

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
  - Covers damaged/  
Couverture endommagée
  - Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
  - Cover title missing/  
Le titre de couverture manque
  - Coloured maps/  
Cartes géographiques en couleur
  - Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
  - Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
  - Bound with other material/  
Relié avec d'autres documents
  - Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
  - Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
  - Additional comments:/  
Commentaires supplémentaires:
- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, SEPTEMBER 15, 1859.

No. 17.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

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.

REV. DR. ADAMSON.

We have much pleasure in giving publicity to the valedictory address to this Rev. gentleman, which was to have been presented on the occasion of the St. Paul's Sunday School Festival, which took place on Friday afternoon, in the beautiful grounds at Rosdale, the residence of E. Meridith, Esq. To the great disappointment of his numerous friends who assembled to witness the presentation and take leave of him, we regret to learn that the worthy Doctor was prevented by indisposition from attending. It was, however, presented in the evening at his own residence, when he gave the accompanying reply. Dr. Adamson's removal will be sincerely regretted, not only by the large circle of friends and acquaintances who enjoyed the privilege of his society, but by the public generally, as a most eloquent divine, and a kind-hearted member of the community. We understand that Dr. Adamson leaves by the steamer this morning for Quebec.

ADDRESS.

To the Rev. W. Agar Adamson, D.C.L.

REV. AND DEAR SIR,—We, the undersigned Ministers and Churchwardens of St. Paul's Church, Toronto, on behalf of ourselves and the congregation, avail ourselves of this occasion, on which we meet for the last time before your departure, to express to you the affectionate esteem with which we have learned to regard you during your residence and ministry amongst us.

We deeply regret that the agreeable intercourse which has subsisted between us and the members of your amiable family, is now about to terminate.

Be assured, dear sir, we shall ever entertain a pleasing recollection of your and their urbanity and kindness.

As to your own connexion with us in the duties of St. Paul's, we desire to tender you our united acknowledgments for the valuable assistance you have rendered, and the high privilege we have enjoyed in listening to your instructive lessons so eloquently enforced; your beautiful elucidations of Divine truth, your zealous advocacy of the interests of the Church and her various charities, your able defence of the faith, but, above all, the faithful and affectionate manner in which you have pleaded with sinners of all classes, demand our admiration and lasting gratitude.

In retiring from this sphere of your labours we need scarcely assure you, Rev. sir, you bear with you our warmest wishes for your welfare. We earnestly trust that wherever your lot may be cast, the choicest blessings may rest upon you, still more we pray that in the exercise of your sacred calling, it may be your high privilege to use your talents in the noblest triumphs of the Christian ministry, by building up in their most holy faith the members of Christ's Church, and still more enlarging its bounds by winning souls to Christ.

In bidding you, and those dear to you, an affectionate farewell, we cannot resist the opportunity of requesting you to convey to your dear partner the deep sense entertained by all classes of the kind and considerate manner in which she "has gone in and out amongst us," and of her zealous and praiseworthy efforts in promoting the interests of the Church, and the welfare and happiness of the community.

SAM' TERN GIVENS,  
Incumbent.  
ROBERT SEWELL,  
JAMES YOUNG,  
Churchwardens.

August 31st, 1859.

To the Minister, Churchwardens, and Congregation of St. Paul's Church, Toronto.

MY DEAR REVEREND BROTHER AND FRIENDS,—To separate from those we regard is ever a painful passage in human experience, and he has reason to bless God, who amid the changes and chances of this mortal life is permitted to retain among the companions and counsellors of his age, some of the cherished associates of his earlier days. But, "it is not in man that walketh to direct his steps," much less is it for the minister of Christ to prescribe his own field of labour; his course may lie "through the paths that he knows not," yet it should be his joy if in following the guidance of Providence he is enabled to pursue the way in which the Lord has appointed him to walk: and thus, in leaving one people for another, must be accounted happy, the sorrows of whose departure are alleviated by the sympathies of kind and constant friends.

In leaving you, amongst whom I have ever found that which constitutes the bliss of friendship, a desire to "bear one another's burdens,

and so fulfil the law of Christ," permit me, in the name of my wife and in my own, to return you our unfeigned thanks for all your past kindnesses and liberality and your present expression of interest in our behalf, but above all for the assurance of your prayers for our welfare.

Wherever may be my sphere of future labour, with whomsoever I may be associated in ministerial duty, I shall recur in memory to my residence in Yorkville with feelings of affection and gratitude towards you, my dear and Reverend brother and friends, not only for all those kind and fraternal services which you have so constantly rendered me, but also for this last mark of your friendship and regard. And now, my friends, farewell.

That every good gift that cometh from above may rest upon you and upon your families, now and for evermore, is the sincere prayer of your faithful friend and servant,

W. AGAR ADAMSON.

Toronto, 1st Sept., 1859.—*Colonist and Atlas.*

### COLLECTIONS UP TO SEPT. 12TH, 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 .....	\$522.55
Streetsville, per Rev. R. Arnold .....	7.10
St. Peter's, Cobourg.....	\$32.00
Bourne's School House.....	1.85
Stiles' " " .....	3.15

Per Ven. Archdeacon Bethune .....	37.00
St. George's, Georgina .....	1.13
" Sutton.....	3.28
Park's School House.....	1.23

Per Rev. W. Ritchie.....	5.64
Thornhill .....	11.00
Vaughan.....	4.00

Per Churchwardens .....	15.00
St. George's, Etobicoke, per Churchwardens.....	2.37
St. John's, Leinster, per Churchwardens .....	6.00
St. John's, Elora, per Rev. C. E. Thomson .....	2.00
North Augusta .....	4.00
Bamba's Pond .....	2.00
Tenth line School House .....	1.00

Per Rev. F. Tremayne .....	7.00
Church of Ascension, Hamilton, per Churchwardens .....	10.00

114 Collections, amounting to.....\$615.06

### ANNUAL SUBSCRIPTIONS AND DONATIONS.

P. D., donation for W. & O. F. ....	5.00
W. H. Lee, Esq., annual sub., 17th year ..	5.00
C. C. Small, Esq. ....	5.00

## 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.

## A CHARGE DELIVERED TO THE CLERGY OF THE DIOCESE OF HURON,

In *St. Paul's Cathedral, London, Canada West, at his primary visitation, in June, 1859, by Benjamin Cronyn, D.D., Lord Bishop of Huron.*

The most established believer, the most pious and devoted servant of Christ, when he looks into his own heart and faithfully compares his life with the holy spiritual law of God, when he finds that the flesh, with its corruptions and lusts, daily wars against his soul; when he is constrained to cry out with the Apostle, "O wretched man that I am, who shall deliver me from the body of this death," is often tempted to doubt whether he has been made partaker of converting and sanctifying grace, and even when he rejoices, to rejoice with trembling. How much more, then, shall the minister of Christ stand in doubt of the spiritual state of his people when he looks upon his congregation and beholds amongst them many who evidence by their lives that the spirit of Christ is not in them; that they are not "the Epistles of Christ known and read of all men;" that they have not overcome the world, but that the world daily overcomes them; that they are walking, not after the spirit, but after the flesh, and setting their affections, not on things above, but on things of this world. Surely, in such a case, it becomes the watchman of the Lord to raise his voice and to testify to those who are thus dead in trespasses and in sins, that, "unless they repent, they shall assuredly perish;" that though they may belong to the visible Church, if they are not made partakers of the sanctifying influence of the Holy Ghost, they shall never sit down with Abraham, Isaac, and Jacob in the Kingdom of God. The unscriptural mode of addressing mixed congregations of professing Christians as alike partakers of the grace of Christ, will act as an opiate to the consciences of the people, and can only have the effect of rendering more profound the spiritual sleep in which so many of them lie.

