became an associate teacher in my seminary, furnishing the opportunity I was seeking to discourse on the great themes of God and his character, which I was wishing to introduce, and resolved to introduce, but not violently, or in a way to create offence and distrust, remembering the *place* where I stood, and its *history*. When questions were proposed about the comet, it was easy and natural to proceed from the *effect* to the *cause*, and to discourse on the existence and character of God, and the origin, the extent, and the laws of the material creation. The absurdity and folly of idols and idol worship were then argued, from the utter inability of all the numberless and huge blocks of stone and wood, however painted and gilded, in the temples which crowned all the hills that looked down upon us, to create, or move with such power, rapidity, and regularity, absolute and never failing, the immense machinery which the interpreters saw above them and around them, and of which the long, blazing, and beautiful comet in the heavens was a part and exponent. Not only did they take no offence, but they listened with attention and respect, and seemed to give their assent. At this stage I did not venture to refer to *Christianity*: waiting for some enquiries from them to bring the subject up. But a triumph was already won; the Japanese mind is wonderfully logical; it listens to arguments patiently, even when they are against established prejudices and opinions, and when it is convinced, unlike the Chinese mind, it feels under obligation to follow the conviction. From what afterwards appeared in the young men's faces and conversation, I had not a doubt they saw the foolery of idols, and held them in utter contempt. They seemed to be ashamed of them as a national reproach. I was sincerely thankful for the appearance of Donati's comet in Japan, it so readily turned lecturer, and rendered me such important aid.

The interpreters were soon put to the task of writing exercises in English, as the best method of mastering the language, instead of merely a conversational smattering in it. Great labour was required in teaching the proper arrangement of words in the construction of a sentence so different in the Japanese collocation from our own, while much patient drilling was needed in *punctuation*, of which they seemed to have no knowledge. The students used a hair pencil, instead

of a pen, in writing their exercises, and India ink instead of our own, while the paper was made from the bark of a tree, called the "paper-tree," a species of mulberry; but so soft and spongy was the paper, that a common pen could not be made to move over it without blotting, or tearing it in pieces. Still resting the hand on the wrist, and holding the pencil nearly perpendicular, they not only write with great rapidity, but in a round, manly, and even graceful hand, so perfect that one would think they had never written any but the Roman characters. There was not a poor hand in the whole number.

These exercises have so much interest, both as curiosities, being the *first compositions in the English language* ever attempted by the Japanese, and also as illustrations of Japanese talent in the rapid progress made by the student, that a selection from them shall be sent to the *Journal of Commerce*, in every particular, however minute, just as they came from the hands of the young men.

As before intimated, the great object in taking upon myself so severe a labour, was to ascertain the state of the Japanese mind toward Christianity, and by these gratuitous services, make, if possible, an impression on the young men and the Japanese officials, favourable to the attempts certain to be made, and soon to be made, to re-introduce Christianity. It was not wise to introduce the subject of Christianity at once, and bluntly. The Japanese are remarkable for their courtesy, and regard to others' feelings; and they would have been disgusted if not exasperated by anything bearing the appearance of rudeness. I waited, therefore, till I had secured the confidence of the governor, and the confidence and, I may add, the affection of the young men, nor even then did I make an onslaught, but as I before remarked, waited for incidents or enquiries which should make the religious turn of the instruction natural and inevitable, and throw the responsibility, if any where, upon the Japanese themselves. Soon an opportunity was presented by the questions asked by one of the students, when the words *church, pulpit, organ, and choir*, occurred in one of the reading lessons. This led to the explanation of the form of church edifice, the Sabbath, public worship, the singing in the church, the construction of an organ, and the manner of playing it, the preacher and what he preached, and the happy effects of preaching upon those who heard and obeyed it. Thus Christianity in all its doctrines and duties was expounded at their own request, and to which they listened with undivided and untiring attention. Having stated what there was in the church, it was natural to remark what there was not in it. There were no idols, as in the Japanese temples so thick around us. God is a *spirit*. God is like the *mind* or the *soul*, in man, which has power, thinks, and feels, but which we cannot see, or touch, or hear. No statue or picture, therefore, can represent God. I asked them just to look at their idols; how ugly, how stupid, they are, which know nothing, and do nothing, and instead of helping those who worship them, cannot even help themselves. For they can be kicked; they can be thrown into the streets, and be broken in pieces, and yet cannot prevent it or even resist it! How absurd, then, to make them, and more absurd to worship them! The students listened attentively, and evidently were convinced, for, as I have before said, they have excellent logical powers, at the same time they looked sad, as though all this was indisputably true, and yet they knew not what to do. Thus, as the comet had come to aid me in teaching natural theology, these few isolated words casually occurring in a reading lesson, and which the young men could not understand, opened the way, by a simple compliance with their request, to

give the whole history and explain the whole system of Christianity in the very spot where it had been extinguished in blood and flames two centuries and a half before!

