

# Part 4

## JAVA, 1835-1839



There were a number of references to the proposal to commence a mission to China but the first concrete evidence was the announcement in May 1835 that a missionary had been appointed. In what became a refrain in reference to the China mission, the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church began with the frank admission that it did not have the money needed to finance the venture.

## **1835, MARCH 23, New York.**

### **Rev. Francis Hanson.**

Proceedings of the Executive Committee of the Domestic and Foreign Missionary Society.

On the 23d of March, the Rev. F. R. HANSON, late Rector of Christ Church, Prince George's County, Maryland, was appointed Missionary to China.

#### **MISSION TO THE CHINESE.**

The Executive Committee are desirous that the Missionaries to China should embark for their field of labour early in the ensuing summer. We regret, however, to state, that the funds as yet received in aid of this undertaking, fall *very far short* of what its expenses require. More than *treble* the amount which has been contributed, is absolutely necessary to justify a commencement of the Mission.

In this emergency, what is to be done? Shall this interesting and highly important enterprise be abandoned at the very threshold? Shall those devoted ministers of God who are willing to sacrifice their personal comforts and convenience and to peril their very lives for the benefit of their fellow-men in China, be told that the Church is not prepared to sustain them in this holy work? Shall the wants of the missions in that land of moral desolation be disregarded, and the command of the Saviour, "Go preach my Gospel to every creature," waste itself, as though it had been addressed to the lifeless tenants of the grave? We trust not. We cannot bring ourselves to the conclusion, that Episcopalians are prepared for so mortifying and painful an issue? We *must* believe, that it has been any thing but indifference to the designs of the Society respecting China, that has kept back from its treasury the offerings of the Church. And, *however unpropitious at present may be the prospect*, we still will entertain the hope that our Missionaries shall not only be enabled, at the appointed time, to proceed unimpeded on their way, but that when arrived at their destination, their every effort for the diffusion of the light of divine truth where idolatry, superstition and vice now triumphantly reign, will be full and permanently sustained by the pious liberality of the Church.

Christian friends, shall be disappointed in these expectations. Contemplate, we beseech you, for a moment, the spiritual wretchedness and degradation of our brethren the Chinese. Reflect upon the eagerness, as described by Gutzlaff, of these ignorant and unhappy beings to possess themselves of the word of eternal life. Listen to the spirit-stirring appeal of that man of God to Christian ministers in Europe and America for assistance in the arduous course of duty to which he has devoted himself. Let the fact come up before you with all its force and in all its loveliness, that two<sup>1</sup> of those who minister at our own altars have solemnly resolved to answer this call, and are now anxiously awaiting the hour which will bear them away from home and kindred. And when you have done all this, then let it be determined, whether your love to Christ and those for whom he died, will not *constrain* you to do something towards the planting of our first Mission on a Pagan soil.

Many into whose hands this paper will come, are able to appropriate *much* in behalf of this object. *All can in some way* advance its interests. And we hesitate not to say, that none who call themselves the friends of Missions, should think they have done their duty until they have furthered the cause according to the ability wherewith God has blessed them.<sup>2</sup>

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1 The Rev. Henry Lockwood had also been appointed as a missionary to China.

2 *Missionary Record of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America*, May 1835, pp 61-62.

It was normal practice for Protestant missionary societies to issue Instructions to new missionaries, setting out the hopes of the mission committee, the lines of responsibility in the mission, a requirement that each missionary and each mission provide reports, usually quarterly but often monthly, and in general provide the home authorities with an overview of their daily work. This process might today be something akin to a regular performance review.<sup>3</sup>

**1835, May, New York,**  
**Rev. Henry Lockwood & Rev. Francis Hanson.**  
**MISSION TO CHINA.**

During the laSt month, the Rev. Messrs. Hanson and Lockwood, at the request of the Executive Committee, proceeded to New-York, for the purpose of collecting funds for the Mission to China, and exciting among the Churches in that city an interest in this important enterprise.

The following communication from the editor of the Episcopal Recorder, ... furnishes an account of the operations of the missionaries, and the favourable result of their agency.

**MISSIONARY MEETING IN NEW YORK.**

Messrs. *Lockwood and Hanson*, who have been appointed by the Domestic and Foreign Miasionary Society missionaries to China, have been recently acting as agents in its behalf in New-York. They have been cordially welcomed in that city, and have met with gratifying evidence of the deep interest which very many in our Churches there feel in the success of the mission to which they have devoted themselves. In the course of a few days nearly \$1500 were subscribed for its support. Of this amount \$1000 was from two individuals, and of course a much larger amount is to be expected from the large number interested in the object, who have not yet had an opportunity to contribute.

As the most suitable and effectual mode of communicating information and exciting interest on the subject of the proposed mission to China, a meeting was held in the Church of the Ascension, New-York, on Sunday evening last, the results of which, we understand, were of the most delightful character. The Church was crowded to a degree never known in any previous meeting of Episcopalians in the city for the promotion of foreign missions, and the interest of the occasion was such as greatly to exceed the expectations of those most interested in its objects. Its effect, we have no doubt, from all we have heard, has been of the deepest and most salutary character, and was so apparent daring the meeting as to call forth from very many members of the congregation, when about to disperse, warm expressions of gratitude and joy. A friend who was present, and who has stated to ns some of the particulars of this interesting meeting, remarks, "The salutations which met us as we dispersed, showed the interest which was felt. Such as, 'I did not anticipate this a year ago.'-' The missionary cause has received an impulse which will long continue to be felt.'-'The Church is waking up.' One aged Christian, well known as the friend of all the institutions of the Church, pressing a friend by the hand, said, ' Sir, my heart is bowed down with gratitude to God for this.' The interest felt on the occasion was manifested by the solemn stillness which pervaded every part of the house. Every heart was warmed, and I believe every Christian soul went away with the full purpose to do more for the heathen than they had ever done." May such meetings and ench results be multiplied throughout our Church.

The evening service was read on this occasion by the Rev. J. F. Schroeder. The meeting was addressed by the Rev. Messrs. Lockwood and Hanson, by whom particular information relative to the plans and prospects of the mission, was communicated. The other speakers were the Rev. M. Eastburn, Rector of the Church, the Rev. J. F. Shroeder. the Rev. W. Jackson, and the Rev. Drs. Milnor and Hawks. Several others of the clergy were also present on the occasion.<sup>4</sup>

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3 The Foreign Committee's Instructions to Bishop Boone will found at Part 06.05, date 1844, December 5, New York.

4 *Missionary Record* , *op cit*, June 1835, pp 106-107.

**1835, May 29, New York.**

**Rev. Henry Lockwood & Rev. Francis Hanson.**

We have the unspeakable satisfaction of announcing the departure of the Reverend Messrs. Hanson and Lockwood, for their sphere of labour in China. A free passage having been generously offered them by Messrs. Talbot, Oliphant & Co. Of New York, in their ship Morrison, they sailed in that vessel on Tuesday, June 2. At 9 o'clock on the morning of that day, the missionaries, together with the Rev. Dr. Tyng, of Philadelphia, the Secretary of the Society, a large number of the clergy of New-York, and air the students of the General Theological Seminary, were conveyed to the Morrison, then lying a few miles below the city, by the steam-boat which had been engaged to tow her out to sea.

On arriving where the vessel was at anchor, and while she was getting under weigh, the whole company united in singing,

"Guide me, O thou great Jehovah," &c.

Prayer was then offered by the Rev. Dr. Tyng; after which was sung the hymn,

"Jesus shall reign where'er the sun," &c.

These exercises being ended, all went on board the Morrison, and remained there until within a short distance of Sandy Hook. On nearing that point the 2nd chapter of the Acts was read by the Rev. Mr. Forbes, and the religious services of the day were closed by singing,

"From Greenland's icy mountains," &c.

Parting words were then exchanged, and in a few moments more, the Morrison, with every sail filled with the propitious breeze, was seen majestically standing on her course over the mighty deep.

The missionaries appeared in excellent health and spirits. They regarded themselves as highly honoured and blessed in being sent as the first messengers of their Church to pagan nations; and feeling that they had the prayers and good wishes of thousands who loved the Lord Jesus Christ, and desired the extension of his kingdom, they were enabled joyfully to bid adieu to home and friends and country, and go on their way rejoicing in hope of the glory of God.

May the richest of heaven's blessings descend upon their heads, and the angel of Jehovah's presence be ever with them. May tho Great Head of the Church be to them "a sun and a shield," a "hiding place from the wind, and a covert from the tempest, as rivers of water in dry places, as the shadow of a great rock in a weary land." May such measures of strength and grace be given them from on high as their respective circumstances require; and may theirs be the honour, recompense and felicity of turning "many to righteousness, and shining as the stars for ever and ever."

**MISSIONARY MEETINGS.**

During the last four weeks of the missionaries' stay in the United States, public meetings were held in various places with the view of exciting an interest among Episcopalians in the movements of the Church with regard to China. The last number of the Record contained a highly interesting account of one of these, which occurred at the Church of the Ascension in New-York, on Sunday evening, May 11th. Another 'was held in St. Peter's Church, Baltimore, on Sunday evening, May 24th, at which, besides remarks from the missionaries, and suitable devotional exercises, addresses were delivered by the Rev. Drs. Henshaw and Johns. This meeting, we understand, was well attended, and in the opinion of our informant, was admirably adapted to benefit the cause of Missions in that city.

The third meeting took place in St. Stephen's Church, Philadelphia, on Sunday evening, May 31st. Long before the hour of service, the Church was so completely filled, that hundreds were obliged to return from inability to enter the building. Bishop Onderdonk, of Pennsylvania, commenced the exercises by reading the hymn,

"Jesus shall reign where'er the sun," &c.

which having been sung by the immense congregation, appropriate prayers were offered by the same Rt. Rev. prelate. After these devotional services, Bishop White; the President of the Society, read to the missionaries the following letter of instructions, which, in compliance with a resolution of the

Executive Committee, be had kindly prepared.<sup>5</sup>

During the last four weeks of the missionaries' stay in the United States, public meetings were held in various places with the view of exciting an interest among Episcopalians in the movements of the Church with regard to China

**1835, MAY 29, New York.**

**Additional Instructions for the Missionaries to China.**

**Rev. Henry Lockwood & Rev. Francis Hanson.**

Rev. and Dear Brethren, With this, there will be delivered to you printed letters of instruction, which it is the duty of the Bishop, as President of the Executive Committee of the Domestic and Foreign Missionary Society, to deliver to each of the missionaries before his departure to the sphere of his intended labours. So far as personal piety, a correspondent course of Christian conduct, and an enlightened zeal are exacted of every labourer in the field before us, there shall be no addition to the document referred to. But as in the land of your destination there are some strong peculiarities distinguishing it from the rest of the unconverted world, there may be propriety in bringing those local circumstances into view. You are aware that during some ages past, the spiritual condition of China has resembled an iron-bound coast; the one, forbidding the approach of ships, and the other excluding all religious improvement, especially that to be brought about by publishing the contents of the ever-blessed Gospel. The greater is our cause of joy occasioned by late well-authenticated accounts of the decrease of prejudice; of willingness in very many to listen to Gospel truth; and of this as predicable not only of provinces near to the ocean and accessible to Europeans, but extending into the interior. Here are symptoms of preparation for a change, in which the worship of mortal men (The Grand Lamas) and of gods made with hands shall be superseded by the acknowledgement of the one true God, and of the revelation which He has made of himself in the person of His adorable Son.

It is to be hoped that you will derive aid from the labours of the late Dr. Morrison, who has translated the whole of the Bible into the Chinese language. He has also composed a grammar and a dictionary, which will be helps to you, in making yourselves acquainted with the language. This will be an object of your concern, and not the least difficult part of it. You cannot too soon attain to this preparation for your work, especially as it is essential to your identifying yourselves with the inhabitants as much as is proper in their habits and manners, which is said to be of importance toward the acquiring of their confidence. Our prospect of success has been very much brightened by what has been given to the world on the testimony of the Rev. Charles Gutzlaff, whose unwearied endeavours, and the success of them have offered greater encouragement than any before imagined to the preaching of the Gospel to the Chinese. The achievements of this zealous herald of the cross, have had no small share in inciting the present effort of the Managers of the Missionary Society and of their Executive Committee, and may be supposed to have contributed to the engaging of the two missionaries who have offered themselves to the work. There might be introduced the names of sundry men who have been successfully employed in the same; but the annunciation of their services would be inconsistent with the desired brevity. Their names and their services, however, ought to be familiar to you as found in our Missionary Record, in order that in your intercourse with them, you may be prepared to show them the respect due in proportion to their several merits. In the tie which binds you to the Episcopal Church, there is nothing which places you in the attitude of hostility to me of any other Christian denomination, and much which should unite you in affection to those occupied in the same cause with yourselves. You should rejoice in their successes, and avoid as much as possible all controversy and all discussions which may provoke it, on points on which they may differ from our communion, without conforming in any point to what we consider as erroneous. If controversy should be unavoidable, let it be conducted with entire freedom from that bitterness of spirit and that severity of language which cannot serve the cause of God under any circumstances; while in the sphere which you will occupy, they will be repulsive from a religion which produces no better fruits on the tempers of its teachers. In the vicissitudes of European commerce, and especially in that of Canton, you will find many who speak your language, and whose object is the pursuit of commerce. It is to be lamented that no European government has sustained even the

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5 *The Missionary Record of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America*, July 1835, pp 113-114.

appearance of divine worship among these its distant subjects. Perhaps they may show themselves indifferent, or even hostile to your design. In either case you will keep the even tenor of your way; not moved by the fear or expectation of (the favour of men. It may happen incidentally to your ministry, that some of these temporary residents shall be brought by it to a better mind in regard to the things which belong to their peace." Especially they ought to be cautioned of the responsibility which they would incur by discouragement of the endeavours for the conversion of the heathen; while, under notice of missionaries employed for that purpose, there are so many professing the same faith, yet living "without God in the world." You cannot be ignorant, that in a former age the Christian religion was extensively propagated in China; being countenanced by successive Emperors and by others of high rank in the empire. Neither can it be unknown to you, that this was succeeded by an extensive persecution of all who owned the name of Christ. It is certain, that the change arose from the interference of the decrees of a foreign jurisdiction with immemorial usages of the Chinese. It is an old subject of debate, whether those decrees were called for by the integrity of Christian truth. Without discussing the question of them, the reason of noticing them is to remark, that in reference to foreign jurisdiction, there can be no room for any difficulty concerning it within our communion; which holds the Church in every country to be competent to self-government in all matters left to human discretion.

No faithful minister of our vision of the Gospel, in accommodation to unscriptural prejudices of his converts; but he will not bind them in any chain not bound on them by his Master. It has even been said, that the court of Pekin found itself in danger of being brought under subjection to a foreign Prelate. In proportion to the odium of such a charge, the converted Chinese should be assured of safety in the enjoyment of the liberty "wherewith Christ hath made them free."

In proposing the evidences of the Christian religion to the Chinese, and indeed to heathen of any description, there is to be avoided the alternate danger, on the one hand, of the measuring of success by any excitement of sensibility, which may be short-lived; and on the other, the not exhibiting of the subject in such a point of view as shall show it to be congenial with the best sensibilities of our nature. The ground taken by the Apostles must certainly be that which may most safely be taken by all ministers of the Gospel. When St. Peter addressed a Jewish audience, as in the 2d chapter of Acts, he laid the stress on ancient prophecy. And when St. Paul addressed heathen audiences, as in sundry passages of the same book, the argument used by him was the recent miracle of the resurrection. These are points which associate themselves with the liveliest of our hopes, and tend to the excitement of our best affections; yet it is through the door of the understanding that truth enters in order to the taking of possession of the heart. It is still the ground of prophecy and of miracles, on which the truth of Christianity must be advocated; although not without their connexion with that sinfulness of human nature, to which the contents of the Gospel are so admirably adapted; laying in it the only foundation of trust in the pardon of sins and of claim of deliverance from its thralldom; and in addition, being fruitful of consolation, and a sure guide through life, and a stay of dependence in the hour of death, and the day of judgment. Let but these interesting subjects take possession of the mind, and its natural language will be, "what shall I do, to be saved?"

When the Gospel is preached to a heathen at the present day, we ought not to forget to extend to his case that forbearance of divine mercy which St. Paul disclosed, when he said to the Athenians, "the times of this ignorance God winked at." Even when we have arrested his attention, but without reaching the point of his conviction, we ought not to be hasty in assuring ourselves that there may not be wanting something conciliatory in manner; or perhaps, that there may be something repulsive in it. We ought therefore to wait in patience for more auspicious moments, and not rashly conclude that there is a "hating of the light, lest the deeds should be reproved." When there is contemplated the aggregate of Christian evidence; when there is seen that through the long tract of 4000 years there was a chain of history, of prophecy, of miracle, and of prefiguration, looking forward to a dispensation to be disclosed at the end of that portion of time; when it is seen that there was then manifested the great sacrifice which fulfilled all that had gone before; and when there is read the record of a sacrifice commemorative of the same, to be perpetuated until the second coming of the divine Ordainer, to sit in judgment on the world; it is a mass of proof, which, properly presented, will command the assent of unbiassed men in all

times and places; progressing in its influence to the promised issue, when "all the kingdoms of the world shall have become the kingdoms of our Lord and of His Christ."

These suggestions, our missionary brethren, might be carried to an indefinite extent. But they shall be concluded with prayer for your prosperity, and for your success in the great work before you; and with the hope that now is the time, when there is the beginning of the verifying of the promise, "from the rising of the sun, until the going down of the same, my name shall be great among the gentiles."

There seem indications of this, in the efforts lately put forth for the evangelizing of the world, very different from those of former days, which were by war and persecution. Those now employed are in the spirit of which we read in the 14th chapter of the Apocalypse, (v.6,) of "an angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This splendid image is introduced immediately before the denunciation of the fall of mystic Babylon, and as there are signs of the time pointing to that crisis, the passage may reasonably be interpreted of what is immediately to precede, rather than is done by some, of the reformation: a blessed event, but, in the estimation of him who addresses you, not of so great extent nor so happily answering in point of time to the terms of the passage as the interpretation which has been long entertained by him who now presents it with diffidence, and with submission to maturer judgements.

Once more, reverend and dear brethren, with prayer for the divine blessing on your missionary labours,

I am your affectionate brother,

(signed)

Wm. White.

Bishop of the Protestant Episcopal Church  
in the Commonwealth of Pennsylvania.

The Bishop having concluded, the Secretary of the Society addressed the audience, and in the name of the Society delivered a word of encouragement, counsel and exhortation to the missionaries. The Reverend Messrs. Hanson and Lockwood then followed: the former exhibiting the claims of heathen countries, and particularly China, on the active benevolence of Christians; and the latter the absolute necessity of prayer to the success of Missions among any people. the missionaries having resumed their seats, the Rev. Dr. Tyng presented, in an able and interesting manner, the efforts which had been made in different ages for the propagation of the Christian faith in China, the history of the present enterprise, and the various circumstances now conspiring to make China a most inviting field for missionary experience.

After Dr. Tyng's address, a collection was made, amounting to nearly \$300. this being done, the missionaries received from Bishop Onderdonk an affectionate and solemn benediction prepared with special reference to the occasion. The hymn,

"Go forth, ye heralds in my name," etc.

was the sung, after which Bishop White dismissed the assembly with the usual blessing.

The last meeting was held in St. Thomas's Church, New-York, on Monday evening June 1st. Every pew of this spacious edifice was crowded on this occasion, and numbers were compelled to stand in aisles during the whole service. The Rev. Dr. Milnor introduced the services, by addressing the throne of grace in a selection of prayers from the Liturgy. Immediately succeeding, Dr. Hawks read the letter of instructions from the Rt. Rev. Bishop White to the missionaries. Following this, were addresses from the Secretary of the Society, the Rev. Messrs. Hanson and Lockwood, Rev. Dr. Tyng, and Bishop Smith, of Kentucky. The singing of Bishop Heber's Missionary Hymn, and the pronouncing of the benediction by Bishop Smith, concluded the solemnities of the evening.

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From the facts which have now been placed before our readers, it is evident, we think, that a new era has dawned upon our Church and a period commenced in her history which is well calculated to inspire the breast of Episcopalians with lively gratitude and joy. Who, six months ago, would have believed that before the close of the present year, two Episcopal missionaries would be on their way to plant the standard of the cross on a Pagan soil! Yet such is the heart-cheering fact. And we doubt not, from communications which have recently been made to us by students in the Theological

Seminaries at New-York and Alexandria, that ere another twelve month shall have elapsed, many others will be seen going forth from our communion into *every quarter of the globe*, with the glad tidings of salvation. We feel authorized to state that there are at *least nine* of our brethren at these Institutions who have not only decided on connecting themselves with the foreign missionary enterprise, but are, at this moment, diligently preparing themselves for those extensive fields of usefulness which China, Greece and Africa hold out to the devoted missionary. Surely these are considerations in which all who rejoice in the spread of divine truth will see much that is encouraging, and which should call forth from every heart sincere thankfulness and praise to the gracious Dispenser of all good.

