Part 7
SHANGHAI, 1845–1847
Three days after the Foreign Committee issued its Instructions to Bishop Boone emphasising language and educational activities, a farewell meeting was held at St. George’s Church, New York, at which his Instructions were read in full. The missionaries left New York on 14 December 1844.¹

Over the next half-century, Episcopal Church theology about personal conversion experiences moved progressively to a sacramental view of the church that was to progressively move the Shanghai mission away from Boone’s and the early Foreign Committee’s evangelistic thinking towards a social reconstruction model based on higher education grounded in secular learning in English.²

1845, JANUARY 6, at sea.
Bishop Boone.

January 6, 1845.

Yesterday was the Sabbath. It was a very rainy day, and we had service in the cabin, and the Lord's Supper. It was a peculiarly solemn season. The place, the circumstances, the occasion, brought into our minds a crowd of associations that well-nigh overwhelmed us all. It was the first time that, as a Mission family, we had commemorated redeeming love sacramentally. Dr. Boone made a few appropriate remarks on the importance of our work, the necessity of clear views, that we should not propagate the least error among the heathen, the cultivation of personal holiness, and guarding against the least approach to the indulgence of any feelings that might tend to disunion or jealousy of each other. I think the Lord was present with us, and though every one was obliged to give vent to uncontrollable feelings, yet our minds were solemnized—and I trust we each resolved, in the strength of Christ, to know nothing among the heathen but Jesus, and him crucified.³

1845, JANUARY 11, at sea.
Bishop Boone.

On January 11th 1845, Boone sent a further letter to the Foreign Committee by a passing ship on their way around Cape Horn.

THE MISSIONARIES TO CHINA.

We have had the unexpected and very great gratification of receiving the following letter from the Right Rev'd Bishop Boone, written at sea on the 28th day of his passage. We trust that the Bishop and the Missionaries who accompany him, are, ere this, within the empire of China. "

Ship Horatio, lat. 2° S. lon. 30 W. January 11th, 1845.

Rev. and dear Brother: We have a barque in sight, bound, as we suppose, for Rio de Janeiro, and we hope to put letters on board of her to-morrow morning. I am happy to be able to inform you that we have been very much favored so far in our passage in weather, and all other respects. None have suffered much from sea-sickness, save Mrs. Woods and Miss Jones, who are both still on the sick list."

Most of the party, Mrs. Boone especially, are delighted to find matters so much better than they had expected on this voyage, which they looked forward to as so great a trial. We have been out four weeks to-day, and Mrs. Boone and Miss Morse were just saying, that it has proved one of the shortest and happiest months they have ever passed anywhere. I have a Chinese class, which recites at eleven every day. I write off a number of colloquial phrases for them to memorize. Some of the class have already

¹ Spirit of Missions, Vol X No 1, January 1845, pp 28-29. .
² McKeige, Ferdinand, Correspondence in Connection with the Protest Against the Consecration of Rev. W. J. Boone [jr] asx Missionary Bishop of the Protestant Episcopal Church of America in China. online 1 January 2013 at— http://www. anglicanhistory. org/asia/china/boone_correspondence1885. html
On the general issue of Tractarian influence see discussions from domestic missionaries in Spirit of Missions, Vol XI No 5, May 1846.
made most gratifying progress. We are moving on together in great harmony, and, I trust, with the divine blessing, are destined to lead some few, at least, of the perishing millions of China to the feet of our Blessed Redeemer.

Our Captain is exceedingly gentlemanly and obliging; all we could desire in attention to our comforts, &c. "Farewell! the blessing of the Lord be with you."

1845, FEBRUARY, New York.

Foreign Missions Committee.

The increase of interest in the Foreign Missionary operations of the Church has been especially marked. The establishment of a separate agency for this department has given it prominence: has fixed the eyes of the Church upon it: has given it new importance in the eyes of religious men: has encouraged old friends, and made many new: while the fair measure of success with which these efforts have been crowned, and the good hope entertained that upon the principles on which they are conducted the divine blessing will rest, are considerations which will lead to their support and enlargement.

The hope is cherished that an interest in this glorious work will be more and more widely extended throughout the remoter parishes of our Church; and that there will be every year less of that narrow and short-sighted policy which would restrict our benevolent efforts to our own neighborhood until every soul were enlightened, and every case of distress relieved.

All experience has proved that an interest in Foreign Missions has not lessened a concern for the wants of our own land; as a proof of this, we need go no further back than the recent collection in answer to the appeal of the Western Bishops. A glance at the list of contributing parishes will shew, that amongst the most liberal donors on that occasion to Domestic Missions, are to be found those who are reckoned among the firm and generous friends of the Foreign Department.

We trust that no attempt will be made anywhere to place these two branches of our Missionary field in an antagonistic position to each other. So far as we are concerned, it never has been done: and we shall carefully avoid it. We believe most firmly that there is in the Church room enough for both. Nay, that one of the best means to excite attention to the wants of those at home, is to arrest the indifference of men in regard to the perishing souls of the millions of heathen abroad. We go even further, and state our conviction that the very best means, under God, of rousing the Church from the state of spiritual lethargy in which it is now confessedly involved, would be to lend its members off from the consideration of questions relating to controversy and strife, to the noble work of promoting the salvation of men through the preaching of Christ's pure Gospel.