On another occasion the conversation turned upon the *soul*, which was explained as spiritual, imperishable, immortal. What, then, they inquired, becomes of it when the body dies? God takes the good, it was said in reply, to heaven. "What is heaven?" they asked again. I explained, when they caught the idea and exclaimed "Paradise! Paradise!" The word had probably travelled down from the time of the Catholic missions. They next asked, "What becomes of bad men?" They go to a bad place where they are punished for their wicked deeds. "Is fire there?" they anxiously enquired, showing that either such an idea was entertained in their own religion, or else had been handed down by the traditions of centuries. They were perplexed about the meaning of the word God, which I used. I explained, going from effects to a cause, from the world to him who made it, when one exclaimed, in high excitement, "The Creator! The Creator!" Yes, this God made us, and cares for us, and pitied us. They themselves saw and knew that men are ignorant and wicked, and therefore God had sent Christ, his own Son, into the world to teach mankind, and to save them. Interrupting me, one asked, excitedly, "Jesus Christ?" In some way he had heard and understood the double name, but hesitated when he heard the single term only. "Yes, Jesus Christ," I replied. "He loved us; he pitied us; he came into the world to teach men to be good, and show them how they could be happy when they die. But men were so wicked, whom he came to make happy, that they seized him, and put him to death on the cross. He was buried, but he rose again." All this amazed them, evidently awakening their sympathy, and at the same time their admiration. Still more were they interested when I opened my atlas, and showed them the very places where these things occurred.

One day the conversation turned upon the innumerable tombs and monuments which cover the hills just outside of the city—perfect wildernesses of the dead; trees overshadow them; gravelled walks wind among them; urns are before them; and fresh flowers are ever culled and placed in bamboos filled with water, and planted in the ground around them, while annually processions of the descendants go to visit them. It is a touching incident, and indicating the strength of the natural affections, that often you may see the bamboos and vases supplied with fresh flowers when the monument bears the marks of a past generation, and even more! I used to walk often among them, enjoying the charming scenery, studying Japanese ideas and habits, and at the same time thinking how populous is death, when over these wide and high hill slopes not a foot apparently can be found for a new-comer! I commended the affection and the good taste of the Japanese, as thus displayed, and naturally remarked that even these dead shall live again, and rising from their graves meet again with their friends. "Resurrection! Resurrection!" exclaimed one of the students, adding some remarks which indicated clearly that he had some obscure ideas of this great Christian doctrine. I was startled almost as if I felt the resurrection!

All these incidents go to show that certain Christian doctrines, and those the grand and essential, yet linger in the Japanese memory, dim they may be, and yet capable of a sudden resurrection, when Christian teachers and missionaries shall once explain those obscure memories which are mysteries even to those whose minds contain

Another incident I can never forget, or cease to feel the startling emotion it created. In their written exercises, the young interpreters were invited to propose any questions on which they wished for information. One day, the most thoughtful and philosophic of their number, wrote the following enquiries: "How is it that Europeans have a white face and red hair, and people of China a yellow face and black hair, and people of Africa a black face and black hair?"

He was evidently perplexed and troubled by a fact which was unaccountable. This led to an historic resume of the origin and progress of the human race. Originally, there was only one pair, all races descended from them. They became too numerous and crowded to live in one place. As the earth could not yield food enough for their substance, they scattered, some going in one direction, and some in another, and thus founded new nations. The climate was different in different places, and had much influence upon the complexion, while the food, the clothing, and the habits of the people, had more or less to do in producing the same effect. But, however different in features, in form, in language, and complexion, all were descended from common parents and therefore were *brothers*—Americans, Japanese, Europeans, Chinese, and all. This was a new idea, it had never entered their minds; they had never dreamt of it; and having listened to my statements with the closest attention, and in profound silence, they could stand it no longer, but broke out into expressions of admiration and delight. One man sprang from his seat, and clenching and braiding his hands, exclaimed, "YES WE ARE BROTHERS! WE ARE BROTHERS!" What could be more sublime? What more touching?—
Spirit of Missions.