Let us then see to it that we be duly affected by the glorious prospects which are beginning to unfold themselves before our eyes. And while we rejoice in the present and contemplated efforts of our Church in behalf of a perishing world, let us not forget to seek, by ardent and persevering supplication, God's blessing upon them all. Especially should we remember in our closets, and at our family altars, those beloved missionaries who have just left our shores to tell to China's sons and daughters the story of a Saviour's love. Earnestly did these dear brethren solicit an interest in the prayers of their fellow Churchmen, and even with tears entreat that this, their last request might not be forgotten. Let us then be careful that we do not come short of our duty towards them in this particular. Let our petitions in their behalf daily, ascend to heaven. Let us pray that God's spirit may be poured out upon them from on high—that an effectual door of usefulness may be opened unto them—that the hearts of multitudes may be prepared to welcome their message—that they may be preserved from sickness and persecution and dangers—that they may be armed with faith and patience, clothed with humility, endued with meekness and wisdom, and made of one heart and one soul; and that their converts may be as the "willows by the water courses," and in number like the sands on the ocean's shore.

We have every reason to believe that our missionaries will, in all good conscience, discharge the arduous duties connected with the work which lies before them. Be it ours, therefore, faithfully to co-operate with them by every means in our power. Then may we with confidence expect that God will prosper their undertaking, and that through their instrumentality, the wilderness of China will yet become a fruitful field, and her deserts "bud and blossom as the rose."<sup>6</sup>

## **1836, SEPTEMBER 17, Batavia.**

### **Rev. Henry Lockwood & Rev. Francis Hanson.**

Batavia, Sept. 17, 1836.

We have just received your first communication to us, dated January 9th, 1836. Although a long time has elapsed since that date, it has proved very grateful and cheering. Previous to yours, we had received but two communications from the Society. One of date June 12, the other September 30, 1835. We have, consequently, been led to think, that some must have been sent to us, which have not reached us. We were also not a little surprised at receiving nothing by the hands of the Missionary brethren who arrived three days ago from New-York, in the ship Ceylon, and also to learn from them, that our coming to Batavia had not been heard of at home. The latter fact indeed accounted in some degree for the former; but how the former could have happened, appears to us somewhat singular. Our letters from Canton were sent by a ship, which has since returned to China. From Singapore, we also wrote under date December 10, 1835, enclosing communications from Rev. Mr. Medhurst, and giving the reasons in full, which led us to determine on coming to this place. Since our arrival here, we have dispatched letters which should have been received before the departure of those brethren. Some, if not all returns from them are not very far off.

Although our time has been fully occupied in the study of the languages, (Chinese and Malay), and in English preaching, etc., we have not felt at liberty to make any plans or arrangements for a permanent Missionary establishment here, before hearing from the Society and learning their approval, or otherwise, of our location here. We shall endeavor shortly to send full communications on this subject to the Society. We were rejoiced to welcome new laborers with us, and especially from our own beloved home. Though not of the same outward communion, they are our fellow Christians, and partakers of the same hope; and, we trust, we shall not only be able to labor in peace for the same great object, but, to enjoy much of the

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6 *The Missionary Record, op cit*, July 1835, pp 114-117.



benefits of Christian intercourse with them. It was also cheering to hear by them, of the vigorous measures which are going forward, and the interest manifested, not only in our own Church, but in others also, which have hitherto been negligent, in the great work of extending the kingdom of Christ throughout the earth.

We have, at times, been under considerable despondency of mind, from the influence of the climate, our slow progress in the language, but the little which we seem able to accomplish in any thing. But we have encouraged ourselves with the reflection, that the greatest effects often result from feeble beginnings, and that every Mission must necessarily, at its commencement, be attended with but small fruits of success.

The Chinese school consists at present of about 20 boys and 10 girls. They are taught by a native master to read the Chinese classics, and also the New Testament and a book containing simple lessons of Christian truth, written by Mr. Medhurst. They assemble at the house every Sunday afternoon, where we hear them read a lesson and give them such oral instructions as our knowledge of the language permits. By the assistance of Mr. Barrenstyne<sup>7</sup>, a German Missionary, they are also learning to read the Malay language in the Roman character, and to sing devotional tunes, an employment of which they seem very fond. The native boy, whom we formerly mentioned as having been taken under our care from the hands of the captain of the vessel in which we sailed from Singapore, has been returned to him, as he did not seem likely to derive much benefit from remaining.

My last communication to the Society contained information of my marriage with the daughter of Mr. Medhurst. I am now called to perform the mournful task of reporting to you an event, as full as sadness to me, as that was of joy; and the more so, as the one has succeeded so quickly to the other. Death has removed her from my sight, and from all the labors and cares, as well as the mutual pleasures of a Missionary life, almost before they had begun to be experienced. She died on the 9<sup>th</sup> of August, but four months after the departure of her parents and the rest of the family, with home she had forgone the pleasure of a visit to England.

Her death was one of happiness and peace, such as a firm trust in the mercy of God and Christ only, can inspire. She desired not to remain except for my sake, and not for that, against the will of her Heavenly Father.

The stroke, through grievous, I can yet rejoice in, for her sake, and believe that my own joy will be greater when I meet her again.

P. S. Letters directed to us may be sent by ships going to China, Singapore, or any other place eastward of this, as they always touch at Java, or at some place from which they can easily be sent to us. If coming direct, they will of course, however, be more safe.<sup>8</sup>

## **1835, OCTOBER 4, Canton.**

### **Rev. Henry Lockwood & Rev. Francis Hanson.**

At the outset of the Episcopal foreign missionary outreach to China Lockwood and Hanson went to Canton (Guangzhou),<sup>9</sup> arriving 4 October 1835, where they were met by the Rev. Elijah Coleman Bridgman and Dr Peter Parker, [American Board of Commissioners for Foreign Missions—ABCFM].<sup>10</sup> They were advised that learning Chinese would be easier outside China because the

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7 Correct spelling — Barnstein but also rendered Barrenstein.

8 *Spirit of Missions*, Vol II, No. 3, March 1837, pp 81-83

9 Hanson and Lockwood travelled to China on a ship belonging to Messrs, Talbot, Olyphant & Co. Harris, Paul W, 'Cultural Imperialism and American Protestant Missionaries: Collaboration and Dependency in Mid-Nineteenth-Century China.' *Pacific Historical Review*, Vol 60 No 33, August 1991, p. 10. Xu Yihua, "St John's University, Shanghai as an Evangelising Agency," *Studies in World Christianity*, Vol 12 No 1, 2006, p. 26. *Spirit of Missions*, 1836, p. 79. They were advised by the Rev. E C Bridgman of the American Board of Commissioners of Foreign Missions that Canton was unsuitable and that they should move to a place where they could devote themselves to learning Chinese. Boone 1973, op cit, p. 26.

10 See [http://en.wikipedia.org/wiki/Elijah\\_Coleman\\_Bridgman](http://en.wikipedia.org/wiki/Elijah_Coleman_Bridgman) and [http://en.wikipedia.org/wiki/Peter\\_Parker\\_\(physician\)](http://en.wikipedia.org/wiki/Peter_Parker_(physician))

educated literati or scholar-gentry class in China were forbidden to assist foreign language learners.<sup>11</sup>

**Rev. Henry Lockwood in Old Age (c90 years).**



Among the last of those who received the rite of confirmation from the hands of the great Bishop Hobart shortly before his death, was encouraged by Doctor, afterward Bishop, Whitehouse to become a clergyman. "In 1831, under the direction and encouragement of Bishop Whitehouse, he entered the General Theological Seminary in New York. It was during his three years' course here, and particularly near the close of it, that his mind became strongly influenced on the subject of the claims of foreign missions. It was a subject in which many of the students felt a considerable interest, and it was increased by an association which they formed among themselves for gaining missionary information and zeal." (Bishop Smith, in Churchman, February 14th, 1880.)

The Right Rev. William Bacon Stevens, D. D., of Pennsylvania, wrote an article which is published in the History of the Episcopal Church, pp. 245 and 471, as Monograph IV, in which he alludes to the fact that on the 14th of July, 1834, the Rev. Henry Lockwood was appointed Missionary to China, and the following February the Rev. F. R. Hanson was associated with Mr. Lockwood in this work, and quotes the following remarks of Bishop White, of Pennsylvania, in addressing Rev. Messrs. Hanson and Lockwood, the first missionaries of the Episcopal Church in China in 1835, when he said :

"In the tie which binds you to the Episcopal Church, there is nothing which places you in the attitude of hostility to men of any other Christian denomination, and much which should unite you in affection to those occupied in the same cause with yourself." etc.

(Bishop Perry's History of the American Episcopal Church, pp. 245 and 471.)

Holden, Frederic A. and B. Dunbar Lockwood,  
*Colonial and Revolutionary History of the Lockwood Family in America from A. D. 1630,*  
(Philadelphia, Private Printed by the Family, 1839), p. 449.

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11 *PEC Historical Sketch*, p. 10. in Gray, Arthur R., and Arthur M. Sherman, *The Story of the Church in China*, (New York, The Domestic and Foreign Missionary Society, 1913), p 8.

## 1836, DECEMBER 10, Canton [Guangzhou].

### Rev. Henry Lockwood.

An independent report from Canton written on 10 December 1836 said that an Imperial Edict issued in May had imposed further restrictions on foreigners but these were not expected to affect Protestant missionaries.<sup>12</sup> The edict forbade Christianity on pain of death but it was never enforced, a not unusual outcome for Imperial Edicts in the 19<sup>th</sup> century.<sup>13</sup> It is relevant, early in this collection, to direct readers to the very wide gap between policy settings in Peking (Beijing) and the actual practice of officials at all levels in the Chinese provinces.

Muslims in Southeast Asia had been resisting Christianity for centuries. and the Dutch Colonial Government did not encourage missionaries to cause problems by aggressive efforts to evangelise the predominantly Muslim population of Java.<sup>14</sup> The Chinese residents were mostly Southern Min (Min Nan) dialect speakers from districts in and around the coastal port of Xiamen (Amoy).<sup>15</sup> The Dutch authorities in Java resisted attempts by the missionaries to initiate work among the Javanese because of the strong opposition of the Muslim leaders to Christianity. As part of their overall program to pacify the Javanese the Dutch prohibited further Chinese immigration to their possessions in Southeast Asia.<sup>16</sup>

Lockwood's and Hanson's studies of Chinese language and culture were helped, if only marginally, by following the universal practice in all Chinese missions of employing educated local Chinese residents who provided literary and commercial services for the Chinese community.<sup>17</sup> Most were students who failed the basic district level examinations of the Chinese traditional education system and subsequently performed menial clerical tasks in official offices, or worked for foreign or Chinese businessmen. Some, perhaps unsuited to the work of a clerk, earned a living writing letters for illiterate Chinese who relied on the writers to keep their links with home. Others pursued literacy opportunities elsewhere, including among the Chinese Southeast Asian diaspora. It was reported that some of Gutzlaff's Chinese Christian Union catechists (*see Part 1: A Vision of*

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12 *Spirit of Missions*, Vol II, No 6, June 1837, pp 186.

13 Tracy, Joseph et al, *History of American Missions to the Heathen, from their commencement to the present time*, (Worcester, Spooner and Howland, 1840).

14 Benda, Harry J, "Christian Snouck Hurgronje and the Foundation of Dutch Islamic Policy in Indonesia," *Journal of Modern History*, Vol 30 No 4, December 1958, pp 338-347. See also Reid, Anthony, "Nineteenth Century Pan-Islam in Indonesia and Malaysia," *Journal of Asian Studies*, Vol 26 No 2, February 1967, pp 267-283. Richmond, op cit, p 4. On the meeting of Islam and Christianity in Southeast Asia see Reid, Anthony, *Charting the Shape of Early Modern Southeast Asia*, (Singapore, ISEAS, 2000). Reid, Anthony, *Southeast Asia in the Age of Commerce, 1450-1680*, (New Haven, Yale University Press, Vol 1, 1993; Vol 2, 1993).

15 Lockwood, Henry, Macao, to William Boone, Batavia, c1839, cited in Boone 1973, op cit, p 64.

16 *The Chinese Repository*, Vol VI No. 2, June 1838, p. 112.

17 Boone, William, Batavia, to Foreign Missions Board, New York, January 1840, cited in Boone 1973, op cit, p 67. The China Inland Mission Language School employed local Chinese literati for practical language training—Burden, Frank, Anking, to Charles Goode, Adelaide, Letter Book 1, No 4, pp 11-12, 19 January 1891; Letter Book 1, No 14, p 33, 27 February 1891, National Library of Australia.

*China*) were men from this background. In China, this class of men provided the clerks who carried out the routine literary work of Chinese government at district and provincial levels.<sup>18</sup>

Lockwood and Hanson were unsuccessful in learning the predominant Chinese southern dialect of Fujian Province [Min Nan or Southern Min] spoken by most Chinese immigrants in Java and the two missionaries fared equally badly in coming to terms with the writing system shared by all Chinese.<sup>19</sup> They told the Foreign Committee that they needed more time to learn Chinese language and customs before entering China on a permanent basis.<sup>20</sup> Hanson ultimately found learning Chinese beyond his ability.<sup>21</sup>

The two men also found, as did other Protestant missionaries trying to reach the Chinese, that street preaching was not very effective in evangelising people whose entire life was centred on the hope of wealth. Few women were to be found in the streets and while men might stop and listen out of curiosity and entertainment they rarely stayed for long and very few became regular listeners.

In a pattern adopted in many other Protestant missions, small schools were established in the hope that by educating children, especially boys and youths, the missions would gain the interest of their parents. Hanson and Lockwood were pursuing the long-term linkage of educational convenience between American missionaries and the Chinese that reached its peak in the missionary colleges of China.<sup>22</sup> Their school in Batavia was, somewhat unusually for Chinese and for many Protestant missions, open to boys and girls in a pattern that continued when the Episcopalians finally settled their permanent mission base in Shanghai.<sup>23</sup>

Lockwood, aged forty-seven, married the Rev. Walter Medhurst's eldest daughter, Sarah Sophia, aged sixteen (born 16 November 1819 in Malacca), on 17 February 1836, just three months after he arrived in Batavia.<sup>24</sup> It was a whirlwind romance, especially given the thirty year gap in their ages. A biography of Sarah Lockwood stated that the departure of her family for England meant either an

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18 Three standard works on Chinese Government in the 19<sup>th</sup> century are: Chu T'sung-tsu, *Local Government in China under the Ch'ing*, (Stanford, Stanford University Press, 1969) and Chang Chung-li, *The Income of the Chinese Gentry*, (Seattle, University of Washington Press, 1962), Chang Chung-li, *The Chinese Gentry: Studies in Their Role in Nineteenth Century Chinese Society*. Seattle, University of Washington Press, 1967),

19 Gray and Sherman, *op cit*, p 14.

20 Hanson, Rev. Francis, from *Spirit of Missions*, 1836, cited in Richmond, *op cit*, p 4. See also Gray and Sherman, *op cit*, pp 14-15.

21 Boone, 1975, *op cit*, p. 58.

22 The missionaries were assisted by free passage on American trading vessels. Hanson and Lockwood travelled to China on a ship belonging to Messrs, Talbot, Olyphant & Co. Harris, Paul W, 'Cultural Imperialism and American Protestant Missionaries: Collaboration and Dependency in Mid-Nineteenth-Century China.' *Pacific Historical Review*, Vol 60 No 33, August 1991, p. 10. Xu Yihua 2006, *op cit*, p. 26.

23 Boone 1973, *op cit*, p. 54.

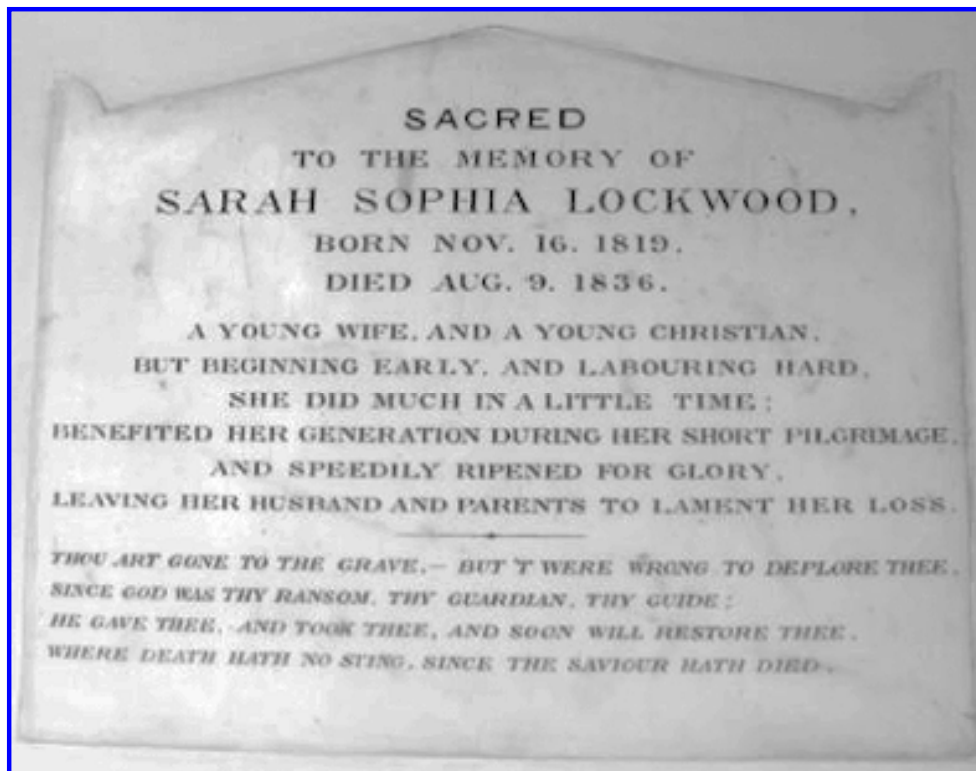
24 *Chinese Repository*, Vol V, June 1837, p 88. Husbands were in short supply. William Young (Scots/Malay) married Olive Amelia Vardon, born in London and the daughter of a businessman in Batavia in 1842. She was twenty-six years of age. See Welch, Ian (1980), *Pariahs and Outcasts, Christian Missions to the Chinese in Australia*, MA (unpublished available on mfm), Monash University.

immediate marriage or a long delay until the Medhurst family returned to Batavia. The marriage took place and six weeks later the Medhurst family departed. A note outlining her decline and death stated:

A few months after her marriage, Mrs. Lockwood became indisposed, and was obliged to give up teaching the native school; her nights began to be restless, and her sleep unrefreshing and disturbed; a nervous excitement, great exhaustion, and low creeping fever, reduced her so much her friends could hardly recognize her, and were shocked at the change. A removal to a more salubrious region was recommended, and Mr. and Mrs. Lockwood repaired to the village of Buitzenborg for change of air. For the first few days Mrs. Lockwood found herself greatly relieved, and so much better, that they did not think it necessary to call in the doctor who resided there. Having, however, taken cold, she relapsed, fever came on more violently, accompanied with all her former ailments, and from that moment she went on declining so very rapidly that very soon all hopes of her recovery disappeared.<sup>25</sup>

Sarah died on 9 August 1836, aged 16 years, after just seven months of married life.<sup>26</sup> She was buried in the European cemetery at Buitzenborg now located inside the Botanical Gardens [Kebun Raya]. It is not known if the grave is one of the less than 50 marked sites.

#### Memorial Tablet for Sarah Lockwood



All Saints Church, Jakarta.

A downhearted Lockwood advised the Foreign Mission Board that the China Mission would not succeed without a leader able to make clear and lasting decisions, the implication being that he did not see himself as a leader and implicitly rejecting Hanson in that role.<sup>27</sup> On 17 September 1836, he wrote to the Committee and his letter indicates how isolated the two Americans felt, and their

25 "Memoir of the late Mrs. Lockwood," pp 365-*The Evangelical Magazine and Missionary Chronicle*, August 1838.

26 *Chinese Repository*, Vol V, October 1837, p 284.

27 Cited in Gray and Sherman, *op cit*, p 20.

loneliness and fear of possible neglect by the church in America.

## **1836, DECEMBER 22, Batavia.**

### **Rev. Henry Lockwood & Rev. Francis Hanson.**

The two American clergymen moved briefly to British-ruled Singapore and finally settled in Dutch-ruled Batavia in the East Indies (now Jakarta, Indonesia) on 22 December 1836. In Batavia they met the **Rev. Walter Medhurst** (1796-1857) of the London Missionary Society who is a central personality in the history of Protestant evangelisation in China.<sup>28</sup> Before leaving Singapore, Lockwood and Hanson sent a report to the Foreign Committee urging that doctors be sent but not in the combined role of pastor and physician—Lockwood, who had medical training, found the combination impracticable. It was not appreciated at this time that the future of Protestant missions to China was to depend on the actions of Great Britain in regard to future trade with China. Two years later the First Opium War (1837-1842), resulted in the Treaty of Nanking (Nanjing) signed 29 August 1842 that gave foreign Protestant missionaries the right to live in five new Treaty Ports.

The Tientsin treaty granted Britain a 99 year lease on Hongkong Island and opened five major coastal ports; Amoy [Xiamen] Canton [Guangzhou], Foochow [Fuzhou], Ningpo [Ningbo] and Shanghai, to foreign traders.<sup>29</sup> The impact of this treaty was to allow the Rev. William Jones Boone Sr of the American Episcopal Mission to briefly enter Xiamen and subsequently to establish a permanent base in Shanghai.