Oh! If the clergy of the Church would but hearken to the suggestion of the writer, presented with all diffidence and respect, and resolve speedily by sermons, addresses, and missionary meetings, to excite among their flocks more zeal for God's glory, more love for perishing souls; we cannot but believe that the Lord would smile upon the effort, heal our disorders, revive his work among us, and give manifest tokens of his forgiveness and his love.4

1845, MARCH 19, Shanghai.

Bishop Boone.

A letter from the Right Rev. Bishop Boone mentions his arrival at Shanghai, one of the chief seaports of China. Missionaries, according to the treaty, are permitted to go anywhere in the surrounding country provided they return and sleep at Shanghai. The country is so intersected by canals that great facilities are enjoyed for missionary operations. In none of their excursions has any opposition been encountered.—congregations are readily gathered—and the ill-will of the Chinese towards foreigners is confined to Canton. There are three services in Chinese at Shanghai every Sunday.5

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5 *Vermont Phoenix*, (Brattleboro VT0, 19 March 1846.)
1845, MARCH,
Earlier Protestant Missions in China.

Protestant missionary work in China was initiated by the London Missionary Society. The following lengthy report sets out the origins of the English mission and the work that had already been to translate the Bible and other religious works.

BIBLE, TRACT, AND EDUCATION SOCIETIES.
BRITISH AND FOREIGN BIBLE SOCIETY.

China—The proposed plan for revising the translation of the Scriptures into the Chinese Language was given at pp. 165, 166, of our last Volume. In reference to this object, the Committee, in their Report, observe—

China has engaged a large share of your Committee's attention: they have not, however, at present to report any measures taken in regard to it at all commensurate with their wishes, or its claims, nor with what the friends of the society at large may probably have expected.

An unexpected impediment has been found in their path, owing to the necessity which is judged to exist for a thorough revision of the present Chinese Version. There seems no room to question the admirable fidelity of the translation of Drs. Morrison and Milne; but since this great work was finished, and especially since parts of it were completed, the knowledge of the difficult language of China has been matured, freer intercourse with the Natives has been obtained, and Dr. Morrison himself contemplated a revision, and, had his life been spared, would doubtless have executed it. So strongly is the necessity for a revision felt by the Missionaries now in the field, that on this point their energies are now concentrated. The Missionaries from Europe and America have formed themselves into a body, for a careful and thorough revision of existing Chinese Versions; in the expenses of which your Committee have engaged, under certain regulations, to take its share.

In the meantime your Committee have resolved on an experiment with the Version they already possess. They are preparing to send out to Hong Kong a few thousand copies of one of the Gospels and the Acts, printed in this country in a new and beautiful type cast for the purpose, to be done up in a small pocket volume, bound and embellished after European Fashion, in hope that its novelty may prove some attraction, and gain for the little Book some acceptance.

A depot of the Scriptures has been established at Hong Kong, for the supply of European Residents and others: 500 English Bibles and Testaments, and a few copies in Armenian, have been sent out for this purpose.

The Rev. V. Stanton, proceeding as British Chaplain to Hong Kong, was also entrusted by your Committee with 50 English Bibles and 150 Testaments, and 25 Manchou [Manchu] Testaments, together with a few Bibles and Testaments for distribution on the voyage.

CHRISTIAN-KNOWLEDGE SOCIETY

China—It was mentioned in our last Survey, p. 127, that a sum not exceeding £600 had been placed at the disposal of the Standing Committee, for furnishing books in the Chinese Language. In consequence of Letters from the Rev. Vincent Stanton, stating the want that is felt of English Books in China and requesting a supply, the Standing Committee agreed that One Hundred Pounds should at once be allotted for the supply of Bibles, Prayer-Books, Testaments, and other Books and Tracts described by Mr. Stanton. These books have been sent; and the Secretaries have been directed by the Committee to recommend the formation of a District Committee at Hong Kong, that the objects of the Institution may be promoted there, and its publications regularly supplied.

PRATER-BOOK AND HOMILY SOCIETY.

China—At p. 127 of our last Volume an account was given of the proceedings of the Society in reference to China: the following particulars are added in the Report last published:—The Liturgy in Chinese was first translated and presented to the Prayer-Book and Homily Society by Dr. Morrison, 1817. The last edition, the fourth, was enlarged and carefully revised by Dr. Morrison and printed in 1832, when he specially presented the revised book to this Society. The pious wish expressed by the translator was—"May your society be made the instrument of diffusing a spirit of Scriptural and Pure Devotion very extensively, through Jesus Christ our adorable Saviour!"
In 1821, he wrote—"I am very sanguine in my hopes with respect to such books (alluding to the Morning and Evening Prayers and the Psalter in Chinese), that some will be made the means of turning the wicked from their wickedness, and from the power of Satan to the light and liberty of the children of God."