My Reverend Brethren, I would earnestly press this subject on your most serious and prayerful attention, error here will prove fatal to your real usefulness as ministers of Christ. Nothing worthy of our high calling is effected unless sinners are converted and brought to Christ for salvation. For this we should study, for this we should labour, and above all, for this we should pray without ceasing. For it is by the Almighty power of God's Spirit alone that the Gospel is made a savor of life unto life in those who hear it.

I shall now offer a few remarks upon the Articles and Formularies of our Church. At your ordination you were asked, "Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?" and you replied, "I am so persuaded and have so determined by God's grace." This question and an-

swer are in strict accordance with the VI. Article of our Church, and embody the great Protestant principle which was the basis of the Reformation: that the written word of God is the only rule of faith and practice in the Christian Church. The thirty-nine Articles are not to be regarded as a substitute for or a supplement to God's written word, they are a summary of those doctrines which we believe to be fully contained in that word. If from brevity or obscurity, or any other cause, (for human works are always more or less defective,) an explanation of the Articles or any of them, becomes necessary, we are to have recourse for guidance, direction, and explanation to the written word alone. The VI. Article clearly states "that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith," and the first homily most emphatically teaches us, that "there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be drawn out of that fountain and well of truth." The Articles of our Church were originally framed for "the avoiding of diversities of opinions, and for the establishing of consent touching true religion," and in the Royal declaration prefixed to them it is declared, "that the Articles of the Church of England do contain the true doctrine of the Church of England agreeable to God's word," and referring to the unhappy differences which then prevailed, we find these strong expressions, "we will that all further curious search be laid aside, and these disputes shut up in God's promises as they be generally set forth to us in Holy Scriptures, and the general meaning of the Articles of the Church of England "according to them," and that no man hereafter shall either print, or preach to draw the article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or "comment to be the meaning of the Article, but shall take it in the literal and grammatical sense." The original object then for which the Articles were adopted, and the strong language concerning them which I have just read, prove beyond question that they were intended "when first published," to be the strict and only exposition and standard of the doctrines of the Church of England, from which no departure was allowed, and as they are, at the present time, subscribed by all who are admitted to the Ministry in our Communion, and no authority is given to draw them aside or explain them away, it clearly follows, that we are bound to regard them as the strict, dogmatical and unchangeable expositions of the doctrines of the United Church of England and Ireland. To them, as the only authoritative standard, all differences which may arise on points of doctrine are to be brought. The laws of England recognise the Thirty-nine Articles as "the confession of the true Christian faith, and the doctrine of the Sacraments," thus constituting them the Canon of doctrine of the Church of England. But if we have in the Thirty-nine Articles a standard of doctrine in strict accordance with, and resting on the basis of God's revealed word, we have reason, my Brethren in the Ministry, to rejoice that we have in the Book of Common Prayer a standard of devotion so pure, so spiritual, and so scriptural, that, even our enemies themselves being judges, no material flaw or defect can be found in it. At his ordination every Clergyman signifies his assent and consent to the Book of Common Prayer, and declares that "it containeth in it nothing contrary to the word of God, that it may lawfully so be used, and that he himself will use the form prescribed in the public prayer and administration of the Sacraments and no other." Thus we are provided for our public ministrations, with a form of prayer

eminently calculated to stir up a spirit of devotion in the minds of our people, and to enable them to pour forth the most earnest and spiritual aspirations, in language the most appropriate. All the doctrines of the Gospel upon which the salvation of the sinner depends, are so interwoven in our services, that the man who is well acquainted with them, and who uses them constantly and intelligently, is not likely to be corrupted from the simplicity which is in Christ. Above all we have so much of God's word introduced into all our services, and we are so constantly referred to this infallible source for guidance, both as to life and doctrine, that no service for Public Worship can be conceived more scriptural. When we reflect that our Reformers had to arrange a Service for a Clergy not half converted from the errors of the Church of Rome, and for a people still devotedly attached to the old formularies to which they had been so long accustomed, we cannot fail to admire the wisdom which was given to them, whereby they were enabled to effect so difficult and delicate an object without compromising the great truths of God's Holy Word. In the preface to the Book of Common prayer, it is stated that, "It has always been the wisdom of the Church of England, ever since the first compiling of the public Liturgy, to keep the mean between the two extremes of too much stiffness in refusing and of too much easiness in admitting any variations from it." And we are reminded in the same preface, that the Book of Common Prayer is entitled to "such just and favourable construction as in common equity ought to be allowed to all human writings." An eminent Historian of the Reformation thus speaks of the alterations made in the Book of Common Prayer in the time of Queen Elizabeth: "For the performance of which service there was great care taken for expunging all such passages in it as might give any scandal or offence to the Popish party, or be urged by them in excuse for their not coming to Church and joining with the rest of the Congregation in God's Public Worship." The language of our Church, then, and of our Historians, concerning the Book of Common Prayer, is entirely different from that employed concerning the Articles. A spirit of wisdom and prudence, combined with a strong desire to render the public worship such as to induce those who were still attached to the Church of Rome to attend the public services of the Church, presided over the compilation of the Liturgy, and an equitable construction such as is due to human writings is claimed for the Book of Common Prayer. Whereas the Articles were framed "for the avoidance of diversities in religious opinions," and no departure from them is allowed, but they are to be taken in the strict literal and grammatical sense. We are thus furnished with a Canon of doctrine in the Articles of our Church, and with a manual and standard of devotion in our Book of Common Prayer.

There has been much controversy, as to whether the language of our formularies is to be interpreted by the Articles of the Church, or *vice versa*. From what I have now brought before you concerning both these sources of information, it is evident that the Thirty-nine Articles are our *ultima ratio* in all questions of doctrine, and that where any of our formularies are expressed in ambiguous language and appear inconsistent with the plain statements of the articles, we are bound to interpret the former by the latter. It would be most unnatural, I had almost said absurd, to interpret the articles which were agreed upon by the Archbishops and Bishops of the Provinces, and the whole Clergy, for the avoidance of diversities of opinions, and for the establishing of consent touching true religion," by the services which were framed with the avowed purpose of

conciliating and comprehending those who held opinions widely different from each other, and inducing them to unite in the public worship of the Church. In addition to this, changes may be made at any time by sufficient authority in the forms of Divine worship and the rites and ceremonies appointed to be used therein, as we find set forth in the preface to the Book of Common Prayer, where we read, "so on the other side the particular forms of Divine worship, and the rites and ceremonies appointed to be used therein being things in their own nature indifferent, and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those that are placed in authority should, from time to time, seem necessary or expedient."