We doubt whether, under existing circumstances, shut out as we are from every part of China but Canton and Macao, and subjected there to such restraints as render direct efforts to propagate the gospel among the natives almost impossible, it would not be advisable, should the Society enlarge its operations here, to direct its attention to the Malays as well as the Chinese. We think from what we have seen and heard since we have been here, that China will not be permitted much longer to pursue the exclusive and unjust system which has so long marked her policy towards foreign nations. There is a power at work within the empire which threatens its destruction. And there is also a power without which has long been advancing towards China with a steady step which soon reach it; we allude to the growing power of the British nation in the East. But until this change does take place, and the way is opened, it would most incumbent upon us to direct our attention to those to whom we can have the most easy access. It would certainly, however, be advisable that all the Missionaries who are sent out should study the Chinese language, and hold themselves in readiness to enter China as soon as it may be practicable. The truth is, the field here is

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28 Born April 29, 1796 London, England Died January 24, 1857 (aged 60) London, England. See online 1 January 2013 at— <http://www.bdcconline.net/en/stories/m/medhurst-walter-henry.php>

See *Chinese Repository*, Vol V, June 1837, p 88. Walter Medhurst was originally a lay printer of the London Missionary Society who worked with Rev. Robert Morrison and Rev. William Milne in Malaya. He arrived in Batavia on 7 January 1822 and moved to China in 1843. See Wikipedia entry, online 15 March 2011 — [http://en.wikipedia.org/wiki/Walter\\_Henry\\_Medhurst](http://en.wikipedia.org/wiki/Walter_Henry_Medhurst)

In Batavia, Medhurst recruited a young Scotch-Malay man, William Young, as an assistant missionary. Young was the son of a Scottish merchant who moved to Batavia c1812. Young married Olive Vardon, daughter of a British trader in Batavia. *Chinese Repository*, Vol III No 9, January 1835, pp 438-40. Young worked briefly at Xiamen until Mrs. Young's health forced them to move to Sydney, Australia, where Young started a mission to local Chinese in 1854. The couple moved to Melbourne in 1855 where Young became the Superintending Missionary of the interdenominational Victoria Chinese Mission. See Welch, Ian (1980), *Pariahs and Outcasts, Christian Missions to the Chinese in Australia*, MA, Monash University. (Available on microfilm).

29 The number of "Treaty Ports" expanded greatly in subsequent years. See online 1 January 2013 at — [http://en.wikipedia.org/wiki/Treaty\\_ports](http://en.wikipedia.org/wiki/Treaty_ports)

so large, and there is so much that could and should be done, that one is at a loss to know where to begin, of what to do first. Besides the five or six millions of Javanese and Malays, there are more Chinese at this time on the Island of Java alone than could be properly instructed by all the Missionaries now in the field. The harvest is indeed great, but the laborers are few. We trust the Society will soon enlarge the sphere of its operations, and that we shall soon be joined by a number of laborers.

We think it very important that a pious physician should be connected with every prominent Missionary establishment, whether in China or the neighboring European settlements. We doubt the expediency of uniting the two professions in the same individual, as the peculiar duties of each are such as to require the undivided attention of one man. Wherever the physician may be located, he will soon gather around him a number of patients with whom he will have many opportunities of conversing on religious subjects under circumstances of the most favorable character. Besides, the influence of such benevolent labors on the community at large will be most salutary, and contribute much to procure a favorable reception for the Missionary should the physicians be identified with the Mission, which of course he would.

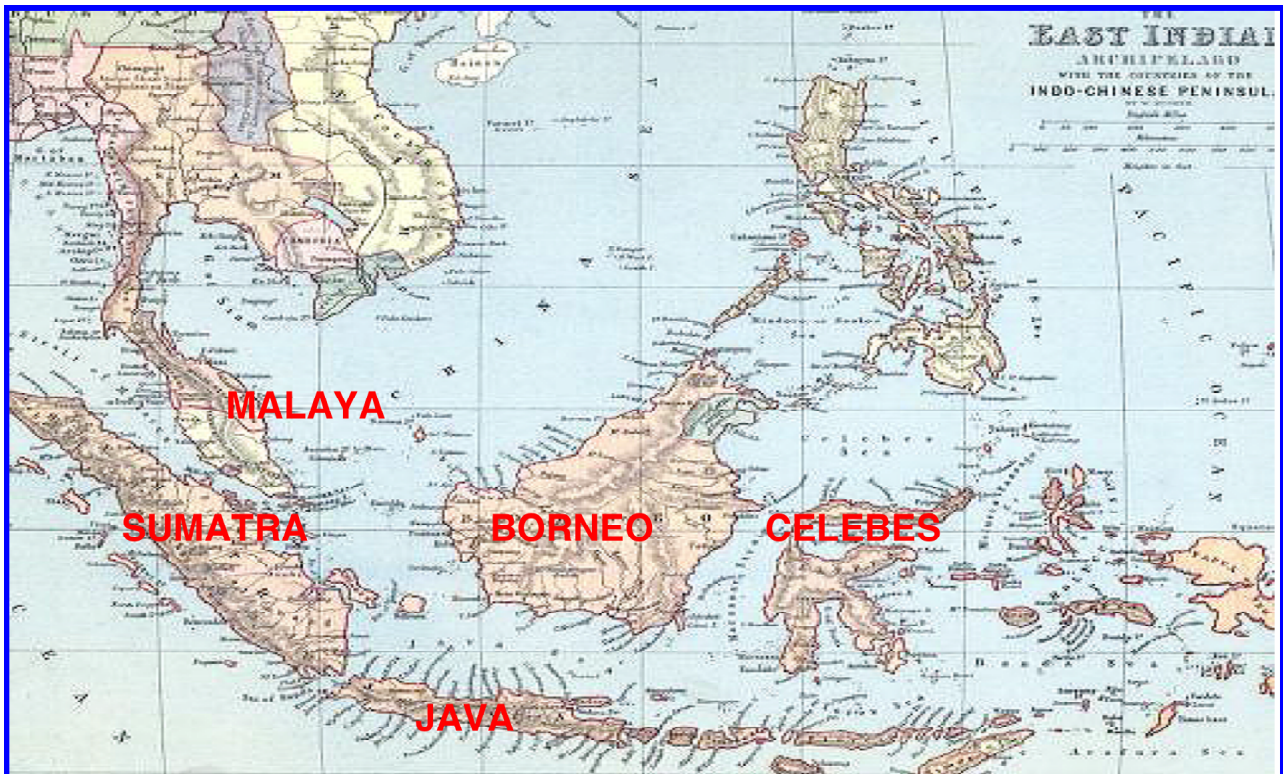
While at Singapore we have had an opportunity of observing the beneficial effects which have resulted from the labors of a physician, Dr. Bradley, who is connected the Mission of the American Board at Siam. He there established an infirmary, which excited considerable attention, both among the natives and the Chinese who visit that place for the purposes of trade. We visited, in company with Mr. Tracy, a Chinese junk from Siam. As soon as the captain of the junk discovered that we were Missionaries, he began to speak in terms of high commendation of the Missionaries at Siam, and particularly of Dr. Bradley and his benevolent labors among the sick and afflicted. He remarked, with very much the same kind of wonder and admiration which we should expect an individual to manifest who had witnessed a miracle, "if a Chinese or Siamese is sick, and will go to the Doctor, he will give him medicine, and in seven or eight days he will be well, and the Doctor will not receive any money for curing him. The benevolence of the thing was what seemed to excite his surprise and admiration, more perhaps than the benefit conferred. Money is so literally the god of this part of the world, that benevolence of this kind appears to them almost so wonderful, and has very much the same kind of effect which a miracle of mercy would have. We have dwelt thus long upon this subject, because we regard it as very important, and cannot but hope the Society may find some pious and benevolent man, who may be willing to devote his life and talents to this kind of Missionary labor, and be associated with us in our efforts to benefit these ignorant and wretched people.

In conclusion we would remark that we see no cause whatever to look forward to the future with doubt or despondency, but on the contrary abundant grounds for hope. True, the prospect now in regard to China is somewhat dark. But things have long been hastening to a crisis, which we cannot but hope will result favorably for our object. We trust that the prayers of the Church will ascend daily to God in behalf of China, and that we her unworthy children will not be forgotten by her. We sincerely hope we are daily remembered in your prayers, and in the prayers of our brethren generally.<sup>30</sup>

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30 *Spirit of Missions*, Vol II, No 6, June 1837, pp 180-181.

## Dutch East Indies.



Any one of the straits through the Indonesian archipelago attracted foreign vessels, with the choice largely determined by the wind patterns at particular times of the year. Coming from the West—the common route—ships tended to take Sunda Strait, between Sumatra and Java but some moved further eastwards. Sunda Strait was the closest access point to Batavia, the Dutch administrative centre and the focus of early American missionary work among the Chinese.

### **1837, JANUARY 17, New York.**

#### **Appointment of Rev. William Jones Boone to Java.**

There were lengthy delays of more than six months for mail between Asia and America in the days before the introduction of steam ships and by the 1880s, instant connection by submarine telegraph cables. Boone's westward voyage from New York to Hong Kong via Cape Horn and San Diego took more than four months, The alternative eastward route via the Cape of Good Hope to Hong Kong often took six months or more. As the author and publication date of most letters show, the average time between the writing of a letter in Java and its publication in the United States was six months—a pattern that continued throughout Boone's episcopate in China. By the time a response reached the men in Java, a full year usually elapsed and it is not surprising that the American missionaries felt isolated and cut off.

The Foreign Committee debated abandoning the mission but decided on 18 October 1836 to appoint one additional clergyman. The Rev. William Jones Boone of South Carolina was appointed



on 17 January 1837.<sup>31</sup>

That having on the 18<sup>th</sup> of October last passed a vote, implying in their view, the inexpediency of increasing the number of Missionaries to China, they are now induced to make an exception in favor of the Rev. Mr. Boone, whose qualifications for that field are of peculiar character, and whose long and devoted self-consecration to the spread of the Gospel in China gives him a high claim to such an appointment.<sup>32</sup>

The sub-committee on China resolved:

That the Rev. W. J. Boone, having furnished the required recommendation from the Right Rev. Bishop Bowen, of South Carolina, of whose diocese he is a deacon, be appointed a missionary to China, and that he be expected to proceed to such place in China or its vicinity...to be hereafter designated by the Committee, as shall afford the best promise for promoting the progress of the Gospel in that empire.<sup>33</sup>

After accepting Boone as a missionary, the Foreign Committee sent him on a tour of the major East Coast cities of the United States, including attendance at the Episcopal Convention of Virginia and completing the tour in Baltimore, with the Secretary of the Foreign Committee, Dr. Vaughan, for a missionary farewell meeting.<sup>34</sup> **Boone became ill during the tour, in Columbia, South Carolina, the first report of an existing disability that was to affect him for the rest of his life.**<sup>35</sup>

On the positive side, the congregation of St. Peter's Church, Charleston after an exhortation of the minister that suggested, among other encouragements, that not contributing could affect the eternal destiny of church-members, made a commitment to provide Boone with an allowance of \$1000 dollars a year—a princely amount considering that the stipend of many Episcopal clergy at the time was less than \$200 a year with domestic missionary clergy often receiving less than \$100.<sup>36</sup> Charleston also decided to provide Boone with a “valuable theological library for the use of our

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31 Stevens, Rt. Rev. William Bacon, *Sermon Commemorative of the Life of the Rt. Rev. William Jones Boone, D. D., Missionary Bishop to China, 1865*. Online 1 January 2013 at Project Canterbury — [http://anglicanhistory.org/asia/china/stevens\\_boone1865.html](http://anglicanhistory.org/asia/china/stevens_boone1865.html)

See also *Bishops of the American Church Mission in China*, Online 1 January 2013 at Project Canterbury — <http://anglicanhistory.org/asia/china/bishops1908/>

See also *Spirit of Missions*, Vol VIII No 11. November 1843, pp 442-423. A Missionary group at General Theological Seminary was mentioned at the beginning of this paper. In 1834 a prayer group was formed at the Virginia Theological Seminary that met daily at 6 a. m.

32 *Historical Sketch*, op cit, p. 9.

33 *Spirit of Missions*, Vol. II, No. 1, January 1837, p. 69. As a twenty-one year old Boone had a deep religious experience in St Helen's Episcopal Church, Beaufort, North Carolina in 1833-34. He was then a trainee lawyer, under Hon Henry William De Saussure, in Charleston. He later attended the Virginia Theological Seminary as a candidate for the Episcopal ministry. Between 1835 and 1836 he did medical studies as a preparation for missionary work. He was made a deacon on 18 September 1836 and ordained a priest on 3 March 1837. He was consecrated as a missionary bishop in Philadelphia in October 1844, Boone 1973, p. 50. See also Wylie, op cit, pp 99-102 and a brief item by Pott, F L Hawks, “Life of Bishop Boone,” *Chinese Recorder*, March 1912, pp 156-157.

34 *Spirit of Missions*, Vol. II, No. 1, January 1837, p. 69; Vol II, No. 5, May 1837, p. 156. See Boone's *Address in Behalf of the China Mission*, 1837. Online 1 January 2013 at— [http://anglicanhistory.org/asia/china/boone\\_address1837.html](http://anglicanhistory.org/asia/china/boone_address1837.html)

35 *Spirit of Missions*, Vol II, No 6, June 1837. p. 186. Boone continued to suffer this illness, diagnosed by him as migraine, for the rest of his life. Boone 1973, p. 57.

36 Ibid.

The Rector of St. Peter’s Church, the Rev. William Barnwell, appealed to his congregation to support the China Mission.

TO THE CONGREGATION OF ST. PETER’S CHURCH,  
DEAR BRETHREN,

I take this way of proposing to you a matter that has long been near to my heart, and constantly and fervently spread before God in my prayers. I ask it not for my sake only, but for Jesus’ sake, nay, for your own sakes also, for if you grant it, the blessings of the Lord will, I doubt not, descend graciously and plenteously upon you, and upon your children.

To be plain and brief—the proposal is, that you resolve, God helping you, (as He will be sure to do if you trust in Him), to defray the annual expenses of the Rev. Mr. Boone, who, as you are all, doubtless, aware is shortly to go out as a Missionary to China, and that you authorize me to assume in your behalf, the payment of his salary, which will be \$1000per annum.

There are in the congregation, upwards of a hundred families. The sum of *ten dollars* contributed by each, furnishes the amount needed. Shall I ask if there any families among the number, unable to make this contribution? Shall I think that there are any unwilling? Consider the *cause*, dear brethren, to save souls, for which Christ died. Think what your condition and prospects had been, without the blessings of the religion of Jesus. Think what your children had been, if born in a Heathen land. Think what a trial you are to pass through at the Judgment Seat of Christ, who died as a Ransom for all, and commanded that his Gospel should be preached to all, and then inquire whether by some act of self-denial—some diminution of your ordinary expenses, luxuries possibly, but even necessities, you cannot make up a far larger sum than will be required of any of you. My brethren, I solicit this as your Pastor, who desires to see you enjoy that honor which God gives to those who honor him. But at the same time, let me remind you, that self-denial is a requisite of Christian discipleship, and covetousness is idolatry; and that no covetous person will have access to the Kingdom of Heaven. “Prove your own selves” then dear brethren, and bear in mind that your decision, and the true actual motives that prompt it, must be reviewed at the Judgment Seat of Christ.

Of Mr. Boone’s qualifications as a Missionary, and his prospects of usefulness, I will not now speak. His appointment to the station by the Committee to which the Church has entrusted the matter, should satisfy all who have had no opportunities of making themselves acquainted, either with him, or the condition of the people for whose sake, he is willing to leave his country and friends.

I will only express the confident hope from the knowledge that I have been able to gain, as to both these particulars, that his efforts will be signally blessed, and that the souls of the converted heathen shall be his “hire,” and that our return for the inconsiderable sum we may be called upon to contribute.

Finally brethren let me beg of you all, to spread this letter before the Lord in prayer, when you retire to your homes, and there, upon your *knees*, with your hearts open to God, decide how much you are able and willing through self-denial and economy, to give for the purpose of sending the Gospel to 360,000,000 Chinese.

Let the sum thus fixed upon, be written upon a slip of paper with your signature appended, and dropped into the box for the “offerings of the Church,” this Afternoon—and it will be transcribed upon a list and the sum duly called for.

That God may enlarge your hearts as well as your means, is the fervent prayer of your affectionate Pastor.

W.H. Barnwell. Charleston, March 12<sup>th</sup>, 1837.<sup>38</sup>

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37 *Spirit of Missions*, Vol II, No 3. March 1837, p. 90.

38 Printed plea (Item 148) in Barnwell Family Papers, Lowcountry Digital Library, South Carolina. In another letter from Rev. H. Barnwell’s son, (Item 360) dated October 1856 is specific that the Barnwell family were slaveowners. The commitment was still in place ten years later. “It is stated that St. Peter’s Church, Charleston, S.C., has, during the past year, paid into the treasury of the Episcopal Board of Missions \$1000, towards the support of Bishop Boone, at Shanghai, China. *Examiner*, (Louisville KY) ,13 November 1847.

An extract of a letter, reflecting more of the problems confronted by the pioneers, Lockwood and Hanson ended with a text from the Bible that is almost a theme song of those who engaged in missionary work, worldwide:

### **1837, FEBRUARY 22, Batavia.**

#### **Rev. Henry Lockwood & Rev. Francis Hanson.**

Batavia, February 22, 1837.

We find no reason for discouragement; on the contrary there are many things which we regard as highly encouraging. The language has been found to be not quite so formidable as has sometimes been represented, though it will require three or four years of patient application to become masters of it.

I would here repeat what has been often said, that if China were at this moment opened for the free admission of the gospel, but little more could be done at present than may now be done. The place at which we are now situated, we regard as more favorable to our objects than any other out of China. The little we have already done has served to show us, that if health and strength be spared, the abundant opportunities of usefulness open before us may be successfully improved.

We hope soon to be joined by others from our Society, for verily "the harvest is great, but the laborers are few."<sup>39</sup>

### **1837, New York. Foreign Committee, Episcopal Missions and Education.**

The Foreign Committee was strongly supportive of the provision of education in its missions. Although the specific reference is to the African mission, the resolutions reflect the purposes endorsed by the Committee.

Resolved, That, in all plans of this Committee for Western Africa, special reference be had to a High School, connected with elementary instruction, and that such a system of instruction embrace not only the cultivation of industrious habits and a knowledge of some of the arts of civilized life, but have further provision for training up religious and common school teachers for the native Africans.

Resolved, That the Secretary and General Agent be instructed to open a correspondence with individuals known to be favorable to education in Africa, with reference to providing the required means for sustaining such a system of instruction at the Mission.<sup>40</sup>

The Foreign Committee instructions required Boone to proceed to Singapore, consider what permanent facilities were needed and undertake visits to Canton and Macao. The three missionaries were advised to cooperate closely and to give priority to learning both written and spoken Chinese. They were then, reflecting the educational values of the Committee noted above, to undertake:

1. The distribution, and ultimately if justified, the preparation of tracts, including eventually a printing establishment.
2. The formation of Christian schools, and in connection with them, a High School, of a decidedly religious character, in which native teachers may be trained for the service of the Church.
3. Dispensary labors.<sup>41</sup>

Despite having two trained doctor-clergymen in the China Mission (Lockwood and Boone), the Foreign Committee took Lockwood's observation seriously that combined pastoral and medical

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39 *Spirit of Missions*, Vol II, No 9, September 1837, p. 280.

40 *Spirit of Missions*, Vol II, No 4, April 1837, p. 90.

41 *Spirit of Missions*, Vol II, No 7. July 1837, p. 220.

responsibilities was too heavy a burden and appealed for a “pious and competent physician.”

A long report from Lockwood dated 22 February 1837 was published in October 1837 providing a detailed analysis of the challenges facing missionaries in situations entirely outside their previous experience and culture. The underlying tone must have troubled the Foreign Missions Committee. In a characteristic pattern of many missionary reports, everything was blamed but the pious but uninformed condition of the people promoting foreign missionary interests and the people who volunteered for overseas missionary service. The report constituted the first substantial assessment of the nature of the work that confronted American Episcopal missionaries in Asia.

## **1837, FEBRUARY 22, Batavia.**

### **Rev. Henry Lockwood.**

Batavia, February 22, 1837.

In looking back upon the first year of a Missionary life, chequered as it has been by many varied events of deep personal interest, but still calling for many and ardent thanks to the Giver of all good, I cannot but feel that there is also cause for much self abasement, on account of the little that has been accomplished in his service. Want of livelier gratitude and love, and more entire devotedness of heart to Him who has done so much for us, and want of a deeper and more permanent and active sympathy, for the heathen around us, who are living and dying in ignorance of the blessings of the Gospel, and of the immortal hopes which it inspires, must, alas! be acknowledged to be but too truly the cause of much of this deficiency. The responsibility of a Missionary in a heathen land, and the motives which ought to bear him forward, even under many discouraging circumstances, are indeed great and powerful, and such as might be expected to make him especially, what the Apostle enjoins upon all the followers of Christ, abounding in the work of the Lord. But experience also proves that the Missionary has human infirmities, not less than other Christians, to contend with, while there are some difficulties peculiar to his situation.

The want of countenance and support from Christian society, and the prevailing influence of an opposite and almost universal spirit of worldliness and devotedness to pleasure among foreigners generally, to many of whom he is under obligations for valuable favors and courteous treatment, are not a little calculated to damp his zeal. Familiarity too, with the condition of the heathen, has a constant tendency to lessen those feelings of lively interest in their spiritual welfare, which are at first excited by considering them in the aggregate, and in all the consequences of their spiritual destitution. More especially is this the case, if, as in Java, there are no striking scenes of moral depravity or outward suffering to call forth sympathy.