In 1822, on transmitting a MS copy of the First Homily, "Of the Reading and Knowledge of the Holy Scripture," translated into Chinese, Dr. Milne addressed a Letter to the Committee, and speaking of himself and Dr. Morrison, said—" The sober and weighty truths contained in the Homilies of the Anglican Church will be found of excellent service in all Chinese Missions, especially among those who may renounce idolatry and embrace the Christian Faith. To co-operate with you in effecting the objects of your Society, as far as practicable, will always afford me pleasure."

In 1825, the Committee received from Dr. Morrison a MS copy of the Second Homily, "Of the Misery of all Mankind by sin," translated by him into Chinese before he left Malacca. Dr. Morrison re-marked, "I agree with you in considering the Second Homily very appropriate for distribution among the Chinese."

In 1827, on his return to Canton, Dr. Morrison, in a letter to the Committee, says—"To assist the little flock who forsake the worship of idols in their devotions addressed to the God of the Christians, I purpose, during the ensuing season, to translate all the Collects, Prayers, and Thanksgivings of the English Prayer Book into Chinese. Should you think it right to contribute to the printing of them, they will form a useful Christian Tract, or Prayer Book, for the illumination and spiritual instruction of new converts."

In 1828, the Committee received from Dr. Morrison a copy of the Litany translated into Chinese.

On another occasion he remarked—"The American Board of Missions contemplate an effort in behalf of China: the English Church alone remains inactive with the exception only of the contributions of your society, which has printed the Prayer Book in the language of this country."

In 1833, Dr. Morrison said—"All those Prayer books which you have given me in times past have been put into the hands of persons who knew how to appreciate them; and I doubt not have benefitted many."

The last Letter received from Dr. Morrison accompanied a copy of his fourth and last revised edition of the Liturgy in Chinese.

The Committee have authorized Mr. Stanton to print any number of copies, not exceeding 3000, of the last revised edition of the Prayer Book in Chinese; and to complete the translation of the whole Book of Common Prayer as soon as practicable. A special fund has been opened, and the sum of £211. 10s. 2d. has been received for these purposes.

**RELIGIOUS TRACT SOCIETY.**

**China**—In reference to the Society's operations in China, the Report states:—Arrangements are making for the formation of a General Corresponding Committee of Management; sub-committee to be subdivided into Local Committees, for the purpose of securing the co-operation of all the Missionaries now connected with China.

A list of the Society's Tracts in Chinese has been received from the Missionaries at Malacca and Java. All these publications, together with the blocks and printing apparatus, have been removed to Hong Kong. Fourteen of these works have been carefully revised, and are in a suitable state for reprinting. The blocks of several Tracts will be sent to England for stereotyping; a course strongly urged by the Committee on the consideration of the Missionaries, as likely to secure accuracy, economy, and a greater diffusion of Scripture Truth.

The Missionaries have also considered the Society's proposal for the preparation of a series of Juvenile Books, on Biblical subjects, to be illustrated with engravings in the English style. This work they have kindly undertaken. A grant of £200 has been placed at the disposal of the Missionaries, to enable them to give an immediate circulation to the revised Tracts.

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6 See online at 1 January 2013 at— http://www.anglicanlibrary.org/homilies/index.htm
7 For an explanation of the stereotype in printing see online 1 January 2013 at— http://en.wikipedia.org/wiki/Stereotype
The Rev. Vincent Stanton has received a grant of 20/. in the Society's Books, to be placed in the library of the College [St Paul's College, Hong Kong] which he intends to establish. The Committee have also had much pleasure in placing a Lending Library, value £12 under the care of Dr. Lockhart, of the Medical Missionary Society at Hong Kong, and Tracts for gratuitous circulation. He writes—"I have lent the Tracts freely among the soldiers, to whom I believe they have in many instances been useful. Some begged permission to keep the Tracts a considerable time. Some of them were returned to me with thanks a few days since, which I lent at Chusan two years ago."

The Committee acknowledge the receipt of the further sum of £823. 12s. id. for printing Chinese Books and Tracts, making the total receipts £2570. Is. 6d

Macao—The Bev. S. W. Williams has received the last books sent to him on sale. He writes—"Books have a great part to act in the regeneration of this people. Their own literature is, I expect, larger than that of any other nation; but of what is it made? Chaff and error almost throughout."

Malacca—The Rev. Dr. Legge, who has removed to Hong Kong, has printed editions of eight Tracts, including several by a Chinese Christian [this collection included The Two Friends]. In addition to the circulation of 6000 Tracts at Malacca, three boxes of Books have been sent to Penang, for gratuitous circulation.

The American Missionaries at Borneo have also received one case of tracts; and another was sent to Macao, at the request of Dr. Hobson, of the Medical Missionary Society.

1845, APRIL 25, Canton.

**Bishop Boone.**

The founding members of the Episcopal China Mission in Shanghai (also known as the American Church Mission) arrived in Hong Kong on the 25th April 1845. They left for Shanghai ten days later on 24th June.10 The Rev. George Smith of the Church Missionary Society, later the first Anglican Bishop of the Diocese of Victoria, Hong Kong, travelled with them.