To submit, then, the articles which are unalterable and which no man is to draw aside in any way to the interpretation of formularies which are declared to be alterable, and which may undergo change at any time, would be to subvert the natural and reasonable order of things. In all sciences, whether mathematical or philosophical, things which are less clear and are open to discussion, are brought to those axioms and principles which are fixed and immutable, and are explained or interpreted by them. So also must it be in discussions concerning the doctrines of our Church. They are based on God's written word, and are presented to us in our articles, and we are bound to try and explain all doctrines by this immutable standard with which we are thus provided.

And now, my Brethren in the ministry, before I conclude, I desire to suggest to you a few considerations, which, with the Divine blessing, may have the effect of stirring up your minds by way of remembrance, and stimulating you to greater zeal and more entire devotedness to the work of the ministry to which you have been consecrated. Weak as we are in ourselves, and not sufficient for these things, we have the Divine assurance that if we wait on the Lord he will renew our strength; that His grace will be sufficient for us, and that His strength is made perfect in the weakness of those who labour for Him. Relying then, on the promise of Him who cannot lie, and leaning on the Almighty arm of our reconciled God and Father, let us persevere to sow the good seed of the word, even in the dark and cloudy day, trusting that the Lord will water it with His blessing, and in due time cause it to bring forth fruit to the praise and glory of His name. In the country where many of you will be called to labour, you will find much to try your faith and patience; you will be called to bear many privations and to endure much fatigue and hardship; but I trust you will be enabled to take all these things joyfully, for the love of Christ your Lord, and through zeal for the salvation of immortal souls. Let the consideration that you are the ambassadors of Christ—that you are commissioned by the King of Kings to proclaim a full and free pardon to rebellious man, be ever uppermost in your thoughts. This will sustain you in all trials, and will constrain you unreservedly to devote yourselves to the work of the ministry to which you are called.

You will have many difficulties to contend with, some from the open opposition of the enemies of the Gospel, many from the corruption which still remains in your own flesh, but the greater difficulties, and those which will try you most and longest, will arise from the coldness, the deadness, and the utter indifference to spiritual things of those to whom you will be called to minister. Prayer is the Christian's resource under such

difficulties. The Holy Spirit alone can subdue the unruly wills and affections of sinful men. He alone can break up the fallow ground of the human heart, and prepare it for the reception of the good seed. Oh, for more of the Spirit of Prayer amongst us! The praying minister is the powerful minister. As the face of Moses shone when he was admitted to close personal converse with God upon the mount, so the servant of Christ who frequently holds communion with his God in prayer, will reflect in his character and his life something of the light and likeness of Him in whom all fulness dwells, and out of whose fulness we are privileged to receive even grace for grace. In conclusion, my Reverend Brethren, I would commend you to God, and the word of His Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," study to show yourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Remember that your work is for eternity, and though your labours may not attract the attention or draw forth the praise of men, still you are to proceed, regardless of self, and not setting your hearts upon obtaining the approval of men, or popularity amongst those who love not the Lord Jesus Christ. To be loved, to be highly esteemed by the meek and lowly followers of Christ, should indeed be the desire of every faithful minister of the Lord Jesus; but to labour for the applause of the ungodly and unbelieving, argues a mind yet carnal, and can only be productive of evil both to the minister and to the people. May then the God of all grace, the giver of every good and perfect gift, pour upon you in large measure His Holy Spirit, that you may be faithful, humble, zealous, and devoted followers and servants of Christ, and that, when He, the Chief Shepherd, shall appear, you may receive the crown of righteousness which fadeth not away.

## APPENDIX.

## Note A., page 9.

The following Report of a Committee on Indian Missions was adopted at the last meeting of the Synod of the Diocese:—

The Committee appointed at the last annual meeting of the Synod on the subject of Indian Missions beg leave to report:

That as the conversion and civilization of the Gentiles were a subject of primary consideration with the Christian Church from the first, so should the long neglected aborigines of this land be regarded by our reformed Church with a like solicitude and care for their evangelization and enlightenment.

It is only within the last twenty-five years that the Government of this Province has extended any assistance towards so desirable an object as the Christian education of some of the Indian tribes, and it is with regret that your Committee have learned that the Missionaries employed by the Government were notified from the Indian Department that after the expiration of the current year, they were to expect no further aid from this source.

Under these circumstances your Committee are encouraged to hope that by a timely representation to some of our Church Societies at home of the peculiar position in which some of the Indian Missions are about to be placed, they may be induced to take them up, and so secure the ministrations of the Church enjoyed by them for some years.

The Committee are happy to state, that some of these Missions have from an early period been favoured with the fostering care and generous

support of a company in England, which renders them comparatively independent of any government support.

The Indian tribes at present under the charge of Missionaries of the Church your Committee desire to notice *separatim*, as well as the sources whence these have been hitherto maintained.

I. The Six Nations Indians on the Grand River are under the paternal care of the New England Company, which not only provides salaries for Missionaries and Schoolmasters, but also defrays the expenses of an Industrial School, where children are taught, (in addition to the branches of a common English education), the boys, agricultural and useful arts, and the girls, spinning, knitting, and different descriptions of needle-work.

Though a large majority of these Indians have embraced Christianity, and become members of the Church of England, yet a considerable proportion, chiefly of the Cayuga tribes, have for many years rejected the gospel. The labours of the Company's Missionaries among them have not however, been altogether in vain. From time to time it pleases God to open the hearts of some of them to attend His Word, and they have lately expressed a wish to have a school established amongst them. A greater number of Schoolmasters, and two additional Missionaries are much needed among the Six Nations. The Mohawk tribe, having surrendered their lands in the vicinity of Brantford to the Government for sale, have removed to a new settlement on the south side of the Grand River, and can no longer, without traveling far too great a distance, assemble for the worship of God in their old Church at the Mohawk village. Little, if any thing, can for the present be expected from the New England Company towards the erection of a new Church, they (however willing to afford assistance) having been lately at much expense in putting up new buildings for the accommodation of a greater number of children at the Mohawk Institution. Your Committee hope that at no very distant period our Church Society will be enabled to contribute to this desirable work.

II The Muncey and Oneida Indians on the Thames have been under Christian instruction for a number of years. The Missionary who has been labouring among the former tribe for a quarter of a century, found them pagans upon his first visit, since which period it has pleased Almighty God to call them from darkness to the acknowledgment of saving truth as it is in the finished work of redeeming love in a crucified Saviour. Many of the latter tribe, who came into this Province about eighteen years ago from the United States, have attached themselves to the Church of England. The Catechist and Schoolmaster of the Munceys has been in receipt of a salary of £50 per annum from the Church Society of the Diocese of Toronto for the last few years. The Catechist and Schoolmaster of the Oneidas is paid a salary of £50 sterling by the Colonial Church and School Society since his appointment. A small salary to interpreters for the above tribes has been granted also by the Church Society of Toronto, at the rate of £12 10s. currency each, for the last few years.