**INFLUENCE OF CLIMATE.** — But besides these, and often more than all, is the debilitating influence of climate. They who have themselves suffered under the prostration of mind and body resulting from this cause, and have experienced those feelings of inefficiency to meet even the most ordinary duties, will know how to estimate this difficulty in the case of others. They will not have much hesitation in acknowledging, that those more acute diseases of the body which bring with them an undoubted respite from active duties, and prevent the individual from seeing and feeling how much *might* be done, would be far preferable to this, in which there is often as much inability for competent exertion as in those cases, while it is not always easy to satisfy the conscience, that one is not guilty of sinful inactivity and neglect.

The effects of the climate however, do not thus bear upon all alike who come to this part of the world. Some of the Missionaries here seem to experience very little, if any, inconvenience from it. Most of those engaged in mercantile pursuits also enjoy very good health, as much so as in temperate latitudes where I have been acquainted; but they do not by any means apply themselves so incessantly, nor perform an equal amount of labor in a given time. Neither is the climate of Java more unfavorable in this respect than that of other parts of Eastern Asia which we have visited. On the contrary, I think it preferable to most of them, and certainly from all accounts far better than in Hindostan. During the rainy season—from about the last of November to the first of April—which is considered the pleasantest part of the year, notwithstanding the abundance of rain, the thermometer is seldom about 80° Fahrenheit in the middle of

the day, and in the morning as low as 72°. There is often found a very grateful and refreshing air, especially in the country a little distance from the city. The inconveniences experienced from the climate do not seem to proceed so much from the direct influence of great heat at any time of the year, as from a want of power in the atmosphere to sustain the vigor of the system. There is a sensible deficiency of something. The poet has perhaps well described it,

“A listless climate made, where, sooth to say,  
No living wight could work, ne cared e’en for play.”

This diluted atmosphere, if the expression may be allowed, is peculiarly unfavorable to the recovery of strength after sickness and debility, or to sustaining the attacks of disease. Then the system seems to labor under the faintness and exhaustion of confinement in a close room. A change of climate becomes in such case almost indispensable. Mr. Hanson has suffered more from this cause than I have, since our residence here. It affects him more easily from his greater disposition to nervous sensibility, and thus deprives him very much of the benefit of rest and sleep. For the last three months he has been able to do very little. He will probably set out on a tour among some of the Islands, or to some distant part of Java, before long, which I think the best thing he can do at present.

**PUBLIC RELIGIOUS SERVICES.** —During our preparatory labors in the native languages, we have endeavored to make ourselves useful according to our ability, and as we have had opportunity. We have assisted to keep up an English service once every Sun-day during the year, besides an evening service, at which a printed discourse has usually been read. This last has been principally for the benefit of the missionary families and the children of the orphan asylum and school. We have found the remainder of the Prayer Books, which we received from the Bishop White Society, very usefully disposed of in the chapel for the use of these children and others. As the English preaching has been shared in by all the different missionaries who have come here, the duty has been but light; and whenever they have been unwilling, or not sufficiently acquainted with the Prayer Book to use it, which has not always been the case, that part of the service has been performed by one of ourselves, or by the person employed here as their superintendent by the London Missionary Society.

**ENGLISH AND AMERICAN RESIDENTS.** —The number of English and Americans here is not far from 120, of whom perhaps one third attend church either regularly or occasionally. In this number there are but three or four, besides missionaries, who profess to be communicants. I have by request administered the communion once, at which fourteen persons were present, and have also baptised two children of European parents. The Dutch have one church which is supplied with two ministers, one of whom sometimes preaches in the Malay language at another place. The Roman Catholics have also a church, and there is a small society of Armenians. As this is the only place in Batavia in which public religious services are held in the English language, it would be a cause of deep regret that it should ever be suffered to stop. Should it be so, it were much to be feared that the current of moral recklessness would soon sweep away what little now remains of the remembrance of God, of his holy day, and the obligations of his Gospel. It is a subject of painful reflection that irreligion prevails so decidedly even now, especially among young and unmarried men, most of whom have perhaps left behind them in their native countries characters of fair and promising hope. The principles of such persons have need to be well fixed indeed to sustain them against the force of irreligious example and influence by which they are surrounded. Still it is due to the character of the foreigners resident here generally, to acknowledge that there are among them some men whom it would be difficult not to respect and esteem, men who reverence the institutions of religion and would be glad to see its principles universally disseminated, and who are ready to second, as far as they are able, every good and philanthropic design. Were such men more numerous, and the jealousy of the Dutch government not such as to prevent freedom of action, we might expect important aid in this place, towards extending the blessings of Christianity among the surrounding heathen. The erection of a place of worship, and the expense necessary to keep it in use; the zeal and efficiency with which an Orphan Asylum is sustained, principally by the efforts of a few individuals, and the readiness with which a proposal to form a Bible Society, made not long since for the benefit of the natives of these islands, was received, show that there are some here who are by no means backward in good works.

**BIBLE CLASS.** —On Thursday evenings during the greater part of the year, I have been in the habit of meeting with a class of sixteen or twenty of the elder children of the Orphan Asylum and boarding school, for instruction in the Scriptures. This is conducted in a familiar manner by their reading, after a suitable prayer is offered, a portion of the New Testament previously appointed, and questioning them as

they proceed, on the verses read. Explanations are then given, and such practical remarks as the subjects call for. There is reason to indulge the cheering hope that the little time thus devoted to these children will not have been spent in vain. The religious knowledge they have acquired by this means, and in the Sunday school, is considerable, and the good impressions made upon their youthful minds, will, it may be hoped, result in much benefit to themselves, as well as tend to fit them for salutary and useful influence in this country.

**DISTRIBUTION OF TRACTS.** —In the distribution of tracts we have not done so much as opportunities would have permitted judging it advisable to wait until a knowledge of the language would enable us to understand something of their contents, and to make them more useful to the recipients by personal conversation. A few, both in Malay and Chinese, have been given away, but most in the Chinese. They always receive them with pleasure, and if at their houses, will often offer tea and other refreshments in return. At the annual celebration of the " Fire Ceremony" we attended, and gave away a number of Tracts, principally Mr. Medhurst's Harmony of the Gospels. We found no difficulty in getting rid of our stock, though we were annoyed by the importunities of many whom we thought not likely to receive much benefit from them, such as boys and others unable to read. The ceremony of passing through the fire is usually performed by eight or ten persons, who are supposed to be hired by the priests for the purpose. A circle of about twelve feet in diameter is covered with burning coals, six or eight inches in depth and situated about fifty yards in front of a temple. Over this fire a small quantity of salt is occasionally thrown. When every thing is prepared, the devotees, sometimes headed by a priest and bearing in their hands some small images, gilt paper, &c. , set out from the temple at full speed, and pass, one after the other, with naked feet through the fire. This is repeated—though not always by the same individuals—three or four times, amidst the beating of gongs and the shouting of the people. At last, a large quantity of gilt paper, and several figures of different sizes gaudily decorated and hung about with strings of fire-crackers, are placed together and set on fire. The work of combustion goes on with a rapid explosion, and the whole is soon in ashes. The gilt paper, &c. being carried through the fire and afterwards burnt, is supposed to atone for the sins of the donors in proportion to its value. The priests are busy for some time beforehand in going about and collecting money for the occasion. By the more intelligent and wealthy Chinese this farce is regarded with great contempt, and as being an artifice of the priests to obtain money, though most of them still fall in with it on account of old custom.

**THE FESTIVAL OF THE DRAGON BOATS** is another annual ceremony, which assembles a large part of the Chinese population, as well as great numbers of the Malays. This is performed on the canals which pass through the Chinese part of the town. Several boats, constructed and painted so as to represent dragons with fierce-looking heads and long tails, and each containing from twelve to twenty persons, and paddled up and down the stream with great speed, attended with gongs and other discordant music. It is difficult to perceive what there is in this to attract such crowds, except it be to see the boats' crews bespatter each other, and occasionally get a plunge into the water. This custom is said to have originated not less than 2000 years ago. A distinguished minister of state, who stood high in the esteem of the people, had the misfortune to be associated in office with men who were destitute of his uprightness and integrity of character. The emperor himself who happened to be of a disposition to listen more readily to evil counsels than to good, was instigated by those unworthy associates, to displace his faithful minister. He was accordingly sent back in disgrace to private life, in which condition he passed his time in great grief, though still respected by the people. As he was one day crossing a river in a small boat, he was accidentally overturned in the middle of the stream and drowned. Great search was immediately made to recover the body, but all without success. The event was afterwards commemorated by an annual assembling with boats to seek for the body of the lost man; and the custom finally came into general practice, throughout several of the provinces of the empire. The Chinese say that a voice is still to be heard near the place at which he was drowned, but no body could ever yet be discovered. Whether they are sincere in the belief of this is uncertain, but with what hope of success they can still continue the search in the canals of Batavia, it is not difficult to imagine. The occasion, however, afforded an excellent opportunity for distributing Tracts, and a great many were given away both in Chinese and Malay. Numbers of the latter we afterwards learned were destroyed, but the Chinese, so far as we have discovered, are seldom guilty of this. Besides their general fondness for reading, they have a certain degree of reverence for every thing printed in their character.

**RELIGIOUS PRESS OPERATIONS.**—Mr. Gutzlaff kindly sent to us some time ago, a donation of about 1200 of his Tracts.<sup>42</sup> They were printed at Singapore, under the direction of Mr. Tracy. They are all, as he says, in the strictest sense of the word, biblical. One is upon the sufferings of the Saviour, the other on the Sermon on the Mount—the life of the Saviour—his Nativity, &c. They are done in a style and appearance quite attractive to the Chinese. One in particular "on the redemption from sin," is very popular being in the form of dialogue between different intelligent and grave Chinese, one of whom is made to possess the true knowledge of God and salvation, by which he corrects the false theories and superstitions of his companions.<sup>43</sup> I have sometimes been applied to by persons who have received this, for other copies for their friends. The Chinese New Testament is now in printing here by the lithographic mode. About 2000 copies have already been finished at the cost of 40 cents each, including paper. It is bound in two volumes, one containing the Gospels, and the other the Acts and the Epistles. This is the revised version, and has been prepared by the joint labors of nearly all those best acquainted with the Chinese language. It is our intention to procure a supply of these as soon as we receive the necessary funds from home. A few have already been distributed. At Buitenzong [Bogor], about forty miles in the interior, where there are 2000 Chinese, I gave away a number of copies, besides a large quantity of Tracts.<sup>44</sup> Here, I would remark, is an excellent opportunity for establishing schools. The situation is more healthful and pleasant than at Batavia, and the journey from thence is performed in four or five hours. [To be continued]<sup>45</sup> [Continued from page 308]

**CHINESE SCHOOL—INSTRUCTIONS IN THE MALAY LANGUAGE.** —The Chinese school consisted of 26 boys and 10 girls. It closed at the beginning of the present month, the end of their year, as the Chinese custom does not permit them to enter into an engagement for more than one year at a time. I shall endeavor however to obtain as many as possible of the same children for the next year. Besides the native books taught in the school, the first class read in the New Testament, and the others in a small book prepared by Mr. Medhurst. On Sundays they assembled at the house, and repeated from memory the lessons which they had learned from these during the week. Their orderly behavior and neat appearance on these occasions, as well as the fluency with which they repeated the lessons, were truly gratifying and delightful to witness. We began some time ago teaching them to read Malay in the Roman character. They acquired the letters in a very short time, under the instruction of Mr. Barrensteyne [Barrenstein-Barnstein], a German Missionary, now in Borneo. After his departure the boys assembled at the house every morning, when about two hours were devoted to their instruction. Most of them are now able to spell and read in easy lessons, with tolerable readiness. The girls have also been instructed in the same way for some time by one of the ladies of the Mission lately come out from America who kindly offered to take them under her care. This plan seems to offer many advantages, over that of confining them entirely to the Chinese. The Malay language being better understood both by the teacher and scholar than the Chinese, it becomes a medium for conveying much useful knowledge, which would not otherwise be obtained for a long time, if at all. In this way, also, Missionaries are able to commence teaching very soon, and find it an assistance to themselves in acquiring the language. It is true there are now but a few of the books necessary for a system of instruction in the Malay tongue, but this is a defect which we may hope to supply much more easily and speedily than in the Chinese. The mode in which these schools are conducted here, is undoubtedly liable to many objections. But while it seems the best that can now be pursued, and as some good at least, appears likely to be done by them, we think the opportunity ought not to be lost.

**WANT OF TEACHERS.** —Most of the difficulty lies in the want of suitable teachers, by whom the children might be brought more entirely under the influence of Christian instruction, and be kept in the schools a sufficient length of time to allow of their being permanently benefitted. The teachers, whom we are obliged to employ at present, can of course know little if any thing more of those things we are most anxious should be taught than the scholars themselves and while they make no objection to teaching them to read the scriptures, and other religious books in conjunction with their own classics, it is as much as we

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42 Lutz, Jessie G., *Opening China: Karl F. A. Gutzlaff and Sino-Western Relations, 1827-1852*. (Grand Rapids, William B. Eerdmans Pub. Co. , 2008).

43 This may refer to Rev. William Milne's "Two Friends" one of the most widely distributed of Chinese language tracts.

44 Modern name of Buitenzong is Bogor.

45 *Spirit of Missions*, Vol II No 9, October 1837, pp 303-308, Report of the Rev. H. Lockwood, Associate Missionary to China, Batavia, Island of Java, February 22, 1837.

can expect from them. It is some advantage at least that the children are taught to read, and if they understand any thing of their own books, there is no danger of their imbibing from them any thing directly hostile to religion. But they must be dependent for their religious and really useful instruction, entirely upon the little portion of time which the Missionary is able to give them. There is little doubt, that if 50 or 100 suitable persons, were to come out here as teachers, and give their whole time to the object, they might easily establish schools and manage them in any way they pleased. It would require but little time to enable them to commence teaching the Malay in the Roman character, and if desirable that the Chinese should be taught also, as it seems most probable that it would be, native teachers might be employed a part of the time for that purpose. No extensive good can be accomplished in the way of schools, until such teachers can be had, and with them it is impossible to tell how much good might be effected. Certainly we might expect very much. We may hope that suitable teachers will in time be raised up among themselves, but it will require much preparatory labor. And if all the scholars who can be instructed here for the next twenty years, were to be formed into such, they would be but few compared with the wants of their native country.

**AMOUNT OP COMPENSATION FOR TEACHERS' SERVICES.**—The wages of a schoolmaster depend on the number of scholars he teaches. In their own schools they seldom have more than 15, and often not more than ten boys. Girls are never admitted. In the schools conducted under the direction of the Missionaries here, the teacher is paid about \$3. 70 a year for each boy, with the expectation that he is to receive as much more from the parents; while for the girls we are obliged to pay the whole, or \$7. 40 a year for each. I have tried to induce the parents of some of the girls to pay a portion for them also, but this is very difficult, especially if they have sons also in the school. They generally urge their poverty, which in most cases is a pretty sound plea. The "China custom" too, which forbids the education of females, has still a very strong influence even here, though some of the Chinese have acknowledged that it would be much better to bring up their females as in Europe and America, on an equality with the males.

**FEMALE INFANTICIDE OWING TO NEGLECT OF EDUCATION.** —The custom of female infanticide, by which, as one teacher informs me, about one in ten or fifteen, is destroyed at birth in that part of the country from which he came, may be attributed to the neglect of education. The comparative uselessness of persons so degraded, and the difficulty with which a livelihood is gained in most parts of China produce a great unwillingness to incur the trouble and expense of maintaining their daughters. And it is less surprising that mothers so brought up, should themselves be the perpetrators of such an inhuman crime, and sometimes too, even against the wishes of the father.

Communications for us may be directed to the care of Paine, Striker & Co. , or A. L. Forestier, or O. M. Roberts, Esq. , American Consul at Batavia.

Another letter from Lockwood was published together with a note to the Foreign Mission Board from the Rev. Karl Gutzlaff, a German pioneer missionary.<sup>46</sup>

## **1837, MARCH 20, Macao. Rev. Karl [Charles] Gutzlaff.**

Letter from the **Rev. Charles Gutzlaff**, Addressed to the Secretary and General Agent.<sup>47</sup>

Macao, 20<sup>th</sup> March, 1837.

I venture to address you upon a subject nearest to my heart, and in which your Society has shown considerable interest. The indications of Providence have drawn the attention of American Christians, of almost every denomination, to this benighted country. The question, "Is China open or not," has often been agitated, and as upon giving a proper answer on this momentous topic future operations will depend, I am desirous of discussing this point. It is my firm conviction that the Chinese will not approach us but that we must go to them. As soon should I expect junks laden with tea, entering the harbors of your country, as a movement of this nation in favor of Christianity of its own accord. This people is too supercilious, too irreligious, too much given to antiquated forms, to feel a desire for the religion of the heart, and to call you to come over and help them. Some have expected great things from approaching revolutions, similar to those by which, in former times, this empire was shaken to its very foundation; and

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46 Lutz, op cit.

47 See entries in Part 1: A Vision of China.



that the Lord of Hosts would render this country more accessible. But it is not for us to know the times or the seasons which the Father hath put in his own hand. Yet even granting that such were soon to happen, to which the extreme weakness of the government might give rise, the state of affairs would not materially be changed. Waving even the dreadful anarchy with which the change of every dynasty has been accompanied, the worst condition of a people to whom the gospel is to be preached, the minds of this people would thereby not be disenthralled, and as soon as other rulers had occupied the throne, matters would go on as heretofore. The great problem, how the word of eternal life is to be imparted to these myriads, under existing circumstances, ought therefore to be solved, and all the means which God in his mercy has placed at our disposal, ought to be employed in order to effect this desirable end. Let us not wait for a wonderful opening, for great political changes, and then enter the field, all difficulties having been removed. Experience does not suggest such a course; the gospel preached by heavenly-minded men, has overcome the greatest obstacles. It is the power of God to save all who believe in it. Its effects are irresistible. It bears down all obstructions, if its heralds are guided with faith, perseverance and heavenly love. That it will be the same in China, we may safely expect, for the Lord and his promises are everywhere the same. The cheering circumstance that we can preach the word of life in the maritime provinces, and the gradual opening of Yunnan, fill us with the most ardent hopes. But we must not suppose that much has already been done. It is still the day of small things. The visits have been transient and have not extended beyond the districts of the principal emporium. They must therefore be regularly kept up with patience and fervent zeal in the glorious cause. The churches ought not to shun the expense attending these expeditions, but jointly to engage in promoting the voyages with much prayer and supplication for success. They are the first step toward the establishment of permanent missions, and China will be open, if we do not faint. It is upon this point that our energies ought to be concentrated, and that determination, so important an element in your national character, shown to its fullest extent. Not that I believe Satan will remain an indifferent spectator in the invasion of his long-established and undisturbed empire; on the contrary, I suppose that the greater our earnestness, the fiercer his resistance. Those engaged in these enterprises will have to face appalling dangers, but then the Lord has promised to be their strong support, and they will certainly find that he is faithful. Nor ought we to be deterred by disappointments, which in the natural course of things will happen, nor frightened by edicts, prohibitions, and all the various but feeble means of this government, to keep strangers at a distance. If the Mission is the work of God, no power of man, yea, most cunning machinations of inveterate enemies, can overthrow it.

Our faith, founded upon the rock of ages, will prove victorious, and the Lord, by his omnipotence, will show that he is stronger than the mighty ones of this earth. The many prayers uttered for the salvation of this country by the American churches, will certainly prevail, and the most insurmountable obstacles disappear like a mist before the all-powerful Sun of righteousness. You have given your substance—you have sent your messengers of peace to this benighted country—you are ready to make any sacrifice whenever it is called for, and your denomination will not be backward in making the most generous efforts for the conversion of these myriads. Since the Lord has inspired you with such sentiments, we may firmly believe that he has a very great work to be done, and that he will do it most effectually. I therefore earnestly entreat you to send out as soon as possible, some medical, unmarried Missionaries for the sole purpose of establishing a station in China. It is not needful to remark that they ought to be men to whom Christ is all in all, who can give up every thing for His sake, deny themselves every comfort, suffer persecution for His sake, and still continue unwearied in well doing. It will be necessary that they first become acquainted with the rudiments of this very difficult tongue at some of the outer stations, and during the time of their study not to apply to any other subject, for otherwise they will not master it. They might perhaps spend half a year afterwards in the Canton hospital, where they would become versed in the treatment of diseases most common among the Chinese. Two years at least would thus elapse, and after that time they might either establish themselves on some of the Islands along the coast of China, or somewhere on the main. But of this you will hear more, as soon as you have sent your laborers. Only let their determination of entering this empire be unalterable, and not be diverted by any circumstance, and there is every probability of maintaining the ground by rendering themselves useful, and proving themselves in all their actions, worthy soldiers of Christ. Though such an undertaking is not every man's work, but of those who are called to it, let these joyfully enter this great vineyard, and the Lord will be with them. I have thus pointed out the preliminary step which, in my humble opinion, all the societies engaged in the evangelization of China ought to take. Looking steadfastly up to the Lord who is our strength, I confidently expect that some of your youth will be found willing to become the first harbingers

of salvation to this nation. Let there be a holy emulation in pressing forward to preach the gospel where it has never been heard. One of your societies have already a medical Missionary on the spot and he is so richly blessed in his labors, that we desire to see more of the same stamp, endowed with as much love for the Saviour, in the very heart of China.<sup>48</sup>

## **1837, MARCH 22, Batavia.**

### **Rev. Henry Lockwood.**

Batavia, Java, 22d March, 1837.