**INTELLIGENCE FROM THE CHINA MISSION.**

By the ship Rainbow, from Canton, which arrived on the 18th September, we have had the gratification of hearing from Bishop Boone, through a letter to a friend in this city, thus anticipating the letters addressed by him to the Foreign Office [i.e. Foreign Missions Committee], which were sent by the overland mail, and which have not yet come to hand.

The Missionaries arrived out on the 24th April, after a long passage, but not an unpleasant one, if we except the continued sea-sickness to which Mrs. Woods and Miss Jones were subjected. After much inquiry, the Bishop was confirmed in the impression that Shanghai, the place fixed upon by the Committee, offered the most favourable prospects for Missionary labour, and was about to proceed there with the view of making personal examination. Mrs. Boone, Miss Morse, and Miss Jones, were to accompany him; and the other Missionaries, Mr. and Mrs. Graham, Mr. and Mrs. Woods, and Miss Gillett, were to follow as soon as permanent arrangements should be made. The utmost harmony bad prevailed among the Missionaries, and all appeared to be greatly in earnest in preparing themselves for their work.

The two Chinese men who had accompanied Bishop Boone in his visit to this country, left him a few days after his arrival. The Bishop writes that the younger of the two, "Chai," manifested very deep feeling. He wept when he told us he would never worship idols again. He promises to join me at Shanghai if his parents will consent, and receive an education, that he may teach his countrymen the precious truths he has learned. His heart seemed really full of this desire. He was an indefatigable student of the Bible on his way. I often saw him sitting for hours in his state-room poring over an English Bible.

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8 "Dr. Hobson arrived at Hong Kong in the early part of last year [1844], took possession of the Medical Missionary Society’s premises, and formally opened the Hospital for the reception of both in and out-patients.” Church Missionary Society, The Missionary Register, (London, Seeley, Jackson, & Halliday, 1845), March 1845, p. 118.


10 The Chinese Repository, Vol XIV: No 5, April 1845, p. 200; No 6, June 1845, p. 248; No 7, July 1845, p 352.
We entertain great hope of his conversion. May God grant it, and call him to the ministry. We hope in our next number to have fuller information to communicate. 11

1845, APRIL 28, Hong Kong.
From the Wife of a missionary.
In the absence of any direct intelligence from Bishop Boone, we publish the following extracts from letters of the wife of one of our Missionaries, with which we have been favored, and which will be read with interest by many who have contributed to the support of this most important and promising Mission.

ARRIVAL OF THE MISSIONARIES IN CHINA.
On Wednesday morning, April 23d, the wind began to increase, and the captain told us there was a prospect of its continuance. It did so. In the afternoon I began to feel very sensibly its effects. All night it continued, and grew much colder. At twelve o'clock on Thursday we were only about one hundred miles from Macao. Soon after dinner I saw the first land. It was the island of Grand Lema, at the entrance of the Macao Roads. Many Chinese fishing-boats were in sight all the afternoon; as we drew nearer, their number increased. About five o'clock, one was seen approaching with a pole in her bow. This was the signal of a pilot boat. Now there was a scene of intense excitement. The ship was going very rapidly, so that we were obliged to take in considerable sail. Soon the pilot was alongside; he came on board, and we were under his charge. He was a very intelligent looking man, and walked about the deck with a proud air. From information received from him our captain determined to go to 'Hong Kong,' instead of Macao. It was quite a good Providence that we did, for two reasons. The former is a free port, while the duties at Macao would have cost the Mission four or five hundred dollars at least. Then, again, the Bishop knew how to get us accommodated here, as there is but one Mission House at Macao, and there are three at this place. About nine o'clock, P. M., we came to anchor, in perfect safety. Victoria is a city on the island of Hong Kong, and appears to be called by either name. It is built on a long narrow strip of land, between the water and the mountain.

Soon after we anchored, Captain Wood and the Bishop went ashore in a small boat. At about two o'clock, A. M. they returned. I was awakened by their voices, and aroused Mr. G [Graham]. The Bishop had seen his friends, and already provided for our accommodation on shore. Himself and Mrs. Boone, with Misses Morse and Jones, were to go to Rev. Mr. [Samuel Robbins] Brown's.12

Mr. and Mrs. Woods, with Miss Gillett, to the Rev. Dr. Bridgman's, while we were assigned to the Rev. Mr. Stanton's, Colonial Chaplain. Before breakfast the next morning, the Rev. Mr. Stanton and Dr. Bridgman called to see us, and they were exceedingly kind. We were surrounded by boats filled with Chinese families. They live on board of their boats. We saw them eating breakfast and using the chop-sticks. It was laughable to see them cramming down their rice, in not very genteel mouthfuls. Our breakfast, I can assure you, this morning, was relished very much; fresh fish and eggs were heartily welcome after so long a voyage, and we did them full justice. I think I never tasted better fish in my life. Awhile after breakfast, Bishop Boone wished us to prepare to go ashore, which we did in one of the ship's boats. Handed first; the last of our company.