III. The Ojibwas of Walpole Island have been in charge of a Missionary for a number of years, whose salary was paid partly by the Indian Department, and partly by the Society for the Propagation of the Gospel in Foreign Parts. He has also received notice that his salary is to be discontinued after the present year. The Schoolmaster stationed in this Mission has also been allowed a salary from the funds of the Church Society of Toronto. There are two Sunday services, and also one week-day service, regularly; the congregation at each very good. There is also an

excellent Sunday School. The day school is well attended, the number of scholars on the list being sixty-five, and the average daily in attendance throughout the year being thirty-five. Many of the pupils are able to read in the New Testament, some to write very well, others can work sums expertly in the elementary rules of arithmetic, and two or three are acquainted with the general outlines of geography; and most of them, by means of instruction through the week and on Sundays, are more or less acquainted with the elementary truths of Christianity.

IV. The Ojibwas of Owen Sound have been in the enjoyment of Christian instruction for some time, through one of your Missionaries, who is not in receipt of any remuneration whatever for his Indian services. The only assistance afforded this band of Indians is a small allowance by the Church Society of the Diocese of Toronto to the Schoolmaster and Interpreter: this, we learn, will be discontinued.

In addition to the above bands of Indians, there are other tribes within the bounds of the Diocese, to whom the ministrations of our Church have never been extended.

The Committee would respectfully submit the following suggestions, with the view of sustaining and extending the ministrations of the Church among the Indians of Muncey, Oneida, Walpole Island, and Owen Sound, which Missions are now about to be deprived of all Government aid:

That seeing there is no prospect of obtaining any adequate relief in this Province towards the sustentation and efficiency of these Missions, your Committee are of opinion that if a representation of the peculiar position in which these interesting Missions are about to be placed were made by his Lordship the Bishop to some of our Church Societies in England, whose great object it is to send Missionaries to the Pagan, that the same would be attended with the most satisfactory results.

All which is respectfully submitted.

RICHARD FLOOD,  
Chairman.

Note B., page 10.

The following letter and those referred to in the next two notes were written, by the Missionaries to the Indians, to the Secretary of the Church Society in answer to a Circular addressed to them by direction of the Bishop.

BRANTFORD, June 14th, 1850.

REV. AND DEAR SIR,—We beg to acknowledge your circular of the 16th May last, requesting us to furnish a statistical account of the Indians under our charge; as we labour together among the same people, we consider that it will be most satisfactory to make a joint report.

The number of the Six Nations Indians residing at the Grand River is about 2400. It is generally stated that the Indians are rapidly diminishing in numbers in their different settlements, but such is not the case with respect to the Six Nations, who, on the contrary, are gradually on the increase; and we have every reason to believe that such will be the general result wherever the Indians are protected in the undisturbed possession of their lands. They profess Christianity for the most part, although a large majority of the Cayugas, numbering about 500, together with a few Onondagas, are still pagan.

The Christian portion of the Six Nations Indians are principally members and adherents of the Church of England, and even those who are pagans are friendly to that Church, and almost always unite themselves to it whenever they embrace the Christian religion. The New England Company has for many years furnished the means

of religious and secular education, and at present employs among them two clergymen, and several catechists, besides seven Schoolmasters. There are repeated applications for more schools, and two additional clergymen are much needed. The number of communicants in connection with the Church of England is about 250, and of children attending the above schools 203. There is a great difficulty in securing regular attendance at the day schools; but at the New England Company's Institution, where the children are boarded and educated, their progress in learning is much more satisfactory. Four of the school teachers at present employed are Indians who have been educated at this Institution, and another, through the liberality of the same Society, is pursuing his studies with a view to entering the ministry.

In addition to this New England Company's missions, the Wesleyan Methodists support a missionary and one school master among these people.

A few years ago the Indians were induced to give up their farms and improvements on the north side of the river, and remove to another settlement on the south side, in consequence of which they stand in need of a new Church, as the old one, which was the first Episcopal Church erected in Upper Canada, is at too great a distance to be used by them for public worship. As the New England Company, to whom the Indians have been hitherto chiefly indebted for the means of improvement, has incurred a large expense in building a new Institution, and extending its operations among them, its funds will not admit of its contributing to this new object, and it is very desirable that for this purpose funds should be obtained from some other source.

The country adjacent to the Indian reserve being now in the occupation of white settlers, the Six Nations are deprived of the means of subsistence by hunting, fishing, &c., and unlike many other tribes, are turning their attention very much to agriculture. They are mostly settled upon separate lots of land, and although labouring under the hardships always attending a new settlement, many of them have made large improvements, and raise considerable grain; and although the characteristic improvidence of the Indian is very visible among them, yet there is a great improvement in this respect. Many erect comfortable houses and good barns, and take better care of their cattle during winter than formerly.

A too easy access to places where ardent spirits are sold has been a hindrance to the improvement of the Six Nations, and some have been much addicted to drinking; but, as a body, they are far from being given more to excess than the white population, and of late years evince great aversion, and frequently are active in opposition to intemperance in the settlement.

We remain,

Rev. and dear Sir,

Your obedient servants,  
A. M. NELLES,  
A. ELLIOT.

THE REV. J. W. MARSH,  
Ingersoll, C. W.

Note C., page 10.

WALPOLE ISLAND MISSION,  
27th May, 1850.

MY DEAR SIR,—I received your kind letter, informing me that it was the intention of his Lordship the Bishop to bring the state of the Indians in this Diocese before such Societies as his Lordship will think likely to assist us in our work amongst the Indians, and it is desirable that I should furnish a statistical return of the Indians under my charge, with an account of their state, their prospects and their wants. In accordance with the Bishop's request, I send you the follow-

ing narrative—thankful that the Lord has put it into the heart of our Bishop to make an effort on behalf of the poor Indians, now that the Government has withdrawn from us its aid.

The Mission on Walpole Island has been in existence 18 years—having been opened in 1841. I was appointed to the Mission by the late Lord Metcalfe, on the 17th June, 1845, and have thus been connected with it during a period of nearly fourteen years. Two Missionaries preceded me, but these, owing to certain untoward circumstances, met with no success in converting the natives. In the summer of 1845 the Walpole Islanders were immersed in the degradation of barbarism. They worshipped and offered sacrifices to evil spirits, practised witchcraft, were polygamists. The waubannoo, the pagan dance, the tricks of the conjuror, were in full swing. With the exception of a few small patches of Indian corn, tilled very imperfectly, they paid no attention to the cultivation of the soil. They had no oxen, no cows. The hoe was the only farming implement they possessed. For food they depended mainly on hunting. They were exceedingly lazy and apathetic, and betook themselves to the chase only when impelled by hunger or some other necessity, and after obtaining the wished for venison, they would return to their wigwams, and as long as the supply lasted would enjoy themselves after their fashion, in feasting, in dancing, and in drinking the fire-water. They had no thought of the morrow, and cared for nothing but present enjoyment. They were indolent and most averse to labour, and might have been seen at any hour of the day stretched out on the grass, sleeping off the effects of a drunken debauch. They verified to the letter the old Indian motto, "It is better to walk than to run, it is better to stand than to walk, it is better to sit than to stand, it is better to lie than to sit."