We received, a few days ago, communications from the Rev. Dr. Milnor, the latest bearing date August 8th, 1836, informing us of his having resigned the office of Secretary to the Foreign Board, and directing us to forward our letters in future to you. I had, a few days previous to the receipt of his letters, dispatched communications to him, containing a brief report of our doings during the past year, and something of the prospects before us for the future; so that we have not, at this time, any additional information of importance to communicate. Dr. Milnor suggested the importance of sending our official letters to the Society as joint letters. Although we have, not heretofore been particular to place both our names to such letters they have always been submitted to mutual inspection, and have always been considered by us as conveying our joint opinions. We will hereafter, however, comply with the request to make them more strictly joint letters. We have also received a letter from Dr. Milnor, containing a resolution of the American Bible Society, respecting the character of those translations of the Bible, which should be circulated by means of their funds. As far as that resolution affects our operations here, we think there can be little danger in using the lately revised edition of the Chinese Scriptures. We are not, of course, prepared to judge critically of the merits of this version, (which, by the way, is not yet completed,) nor are we disposed to think that more accurate and improved versions may not hereafter be made. We can only draw our conclusions from the character of the persons employed in the work, and from the limited opportunities we have had of observing the readiness with which the Chinese seem to understand what they read of it. The revision was made from Dr. Morrison's translation, by the joint labors of Mr. Medhurst, Mr. Bridgman of the American Board, Mr. Gutzlaff, who belongs to no society, and, as he says, to no denomination, and Mr. Morrison, son of the former translator. The British and Foreign Bible Society have, it is true, as I understand, refused to print this version; but this seems to be principally owing to the prejudice in favor of Dr. Morrison's translation, on account of the high reputation which he had acquired at home. We think there can be little doubt that the present is a greatly improved edition, and perhaps the American Bible Society will itself take up what the British refused to do. We have been highly gratified by the "Spirit of Missions." The rapid advancement of the missionary spirit, and the plans which the Church has adopted for increasing and carrying into effect that spirit, are truly cheering, and especially to us in this region of spiritual darkness and death. It is cheering to us to see the energy which is going forth in every direction to bless mankind with the gospel of peace and salvation. And we hope that its power will be felt increasingly, even to the ends of the earth, until it shall move China itself. The present organization of our society, seems admirably calculated for the work of evangelizing the heathen. It is the Church disseminating itself in all its fullness, by means at once simple and effective. And this is, undoubtedly, the way in which the Church of Christ should be disseminated, and in which we hope it will be disseminated here and in China. You cannot send us a Bishop too soon, nor is there danger of sending with him more faithful Missionaries than can find employment.<sup>49</sup>

## **1837, April 22, Charleston SC.**

### **Rev. William Jones Boone.**

Charleston, South Carolina, April 20th, 1837.

Rev. and Dear Sir,

It gives me great pleasure to inform you that I am authorized by my congregation (St. Peter's) to pledge to the Foreign Committee, in their behalf, the sum of one thousand dollars annually for the salary of Reverend W. J. Boone, as Missionary China.<sup>50</sup>

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48 *Spirit of Missions*, Vol II No 11, November 1837, pp 335- 337.

49 *Spirit of Missions*, Vol II No 11, November 1837, pp 332-335.

50 Rev. H. Barnwell, cited in Gray and Sherman, op cit, p 19.

**1837, MAY 23, Batavia.**

**Rev. Henry Lockwood.**

Batavia, 23d May, 1837.

**CONDITION OF THE JAVANESE.** — Among the natives of this country, education appears at present almost entirely neglected. Formerly there were many schools, in which the natives were taught to read and write the Arabic and the Javanese languages. In one, it is said, that not less than 2000 children were instructed, and another contained 1000. In the larger towns, the Hajii or Mohammedan priests<sup>51</sup>, still instruct a few boys, but they learn little more than to read a few selections from the Koran. In Batavia, it is said, there are not less than 200 Hajis. In the country they appear to be less numerous, as I did not see one during the whole of our journey, and only heard that there was a large number at a place ten miles beyond that, at which we slept. But here, as well as at Batavia, they seem to concern themselves but little about any thing, except to secure their customary tributes. The ignorance of the people, even concerning their own religion, is very great. A few observances, such as the fast of the month Ramadan, abstaining from intoxicating drinks and the flesh of swine, constitute all their religion, either in theory or practice. They are always ready, however, to listen with apparent interest, to any discourse on religious or moral subjects, and sometimes expressed many thanks for what was said to them. To some inquiries about the education of their children, and whether schools established among them would meet with approbation, they very readily replied, that they should be glad to have schools for their children, and remarked upon the ignorance in which they are at present brought up, in such a way as to show that they were, in some degree, sensible of the advantages of education.

**MANNERS AND CHARACTER.** — The manners of the people are, on all occasions, respectful, and often servile, which might naturally be expected from the state of subjection in which they have so long been held. But they have still a native gracefulness, and courtesy in their behaviour, which is often very pleasing. Their disposition, in general, may be regarded as remarkably mild and peaceable, and if they do not possess capacities for being quick and inquisitive learners, they are at least tractable, and open very much to the influence of kindness and persuasion. There is no doubt that they would generally be pleased to have their children taught to read and write, as that is mostly the extent of their ideas concerning education; but it would not be safe to conclude that they all, or many of them, possess such an interest in the subject as would lead them to make any great sacrifice, either of time or trouble, to obtain the advantages of a more extended education. Neither should it be too readily imagined, from such favorable indications as have now been noticed, that the Missionary would meet with no opposition among them. Many might, no doubt, be found prepared to receive with gladness the gospel of salvation; and many more, perhaps, to oppose and reject it. Indifference and neglect would doubtless prove a very discouraging obstacle; and the influence of the Hajis, as far as it goes, would most certainly be exerted in opposition. It was noticed, however, by Mr. Medhurst, as an encouraging fact, that while he had found it exceedingly difficult in the commencement of his labors at Batavia, to get any body to take a Malay tract, they were now received with readiness, by almost every one who could read, and even many of the Hajis themselves did not hesitate to take and read them. Of the general character of the Javanese as a nation, Sir Stamford Raffles speaks as follows, in an address to the Batavian Society of Arts and Sciences, in 1815: "The superior and extraordinary fertility of the soil may serve to account for the extensive population of Java compared with that of other islands; and when to the peaceable and domestic habits of an agricultural life are added, the facilities of invasion along an extended line of coast accessible in every direction, it is not surprising that she should have fallen an easy prey to the first invader. She appears to have lost by these invasions much of that martial spirit and adventurous enterprise which distinguishes the population of the other isles; but at the same time to have retained not only the primitive simplicity of her own peculiar usages, but all the virtues and advantages of the more enlightened institutions which have been introduced at different periods from a foreign source. At all events, when we consider that her population cannot be less than four millions, and when we witness the character and literature of the people as it is even now exhibited, we must admit that Java has obtained a far higher degree of civilization than any other nation in the southern hemisphere."

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51 The usual meaning of Haji or Hadji, is that the person has completed the Hajj, or pilgrimage to Mecca. It has no connotation, as suggested, of status as an Islamic priest. The Hajj is the fifth pillar of the Islamic faith—a religious duty that must be carried out at least once in the lifetime of every able-bodied Muslim who can afford the pilgrimage.

**POPULATION.** —The whole population of Java, at present, is estimated at eight millions, of whom rather more than half use the Javanese language. The remainder of the native population speak the Lunda and the Malay. The number of Chinese is probably not far from 100,000, of Europeans and their descendants 10 or 12,000. Although Mr. Raffles has written a very minute account of Java<sup>52</sup>, contained in two octavo volumes, and much interesting information is given in his memoir published by his widow, it is still surprising that so little should seem to be known concerning one of the most beautiful and interesting islands in the world, especially considering the length of time that it has been in subjection to a Christian power. The smallness of its size, compared with some of the islands around it, and with the immense and populous empires of the neighboring continent, make it appear to the casual observer in the other hemisphere as almost unimportant. Some of its productions, it is true, are well known to be valuable and abundant. But they are, I believe, more generally considered as coming from a country abounding in all that is malignant, venomous and destructive, than from one of the most innoxious of any tropical climates that can be found.

A petition from some of the Missionaries for permission to travel through the island only, has been for a long time under consideration, and not yet answered, though it is understood that it has been favorably regarded. But there is ample room for Missionaries at present, to exert all their strength here and in other places, where they may be allowed to remain without exciting the fears of the government. The number of Chinese alone in Batavia is not less than 30,000, and of Malays about 150,000. At Samarang and Sarabaya, the two next most important places, the latter situated at the eastern extremity of the island, and the other about half way from this place to that, there would probably be no objections to Missionaries settling. A large proportion of the foreign vessels which come to the island, visit these places also. At Samarang there is one Missionary, Mr. Bruckner, a German, who is the only Missionary, except at Batavia, on the whole island. \* There is therefore little reason at present to complain of want of opportunities to preach the gospel and engage in the instruction of the natives. When the Missionaries are prepared to act more efficiently, and to extend their operations, we may hope that those in power will be disposed to look with a more favorable eye upon their designs. At all events, we know that these things are all under the direction of an Almighty ruler, and that he is preparing the way for the advancement of his own kingdom. The means he may be pleased to make use of to accomplish his designs of mercy we know not, but that they will be accomplished we may confidently hope and believe.<sup>53</sup>

\* 33 Missionaries, male and female, have landed here within the last eighteen months, viz: 24 from the United States, 9 from Germany and Holland. There are remaining here 12, all from the United States, except one.

## **1837, cAugust, At Sea.**

### **Rev. William Jones Boone.**

Lockwood's hopes for a Missionary Bishop were indirectly met by the arrival of the Rev. William Jones Boone, with his first wife, Sarah (Sally) Amelia De Saussure.<sup>54</sup> The Boones sailed from Boston on 8 July 1837 and arrived in Batavia on 22 October with, as noted above, instructions from the Foreign Committee that effectively appointed him the senior missionary.<sup>55</sup> During the voyage, Boone conducted Sunday worship at the request of the ship's captain—a common practice for outgoing missionaries and with the naivety of new workers, expressing the certainty that the seamen were convicted of sin and the need for conversion as shown in Boone's address:

Men, here we are all in the same boat! I mean not only in the sense of being shipmates, but in many other

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52 Raffles, Thomas Stanford, *The History of Java*, (London, J. Murray, 1830). Reprinted 1965, 1978, 1994.

53 *Spirit of Missions*, Vol III No 2, February 1838, pp 42-44.

54 Daughter of Hon. Henry William De Saussure. Boone 1973, op cit, pp 17; 106; 158-157. Mrs. Boone was raised as a Presbyterian, p. 63.

55 *PEC Historical Sketch*, p 10. Boone 1973, op cit, pp 28-29. This account, drawn from Boone's personal letters, suggests that Hanson returned to America because of personal frustration over language and cultural difficulties and not for health reasons. See Gray and Sherman, *op cit*, p 20.

ways. We are all committed, whether by necessity or choice, to a long voyage whose outcome depends on the mercy of God. “Our times are in his hand.”<sup>56</sup> Each one of us, I suspect, has but lately parted with someone he loves and our hearts are sore at the parting. We face days that will hold hard work and sometimes loneliness. But take heart! We know with certainty that there is a heavenly Father watching over us. He made the earth, the sea, the sky and that in them is and he made you and me. He longs for us, each one, to turn to him in simple faith, humility, and gratitude, much more than any earthly father longs for the return of his wayward son. ...

There is another thing which makes us all sharers of a common experience. There is not a man among us who will not admit that sometimes he has seriously grieved his earthly father and fallen far short of what was expected of him. How much more have we offended our righteous heavenly Father? If God were a tyrant we should be constrained to justify ourselves for not loving him. But no, he has never done anything but good to us and yet we have never made him any return but ingratitude. This is sin which we pile on top of our many other offences. Should not this consideration cause us to abhor ourselves and seek pardon from him who loved us so much that he sent his beloved Son into the world to live the life of love—which is God—on earth and then to die for us? Jesus himself said, “Come unto me all ye that are weary and heavy laden and I will give you rest.”<sup>57</sup> Come asking pardon, for he will forgive you, come asking cleansing, for he will make a new man of you, come with joy and thanksgiving, for he will be your companion, your strength, and your song.<sup>58</sup>

**1837, n.d., Batavia.**

**Rev. Henry Lockwood.**

Shortly before the Boone’s arrival in Batavia, Henry Lockwood sent a further letter to the Foreign Committee. In February 1838, the *Spirit of Missions* noted that Lockwood and Hanson had made a country tour, indicating that Hanson was still active, if barely.

Missionary histories, especially the hagiographical category that predominate, characteristically overlook discussion of the emotional circumstances of separation from parents, siblings and friends while long periods of sickness and death are often glossed over. A sad quality in many individual letters from missionaries is the plea for more contact with home. In a generation in which women were expected to submerge their lives in that of their husbands and accept domestic roles as mothers and housekeepers, parting from families was even harder than it was for the men, who had their work to occupy them and endless contacts outside the home. A week after their departure, Sarah de Saussure-Boone’s father, Henry William De Saussure<sup>59</sup>, wrote a farewell letter that arrived in Java in October by which time he had died. De Saussure’s comment that he respected their “fervent piety and devotion” suggests that he did not fully share the religious outlook of his daughter and her husband.<sup>60</sup>

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56 From Psalms Ch 31, v. 15.

57 Gospel of St. Matthew, Ch 11, v. 28.

58 Boone 1973, op cit, pp 34-35.

59 A very distinguished member of a prominent family. See online, 1 January 2013 at—[http://en.wikipedia.org/wiki/Henry\\_William\\_de\\_Saussure](http://en.wikipedia.org/wiki/Henry_William_de_Saussure) See also Harper, Hon. William, *Memoir of the life, character, and public services, of the late Hon. Henry Wm. De Saussure, prepared and read on the 15th February, 1841, at the Circular church, Charleston, by appointment of the South Carolina bar association*, (Charleston, W Riley, 1841). Held by University of North Carolina Libraries. See also Hadden, S. DeSaussure and Ford: A Charleston Law Firm of the 1790s,” Paper presented to the Georgia Workshop in Early American History, University of Georgia.

60 Boone, op cit, p 46.

## 1837, JULY 15. Warm Springs Resort, North Carolina.

### Henry Du Saussure to Sally Boone.

Warm Springs, No. Carolina,

July 15, 1837.

My dear daughter, Sarah Amelia,

Your letter written from Boston followed me to Greenville and thence to these salubrious springs, and I was glad to see your handwriting for I had not hoped to see it for many a long day. One of the greatest pleasures left to an old man in that of frequent communication with those dear to him. But I fear the great ocean which now separates us will let that form of enjoyment come to me sparingly. You are now fairly launched on your distant and perilous journey. I am praying daily that you will pass through its dangers safely and reach the land where you feel your duty calls you. I have doubts as to your success among those strange people the Chinese, but I respect the fervent piety and devotion to duty which you and William show. I am enduring this separation with patience and resignation. May God's will be done.

The baths here are very salutary, their temperature about 100<sup>o</sup>. The habitual range of the thermometer is from 60<sup>o</sup> to 70<sup>o</sup>. The mountain air is pure and bracing. Through these varying means, by God's blessing, I am very much improved, sleeping and eating better. Do not be concerned about me. It was a joy to see your sister Eliza and brother John when they came home to bid you farewell. Your Uncle John and the boys are with me here. Remember me kindly and affectionately to your husband. May God grant you both his blessings of health and and fulfillment.

Your affectionate father,

Henry W. De Saussure.<sup>61</sup>

## 1837, SEPTEMBER 11, Batavia.

### Rev. Henry Lockwood.

Batavia, Sept. 11, 1837.

By the Omega just arrived from New York, our letters with the Spirit of Missions, up to 1st June, have been received. I am rejoiced to see the steady progress which the Missionary cause seems to be making at home. An impulse I trust has been given to it, from which it will not be suffered to fall back, but go forward until every individual Christian shall feel it his privilege, as it is his duty, to consider himself and all that he has, as belonging to the Lord, and consecrated to his glory. In proportion as this spirit increases, which was the spirit of the primitive church and which is the only missionary spirit worth having, will all the institutions of the church prosper and the light of saving truth be dispensed both among them that are far off and them that are nigh. The gradual extension of the Society's operations in every part of the great field is an encouraging proof that this spirit is progressing. While it continues to do so under the guidance of an enlightened wisdom, there need be no fears that what is laid out on one portion of the vineyard, will result to the prejudice of another. The church's duty to give according to her ability, and to every man and every people their portion in due season, will be a sufficient security against an undue partiality towards one rather than another, or the unjust neglect of any. It is not surprising that the wants of the southern and western parts of our own country, so rapidly increasing in population and importance, should be strongly felt, and it is a matter of much joy and thankfulness that they are felt, and are engaging such a degree of strength and ability in their behalf. The same spirit, if it is a right one, will not feel the less for the wants of the heathen, or be the less anxious to extend the blessings of Christianity among their perishing millions. Their condition and wants, though more remote from observation and more difficult to relieve, from their greater destitution, will be considered under the claims of a common humanity and a common right to the hopes and the privileges of the gospel of Christ, as well as under the obligation of the solemn command binding upon every individual according to his ability, "Go ye into all the world and preach the gospel to every creature." Though we are not yet permitted to sound, on the walls of Zion, that China has thrown wide open her gates and is calling upon us for the bread of life to feed her hundreds of millions of perishing souls, we have a call upon us for far more than has yet been done for them. Have we earnestly besought the Lord in much prayer that he would turn the hearts of their rulers to be favorable to his cause, and to prepare the way for his coming and establishing his authority over this mighty nation and have we shown ourselves ready to come forward and perform our duty to him in this work as soon as he shall thus call for our aid? Where are the men prepared by a knowledge of the language and people who would be ready to meet such a call were it now made. Not less than a million of the people of that Empire are living beyond the reach of its prohibitory edicts, and to whom there is no

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61 Boone 1973, op cit, pp 55-56.

difficulty of access by the missionary. What has yet been done for their conversion to the gospel, and thus preparing the way for its extension into their own country. Where are the schools and seminaries for the education of their youth, in order to raising up a powerful and efficient auxiliary for the work among themselves. The Chinese, as a nation, are a literary people and learning and intelligence will never fail to meet with respect among them. To be extensively useful, therefore, their teachers must be well educated and able men. And such men, there would be little difficulty in rearing up, were the proper means put in exercise. But in this way almost nothing has as yet been attempted. Have we then done all that can be done at present for China. Rather do we not manifest something different from a spirit of humble obedience, if we withhold our sympathies and efforts for its conversion, because the Lord does not see fit that the work should be begun on so grand a scale and with such sudden and extensive revolutions as we may wish? Can we indeed, reasonably expect that he will hear our prayers and grant our desires for a wider sphere of opportunity among the Chinese, if, in our eagerness for something greater we overlook and neglect those he has already placed before us. Whenever China shall be converted, we may be sure it will be in such a way, as will show it to be the Lord's work and not man's. In the mean time, let it be our endeavor, as it is our wisdom and duty, to make a faithful use of all the means in our power, and confidently leave the results in his hands, who will not suffer his cause to be retarded a moment longer than the due time. Our Chinese school contains about the same number as last year (20 boys and 9 girls,) though some of the scholars are different. The girls continue to receive instruction every morning for an hour or an hour and a half, from one of the ladies belonging to the mission of the Dutch Reformed Church. They form a very interesting class, and could they be brought up entirely within the influence of a missionary family, would in all probability, many of them at least, become ornaments of the gospel and useful assistants in the work of instruction. The same may be said of the boys, though as it is at present, the influence under which they live both in the school and at home, precludes the indulgence of much hope of immediate results. It is to be hoped however, that the portion of truth with which they now become acquainted, will not be lost. Could a part of them be selected from the school in which they now are, and placed in a missionary boarding school, it would be done under very favorable circumstances. We hope to welcome Mr. Boone now in two or three weeks. If his departure took place as was anticipated by the middle of June, he will probably arrive by the first of the next month.

Mr. Hanson is at present staying with a Dutch missionary, about 20 miles in the country, which he thinks agrees with him better than the climate of Batavia. (Mr. Hanson's health has for some time suffered from the influence of the climate—Ed) I have advised him to take a voyage home. Whether he will conclude to do so very soon or not I do not know. The ship Morrison we understand has gone on a voyage to Japan, with one of her truly liberal and Christian owners, Mr. King and his lady, and Dr. Parker of the American Board.<sup>62</sup>

Boone's first letter from Batavia was written on 15 November and published six months later. The report centred on his decision to remain in Java to acquire a sound knowledge of the predominant Chinese dialect in Java, mentioned earlier. He noted that the British opposed restrictions on missionaries in their territories, especially when it came to providing schooling for Chinese and operating printing facilities. He did note that unlike Singapore, with many Chinese vessels engaged in trade with China, (the Junk trade).<sup>63</sup> Batavia had very few Chinese junks each year. It is important to note his comments on the provision of schooling for Chinese (and Malay-speaking] children.

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62 *Spirit of Missions*, Vol III No 1, January 1838, pp 20-22.