ARRIVAL OF THE MISSIONARIES IN CHINA.
13 Miss Gillett married Rev. Elijah Bridgman, ABCFM, on 28 June 1845, within a month of her arrival in Hong Kong. They were married by the Colonial Chaplain, the Rev. Vincent Stanton. The couple subsequently had nine children. Genealogical information on the Bridgman family is online at — http://www.usgennet.org/usa/ma/state/hampsh/homes/bridgmantavern.html The death of Bridgman from “congestion of the brain” leading to mental illness, and an account of his life, is reported in The Chinese Repository, Vol XIX No 12, December 1850, p 680.
down again to the water, took a Chinese boat and went up about two miles to the Rev. Mr. Stanton's Here we were very kindly received, and from thence I am now writing to you.

1845, APRIL 30, Hong Kong.

Bishop Boone.

The Foreign Committee received a letter from Bishop Boone written just five days after his arrival in Hong Kong.

We have at last received a letter from the Rt. Rev. Dr. Boone, the Missionary Bishop to China, which, although sent by the overland mail, did not come to hand until after the arrival of letters to other friends by ship. We subjoin extracts, which will be read with interest. By later advices we learn that the Bishop had proceeded on his voyage to the north of China.

By the good providence and mercy of God, we arrived at this place on the evening of the 24th inst., after a very pleasant passage of one hundred and thirty-one days. The captain, in consequence of information received from the pilot, determined to come into this place, which was a matter of great accommodation to us, as the custom house in Macao is troublesome, and the duties there are very high, whereas this is a free port.14 There are here also a number of Missionary families, among whom we are all now pleasantly domesticated. We enjoyed remarkably fine weather during our whole voyage, not having encountered a single storm, so that we were able to have our recitations in Chinese very regularly. Most of our party suffered very little from sea-sickness. Mrs. Woods and Miss Jones were not, however, so much favoured in this respect; and it was not until we got among the islands in the Indian Archipelago, and had been out more than ninety days, that they recovered from sea-sickness. Mrs. Boone was sick, so as to be confined to her state-room during the five last weeks of the voyage. We are now, thanks be to God, all of us in the enjoyment of health, Mrs. B. much better, and convalescing.

Our accommodations were most excellent, and our captain won the esteem of all his passengers, and especially of the ladies, by his kindness and attention to all their wants. Few persons who have come to the eastward of the Cape have been, I fancy, so much favoured in all respects as we were. I mention these facts, for I know they will be gratifying to you and to the Committee, who took so much pains to ensure our comfort.

My heart glows with gratitude to God for the evident progress of events during the two years of my absence. My most sanguine anticipations are more than realized. This progress is seen in the increased number of Missionaries now in China; in the bolder and more aggressive attitude they now assume, and in the cheerful, hopeful, expecting frame of mind in which they all are; it is seen in the more awakened state of the native mind exhibited in a great demand for Christian books at all the ports, and greatly increased congregations on the Sabbath; nor are there wanting striking cases of individual conversions and of personal interest excited. A teacher went from Nanking to Shanghae lately, (a distance of one hundred and fifty miles,) to inquire further into the truth of the religion taught in one of our tracts. He spent, as I am informed, a week or ten days studying diligently the books put into his hands and in conversation with the Missionary, and then returned to his school again: but most of all, is this progress seen in an Imperial edict of recent date, which grants to foreigners permission to teach the Christian religion at the five ports, and to the natives of China to profess it in any part of the empire. This intelligence surpassed my most sanguine expectations, and I am sure will fill your heart and that of all the Committee with joy and gratitude. This is so important a document that I will send you a copy of it. You will perceive it was procured by the exertions of the French ambassador, M. Lagreme, and is in form a toleration of the Romanists only, but unquestionably covers all, as all foreigners are regarded as professing one religion. The ambassadors of Protestant England and America never made, so far as I can learn, the least effort in behalf of the Christian religion, but left us to be indebted for this great boon to one of the Romish communion. Honor to him who has not permitted the interests of a timid worldly policy to make him forgetful of his duty to God and to his fellow-men. Surely this will be remembered to M. Lagrene's honour when the mere items of commercial interest included in the several treaties will have been forgotten.

Ke-ing, Imperial Commissioner and Viceroy of Canton and Kwangse provinces, respectfully memorializes (the Emperor) as follows:

It appears that the religion of the Lord of Heaven (this is the name by which the Jesuit Missionaries called the Christian religion) is honoured and observed by the various nations of Europe, mainly with the view of exhorting to the practice of virtue and repressing vice. Ever since the Ming dynasty, it has made its way into China, and has not yet been prohibited; but because some of the adherents of that religion in China have repeatedly made a handle of their religion to act viciously, therefore the officers of government, on discovering the same, have punished them, as is on record. During the reign of Kea-king, (the present Emperor's father,) it was first determined to distinguish them and punish them for their offences; the sole object of which regulation was to prevent the professors of the said religion in China from practising wickedness, and not with the view of issuing prohibitions against the religions of foreign and European nations. Now, concerning the request of the Envoy of the French nation, Lagrene, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request that henceforth, with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of Heaven, who do not create disturbances nor act improperly, it be humbly entreated of the Imperial benevolence to grant that they be exonerated from blame. But if such persons resume their former ways, and, independently of their professions, commit other crimes and misdemeanors, then they shall be dealt with according to existing laws. With regard to the French and the subjects of other foreign nations, who profess the aforesaid religion, it is only permitted to them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the consuls of the different nations to be punished, but they must not rashly indict upon them the punishment of death. This is in order to manifest a tender regard for the common people, and so that the wheat and the chaff may not be confusedly mixed up together, and that reason and law may be equally administered. That which is requested is, that the good and honest professors of the aforesaid religion may be exempted from punishment. It is reasonable, therefore, that a respectful memorial be presented, entreatying that by the Imperial favour the above suggestion may be carried into effect.