It would indeed be difficult to conceive of a more dissipated, poor, miserable set of beings than those Islanders were in 1845. I will never forget the feeling of despondency which came over me during the first few months of my residence on the Island. Their reformation seemed impossible, and no small degree of faith was necessary to enable me to believe that any improvement could take place amongst so degraded and superstitious a people. But what seemed impossible to man was possible to God.

At first the Indians were remarkably shy, and it was only after a long course of uniform kindness that I succeeded in gaining their attention. During the first year I had no congregation; the Church bell, of course was rung, and regular hours for service were appointed, but only now and then an Indian would venture into Church. At length, in July, 1846, two were baptized. These I call the first fruits of Walpole Island. They are still living—both hold fast their profession, and one of them, named Thomas Buck-wheat, has been of great service to me in bringing over to Christianity his brethren of the tribe. Up to the present time I have received into the Church 350 Indians. The whole number of communicants is 56. The Sunday congregations are excellent, and it is delightful to witness their quiet and becoming deportment during Divine Service. The change in the condition of these Indians is obviously very great. Formerly Sunday in their eyes was no better than any other day, and from my own door I have often seen them on that holy day, fishing, or ploughing, planting corn, or having a horse race, or perhaps, what was still worse, sitting in groups by the river side enjoying a pagan jollification. Now all this, I am happy to say, is changed. There has, indeed, been no sudden rush of success, the improvement in their condition has been slow and gradual, and, on that account, likely to be lasting.

The Sunday is honored and kept as a Christian Sabbath. Many of them dress neatly, and come to Church in a quiet, orderly manner, and many of them, I have reason to believe, understand, appreciate, and are influenced by the saving doctrine of the Gospel. Paganism, however, has still many votaries on the Island, but these persons have been influenced indirectly by the good example of the Christians around them; they are now more orderly, more industrious, and less dissipated than before, and are likely at no distant day to be won over to the profession and the blessings of Christianity.

The Indians have made considerable advances in the social scale. They have a decided aptitude for the mechanical trades. Many of them are rough carpenters and blacksmiths, and some of them are competent to build a house, or execute the interior or panelled work in a manner which would do credit to a professional tradesman.

Their progress in temporal matters has been marked and decided. No band of Indians in Canada West, considering the time they have been under the care of Missionaries, have made greater progress in habits of industry and self-reliance. I send you the subjoined extract from the Report of the Commissioners appointed by the Government to visit the several Indian Stations throughout Canada. (See Report, page 57.) The number of acres on the Island, cleared, amount to 2,439, and the produce raised there by the Indians, in the last year (1857) was as follows:—

Wheat.....	(bushels)	1,517
Corn.....	"	6,888
Oats.....	"	547
Beans.....	"	418
Peas.....	"	877
Potatoes.....	"	3,905
Barley.....	"	74
Hay.....	(tons)	294

They have no regular village, but live more or less scattered on their several clearings. They have 4 frame and 94 log houses, while 41 families still live in wigwams. They have, besides, 28 barns, of which 6 are frame buildings, the remainder being constructed of logs. Their live stock, to the raising of which they pay considerable attention, consists of

Cows.....	75
Yokes of Oxen.....	41
Young Cattle.....	132
Young Horses.....	150
Pigs.....	514
Sheep.....	11
Horses.....	179

Their farming implements are the same as those in use among the whites, and comprise

Waggons.....	9
Carts.....	3
Sleighs.....	46
Sets of Harness.....	56
Ploughs.....	48
Harrow.....	23
Fanning Mills.....	7
Thrashing Machines.....	1
Sets of Carpenter's Tools.....	9
Sets of Blacksmith's Tools.....	1

The frame barns were erected entirely at the cost of the owners, and during the last year four good log houses have been completed with but small assistance from the Indian Department. The whole of the work was done by the Indians.

There are at present on the Island,—  
Members of the Church of England 220  
Methodists..... 58

Roman Catholics.....	19
Pagans.....	522

The above statistics are taken from the published Report of the Commissioners who visited this Mission in the summer of 1857.

As is the case in many other Missions, I am not only a Missionary but feel obliged often to act in the capacity of a Physician, Schoolmaster, Interpreter, and, not unfrequently, as a quasi-Magistrate, in short, I have had to make myself useful in a variety of ways. The small-pox, that deadly foe of the Indian, has visited the Island during my residence here, and all who were attacked by it died. Under the blessing of a kind Providence, its further progress was arrested by timely vaccination. Nearly 300 of the Natives were vaccinated by my wife. Christians, Pagans, Conjurers, Medicine men, old and young, flocked to the Mission House to obtain the antidote, and though several years have passed away since then, they often express gratitude to the white squaw.

Much of my attention has been given to the acquirement of the language. On my arrival, I knew nothing of it, but now I converse in it easily, and it is no small pleasure to be able to talk to my people, to counsel them, to reprimand them, or encourage them without the intervention of an interpreter. This power, of course, was not acquired without great labour. I have given my days and nights to the study of the Chippawa, and often in the early part of my career I would remain in their wigwams, seated on their mats for hours, watching them and listening to their conversation. My labour in this respect has not been lost, for I can now speak to them in their own tongue, of the unsearchable riches of Christ.

There is a very good school on the Island, taught by an Indian, a steady and respectable person, and who, in a great measure, has been educated by myself. He delights in teaching, and several of his pupils have made respectable progress. Many of the youth read easily in the New Testament, others write beautifully—good penmanship being easily acquired by Indians; some are also able to cast accounts with expertness and accuracy, a few also are acquainted with the general outlines of geography, and are pretty well posted up in the mountains, lakes, and large rivers in the grand divisions of the earth's surface. And all of them, from the instructions given them during the day school, and especially at Sunday school, are more or less acquainted with the fundamental truths of Christianity.

The Indians, from the age of 25 and upwards are unable to read, and yet many of them who have joined the Church are familiar with different portions of the Prayer Book, and make the responses devoutly and intelligently. Their knowledge of it was acquired in this way: while giving instruction to the young converts, I encouraged them to commit to memory portions of the Liturgy, and this they were enabled to do by my reading them over and over again to them. By this method they became acquainted with the Confession, the Lord's Prayer, the Creed, the Ten Commandments, with the Psalms in metre and Hymns. My plan was to read the Psalms or Hymns over line by line, verse by verse, and never to pass on to a second verse until the first had been thoroughly mastered. The constant reading of the same lines, dozens of times over at a sitting, was often very irksome; but my labour was repaid by the slow and sure proficiency of my pupils, and in witnessing their delight when they had mastered another psalm or hymn. They would say "Now this is beautiful. Now this is ours for ever. When in church, or when alone or when in sickness, we can think of these lines and become wise and happy."