CHINESE LIFE.

Chinese life will now become better understood by us than previously, and we shall be enabled better to comprehend the character of this singular people, in whom such strong contrasts are to be found. Various journeys into the interior, by routes previously unattempted by foreigners have been accomplished. One of these had its starting-point at Shanghai, and was commenced with the intention of visiting all the cities and towns along the banks of the grand canal, as far as the Yellow River.

The grand canal is 650 miles in length; it is of great importance to China, as by means of it, and the rivers which flow into it, an almost entire water communication is completed across the country from Peking to Canton. Between the two great rivers, the Yang-tze and the Yellow River, which it connects, it is carried over an artificial mound of earth, kept together by stone walls, on the stability of which depends the safety of many cities and towns.

Along this canal, are numbers of custom-houses where suspicious persons are stopped, the most formidable of them being Hütz Gwan, about ten miles beyond Soochow. So certain were Europeans of being turned back at this point, that they were wont to take a circuitous route in order to avoid it. It was far otherwise on the occasion we speak of; for no sooner was it ascertained that four western barbarians were present, than the boat which lies across the river was swung open to give them entrance. The Europeans, as they advance into the country, must expect to be greeted for a time with that peculiar epithet which the Chinese have not yet unlearned, but which, after a season, will, we doubt not give way to a more courteous one, at least so far as to distinguish the well-doing Europeans from others of a different stamp. As soon as the Chinese discover a

foreigner in a boat or sedan chair, they cry out "Quei tze"—"Devil." One will say to another, "Behold! there is a little devil!" "Yes," is the reply: "he is a real devil!" that is a foreigner, and not a long haired rebel. Sometimes the greeting is varied to "Pak Quei-tze," or "white devil."

On entering a city, the foreigner is surrounded by a crowd, and if they have the opportunity, they will form themselves in a ring about him, stooping, poking out their heads, and staring very hard, more particularly if the stranger's eyes are blue—a curiosity which they will feast their eyes upon for half an hour, every now and then looking at one another and laughing heartily. You must be careful to laugh with the crowd, else, if you lose your temper, you will probably be hooted and pelted. As the stranger moves along, the windows and doorways of the two-storied houses are crowded with faces, some full of contempt, others of wonder, others of fear. The fronts of Chinese shops are not closed like ours, and, as you pass along, you have an opportunity of seeing all that is within; and in the better class cities, as you advance from the suburbs into the interior they are crowded with articles of great value and beauty. There are gorgeous and handsome silk fans. The fan is in common use among men and women of all ranks; in the southern parts almost all the year round; in other parts during summer. It may be seen in the belt of male and female, rich and poor, soldiers, scholars, and priests. In other shops, manufactured silks and crapes are plentiful, and of these materials are made the dresses of very many of both sexes. Besides may be seen, embroidered shoes, hats, caps, umbrellas, tobacco pipes made of bamboo and nicely painted, porcelain of all kinds, and, in short, every article which Chinese life requires. Tea-houses and eating-houses abound. Very large shops are set apart for this purpose. "On the floors of these rooms stand square wooden tables, with benches and chairs sufficient to accommodate four or six people; and at the further end there is the kitchen, with ovens and stoves duly arranged, and bearing huge kettles, massive teapots, monster caldrons, as large as yourself, all filled with hot water. Usually there is a good staff of waiters moving about, vigilant in their attentions, carrying small trays, with tea-cups of the warm decoction, and plates of cakes and dried fruits, &c. Less than a farthing will obtain a refreshing cup of comfort. At every town, morning and evening especially, the rooms are crowded. Another feature in Chinese cities in which they resemble European cities, is the extent to which printed bills and placards are used. They may be seen on the gateways, of different sizes and shapes, acquainting the "gentry and citizens," or "ladies and gentlemen," of religious services, theatrical shows, magisterial orders, and medical feats. As at home, they are not permitted to be affixed to private premises, and notices are put up to this effect—"Bills posted up will be daubed over;" "Placards will be torn down;" "You are not allowed to placard here;" and sometimes the polite request, "Pray do not paste your bills here."—*Spirit of Missions.*

THE
Canadian Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,

BY HENRY ROWSELL, TORONTO.

ROWSSELL & ELLIS, PRINTERS, TORONTO.