On the 24th year of Taou Kwang, 11th month, 19th day, (Dec. 28th, 1844,) was received the Imperial reply, saying: "Let it be as requested. Respect this.

I send you also a copy of another document which has fallen into my hands, thinking it calculated to throw much light on the present state of China. It is from the Romish Bishop of Shantung and Keangnan provinces.

A special order from Lo-hing-sze (Count De Basse,) Bishop of Shantung and Keangnan provinces, commanding all his spiritual children, and communicating for their special information that whilst he was at Soochow preparing for his journey northwards, he suddenly fell in with the memorial of the Viceroy of Canton, for which he returns thanks to divine goodness and feels penetrated with delight. The holy religion is most correct and true, and its professors ought certainly respectfully to maintain it and diligently to learn it. Having seen the memorial, he (the Bishop) immediately prosecuted his journey to Shantung, and about the third or fourth month intends to return southward, so that he cannot personally issue his injunctions upon his followers, but be sends this written order to all his spiritual children, that they may offer up special prayer on his behalf, in order that he may have a prosperous journey. He also hopes that his adherents will set a good example, and exert themselves in the practice of virtue and the suppression of vice, so that, as the memorial says, they may exhort each other to goodness and discourage all immoralities, thus preserving themselves good and virtuous without insulting the adherents of other religions, whilst they follow out the instructions and exhortations they have received. Let them pray also that the holy religion may be greatly promoted, remembering that the kind consideration of the Emperor springs entirely from the favor of the Lord of Heaven. After the reception of this order let thanks be offered up to God, for his mercies, in the churches for three Lord's days in succession, while the faithful rejoice in this extraordinary favor. Let 'Ave Marias' also be recited, to display grateful feelings.

The limits of an overland letter will not allow me to comment on these two remarkable documents. But we can now indeed say China is open, and invite all, in full assurance of our following the leadings of
Divine providence, to lend their best energies to the subjugation of this mighty empire to Christ. I may say in one word though, how loudly does the peculiar character of this opening call for an able native ministry, to go through the length and breadth of the land now thrown open to them; and call upon those friends who have so nobly pledged themselves to the support of scholars in our school, to rejoice over the field of usefulness that is thus opened to their beneficiaries. It remains for me to say something of our plans and purposes. I rejoice much that our Committee passed the resolution they did in favor of Shanghai, and I have very little doubt it will be our post. I will write you (D.V.) a full letter on this subject soon. I propose to go to Shanghai by the first vessel, taking Mrs. B. with me, or alone, as the opportunity may suit, and if the prospects there answer expectation, write for the remainder of our party to follow as soon as I can hire houses to afford us shelter. We are too numerous to go all at once. The Teacher and Chae left us yesterday for Amoy. The latter in a most hopeful state of mind, He told us with tears that he would never worship idols again. He has promised to join me at Shanghai, that he may receive an education and become a teacher of his own countrymen. I trust the many friends he made while in America, will remember him in their prayers. He seems to he under deep convictions of his own sinfulness and very anxious to teach his countrymen all he knows. He took with him a box of books, which he seemed to anticipate great delight in distributing.

We are all deeply impressed with a sense of God's goodness to us in bringing us so happily thus far on our journey. I cannot express to you the enlargement of heart I felt when I heard of the imperial edict granting a toleration of the Christian religion throughout the empire, and I stand prepared to throw my whole heart, life, and soul into the effort to make known the precious Redeemer to these perishing millions whose chains have been thus unexpectedly knocked off.

I trust Mr. Syle is already on his way, with two or three coadjutors. Keep steadily before the minds of our younger brethren that we want ten Presbyters. Mr. Smith, from the Church Missionary Society, is here. I will write you soon of my intercourse with him. Mr. Stanton is [colonial] chaplain here. I expect to hold a confirmation for him before I go up the coast. May the gracious Saviour guide, direct and bless us.

Affectionately and sincerely, yours in the Lord.

The letters above, and numerous others written later, confirm the total acceptance of the American Episcopalian missionaries as members of the Anglican communion by all the English-speaking residents,

1845, May, Shanghai,
Mrs. Phoebe Boone.

Phoebe Boone describes the humid climate of Shanghai and the long gap letters to and America. Without an official foreign post office, she describes how mail was distributed through local businesses. In the latter part of her note is a small reminder of the very small foreign population within which, for a variety of reasons, missionaries were often excluded from social gatherings.