Amongst the Psalms, the 23rd and 51st are especial favourites with our Indians. They are also very fond of the Morning and Evening Hymn. The Prayer Book in use here is the translation made by Dr. O'Meara. The Indians and the Church at large owe a debt of gratitude to him for his able and faithful translation of the Liturgy and New Testament, both of which are used here and are highly valued. It would have pleased the Doctor, and I am sure it would have been some slight recompense to him for his labour of love, to have heard our Indians exclaim, when I read to them some psalm or hymn for the first time, "How sweet that is! How very comforting! How much like God!" The Doctor paid us a visit two or three years ago, and preached to large and attentive congregations. He is a great favourite here, and goes by the name of the "Uyawpecheshishenaubanooid;" in English, "the great Indian speaker," or, still more literally, "He who speaks Indian thoroughly."

I am thankful that a fresh effort is about to be made on behalf of this people, and I shall await the result of his Lordship's appeal to the Societies in England with no little anxiety. The Indians are still poor; their annuity is the smallest, I am told, received by any Chippawa band in the country, for if equally divided amongst them, it would not much exceed one dollar per head. The sick and the needy amongst them naturally look to the Missionary for aid, but what can he do if he be in semi-poverty himself? I have spent on Walpole Island the flower of my days, and I never dreamt that after devoting my best energies to the welfare of its inhabitants, that the imperial grant could possibly be withdrawn from me. I came here under the impression that the support promised me would be continued to the end—at least so long as I continued a missionary amongst the Indians. It appears that I have been mistaken. Nevertheless, I still keep up courage, and cling to the hope that my long cherished idea will be realized—to live and die an Indian Missionary.

Yours faithfully,

ANDREW JAMIESON.

To the Rev. J. WALKER MARSH, A. M.  
Sec. Ch. Soc. Diocese of Huron, Ingersoll, C. W.

Note D., page 10.

DELAWARE, May 26, 1859.

MY DEAR SIR,—In reply to your late circular expressive of the desire of the Lord Bishop, that I should furnish you with some details in reference to the Indians embraced within my charge, it may prove interesting to his Lordship to be made acquainted with some particulars connected with my Mission amongst them, &c.

Shortly after my arrival in this Province in the year 1833, I discovered the Muncey tribe of Indians, exceeding two hundred, at that time all Pagans, residing on the river Thames, about ten miles distant from the village of Delaware, whom I could then only reach by an Indian trail, or intricate pathway through the forest.

Now as the white settlers in the townships of Delaware and Caradoc under my ministry did not exceed one hundred families, I was induced to devote a portion of my time, that of every other week, to those long neglected aborigines. Since that period this entire band of Indians have not only renounced Paganism, and embraced the Christian faith as professed by our Reformed Church, but many of them have continued "to walk worthy of their high calling and profession," adorning the doctrine of Christ their Saviour by a holy life and blameless conversation.

This labour of love, I would remark, under a deep sense of responsibility, was undertaken with-

out any remuneration or most distant prospect of it. I had a mission house built, in the year 1836, in the village of Delaware, and rafted down the river to their village, in order to enable me to reside among them occasionally with the view of arresting their attention to the all saving truths of the Gospel, as set forth in the fulness, freeness and completeness of the redemption which is by faith in Christ only.

It was not until some years afterwards that a small allowance was made me at the instance of *Sir Geo. Arthur, Lieut. Governor, who having learned that some success attended my labours, expressed a desire to learn more particulars in detail in reference to my Mission to the Indians, which I communicated to him: and the same, he was pleased to say, afforded him much satisfaction and pleasure.*

I consider the Muncneys, both mentally and physically, a very superior race compared with other tribes of Indians. They are industrious and sober, with very few exceptions, and I can assure you that my spirit has been often cheered and comforted by witnessing the Christian consistency and uprightness of conduct in many of the poor Muncneys.

They are not like other tribes in receipt of land payments from the Government, as they came into this province from the United States during the American war as the free and independent allies of Great Britain, and have since been residing on a Chippawa reserve by sufferance. Had their fathers applied for lands after the close of the war, there can be little doubt but their request would have been granted. Their staple as to living, principally consists of corn, besides which they raise some wheat, oats, and potatoes, sufficient for their families. They are also in possession of a considerable number of cattle, and are generally more comfortable in their circumstances than the tribes which are in receipt of money yearly for lands surrendered to the Crown.

The Oneidas came into this Province also about eighteen years since from the State of New York, U. S., and purchased lands a few miles distant from the Muncneys, on the river Thames, with the money which they received for the sale of their lands to the United States Government. Soon after their arrival in Canada I learned from conversation with some of them that they originally belonged to the Episcopal Church of the U. S., but that after a large portion of their tribe had sold out and left many years before this period for Green Bay, in Illinois, U. S., this party was left without a spiritual instructor, and in consequence thereof many of them joined the Methodists. This was precisely their religious position when they came to this country, with the exception of six families which were and still remain pagans.

Some of their chiefs, who still valued the services of our Church, and were confirmed by the Bishop of New York, expressed a wish that I should extend my ministrations to them, with which request I gladly complied. These in connection with our Church built a comfortable school-house at their own expense, which also answers the purpose of a temporary church, that can accommodate over one hundred worshippers. The average attendance ranges about seventy. This tribe musters about 450, 150 of whom profess attachment to our Church. Among them are some excellent farmers, together with some mechanics. William Doxtater, the head chief of the Church party, raises a large quantity of grain every year, of which he sells from two to three hundred bushels. There are many others equally industrious.

Many, however, in this tribe are poor through

their own indolence; and I regret to say that there are some of the young men, especially, who are intemperate in their habits.

It has been my experience to record the hopeful deaths of many in these tribes, who have departed this life in the sure and certain hope of a happy resurrection unto eternal life through Jesus Christ our Lord.

Captain Snake, the head chief, and first fruits to Christ among the Muncneys, was a striking instance of the power of sovereign grace from the commencement of his Christian career to the last hour of his earthly course; as were also the Hawks, the Halfmoons, the Logans, with many like minded, over whom I could rejoice as those who have exchanged an earthly for an heavenly inheritance.

As salaries must be provided for Indian Missionaries after the current year in consequence of the withdrawal of Government assistance, I hope that some of our Missionary Societies in our Fatherland will come to the rescue of the poor Indians, and continue to them the ministrations of our Church which they have so long enjoyed.

It would be desirable, also, that some small fund should be created for the purpose of purchasing cotton-yarn, &c., in order that the Indian girls at our schools might be instructed in needle-work, under the instruction of our Schoolmasters' wives.