63 For an introduction to the Chinese junk trade between China and Southeast Asia see Rahman, Nor-Afida Abd, 2003, *The China Trade*, National Library of Singapore, online 1 January 2013 at— [http://infopedia. nl. sg/articles/SIP\\_377\\_2005-01-18. html](http://infopedia.nl.sg/articles/SIP_377_2005-01-18.html)

For a pioneering study that gives an indication of the scale of the Nanhai trade see Cushman, Jennifer, Fields From the Sea, *Chinese Junk Trade with Siam during the late Eighteenth and early Nineteenth Centuries*, (Ithaca NY, Southeast Asia Program, 1993).

**1837, NOVEMBER 15, Batavia.**

**Rev. William J. Boone, M.D.**

Batavia, Nov. 15, 1837.

Upon learning the state of affairs at this place, I determined to remain here ten or twelve months. My staying here will be no disadvantage, nor will it cause any delay, (with respect to the location of the Mission,) as I could do nothing before the Malay is acquired, which is the great medium of communication in these countries. In ten or twelve months, I may acquire it here without interrupting my study of the Chinese, as all the servants speak it; and then I shall be prepared to travel about, and make inquiries, should the Committee desire it. My brethren are both decidedly of opinion, that this is the most desirable situation outside of China. I have been here too short a time to possess any information, except what I have obtained from them; they will therefore, place the Committee in very nearly as good a situation to form an opinion for themselves as I am in; but I will nevertheless express my present impressions, as my brethren desire me to do so.

It appears there are but three places, upon which a choice could fall, (viz.) Macao, Singapore, and Batavia. Macao is perhaps the best place for studying the language, and it is esteemed much the best place for those who have acquired the language, and are desirous of making translations, or writing tracts. The restrictions are so very great at Macao, as to render it unsuitable for school operations, &c. Between this place, and Singapore, then, the Committee must probably make their choice; and it is a choice, it appears to me between difficulties. At Singapore there are about 15,000 Chinese. The advantages it would have over this place are,

1st. It is under a liberal government, (the British); which I think a matter of great consequence, if extensive schools and a printing press are contemplated as future auxiliaries.

2. It enjoys a much greater intercourse with China, through the medium of Chinese junks. The Chinese at Singapore are much more intimately connected with the Chinese within the empire, than those at Batavia; an impression therefore made at the former place would be much more likely to be felt in China, than one made at the latter, other things being equal. From what I can learn, not more than five or six Chinese junks come to this place in the course of a year, because of the heavy duties levied here by the Dutch. Singapore is a free port. These, to my mind, are important considerations, when a permanent situation is to be selected for a long train of operations.

The objections to Singapore are:

1st. It is now well occupied. The American Board are there in strength, with schools, &c. The Church Missionary Society have a Missionary there. The London M. S. had one there who died lately, and whose place will probably be supplied.

2. The Chinese population there is small, and they are inferior in every respect to those at Batavia. They are more migratory in their habits, and of an inferior class.

The advantages of Batavia are:

1st. A large and good Chinese population. The Chinese themselves estimate their numbers at 70,000. Judicious individuals, of whom I have inquired, say 40,000. They are here a substantial class of people. The Malays are porters, menials, &c. , at this place. The Chinese are nearly all of them merchants or mechanics; they are stationary; so that efforts made here would bear upon the same individuals during their lives, and an impression once made upon them as a community, would be likely to prove permanent.

2dly. We should not be likely here to come into collision with any other Society. This may appear to the Committee as an argument against making this their station; as all other societies are either keeping away, or flying from it. But I imagine it is not any objection to this place, but circumstances connected with their other engagements, which induce them to do so. The London M. S. [London Missionary Society] has an Anglo-Chinese College at Malacca which has been for years in a languishing condition, and they are naturally desirous of concentrating their Missions within the British dominions, as the Dutch are very jealous of the English. Should the London M. S. withdraw their station we should be the only Missionaries, to a population of 40,000 Chinese; if they continue it, the population is so numerous, that we could each have as many schools, and as much preaching as we could find ability for, without the slightest danger of collision.



To this place there are I think two objections; of what importance I am unable to say. The intercourse with China, by means of Chinese vessels, as I have before mentioned, is very slight, not more than five or six junks coming here in the year. The second is, the government exercises a very jealous and restrictive policy. Every foreign article pays a high tax, which would make Chinese printing here much dearer than at Singapore, the paper coming from China. The Agent of the London M. S. has, however, always succeeded thus far, in getting back upon petition, duties paid for Chinese paper. They are moreover jealous of Missionaries. They positively refuse to permit any American or English Missionaries to settle among the Javanese, or Malays. They refused the Missionaries of the A. B. [American Board] permission to travel over the Island, or stay anywhere in Netherland's India — but at Batavia or Borneo.<sup>64</sup> I am told however, by an official gentleman of great respectability, that I can go on, and in a quiet way establish as many schools as I please among the Chinese, (for they are less jealous of inter-course with them than with the natives,) and they will never interfere with me.

In confirmation of this opinion, I may mention that the agent of the London M. S. [London Missionary Society] has a school for Chinese children, and that Mr. Lockwood has one also; to neither of which have they made the slightest objection. The establishment of schools, for three or four years to come, may not appear to the Committee a matter of great consequence. To the Chinese it may not be of momentous importance, (though every hour is infinitely precious where the eternal interest of millions is involved,) but to the Missionaries it is of incalculable importance. These schools are for them, as well as for the Chinese children. Unable to obtain Chinese servants, they can nowhere so well acquire the colloquial language of the Chinese, as in these schools. A small school, superintended by Mr. L., and a similar one superintended by myself, (say twelve months hence,) would, I am satisfied, more than repay the trouble and expense, by the facilities they would afford us for acquiring the language, even if the boys were not at all benefited, which we will not believe can be the case when we put the sword of the spirit into their hands. Mrs. B. and myself are both happy in the anticipation of being permitted to do our Master's work in these ends of the earth. Far from being chilled by disappointment upon seeing with our own eyes, all our expectations with respect to opportunities of usefulness, are more than realized. We need nothing, I am satisfied, but a thorough knowledge of the language, to do here all that man can do any where else towards the salvation of his fellow creatures, viz. , make known to them, with humble reliance upon God for his blessing, that Gospel which is the power of God unto salvation to every one that believeth.<sup>65</sup>

## **1837, NOVEMBER 22, Batavia.**

### **Rev. William J. Boone.**

Boone's next letter was written a week after that above. He reported that the journey from the United States took 106 days. Travelling time is a constant thread in all missionary correspondence and times changed for the better as technology [steam ships and telegraph] progressively lessened travelling times and communications. The internal text indicates the letter was forwarded by Hanson en-route to the United States.

Batavia, Java, 22d Nov. 1837.

Mr. Hanson's return affords me an opportunity of writing, which I with great pleasure embrace. Mrs. B. and myself, were blessed with a remarkably pleasant and prosperous voyage, not having encountered a single storm the whole way. The captain told me that it never blew so hard at any time that he could not have carried top-gallant sails. We made Java head (the first land we saw after losing sight of the American coast) the one hundredth day, and arrived here the one hundred and sixth, the 22d of October. Neither Mrs. B. or myself suffered much from sea-sickness, and my health improved gradually all the way, and I am now in more vigorous health than I have enjoyed for three years. The voyage proved rather too long for Mrs. B's. strength, and she suffered a great deal during the last five or six weeks ; but the sight of land produced instant convalescence... I have written a long letter by Mr. Hanson, which I will request him to keep with him until he reaches the U. S. , while he forwards this from Cowes. that you may hear of our safe arrival. Mr. Hanson returns in consequence of his inability to study in this climate.

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64 See explanation of Dutch policy in De Jong, Gerald, "Mission to Borneo", (New Brunswick, NJ, Historical Society of the Reformed Church in America, Occasional Papers No 1, 1987, p 12.

65 *Spirit of Missions*, Vol III No 7, July 1838, pp 209-212.

He looks very well, but his nervous system seems strangely deranged by it. Capt. Richardson, of the ship Brooklyn, has offered him a passage home free of expense. The Brooklyn goes to Cowes for orders.

## **1838, JANUARY 22, St Helena, South Atlantic.**

### **Rev. Francis Hanson.**

St. Helena, 22d Jan. 1838.

I arrived at this place this morning, and avail myself of the opportunity to forward letters to America. I have not derived the benefit from the voyage to this place which I anticipated. My health I hope has somewhat improved, though I fear I shall never be entirely well again. We expect to sail to-morrow for England, and shall return home as soon as I can.<sup>66</sup>

Hanson arrived in New York on 8 May after nearly two years in Batavia and attended the monthly meeting of the Foreign Committee in New York on 15 May 1838<sup>67</sup> after which he ended his connection with the Foreign Mission Committee.<sup>68</sup>

## **1838, MAY 17, Batavia.**

### **Rev. William J. Boone.**

A further letter arrived from Boone dated 17 May 1838 emphasising his commitment to the study of Chinese and the challenge that this represented for most English-speakers. His own hard experience and the obvious necessity of being fluent in China dominated his thinking for the rest of his life and, reportedly, became a source of irritation in some of his co-workers in Shanghai and the Rev. Henry Wood gave up and returned to the United States. Lin concluded:

The morale of the missionaries was greatly affected. Edward W. Syle informed the Board that after spending a year intensively studying [Mandarin and Wu dialects]... he received few responses from Chinese residents at Shanghai... Boone imposed the same pressure on H. W. Woods who thought that Boone's requirement of practicing the Chinese language five hours per day was totally unacceptable. As a result, Woods used lung disease as an excuse for his physical incapability to continue and withdrew from the mission.<sup>69</sup>

Boone's letter recognised the challenge of learning Chinese and wanted the Foreign Committee to fully grasp the difficulties involved, highlighting the absolute necessity for future missionaries to have time to learn the local dialect as well as Mandarin.

Batavia, May 17, 1838.

I am, as you may suppose, almost exclusively engaged in the study of the Chinese. It is indeed most difficult to a beginner; I have not, however, met with any sounds that I cannot make. Some of them are made with great difficulty, and after many trials, but practice is daily diminishing this. The whole class of nasals, I have found particularly trying; the tones do not give me so much trouble to make them, but they are exceedingly hard to remember. As yet, I have not felt, to any great extent, the debilitating effect of the climate, but am able to study very nearly as much as I should do at home. The acquisition of the Chinese has, I think, in late addresses, been represented as much easier than it is. Mr. Medhurst, (whose opinion I respect very highly,) in his address, published in the London Missionary Magazine, says, that a man of ordinary abilities may speak it with fluency in two years, and compose in it intelligibly in four. I do not

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66 *Spirit of Missions*, Vol III No 5, May 1838, pp 141-142. Despite this anxiety, Francis Hanson lived on in Alabama into the 1870s.

67 *Spirit of Missions*, Vol III No 6, June 1838, pp 162.

68 *Spirit of Missions*, Vol III No 6, June 1838, pp 162;188.

69 Boone to the Board of Missions, New York, from Shanghai, 13 February 1847; Woods to Rev. Pierre Irving, New York, from Hong Kong, 28 December 1845; cited in Lin Mei-mei, *The Episcopal Missions in China, 1835-1900*, PhD (unpublished) University of Texas at Austin, May 1984. p 107.

think that the facts which meet my eye sustain such a statement as this. Mr. Medhurst, from peculiar abilities, may have done this himself, but it is surely going too far, to say that ordinary men can do it. We have here, one who has been engaged in the study of this language for two years: and one who has been studying eighteen months, with good health, and great diligence; neither of these can either speak at all, or understand a Chinaman when he speaks. I understand the same is true of the brethren at Singapore, who have been out about this length of time.

I am very desirous the Committees should have correct information on this, subject, whatever the impression on the public mind may be: as it will be valuable to them, in selecting proper persons for the China mission. This matter I regard as highly important; for it is a melancholy thing to see a faithful and conscientious servant of our Lord, day by day, struggling with difficulties, with which he is unable to cope, until all his patience and strength, and it may be, faith too, are exhausted, when you feel satisfied, that had he been sent to a people, whose language was of easy acquisition, he would, in a few months, have been usefully and actively employed.

I believe the Committees have a very responsible duty to perform, both to the Church and to individuals, in the appointment of Missionaries to the various stations which are now open to the Church—that much of the effectiveness of the operations of our church as a Missionary Society, under divine blessing, will depend upon the wise disposition of her members, having each man at his proper post. I have thought it my duty, upon seeing a statement, which, in my judgment, is so calculated to mislead them, with respect to the mission to which they have sent me, to lay before them the facts bearing upon this point, which have occurred under my own observation. I have done so at this time, because I hope they will soon strengthen this mission, by sending another out; and I should be sorry he should meet with any disappointment, which I have in my power to prevent.

I think the true and wise course in regard to the Chinese mission is, to add to the number of Missionaries, strict reference being had, in every case, to the qualifications of the persons offering. There is no station where a man of the requisite moral, and intellectual qualifications, can do more for the advancement of the cause of Christ, than as a Missionary to the Chinese; but it is manifest he must have sufficient abilities for acquiring the language in a reasonable time. I believe, that an individual, with somewhat more than ordinary talent for acquiring languages, with a good ear for distinguishing sounds, provided he has been accustomed to study from early youth, and knows how to apply his mind, may be actively and usefully employed among the Chinese in two or three years; and that he will, from the first, make such improvement, as will encourage him to persevere, with strong hope, by divine blessing, of finally mastering all opposing difficulties. But I believe that there are many, many individuals, who might be profitably employed elsewhere in the missionary field, who would altogether fail, and perhaps return home broken down and exhausted, if sent to China.

Do not mistake this for the language of disappointment, or discouragement. Both brother L and myself feel encouraged in trusting to the infinite grace of our adorable Redeemer; hitherto, we can truly say with the seventy "we have lacked nothing, Lord." For myself, I feel that if I can acquire the Chinese language, I would exchange stations with no one whatsoever; and I am determined, if God gives me strength, at least to entitle myself to the sympathy of my christian friends; they shall say, if I fail, "poor man, we pity him, he could do no better, he was unequal to the undertaking." I have never been happier in my life, than I have been since I came here; and I believe I can say, with truth, that when night comes, it affords me as much pleasure to count my Chinese gains, as a miser ever enjoyed in telling over his gold. Mrs. B. has a class of nine Chinese girls, who come to her three times in the week for instruction in Malay. They learn to read it in the Roman character, and therefore she finds little difficulty. We would commend this, our first effort for practical usefulness, to a remembrance in your prayers. They are instructed in Chinese at Mr. Lockwood's school.<sup>70</sup>

## **1838, AUGUST, New York.**

### **Foreign Committee, Summary Report, China Mission.**

In August 1838 the Foreign Committee published a summary of the China mission in a Report to the Board of Missions.

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70 *Spirit of Missions*, Vol 3 No 10, October 1838, pp 326-328,

Rev. Henry Lockwood, Rev. William J. Boone, M. D., Mrs. S. Boone, one native Chinese teacher. Mr. Lockwood has steadily pursued his course of preparation. In the Malay he has already prepared and printed a small work, and has overcome much of the difficulty in the acquisition of the Chinese. The little school of thirty pupils has been continued not only for its benefits to the children themselves, but as an invaluable aid to the Missionaries in acquiring the Chinese, colloquially. The Rev. Mr. and Mrs. Boone reached Batavia the 22d of October last, having sailed from Boston the 8th of July previous. On a mutual conference it was unanimously decided that the restoration of Mr. Hanson's health called for his immediate return to the United States. Having for many months delayed this measure in the anxious hope of restoration, during which time he was compelled to relinquish all application, the necessity of his return had become apparent, and the Committee fully approve the measure. Painful as it may be to give up a Missionary, where the harvest is so great and the laborers so few, Mr. Hanson requires an entire release from all connection with the Committee; and after so faithful an experiment, it can scarcely be prudent to renew his efforts in that climate. The Committee record their thanks to Capt. Richardson of the ship Brooklyn, for his kindness in affording to Mr. H. a passage to Cowes free from expense. He reached New-York the 8th of May.

The altered state of the Mission induced Mr. Boone to delay his visiting Singapore for a year, and in the mean time to remain at Batavia with his associate. The Committee accord with the Missionaries in the statement, that nothing will be lost by the utmost deliberation in deciding so important a step as the ultimate location of this Mission; and they confidently look to the guiding providence of God, in due time to direct the way.

When the Church entered upon this Mission, there could have been no intelligent expectation of immediate results of very marked character. The faith which sustained Dr. Morrison for more than a quarter of a century, under far greater discouragements, is still needed. But in accomplishing the entire translation of the Bible and Book of Common Prayer into the language of one third of the inhabitants of the globe, that Missionary found a rich reward. Surely we can patiently await other results, in the simple endeavor to convey to the Chinese the means of grace. The immense interests at stake—the promises of God—the deepening sympathy for the spiritual wants of China so extensively pervading Christendom, still encourage us to be faithful. In acknowledging that when China receives the Christian faith, the world's conversion will be well nigh accomplished—the Christian acknowledges also the vastness of the object, and the difficulties surmountable by him only, to whom all things are possible.

"Man for man," observes one of your Missionaries, "undoubtedly the salvation of a North American Indian is as precious as that of a Chinaman, but as a part of the integral mass it appears to me, the conversion of one man in China must operate with ten-fold more power in hastening the great day when this world shall be reclaimed to God. "

The Committee acknowledge the receipt of 100 copies of the Common Prayer for this Mission, a grant from the Bishop White Prayer Book Society, Philadelphia.

EXPENSES.

Paid and remitted for Salaries, &c	\$1,695 32	
Donations specially appropriated for a Missionary Library,	730 00	
Outfit and passages of Mr. and Mrs. Boone to Batavia, and of Mr. Hanson from England,	<u>1,512.13</u>	\$3,937 45

In August 1838 Lockwood advised the Foreign Committee of his decision to leave Batavia for a time to benefit his health. As his letter notes, he took leave in Macao, the Portuguese-ruled territory close to Hong Kong. He reported that he had found an educated Chinese prepared to assist him in improving his knowledge of the Hokkien or Min Nan dialect spoken by the Fujian emigrants who made up most of the Chinese population of Java.

**1838, AUGUST 11, Batavia.**

**Rev. Henry Lockwood.**

Macao, August 13, 1838.

You have probably received notice of my intention to leave Batavia for a time. I left there on the 21st of May, having had the offer of a gratuitous passage in the ship "Logan," Captain Follansbee, of Boston. By the protecting kindness of our Heavenly Father, I arrived here in safety, on the 13th of June, and after a stay of a few days visited Canton, from whence I returned to this place on the 15th ult. The voyage proved of considerable benefit to my health, but the extreme hot weather during a part of the time since my arrival, has prevented my improving as much from the fresh sea breezes and pure atmosphere usually prevalent at Macao, as I had hoped. A stay of two or three months, however, until the favorable monsoon for returning to Java, to which I am strongly recommended by friends here, will I hope be of material benefit.

My efforts to obtain a suitable teacher of the Hokkeen [Hokkien] dialect have finally proved successful. One man, with whom an agreement was partly made, gave out from fear, as he asserted, of the danger of having intercourse with foreigners. I endeavor, at least, to keep myself from losing ground in the language, if I make no progress. It is my determination, if strength is granted, by the blessing of God, to persevere till it is acquired. The facilities for learning the Hokkeen dialect are not so great here as at Batavia. It is rarely that a person is met with who can understand it, and good teachers are hardly to be got. But for learning the dialect of the place, the advantages are superior to any other situation. Two or three years here would suffice, with health and application, to become as proficient in this dialect, as four or five years at Batavia, in the Hokkeen; that is in speaking, for in reading the language, place makes very little difference. This advantage is owing principally to two reasons: first, there is not half the difference between the written and spoken dialects of Canton and Macao, that there is between those of the Hokkeen; so that while one is learning to read he is at the same time learning to speak; while, in the latter, the two idioms are almost as distinct as two different languages—so much so, that a person may be able to read fluently, and at the same time be utterly unable to make himself understood by the great majority of the lower class, who are not very familiar with the reading sounds. The other reason is, that here the language is almost constantly sounding in the ears, there being very few moments in the day, and often but few hours in the night, that its sounds are not heard, either from servants in the house, or the crowds in the streets. Out of China the case is quite different, as the Chinese are seldom if ever employed as servants, and the use of some other language, as the Malay, being very generally adopted. On a general comparison of the two dialects, the Hokkeen seems preferable on account of utility, though not in the case of acquisition, it being much more extensively spoken in its native province, and by most of the colonists; and, to a person desiring to go up the coast, or to any other part of the empire, a knowledge of the dialect spoken here would be of little use.

From what I have seen since my present visit here, I am only more confirmed in my opinion of the superior advantages of Batavia as a station for our Mission. The restrictions, uncertainties and jealousies under which the Missionaries labor here, both from the Portuguese and Chinese authorities, are quite as great, and in some things much greater, than those under the Dutch government. The fact of being in China, and the desirableness of such a situation, should any favorable changes take place, appear to me to be about the only considerations in favor of a station here.