Chai is now in the next room with Henry and I am hearing their sage speculations about the planets. They take joy in the discoveries they make in every day matters. Henry from having only grown people to associate with really uses and understands very uncommon language for a child of his age. He is an endless talker. He is constantly asking the meaning of words that he hears, and we are sure that the next thing we will hear will be some remark made expressly for the purpose of introducing the new word. Miss Emma Jones and Miss Morse have taken on a few girls as day scholars. They meet in our second class room. The two ladies, who live with us until the day when we can erect a girls’ school, are deeply

15 D. V. —Deo Volante—God Willing.
16 Rev. George Smith, later consecrated first Anglican Bishop of the Diocease of Victoria, Hong Kong. His jurisdiction covered all China. Bishop Smith installed Hong Kong 1850.
17 The first Anglican confirmation to be held in China.
interested in their scholars and have the satisfaction of seeing them improving in behavior as well as knowledge.

We have been most happy to have with us for the past few months Dr. Boone’s brother, Dr. Henry Boone. He came to spend the winter with us in this cold climate in search of restored health. Think of our having a visitor all the way from America as early as this! We are indebted to him for coming all this long way to see us. To our regret he must leave soon for after June there are no more vessels going to America until October so he will have to stay here all summer. In winter our temperature went down as low as 17 degrees (F or -8 degrees Celsius) and everything froze. But in summer it can feel very hot for it is damp and humid. At this time of the year it is steamy and everything starts to mold. In the morning we sometimes take a pair of shoes out of the wardrobe to find them coated with velvety mold.

It took seven months for your letter to reach me. You paid ten cents and it was sent through an agent in New York, as all our letters are. It came on a merchant vessel and was transferred to a vessel coming to Shanghai, at Hong Kong. Because it is too slow to have it carried by a man, walking, the last twelve miles where the river joins the mouth of the Yangtze, along the muddy towpath at the Wangpoo River’s edge, the mail is sent by galloping pony to either Jardine’s or Dent’s. They are so kind as to send the bag to each house and we take out the mail that belongs to us. It is a great day when the mail arrives! As we live three miles from the foreign business part of town, you may judge how convenient this is for us. The merchants out here are certainly very attentive and kind to the Missions. The other evening a gentleman called and said he had received a barrel for Dr. Boone from America and had brought it up in a little boat which was at the landing. Loo-pah soon had it in the yard and it proved to be butter from New York! It was well salted and arrived in excellent order. At the same price we would have paid in New York, too. Such a treat!

Dr. [Henry] Boone, I am glad to say, is enjoying very good health now. For some time the climate or water seemed to affect him, and he was looking very badly and grew thin. Dr. Lockhart told him he must give up drinking water and try ale or tea. Since then he has been like a different person. The Chinese here never taste water. They think it strange that we do. They take a weak solution of tea and even the little scholars must have hot tea to drink whenever they are thirsty. The English substitute the use of beer. Though I have drunk water with impunity, I have now become convinced that it affects most people unless boiled or mixed with a little beer.

I am expecting my baby very soon now. You wrote of sending a box. Little remnants of garments, colored chintzes. Children’s wants cannot be supplied here. Little shoes and stockings, in fact any kind of articles suitable for little folks will be acceptable. (The Chinese wear home made stockings of white cotton cloth.) Cap ribbons for myself, in fact a cap or two would not be amiss. We are occasionally invited to weddings and small parties and the English are very much dressed. I might also suggest that necessity of life, some note paper in different sizes. To correspond between ourselves here—every firm or residence has a “chit book.” A servant comes around with the written note, we sign for it in the book and write a reply on the spot. It is a very convenient method. Since we have lived here we have lived on very pleasant relations with the English, indeed have received much attention from them. I hope nothing will occur to interrupt this good feeling which at present exists. But the English do often ask questions about America which might provoke a saint and which betrays surprising ignorance on their part! But I must stop. This letter is too long. We so seldom have a chance to send one that I want to tell as much as

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19 Dr. Henry Boone was Bishop Boone’s brother. After an early erratic period as a student, he qualified as a medical doctor and spent some time in Shanghai. He was not an admirer of Chinese doctors. “They have no proper method of examining the sick. Auscultation, percussion, the use of the thermometer, and all the varied appliances at our command for interrogating the patient are unknown to them. Their drugs are crude, inert, or drastic. They probe the joints and the viscera with needles cold or red hot, or even run them into the spinal cord. They have no knowledge of obstetrics. A fractured bone is left to get well as best it may. A dislocated joint is let alone. Tumours grow until the patient is destroyed, and patients die without any attempt being made to help them. Diseases of the eye run riot and end in total blindness.” Barnes, Irene H, Between Life and Death: The Story of C.E.Z.M.S., Medical Missions in India, China, and Ceylon (London, Marshall Brothers and Church of England Zenana Missionary Society, 1901), pp 48-49.
Dr. PETER PARKER, CANTON.

Dr. Parker occupies a station of great influence and Importance, and he has a wife who, added to great sweetness of manners, a well-balanced mind, and sound judgment, possesses also a spirit devoted to the great work of extending the gospel among this people. Besides the practice of medicine, which is sufficient; at the hospital for half a dozen physicians, Dr. Parker has live pupils under instruction, one of whom is already fitted to go forth in the practice of surgery, and has operated in diseases of the eye with great success. Mrs. Parker instructs them in English, and has shown me specimens of their composition which do credit to their assiduity and her attention to their improvement. It is with much interest I have listened at our morning worship to hear them read the Holy Scriptures in our language, although with a stammering tongue.