I am about making an experiment on a small scale at my Oneida school, through the kind superintendence of Mrs. Potts, by supplying them with some materials for needle-work.

I remain, yours faithfully,

RICHARD FLOOD.

To the Rev. J. W. MARSH, M.A.,  
&c., &c., &c.

Note E., page 10.

The name of the Diocese—"HURON"—was adopted at the suggestion of the Hon. G. J. Goodhue, as the New Diocese comprised the hunting ground of the Hurons, whose council fires had for ages lighted up all parts of these western forests.

### Foreign Ecclesiastical Intelligence.

#### CHINA.

A special ordination was held by the missionary bishop in St. George's Church, New York, on the 7th of July, at which Mr. S. J. Schereschewsky, Mr. Elliott H. Thompson, Mr. Dudley D. Smith, and Mr. Henry Purdon, were admitted deacons, and on the Sunday morning following, in the church of the Ascension, N. Y., Mr. Henry M. Parker also was ordained deacon by Bishop Boone. On the first of these occasions the sermon was preached by the Rev. Wm. Sparrow, D. D., of the Theological Seminary, Fairfax County, Va., and on the second by the Rev. S. H. Turner, D. D., of the General Theological Seminary, New York. The above named persons just ordained, together with the following, viz.: Rev. Thomas S. Yocum, Mr. James T. Doyen, Mr. Edward Hubbell, Mrs. Jane M. Doyen, Mrs. H. M. Parker, Mrs. T. S. Yocum, Mrs. D. D. Smith, make up the number of twelve new names added to the missionary force of the Mission in China.

On Sunday evening, the 10th of July, a farewell missionary meeting was held in the Church of the Ascension, N. Y., when, after appropriate devotional exercises, addresses were made by the following persons, in the order of their names; Rev. Dr. Bedell, Rev. Dr. Turner, Rev. Robert Nelson,

Rev. Henry Purdon, Rev. Dr. Hawke, Bishop Boone, and the Rev. Dr. Tyng.

After singing, and opening prayer said by the Rev. Dr. Turner, the Rev. Dr. Bedell stated the object of the meeting, which was, in a social and informal way, to bid farewell to their brethren who were going to China. The amount at present needed for this enterprise had all been provided, so that no collection would be made that evening. He then introduced each of the missionary company by name, commencing with Bishop Boone, who was, he said, already well known to them. At his right were seated the Rev. Messrs. Smith, Parker, Thomas S. Yocum (of Pennsylvania), Thompson, and Purdon, all of whom were from the Alexandria Seminary. The next was Rev. Mr. Schereschewsky, of the General Theological Seminary, New York. Dr. Bedell said that it was not commonly known that the first missionary ever appointed to China, the Rev. Mr. Lyde, was from the General Theological Seminary; but, owing to his death before entering on the active duties of the Mission, Bishop Boone was, in reality, the first to commence the work. It was a subject of great rejoicing that that worthy institution, the General Theological Seminary, had once more a representative in the Mission field of China. Besides the above, Mrs. H. M. Parker, Mrs. D. D. Smith, and Mrs. T. S. Yocum, accompanied their husbands as female missionaries, following the admirable example of Mrs. Boone. They would devote themselves mainly to the schools, which had established so high a character for efficiency, and had already done so much good. Mr. James T. Doyen, of Maryland, and Mr. Edward Hubbell, of New York, (both from the Alexandria Seminary,) were going out as candidates for Orders, to complete their studies under Bishop Boone, in Shanghai. Mr. Doyen would take charge of the boys' school, and Mr. Hubbell would relieve the Bishop of the financial charge of the Mission—a work for which his mercantile education well fitted him. Mr. Doyen would be accompanied by his Mother, Mrs. Jane M. Doyen, who would act as matron for the schools. Another person, who had for many years been a member of Ascension Church, was going out in a subordinate capacity, to relieve Mrs. Boone of many domestic cares, and thus enable her to devote herself more unreservedly to the schools. A native Chinese, Ha-Kwa, who accompanied Bishop Boone to this country, and had here become a subject of grace, would return with him, not now as a servant, but as a brother beloved, and would act, on shipboard, as teacher of colloquial Chinese to the new missionaries, so that on their arrival they would be almost ready to converse and preach. These, with two children, and a long tried and faithful domestic, made up the missionary party of nineteen souls, whom they were that night to commend to the sympathy and prayers of the congregation, trusting that, even if they should meet these dear brethren and sisters no more on earth, they might meet hereafter in glory.

#### JAPAN.

The following is part of one of a series of letters, written by an officer on board the United States ship Powhattan, and published in the *New York Journal of Commerce*. It bears date, March 8th, 1859.

The Powhattan first ran into the harbour of Nagasaki, in Japan, in July, having left the mouth of the Pei-ho immediately upon the conclusion of the treaty at Tien tsin; and a few days after, Commodore Tatnall, Captain Pearson, and all the officers, were invited to dine with the Governor

and Lieutenant-Governor, at the Government House, where everything passed off most courteously and pleasantly, however strange the dishes, and stranger still, some of the Japanese usages in high life, the two old interpreters occupying the centre of the room between the two rows of tables, the one for the Americans, and the other for the Japanese officials; the two interpreters coming down to their very marrow bones, and on their hands and knees moving from one side to the other to communicate between the parties. After making a trip to Simoda and Yedo Bay to assist Mr. Harris in putting the finishing strokes to his treaty, we returned to Nagasaki by the middle of August, when we spent a week or more there, and made further acquaintances. After running down to Shanghai, we returned the first of September, and spent that month and October in this charming bay, and among this simple and most attractive people.

Already the Japanese officials had got the idea of the superior value of the English language over the Dutch, as a medium of communication with foreign nations. A very considerable number of Japanese had got a mere smattering of the Dutch language, being able to speak a few words and sentences, as the shabby little colony of Desima, consisting of a dozen or two Dutchmen, and three or four dozen Japanese ladies, with the petty Governor at their head, had carefully and perseveringly inculcated the idea, that the Dutch was the most important language to be learnt. In this way they succeeded in keeping the Japanese ignorant of other "outside barbarians," and at the same time in perpetuating their own influence and continuing to engross all the commerce. This game, so selfish and unmanly, had been played most successfully for more than two hundred years, the Japanese all the while believing the Dutch were the greatest nation in Europe, and the most to be courted and trusted. New ideas, however, were at once awakened by the arrival of the American fleet—the Powhattan, the Minnesota, and the Mississippi, all of them splendid men-of-war, as is universally conceded here; a Russian Lieutenant frankly and laughingly saying that the Russians were mortified to see their superiority, and that the English were mad. They threw the poor Dutch vessels at once into the shade, and the poorer Dutchmen with them; and with the superiority of the American ships came the idea called it, the American language. Before we left, on the first of November, several English men-of-war had come in, on board one of which was Lord Elgin, and then a Russian frigate, bearing Count Pontatine, the Russian minister and Admiral; and a little later two or three French men-of-war, with Baron Gros, the French minister to China and Japan. Most of the Russian and French officers could speak English with fluency, though I was surprised to learn that Baron Gros could neither speak it nor write it. None of them, however, not even one of them, spoke Dutch, and hence the impression was deepened upon the Japanese mind, that the Dutch language was good for nothing, while the English, as my young interpreters and scholars were wont to write in their exercises, was "universal." With admirers saw the utility, and, indeed, the necessity of a knowledge of the English language, in reference to future intercourse with America and Europe, and the demands of that commerce and intercourse which were destined immediately to spring up. In this fact may be seen at once the good sense of the Japanese and their truly liberal feelings. They saw the use of the English language and put the Japanese at once to learning it.