Mr. Bridgman, who has been in China eight or nine years, and probably understands as much, or more, of the people and their language than any other Missionary, has been indefatigable in his labors for the cause; while the course he has pursued has been the only one, probably, in which he could have maintained so long a residence in the empire. His quiet and unobtrusive labors may yet be found to have done far more for the ultimate benefit of China, than those which have been attended with much more noise and eclat. The Chinese Repository, edited by him, you are acquainted with, as well as with the local societies for the benefit of the Chinese, to which part of his time is devoted. The influence of the Repository on the community has no doubt been beneficial. He has just published a compilation of a brief history of the United States, in Chinese. The preparation of tracts and revision of the Scriptures employ a part of his time. He also has also living with him two or three boys, as servants, the only capacity in which they would be allowed to remain, but who are receiving a good English education. One of them has already a considerable acquaintance with the Hebrew, and promises in moral and pious character, as well as talent, to become an important instrument in preparing an acceptable translation of the Hebrew Scriptures for his countrymen. These are the means which have been providentially opened before him

for promoting the welfare of China since his arrival here, and for which he considers it his duty faithfully to labor, while other avenues to the minds and hearts of the Chinese continue to be closed against him.

The Ophthalmic Hospital, conducted by Dr. [Peter] Parker,<sup>71</sup> is another mode of approach to the Chinese, which has hitherto been used with great success, and gained much popularity among the foreign residents. The extent to which this instrumentality might be employed were the men and means possessed, is perhaps almost unlimited. The Medical Missionary Society formed here, have, as you will see by their publications, determined on extending the plan, and Dr. Parker has just come down to Macao to commence operations in a fine large building, which they have purchased here. Measures have been taken to obtain two or three more medical men, through the Missionary Societies of England and America. Considerable difference of opinion seems to prevail, as to the real value of this mode of operation in furthering the cause of evangelization among the Chinese. That much physical suffering has been relieved, and great gratitude excited in those who have enjoyed the advantage of Dr. Parker's skill and kindness, is very certain; and if their souls have not received an equal or greater benefit, it has not been from want of will in him who has ministered with so much toil and patience to their bodily infirmities. It is impossible to tell, also, what use Providence may make of the favorable impressions of foreign skill and benevolence, which many persons of rank have received by this means, in promoting a favorable reception of further benefits of the Gospel, should the way be once opened. I have myself, in particular instances, witnessed the marked contrast in the respect and kindness, which individuals who had been brought under this influence, manifested towards those whom they had thus found to be their friends, and the usual exhibition of disregard and contempt with which strangers are generally received in China. The necessity of extending these impressions as far, and as widely as possible, seems the more imperative, in order to counteract as much as possible, the fatally opposing influence of the opium trade. The annual introduction, for some time past, of twenty millions' of dollars worth of this article, has probably done more, by its deleterious effects upon the consumers, and the consequent moral recklessness with which it does not fail to stamp the foreign character in the eyes of the Chinese, to confirm and perpetuate their unfavorable prejudices, than all the efforts of philanthropy and christian benevolence will be able to overcome in very many years. The trade moreover is rapidly increasing, notwithstanding the efforts of the Imperial government to prevent it; and so strong is the hold which the drug has acquired upon the appetites of the people, and such the corruption which either its use or the profits connected with its sale, has carried with it among the provincial officers, from the highest to the lowest, that all efforts to prevent its progress will probably prove of no avail. The mandarins themselves are now the smugglers, and foreigners have only to deliver to them the opium. More than twenty vessels, of various sizes, are said to be employed along the coast, engaged in this illegal traffic. When will the same zeal and courage be displayed in dispensing the means of salvation among the Chinese! Not, it is to be feared, until the present means of destruction have made an awful progress among them. Truly, it is to be wished that the Gospel were more efficacious in the hearts of those who call themselves Christians.

By an American gentleman (Mr. Oliphant, now in New-York,) a premium of £100, has been offered for a prize essay on the opium trade, "showing its effects upon the commercial, political, and moral interests of the nations connected herewith, and pointing out the course they ought to pursue with regard to it."

It is probable, however, that attention to the subject will not be long delayed in England. Public sentiment in both countries, needs to be soon and strongly exerted to oppose the progress of the evil. But to revert to the subject of Hospitals; to make them an instrument in promoting the real objects of the Gospel, it is evident that they must be closely connected, or followed, with direct missionary work; otherwise, whatever good may be connected with them, it can be but transient or general. Such was the result of the Ophthalmic Hospital, formerly conducted here. Hundreds were relieved, it is true, from great misery, and professed much gratitude towards the benevolent individual who afforded the relief; but very little if any good effects it is believed are to be found remaining at this time, except to the individuals themselves. But to say nothing of the difficulty of conveying much instruction, or making much religious impression upon the minds of a company of individuals laboring under every variety of disease and suffering, during the little time they remain in a Hospital, and while the Missionary's thoughts and

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71 See Peter Parker (Physician) online 1 January 2013 at—  
[http://en.wikipedia.org/wiki/Peter\\_Parker\\_\(physician\)](http://en.wikipedia.org/wiki/Peter_Parker_(physician))  
See also Peter Parker 1804-1888, online 1 January 2013 at—  
<http://www.bdconline.net/en/stories/p/parker-peter.php>

strength must be principally employed in attending to the medical part of his duties, it is thought to be not less unsafe in China to preach and distribute books and tracts in a Hospital, or to those who have left it, than to others, and very little is accordingly done in either way. The small number of patients who are able to read, will generally make tracts of comparatively little use. The general effects therefore of Missionary Hospitals in China, their tendency to, enlarge our acquaintance with the Chinese, to make them better acquainted with us, and thus in conjunction with other modes of intercourse gradually to remove that idea of entire distinction and separation which has so long existed in their minds, seem to be the chief advantages to be gained. For pious physicians who have first gained some knowledge of the language, a better work probably could not be proposed.

The education of children may be made an object of missionary effort to some extent in Macao, subject only to occasional interruption. A school of twenty or thirty Chinese, including a few blind girls, has been taught under the care of Mr. and Mrs. Gutzlaff, in their own house, without much trouble, for some time. Mr. Williams also, with whom I am now staying, has a few boys in his house whom he instructs. But the danger of interference by the Chinese authorities, renders it unsafe, at present, to attempt any thing more permanent. Chinese printing has been discontinued here for some time, and every thing to be printed is now sent to Singapore. Dictionaries, vocabularies, &c, in which Chinese and English types are used together, may be printed without difficulty, and Mr. Williams is now engaged in printing a work of this kind. Tracts are distributed to some extent, and no notice has, as yet, been taken or any difficulty raised, in consequence of them; but it requires some caution and trouble to get supplies from the ships, where they are for the most part obliged to be stored. These particulars will perhaps give you no new idea as to the present state of China and the freedom of Missionaries in it. That it is far from being open to the Gospel, is I believe now generally understood; and there can be little doubt that there must be difficulty and tardiness in its progress, as long as there are laws by which, the life or liberty of every Chinese convert, or abettor of christianity is endangered. Still the Church ought not to be discouraged. Some progress has been made. The duty to persevere in the use of every means, however small, that can be employed, seems plain. If success is slow, it is certain in the end, because the work is the Lord's, and he will be faithful to his promises.

It is the opinion of Mr. King, that the Church in America ought now to have a large body of young men in the field, engaged in the language. Mr. King has written some important pieces lately published in the Chinese Repository on "American influence" in the East.<sup>72</sup>

## 1838, SEPTEMBER 7, Batavia.

### Rev. William J. Boone.

The usual shipping delay saw Boone's next letter written in September 1838, published in February 1839.

Batavia, Sept. 7, 1838.

Brother L [Lockwood] is at present away on a visit to China for the improvement of his health. We both thought the voyage would be beneficial to him. God grant that he may return to us strengthened, both in body and soul, for his great work—a great work indeed, to preach the Gospel in one of the most difficult languages used by man, and to be an Epistle of our holy religion, to be known and read by those who have no other means of judging of it, than what they see in our lives. We "are a spectacle to the world, to angels and to men," says a holy Apostle. "Who is sufficient for these things?" In consequence of Brother L's absence, the school has devolved upon me. It now contains in all forty. The girls come three times a week to Mrs. B. and are instructed in Malay, to read, write, and cypher. I go but twice a week to the school, because as yet I am capable of giving them but little instruction; and **I do not think, at this early stage of my missionary life, it would compensate for the loss of time from the study of the Chinese.** I have purchased for the use of the school a few copies of St. Matthew's Gospel in Malay; so that regular instruction has now commenced in the Society's school, in the word of God, as a daily lesson, in addition to their exercises on the Sabbath. The teachers and scholars have exhibited nothing but pleasure in having a new book to read in. They read as yet with very little reflection, not even retaining the historical facts. For the purpose of improving and awakening their attention, I have for some time, written questions on their lessons in advance of them, and left these questions to be studied with their lessons as they learn to

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72 *Spirit of Missions*, Vol IV No 3, March 1839, pp 83-87.

read, and to be recited to me on my return. This has improved them very much. The promise of a premium to the boy, who shall uniformly behave and stand best in his class, for the next three months, has inspired them with considerable zeal, which I trust will not prove temporary. At the end of the appointed time we expect to have an examination, when all the Missionaries will be present and award the premiums. We shall endeavor to make the occasion an impressive one. Nothing of the kind has been hitherto had in any of the Chinese schools at Batavia, either in those under their own management, or in those under the Missionaries, and both teachers and scholars seem very much pleased, and spurred on by it for the present. They need very much some stimulant to awaken them. The first class also write, on the black-board, some Chinese characters whenever I go to the school. They write from the first book I studied, as I read to them. I make them do this not because I feel as yet capable of instructing them in Chinese, but to call their attention and that of their teacher, to what I consider the greatest defect in the Chinese mode of instructing, viz. merely teaching a boy the sound or name of a character without giving any idea of its meaning, or requiring him to learn how to write it. These are proposed until several thousand characters are memorized, by constant repetition in reading, and the boy has attained the age of fifteen or sixteen years. Thus all the assistance derived from association, and analysis is lost, and these are capable of affording very great assistance in the Chinese, from the manner in which their simpler characters are blended together to form others. The smaller boys recite to me only in Malay and learn to write the Roman running hand. On Sunday they all come to our house, and are instructed according to their advancement in lessons suited to the holiness of the day. Two classes recite from memory a few verses from the Chinese testament and translate into Malay. I do not mean to convey the idea that I speak the Malay with fluency, for that would be very incorrect, as with the exception of the first two months, I have not studied it at all, from books, giving my whole time to the Chinese; but I can now speak it well enough to make the Sabbath afternoons exceedingly interesting to me. The last Sunday I told them of our descent from a common parent and of the fall. Imperfectly as was my mode of expressing myself, I was attentively listened to. Indeed there is something in the story of the fall—an inward conviction of its truth that must arrest the attention of every lost son of fallen Adam, to whom it has not been familiar from repetition. I endeavored to present as plainly as I could, how we all died in Adam, and how we are all made alive again in Christ. To the teacher, the idea seemed a grand and striking one; and the children manifested a deep interest in the story, though it may have been, and perhaps was, only as a matter of history.

The Lord grant that they may learn so to feel the danger and degradation of their fallen and ruined state, derived from the first Adam, as to constrain them to lay hold of the blessed hope of everlasting life, given us in the second. I believe I need nothing but language and God's grace to enable me daily to make known, to those who never heard it before, the truth—the precious truth, that there is mercy with God for lost sinners through the blood of Christ. In the mean time I pray daily for grace, that my soul may be kept in patient waiting upon God, until I can obtain the gift of speech in this strange tongue. Of the Chinese character, and their disposition to receive the truth, &c. I can, with propriety, write you nothing. I cannot converse with them myself, and there is at present no one at Batavia who can do so. With the exception of a little from hearsay, their exterior appearance and the kind of houses they live in, I know very little more of them, than I could with confidence state for information of others, than when I first came here. Of their character, principles, and sentiments, I must be content to suspend my judgment until I have acquired their language, and visited them from house to house. A Missionary's career, as a Missionary—a publisher of the Gospel grace to those who have never heard it—(for so I understand the word)—cannot be said to commence, until he can, with some fluency speak the language of the people of his adoption. This thought is a great stimulus to me. I long to be a Missionary in its true and highest sense; and, **at present, all my powers are concentrated in the effort to acquire this most difficult language. I spend every day my whole strength upon it. Through the blessing of God I have been now enabled to do this for eight months without any material interruption, and am very much encouraged by the progress I have made. Should my health be continued to me, I trust I shall fully realize the expectations formed when in Charleston**

**Patients.** —As a physician, I have prescribed for about one hundred patients in all, without interfering at all with the time devoted to study. I prescribe for none but those who can come to the house. Most of the cases I have had, have been of fever and ague, from which the natives here suffer very much. Please send me, when an opportunity offers, twelve ounces of Quinine. The amount of suffering which the few ounces I brought with me has been the means of relieving, has been a great gratification to me, and there is nothing for which a man is more grateful than for relief from this most distressing disease. And,



usually, the relief afforded is so prompt, that he can ascribe it to no other cause than the medicine he has taken. I would be glad if you could send me, also, a box of English school books. Reading books, grammars, geographies, arithmetics and dictionaries, twelve or fifteen copies of each, the simplest would answer best. I am still more firmly impressed than I was before I sailed, of the importance of having eight or ten boys living with me, that they may learn English at the same time that they are instructed in Chinese. If a boy was thoroughly instructed in all that can be taught him, at present, through the medium of the Chinese language, I believe he would not have one ounce of useful knowledge. We must look with humble confidence in the divine blessing to lads, thus educated in a Christian family, and taught Christianity and the useful branches of education by means of a European language, for some time to come at least, to become our school-masters, and native teachers. I see not how others are to become sufficiently informed, until an immense work shall have been accomplished in the preparation of elementary works in Chinese.<sup>73</sup>

The second half of Boone's letter was published in March.

From the Rev. W. J. Boone, M. D. (continued).

**Adopted Pupils.** —Some time since, I thought I had made a commencement in receiving one little boy; but it proved quite a melancholy beginning. The Chinese teacher, who was employ-ed by Brother L. in the month of June, came to me to request assistance in behalf of a Chinese orphan boy, who was in great want and distress. He offered to take him into his house and instruct him in Chinese, if I would pay for his food and clothing. I agreed to give him \$2 a month for this purpose, intending, should he prove a clever boy, to take him into my own family. He was an intelligent boy of eight or nine years of age. He staid two months and a half, and gained very much upon Mrs. B. 's affections (with whom he studied Malay every day,) by his amiability, diligence and evident desire to learn, when his mother ran off with him. I then learned that she had been on the point of selling him for a slave to pay a debt she had contracted, when the teacher dissuaded her, upon my promise of providing for him. Poor little fellow, he may now be in the bitter bonds of slavery. Will not this short but indeed deeply affecting story, induce many to feel a lively interest in children intrusted to the care of such parents, and enable us to place some few of them, at least, under the care of a Christian family. Tong Leang's fate has made a deep impression upon my mind, and awakened to a painful degree my sympathy for the poor children I see every day in the streets. God grant that the recital of it in the ears of American christian mothers, may awaken a sympathy in behalf of the other children that shall overweigh, by the good those sympathies shall prompt them to do, all the distress which he may suffer in consequence of the cruel conduct of his unnatural mother.<sup>74</sup>

In the same issue of *Spirit of Missions*, it was reported that Lockwood had advised the Foreign Committee of his departure from Java. Boone's first annual report repeated his emphasis on the centrality of Chinese language skills and the utility of using education as an evangelistic tool.

## **1838, OCTOBER, New York.**

### **FOREIGN MISSIONS COMMITTEE**

#### **ANNUAL REPORT OF CHINA MISSION.**

The Annual Report of the Foreign Missions Committee included the following.

#### **CHINA . October, 1836.**

The Rev. Henry Lockwood, The Rev. William J. Boone, M. D., Mrs. S. Boone. Residing for the present at Batavia. One native Chinese teacher,

At the date of the communication of the Rev. Dr. Boone, written at Batavia in September last, his associate, the Rev. Mr. Lockwood, was absent on a visit to China, for the improvement of his health. There were 40 children in charge of the Mission who were receiving instruction under competent teachers in Malay; and besides the daily reading of the Scriptures, were formed into a Sunday School on the Lord's day. So far as his present acquaintance with the Chinese language extends, Dr. Boone also instructs them in that language. In regard to the Chinese population in Batavia, he observes, he "must suspend his

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73 *Spirit of Missions*, Vol IV No 2, February 1839, pp 48-51.

74 *Spirit of Missions*, Vol IV No 3, March 1839, pp 82-83.

judgment of their characters, principles, and sentiments, until he has acquired their language, and visited them from house to house; a missionary's career, as a missionary, a publisher of the Gospel of grace to those who have never heard it, he cannot be said to have commenced, until he can, with some fluency, speak the language of the people of his adoption. This thought," he adds, "is a great stimulus to me. I long to be a missionary in the true and highest sense, and at present all my powers are concentrated in the effort to acquire this most difficult language. I spend every day my whole strength upon it. Through the blessing of God, I have been enabled to do this for eight months, without any material interruption, and am very much encouraged by the progress I have made. Should my health be continued to me, I trust I shall fully realize the expectations formed when in Charleston.

In his medical character, Dr. Boone had found occasion to prescribe for about one hundred patients, without interfering with the time devoted to study. He states his strong impression of the advantage that would arise from having a number of Chinese children to reside in the Missionary family, and learn the English language at the same time that they were instructed in the Chinese. He thinks "we must look with humble confidence in the Divine blessing, to lads thus educated in a Christian family, and taught Christianity and the useful branches of education by means of a European language, for some time to come at least, to become our school-masters and native teachers. "

From the Rev. Mr. Lockwood we have received a communication of considerable length, dated in August last, at Macao, where he arrived from Batavia on the 13th of June, 1838, having been obligingly favored with the offer of a gratuitous passage in the ship "Logan," Captain Follansbee, of Boston. After the stay of a few days at Macao, he visited Canton, and then returned to the former place. His health was improved by these voyages. A stay of two or three months, however, until the favorable monsoon for returning to Java, to which he was strongly recommended by friends at Macao, he hoped would prove of further benefit. After some difficulty, he had succeeded in obtaining a suitable teacher of the Hokkeen [Hokkien], the most desirable dialect of the Chinese, and states his determination, if strength were granted, to persevere till it was acquired. Mr. Lockwood's impression, from his residence at Macao, is confirmed in favor of the superior advantages of Batavia as a present station for our Mission. The restrictions of missionary labor from the Portuguese and Chinese authorities of Macao, are quite as great as those under the Dutch government. For some excellent observations of Mr. Lockwood on the injurious effects of the contraband opium trade on the cause of Missions to China, and for his views on the probable benefits connected with the establishment of hospitals, or other means of medical aid for the natives, the Committee would refer the Board to his long and interesting communication inserted in the Spirit of Missions for March last. The Committee would not however be understood as committing themselves to any concurrence in Mr. Lockwood's views on the latter point. Many practical friends of Missions have believed the practice of medicine, both by lay attaches, and to some extent, by qualified missionaries, not only to be a work of charity towards the objects relieved, but an auxiliary to the missionary work. In the conclusion of his letter, he adds: "that China is far from being open to the Gospel, is, I believe, now generally understood; and there can be little doubt that there must be difficulty and tardiness in its progress, as long as there are laws by which the life or liberty of every Chinese convert, or abettor of Christianity, is endangered. Still the Church ought not to be discouraged. Some progress has been made. The duty to persevere in the use of every means, however small, is plain. If success be slow, it is certain in the end, because the work is the Lord's, and he will be faithful to his promises. " The Committee have recorded these sentiments of their respected missionary in their report, because they commend themselves to the approval of their judgment, and it is hoped will be found to accord with the views of the Church. If difficulties had appalled the Apostles and primitive Christians, and they had desisted from spreading the glad tidings of the Redeemer's sacrifice, except where their path was wholly unobstructed, very different had been the result of their labors. May it not be questioned whether a century would not have elapsed before they had extended beyond the bounds of Judea and how much longer before there would have been ground for such a declaration as that of the Apostle, that "their sound went out into all the earth, and their words into the ends of the world!" The promises of God must be believed, and his commands obeyed, and the result be left to the orderings of his Providence and grace.<sup>75</sup>

## 1838, NOVEMBER 22, Batavia.

### Rev. Henry Lockwood.

Batavia, November 22, 1838.

I avail myself of the first opportunity to inform you of my return to Batavia. My health, I have reason to hope, has been in some degree improved, so much, at least, that I am encouraged to make another trial before concluding that the climate of the East is necessarily fatal to my strength and usefulness. I have much cause for thankfulness to the Father of Mercies, for the safety and protection I have enjoyed, not having met with a single untoward event worth mentioning, from the time of my departure to that of my return. The kindness of friends, too, during my absence, is not among the least of my causes for gratitude; and, especially, that of Mr. Williams and Dr. Parker in China, and of Mr. Balestier, American Consul at Singapore, I shall not soon forget. To Capt. Sumner, of the barque Mary Frasier, of Boston, I am also under great obligations, not only for a free passage from Macao to Singapore, but for the pleasure of christian society and friendship while with him, and for the advantage and assistance he afforded in conducting religious services every Sunday on board, by which means, they were made peculiarly pleasant and gratifying. I arrived from Singapore on the 6th inst. , in the ship Orient, of Belfast, Capt. Taylor. And here again, I am called upon to make an acknowledgment of christian kindness and good will, the captain refusing to take any thing for my passage. — These instances would seem to indicate, that the number of pious captains of vessels is increasing, and such I am happy to believe is the case. The influence and aid they are capable of affording to the cause of christianity in distant parts of the world, must always be of great importance.