No sooner had we fairly anchored upon our third visit before the Governor sent an interpreter to the ship, with the request that the Commodore would allow and designate some one to undertake the task of teaching his interpreters the English language. The post was offered to me, and gladly accepted, not in the expectation of remuneration; for none was offered, or even intimated, but in the hope of something better. I intend to study the Japanese mind, and language, and society, and watch an opportunity to announce, and inculcate, those great and glorious Christian truths, which had been embraced by forty thousand of the inhabitants of this city, at one time, but which has been extinguished from the year the Pilgrims landed on Plymouth Rock, and not one trace, not one memory, of which now remained, for Christianity had become so absolutely blotted out, and forgotten, that even the annual observances of *trampling on the cross*, as practised in these very streets, according to law, till within two years past, was believed to be some innocent and pleasant rite of their religion, and not an insult, to that of others, a thing they never dreamt of for long years back, and which shocked them when they learnt it! Overlooking the city, arises the "Hill of the Martyrs," where tens of thousands had been crucified, burnt, suffocated, torn in pieces, and thrown into the bay; and how exultant the thought of being permitted to kindle up, but one spark only though it might be, of that old flame, which once had blazed here, but been extinguished for more than two centuries! And to kindle it in the very spot where it had been extinguished, and standing upon the very ashes of the thousands of martyrs! I had not seen the Martyr's Hill; I could find no one able to identify it; but near the close of the school, after many a long and weary walk, and repeated disappointments, by the aid of one of my interpreters, I found it. I ascended it; I stood upon it; I walked around it; my feet seemed to burn in the hot ashes, and my ankles to be bathed in the equally hot blood of the martyrs, while wailings broke upon the ear from the thousands and tens of thousands of men, and women, and children, as in the untold agonies of infernal tortures, they parted with life rather than part with their faith and their Saviour. But, how changed now! All was still and quiet; the beautiful terraces high up the mountain's side, were covered with a luxuriant vegetation, while rice fields in the valleys, sparkled in the water which stood upon them, and Christian ships were peacefully anchored in the large and charming bay below, and your correspondent, professing to be a Christian, and well known as such, shook hands and talked, and laughed with the descendants of those old executioners, on the very spot where the horrible deeds were done, and none could be more courteous and agreeable. That "Hill of the Martyrs" I must describe to you in a future communication. Such a tragical spot the world does not contain this side of Calvary.

All preliminaries having been settled, on the day and at the hour appointed, the young men came on board to commence their English education, it having been arranged that the school should be held on board the ship, lying about half a mile from the shore. On the port side of the quarter deck, and near to the door of the Commodore's cabin, the school was organized, the young men readily and gracefully making use of chairs, instead of seating themselves upon the floor, covered with neat mats, according to the universal usage in Japan. After a short experience in this location, so many were the inevitable annoyances and inconveniences, and such a restraint was thrown upon the scholars in their attempts

to master the sounds of the English letters, by the presence of the officers and men on duty, that it was found expedient to have the school on shore. It was left to the young men to designate and prepare the place, and then meet me the next day and conduct me to it.

The little artificial Island of Desima, containing just three acres, is built upon a bed of stones immediately before Nagasaki, from which it is separated by a ravine, which is dry when the tide is out. The name of the island is composed of *De*, before, and *Sima*, an island, thus indicating the position of the island in relation to the town. The island is raised about fifteen feet above the water, with its sides walled up from the water; on the top of the walls a strong palisade is built, while one gate is located at the wharf, and another at the bridge connecting the island with the town, both of which are shut, barred, and guarded, from sunset to sunrise, thus making the poor Dutchmen culprits and prisoners; and all this have they uncomplainingly and even thankfully endured for two hundred and fifteen years! A single street runs through the island, which is lined on both sides with stores and houses, and terminates at the stone arched bridge, two rods wide, which connects the island with the town. Here you enter a wide street, and follow it a quarter of a mile, turn a right angle, and proceeding half a mile further, come to a quarter called the "Russian Bazaar," built upon an artificial island like Desima, and receiving its name, as I was told, from its having been appropriated to the Russians whenever they may wish to commence commercial operations. It contains about two acres, and is surrounded by structures for Japanese silks, porcelain and lacquer ware, except at one end, a part of which is occupied by a large solid gate, which shuts in the bazaars on the side of the town; while at the opposite end of the area, a high and strong wooden wall and gate shut in the bazaars on the side of the bay, a wharf having been constructed, at which junks and boats load and unload. The open area is neatly paved with flag-stones, and kept perfectly clean; and so innocent and honest are the occupants of the stalls, about fifty in number, that no partitions are made between them; and while there are men, and boys, and clerks, moving about before the articles, and behind them, all ready to wait upon you, it is hard to tell who is the true owner, as one will help others to dispose of their goods when he is waiting for calls for his own. The thousand beautiful articles of Japanese manufactures, in lacquer ware, porcelain, and curiosities, are exposed upon stands or tables, or else are carefully laid upon the ground, no one appearing to be on the look out, and no one apprehensive of theft or cheating. The bazaars have no front doors, or even any wall or protection of any kind, all being open and exposed, while at the close of the day, boards, nailed together and moveable, are placed by the occupant of each stall against his own goods, and the two outer gates of the bazaars closed and barred. I did not see or hear of any night watch; I never saw a quarrel; I never heard an angry word, or of an instance of dishonesty. So live these contented and happy mortals, ignorant of the tricks of trade, and of the tricks of those who do not trade. I could never be tired of examining and admiring their beautiful wares, and silks, and curiosities, or even satisfied. Still less could I be tired with contemplating the charming exhibitions of simple, unsophisticated, kind and confiding human nature before me.

I was conducted to the Russian Bazaar; there is another on Desima, called the Dutch Bazaar. A neat room in the second story of a new building had been provided, the lower story of which was



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

#### POWER TO CONSECRATE MISSIONARY BISHOPS.

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

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

#### ARRANGEMENT BETWEEN THE ENGLISH AND AMERICAN BISHOPS IN CHINA.

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

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

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

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

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

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

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

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

#### THE Canadian Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,

BY HENRY ROWSELL, TORONTO.

#### TERMS OF SUBSCRIPTION:

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

#### TERMS FOR ADVERTISING.

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

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

ROWSSELL & ELLIS, PRINTERS, TORONTO.