On my arrival, I was gratified to meet Mr. Medhurst and his family, who had landed from England only the day before.<sup>76</sup> They were all in excellent health, and, apparently, prepared by their temporary sojourn in their native land, for a long course of activity and usefulness. We have had many lessons, however, that our confidence must not be in human strength. The most promising appearances are often seen to fade away, and they from whom most has been expected have been among the first to fail. Let our trust, therefore, be always in God, and, while we rejoice in and thank him for what he gives, we shall not be surprised or unprepared when he takes away.

The health of Mr. and Mrs. Boone is not, I am sorry to say, at present very good. They are about to go into the country for several weeks, by the advice of the physician, and try the benefit of a change of air, and a cooler climate near the mountains. **Mr. Boone has suffered, principally, from an affection of the head, which has unfitted him for study for a few weeks.**<sup>77</sup> We hope, however, that a change of place and relaxation for a short time will restore him. I received while in China, the box of Prayer-books, kindly sent through Dr. Morris, and had an opportunity of distributing a few on my way home. I believe that some of the periodicals we now receive are furnished to me by the kindness of some unknown friend or friends. I desire most sincerely to acknowledge the favor, and beg they will accept my best thanks for their kind and thoughtful attention.<sup>78</sup>

## 1839, JANUARY 30, Batavia.

### Rev. William J. Boone & Rev. Henry Lockwood.

The next letter from Boone and Lockwood was published nine months later after Lockwood had returned home. The letter appears to be in two parts, the first part written in Batavia and the second part after Lockwood reached New York in September 1839.

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76 While in England, Medhurst published a major work on China and the Chinese. His Introduction is dated 1 May 1838. Medhurst, Walter H., *China, Its State and Prospects: with Especial Reference to the Spread of the Gospel*, (London, J. Snow, 1840).

77 The exact nature of his ailments is uncertain but was probably acute migraine as well as malaria. It is identified as being distinct from malaria and described as “severe and prolonged headaches which were to plague him for the rest of his life.” Boone 1973, op cit, p. 67. Another passage states: “In Batavia he had been suffering for some time from severe headaches, and his doctor had recommended a long rest away from study.” Boone 1973, op cit, p 78. During his time in America to settle his children after Mrs. Boone’s death in Amoy it was noted that he “suffered from recurrent severe pain in the spine at head. Boone 1973, op cit, p 106.

78 *Spirit of Missions*, Vol IV No 5, May 1839, pp 142-143. A reference to the letter is at p. 157.

Batavia, January 30, 1839.

When we consider the comparatively recent commencement of our Mission, and how much it has suffered from the ill health of its members, and the entire loss of one of our original number, we find cause for gratitude and encouragement, that we have been sustained and blessed to the degree we have, rather than for desponding that more has not been accomplished. The chief object of attention during the year has been the language, and feeling how much the great purpose for which we have come out, depends on a good knowledge of this, we have endeavored to let it be second only to the more sacred and positive duties of the everyday Christian life. The results of the year's application have, of course, been much modified by the degree of strength and vigor that we have been enabled to bring to it. With one of us, this has been so small, that all application has been for a part of the time suspended; and an absence of five or six months (on a visit to China in pursuit of health, during which time very little, if any progress was made, (and apparently not much benefit gained,) has been a serious and rather disheartening drawback. But the encouraging fruits of faithful and persevering effort have not been wanting in both cases. The attainments of the year have, at least, served to make the commencement of the present, one of much more confidence and satisfaction, and to strengthen the determination, not wanting in either, that, with the Divine assistance, nothing shall prevent our finally accomplishing our object.

The Chinese school has contained during the whole year 30 boys and 7 girls. The time that has been given to their instruction has been felt to be among the most profitably spent hours of the year; and often when feeling unfitted for other work, has this afforded a pleasant and cheering employment. The girls under Mrs. Boone's care, have just begun to read the Testament in Malay, and some of them have learned to write on slates with much neatness. Under the Chinese master they have learned to write Chinese. One class of the boys, in addition to their Chinese books, have been reading in the Testament in Malay about half the year, and another has commenced since. A large proportion of the boys can also write the Roman character. As our situation, since our removal on the 1st of November, is convenient to the school, and the dwellings of the Chinese, we have been able to give more attention to them and hope to make greater use of this advantage hereafter. On Sunday, the children, with their Chinese teachers, form a Sunday school at our house, at which we have commenced the practice of singing and prayer in Malay. These classes repeat lessons from memory in the Gospel of St. John in Chinese; the others from smaller books in the same language. Explanations are given them in Malay. We have much reason to believe that the blessing of God has in some degree attended the instruction, which these children have received, and to hope that by the continuance of that blessing the fruit of the seed sown will finally appear to be fruit unto salvation. Yesterday an examination of boys in reading was held at the house, previous to the schools being closed for the year. A promise of a reward had been given, some time before, to the most proficient in each class, which had induced some of them to make considerable exertion in spelling and reading in the Roman character. The first class of five boys, between the ages of 9 and 13 years, was examined in the first fourteen chapters of St. Matthew; and the second class, consisting of eight, from 7 to 10 or 11 years old, in the first seven chapters of the same gospel. The examination passed by these two classes was highly gratifying to us, and makes us sanguine in the hope of their improvement for the next year. The mechanical difficulty of joining letters into words is now over with them, and the pathway of knowledge is open before them. They can acquire more useful knowledge in one month, with this advantage, if proper books were at hand, than they have been in a situation to do in a year before.

The three smaller classes have all been reading in a primer, from which they will be advanced into the New Testament, and lessons taken from the Old, as soon as their proficiency will permit. There is one circumstance connected with our present mode of conducting schools, which is especially unfavorable, and which has been mentioned in former letters. It is, that all the elder scholars are invariably taken away from these schools by the parents, just at the time when they have become prepared to receive the most benefit from our instructions. The girls are taken to be shut up at home, agreeable to a Chinese custom with the young females, and are not permitted to go out any more until after their marriage. The boys are taken to be employed in assisting their fathers, or otherwise attaining money, which is the chief and engrossing object of estimation in the mind of a Chinese. A remedy for this evil, to a partial extent, might be in our power, provided we were in circumstances to apply it—that is, to take these children on their leaving the native school, entirely under our own care, and keeping them until they are prepared to be useful assistants in the missionary work, or, at least, till they have become so far advanced in Christian knowledge, as to give greater security of being permanently influenced by it.

As to the expense of maintaining the children, we can have little doubt that the friends of the cause at

home would furnish the means necessary for keeping as many as we could conveniently and profitably attend to. The expense for each child would be about \$30. The very gratifying and opportune donation of \$250, and a promise of \$150 annually for this purpose by a few ladies in South Carolina, have encouraged us to attempt a beginning at least on this plan, and to hope that others will be led to follow their example, and enable us to train up a few of the young Chinese in the way they should go, in hope that they may prove a leaven of righteousness among the unenlightened and unsanctified millions of China.

Medicines have been dispensed during the year to about a hundred patients. A large proportion of these have been cases of fever and ague, cutaneous diseases and ulcers. No efforts have been made to extend practice among the natives, the above having nearly all been voluntary applicants at the house. Judicious efforts to obtain practice and secure confidence would probably meet with a considerable degree of success. But this we have not regarded as our appropriate sphere of duty, at least for the present. The ability, however, to administer to such cases as come under our notice, and by a simple prescription to relieve a wretched being, from days or months of suffering, and enable him, perhaps, to provide for a dependant family, is far more than a compensation for the trouble and expense it occasions.

We would close this brief statement with an earnest request that one or more additional missionaries may be sent out to our help as soon as possible. Are there none among our young brethren whose hearts yearn to see China brought under the dominion of the Prince of peace, and who are willing to labor long and patiently for that purpose, staying themselves upon the Divine promise, that his word shall not return unto him void! We would say to them, "Here is a noble field for faith and perseverance, for talent of the highest order, and for laying up a reward that fadeth not away. " And to the Church at large we would affectionately commend their mission to China, as an object needing and claiming their constant and fervent prayers. These will be the best security and most efficient help they can afford us. They will be a security, not only that the undertaking they have commenced, in obedience to the Saviour's command, will not fail for want of this world's goods, but that his favor and blessing, without which all besides is profitless and vain, will not be withheld.

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Since the date of this report, a boy's school has been commenced on the plan mentioned above, under very encouraging circumstances. The apprehensions of the unwillingness of the Chinese to part with their children, were not found, on trial, to be altogether well founded, although we had often been assured by our teachers, that the parents would never consent to it. After notice, however, had been circulated among the Chinese that it was our desire to open a school at the house, in which boys were to be kept and educated by us, and an example had been set by two or three in giving up their children to us, there was no want of applications to the full extent of our ability to receive them. Our teacher entered warmly into the plan when he saw how well it was likely to succeed, and was very active among his friends in persuading them to embrace the opportunity for their children. He also assisted us in selecting the most promising among the boys who were offered, and finally assured us we should have no difficulty in obtaining any number we might wish.

Our means, however, and the accommodations we were able to fit up on the premises, did not admit of taking more than thirteen or fourteen for this year; and this number had commenced their daily studies under Mr. and Mrs. Boone previous to my departure. The parents sign a written document by which they agree to give up their children for five years, to be educated in the Chinese and English languages, and in the Christian religion. We agree to feed, clothe, and lodge them, and take every necessary care of them, without any assistance from the parents, except that in case of severe sickness, they are permitted to be taken home by their parents if they desire it. We have also the choice of keeping them longer, if, at the end of five years, it should appear desirable. The whole expense of boarding, clothing, &c, including instruction in Chinese by a native teacher, is estimated at about \$30 per annum for each boy. This we could not but regard as a most encouraging opening, and it was with no small regret that I found myself obliged, by the state of my health, to give up, for a time at least, the attempt to assist in improving it, and to leave Mr. Boone with such a weight of duties upon his hands. May the prayers of the Lord's people ascend continually in his behalf, that he and his devoted partner may be sustained and abundantly blessed in their trial and labor of love. H. Lockwood. New-York, Sept. 16, 1839.<sup>79</sup>

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79 *Spirit of Missions*, Vol IV No 10, October 1839, pp 335-338. Lockwood landed in New York on 5 September.

Lockwood left Batavia on 6 April 1839 to return to America via London on health grounds.<sup>80</sup> Just before he left, Boone wrote again to the Foreign Committee expressing his sadness about Lockwood's departure but without suggesting that the PECUSA mission to China should now be regarded as a lost cause.

**1839, February 13, Batavia.**

**Rev. William J. Boone.**

**p. 2 of letter to Rev. William H. W. Barnwell, St Peter's, Charleston.**

The only objection is the rent is high, but in this we cannot better ourselves by a change. We sometimes bring you nearer to us by fancying you occupant of a chamber adjoining our own and picture to ourselves the pleasure you would take in seeing us in our daily routine and sharing with us for a short season our curry, pineapples, bananas, etc. together with our pleasures and our cares. I am sure it would relieve your mind of most of the painful and distressing inconveniences with which you fancy us surrounded.

Our circle of friends has been very much diminished by the departure of our brethren of the American Board for Borneo. In their place we have received Mr. Medhurst, from England, with whose name you are acquainted. He is a good Chinese scholar and I hope to derive and indeed am deriving great assistance from him the acquisition of that language. After fighting out (may I not say) a given portion with my Chinese Teacher, I read it over with him and receive an explanation of unresolved difficulties. My progress in the language has been very encouraging. I was last year a little imprudent in studying too much, being hurried on too fast by an anxiety to commence at once the practical business of my station, the proclamation of the God's mercy and grace to the poor Heathen around me in their own tongue. **The consequence has been an affliction in my head which has rendered it necessary to me to reduce my time devoted to the Chinese** (temporarily I hope), to four or five hours each day. Should the Lord grant me health and grace to continue to devote the attention to it, I have no doubt I shall soon commence using it to advantage. I am now reading the works of their great sage, Confucius.

You request in your letter that I would be very particular in my accounts of the mission and its probable success. The state of the mission is almost told when I have narrated to you the circumstances of its members and their progress in the language, for in this incipient stage the study of the language is our great business and we are unable for want of it, to put in motion any extensive agencies for the good of those around us. Our remaining Bro: Mr. Lockwood, we fear will soon be constrained to follow Mr. Hanson and return home. His health is very delicate, unfitting him for the great labor requisite to acquire the Chinese language. He is very unwilling to come to the conclusion after having spent three years here, he must return home and all of it be thrown away; but I fear he will not be able to stay here with any prospect of promoting the object for which he was sent. He is endeavoring to stay this year thro' as a probationary one to decide on his future course. The prospect of his return afflicts us very much for he is an excellent man and we are sincerely attached to him. The Lord, however, may do better for us than our fears and he may be enabled to remain.

Our labors just now with the exception of the distribution of tracts to such of the Chinese as can read, is confined to the young in schools. Sally had during eight months of last year a class of eight or nine Chinese girls who came three times a week and were taught to read Malay in the Roman characters. They can read tolerably well in the Testament. This year we will endeavor to extend to class to 20 or 25 of them to come to the house every day and employ a native to instruct them under Sally's superintendance. I say this year, for our commencement of new operations for '39 doesnot take place for two or three weeks in compliance with the Chinese Year.

We desire with the commencement of the Chinese new year to open a school on our premises to boys to teach English and Chinese. The advantage of adding English to the list of their studies is great as our object is to train up teachers and preachers of the Gospel and there are as yet no suitable books in their language from which to give them an education that shall qualify them for this purpose. To effect our object this respect we must obtain the children from their parents for five or six years, lodge, feed, clothe and take the whole charge of them while under instruction. This I contemplated as one means of

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80 *Spirit of Missions*, Vol IV No 9, September 1839, p. 319.

usefulness before I left home and it has risen very much in importance in my view since I came here. We have been encouraged, whilst hesitating whether we should postpone it for another year, to make an effort to commence at once by the receipt of a donation of \$250 from Mrs. Gibbes and a few other excellent ladies in Charleston, to be spent for the education of Chinese youth. I shall write immediately to Mrs. Gibbes and thank her, but should you see her, please convey to herself and friends the assurance of our warmest gratitude for the assistance thus afforded us for promoting our means of usefulness.

Besides the already mentioned we have a school of 40 conducted by a Chinese man under our supervision in which the boys are taught the Gospel in Chinese and Malay and assemble very Sunday at our house as a Sabbath school. Of the prospect of success from these efforts we can at present give only very general answers. With the progress of the children in their education and in a knowledge of the Gospel History we were very much gratified at their annual examination a few days since, what influence the truth they have been taught has produced upon their minds and hearts the divine eye<sup>81</sup> alone can discover but we believe it to be good and that to an amount that should encourage us to more active and enlarged exertions for the ensuing year. The husbandman must sow in the faith ... is the reward which the Lord of the harvest grants at a later season and we are firmly persuaded and well assured that humble, faithful and unremitting labor will meet as ... reward here, as in any part of the great vineyard.<sup>82</sup>

**1839, APRIL 3, Batavia.**

**Rev. William. J. Boone, M.D.**

Batavia, 3d April 1839.

A most painful opportunity of addressing you is afforded by the departure of the last remaining brother of the two, who came out as the first missionaries from our Church to the heathen. Mysterious indeed is the dispensation of God, which has thus, in the short space of four years, returned them both to the bosom of the Church from which they came; but wise doubtless it is, and we will say "righteous art thou, O God, in all thy ways," and blessed be thy holy name. Perhaps it is designed to awaken our candidates for orders and younger brothers in the ministry, to a more earnest and prayerful consideration of their personal responsibility and connection with this department of the Church's labors. Since the impulse (given, as I firmly believe, by the Holy Spirit) to the Church at the time of the coming out of these brethren, scarce any who were not debating then with themselves their duty to the heathen, have offered their services to the Committee. Soon after they sailed, or about that time, if I am not mistaken, eight or ten candidates for orders came forward, saying each man, "here am I, send me." But it is now a long time since we have heard of any similar movement in the ranks of our younger brethren. But should not the return of these brethren from China speak in a tenfold louder voice, to constrain all who are in circumstances to do so, to inquire if it is not their duty to come and fill up the gap, than their coming out did? I desire to lift my feeble voice on the occasion, and say to them, a great breach has been made—one of our outposts has been almost entirely driven in, and it is not too much to say that the advance of our whole portion of the Church militant may be much affected by the promptitude and efficiency with which this post is succored and sustained. But our dear brother's services are, I trust, only suspended for a season, not lost. I think he ought and should be encouraged to return, if his health is restored upon a residence of twelve or eighteen months at home. We may hope he would not feel the effects of the climate by any means so much, should he be able to return with good health. The four years he has spent here have no doubt very much accustomed his constitution to the temperature of this climate, and though he cannot recover strength here, I should hope he could retain it. Our arrangements were all made for this year before he concluded to return, in consequence of which, the engagements into which we have entered are entirely too much for me to sustain with advantage for any length of time, and make progress in the language. Our engagements are such, too, that our faith is pledged for the continuance for some years of present efforts. Having been so much impeded by the constant change of scholars, brother L. demanded a promise of each parent, upon the admission of a child, that he should be continued for several years, which of course pledges us, if possible, to sustain it for the same length of time. Here is a most interesting school, (only outside school at Batavia, for Mr. Medhurst failed in getting even one this year,) which any brother may superintend, after being here four months, which I fear must suffer until some one will come to my assistance, for, as I shall

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81 Although the concept of the "divine eye" has a long pedigree, its use by an American Episcopal clergyman to another clergyman suggests that, as was very common, both Boone and Barnwell were Freemasons.

82 William Jones Boone, Batavia, to Rev. William H. W. Barnwell, 13 February 2012 (part). Charleston, Barnwell Family Papers, Lowcountry Digital Library. Charleston SC.

now proceed to tell you, I have an abundance of work with a school in our own yard.

Encouraged by the very liberal donations of Mrs. Gibbs and other ladies in Charleston, we determined, upon consultation, (not then thinking brother L. would be obliged to return) that it was best to open upon our premises a school for Chinese children, to teach English and Chinese, and to open it this year. They study Chinese five hours a day, and English three, in which they are taught by both Mrs. B. and myself, she instructing the younger and I the elder boys. We have had them with us now about one month, and have felt much happier since their admission. We feel as if we are now really and practically at work about our great business, that we have some objects brought near upon which our sympathies can rest and centre. The children are all very anxious to learn, and are thus far tractable and apparently happy. We cannot but believe, that the blessing of our gracious Saviour will rest upon our undertaking; and we are sanguine in our hopes that many will be called of God to pro-claim in China, where we cannot now go, that truth which I am endeavoring day by day, with his blessing, to instil into their minds. God grant that our anticipations may be realized a thousand fold. We are both now satisfied that this should be the location of our mission; indeed, that there is no other place to which we can well go.

I would earnestly urge it upon the consideration of the Committee, if they have the means, whether it would not be the very best disposition they could make of any surplus funds of the China Mission, to spend them in giving the mission a home. This question deeply affects the system of schools which we, in common with every station in the Archipelago, have commenced; which schools are not only important in themselves, but which experience causes us to believe hold out the only prospect of obtaining an adult congregation on Sundays. Brother L. will describe a meeting held at our house on Sunday evenings, at which between seventy and eighty children and their teachers are present, and whose parents we hope will gradually be drawn in. Sunday, it must be remembered, is a working day here like any other, and mere listlessness and want of something to do will never induce any one to attend on the services of the sanctuary. The heathen must be induced to actually forego his gains in order to give you one or two hours' attention, and this is very difficult with a Chinese man. I will endeavor to keep every thing precisely as it is until I hear from you, when I hope to be cheered with the intelligence that I shall soon have to welcome one or two additional brethren, with their wives.

Mrs. B. 's health is quite delicate. We are both deeply affected at the return of our dear brother and at our being left alone, she being the only American lady, I believe, in Java; but we have never had more consoling convictions of the nearness of God our Saviour, or firmer assurance of hope that the end will prove that we have not labored in vain, neither run in vain. We commend ourselves and our afflicted mission to your prayers and those of the whole Church, and may God Almighty grant that this cloud which seems almost to threaten its existence may break with blessings on our heads.<sup>83</sup>

The Foreign Committee lamented little interest in the Batavia school from the Episcopal Church.

In Batavia, 16 hopeful Chinese boys are members of Mr. Boone's family and two other day schools comprising about 50 pupils are sustained at the entire expense of about \$2000, the larger part of which is contributed by a single parish and two female societies [in America].<sup>84</sup>

This was not an unfamiliar pattern. In the 1890s, the Anglican Church Missionary Society in Fujian Province, China, had nearly 200 village schools. Less than a quarter were funded by the CMS, with the majority of the schools funded through the Rev. Robert Stewart, an Anglo-Irish clergyman from Dublin with a wide network of wealthy Irish and English family, friends and supporters.

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83 *Spirit of Missions*, Vol IV No 12, December 1839, pp 396-398.

84 *Spirit of Missions*, Vol V No 12, 15 December 1840, p. 30.



**1839, APRIL 12, New York.**

**Charles Aldis, Treasurer, Foreign Missions, P.E. Church to  
Rev. H. W. Barnwell.**

Rev. and Dear Sir,

I have this day received your favor of the #d inst., with the additional lines of T. H. Jervey Esq., enclosing a draft fro one thousand dollars being the annual contribution of St Peters Church towards the support of the Rev. Dr. Boone, Missionary to the Chinese. The Foreign Committee entertain a grateful sense of the support their derive from your church, as well as from the other churches in Charleston—large Remittances have been recently received, including that from Mr. Robertson. With true esteem, Yours  
very respectfully,

Charles Aldis.