Dr. Parker’s surgical skill alone would procure him a name and wealth to any extent; but he declines receiving any remuneration for his services to the Chinese, or even a present. Mrs. Parker however, has been highly complimented by several valuable tokens of respect from persons of distinction. Dr. Parker spends the morning of each day at the hospital under 4 P.M.; during this time Mrs. Parker instructs the pupils, which, with necessary attention to domestic concerns, gives her full employment. Yesterday Dr. Parker performed an operation upon a patient for whom he manifested the greatest solicitude. The disease was “the stone,” requiring the greatest skill to remove, lest it should result in the death rather than the relief of the sufferer. We all united our supplications before God that he would bless his servant, as he had done in many previous cases, and graciously overrule the event, not only to the temporal relief of the patient but to his everlasting salvation.

About three o’clock P.M., Mrs. Parker came into my room with a stone in her hand measuring four and one half inches by five and one half, and weighing two and one quarter ounces, that had been twenty-three years in gathering and said: “My husband has returned from the hospital full of gratitude; he has extracted this stone from the body of the patient, and he is doing well.” When we met at the dinner hour I approached Dr. Parker, giving him my hand, and congratulating him upon his success in the operation, to which he replied: “The Lord has been pleased to bless another case of surgery, and add another testimony of his mercy to the labors of the hospital.”

This ability and skill in relieving the bodily sufferings of his fellow me gave Dr. Parker an opportunity also to point them to the Saviour of sinners, the Lamb of God who taketh away the sins of the world, as the only Physician who can heal the malady of the soul. Then there is the daily distribution of Christian books, among the higher as well as the lower classes, all of which are taken home and read by them. He told me on Monday that he had one hundred and fifty new applicants: and daily does he return from the hospital worn down from fatigue and exhaustion. This fact speaks volumes to the medical profession, who may count it an honor and high privilege hereafter to come into this field and strengthen the hands and comfort the hearts of your long-tried missionaries in far-distant China.

Today Mrs. Parker, Mr. and Mrs. Woods, and myself went to return some calls we had received from the foreign ladies at Canton. The three ladies of course took sedan chairs, each borne by two coolies. As I wanted air I let my curtain be up, but the throng that pressed after us and the hubbub that was made by the Chinese populace induced me to have all the curtains closely drawn as speedily as possible. Before we came home we visited the hospital. Dr. Parker met us with his accustomed urbanity of manner, and conducted us upstairs. What a scene! I thought immediately of the pool of Siloam,21 “where lay a multitude of impotent folk, waiting for the moving of the water.” I should think there were over one hundred waiting, that Dr. Parker said “must receive attention before he could eat.” He conducted us around from one room to another, to witness all forms of diseases, and such is the gratit

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man who had been a beggar at Macao, from whose neck Dr. Parker had removed a tumor one third larger than his head, weighing a little less than nine pounds: there was nothing but the appearance of a seam in the side of his neck where the tumor was removed. He is now porter of the hospital: his countenance indicated a subdued, grateful spirit. We saw the man who was operated on last week for the stone; he has been rather imprudent for helping himself too much, and Dr. Parker returned last evening in a state of great anxiety, but today he is doing well. Oh! could you see your missionary from day to day under this weight of responsibility, could you hear him pray for these patients, and witness his deep solicitude for their souls as well as bodies, I think some of the American Board would so present the subject to the minds of pious young physicians that Dr. Parker would not be left to bear this burden alone. When I looked at the multitude around him waiting for relief methought, Can one may attend to all these people? I think he must often feel as Moses did in relation to the children of Israel,—and this was only an ordinary day, not the receiving day! I think he told me that since the establishment of the hospital nearly eighteen thousand applicants had been received. I could almost wish for an angel’s pen, to convey all I was made to feel; and fain would I, if I could, move the hearts of some in my native land to come over to the help of your missionary in this department of labor. I am satisfied he is doing, by God’s blessing, incalculably more in the way of preparation for other missionaries, in removing the prejudices of the Chinese, than you can possibly conceive; and my judgment is that of a daily witness.

While Dr. Parker is thus enable, by divine assistance, to conciliate the affectionate attention of the Chinese to the gospel which he professes, and this, in connection with their characteristic thirst for information, prepares them to receive books with avidity, it is interesting to watch the efforts made by Christians to meet the demand; well-directed efforts we know them to be, yet needing to be increased ten thousand fold.22

1845, MAY 17, Shanghai,
Birth of William Jones Boone, Jr.
On 17 May 1845 Phoebe delivered her first child, a son, named after his father—William Jones Boone Jr. later became an episcopal missionary in China (1870) and eventually bishop (1884).

1845, May 26, Canton.
Miss Eliza Jane Gillett.

May 26th.—Visited Dr. Parker’s Hospital last week. Seeing such a throng of human beings laboring under all sorts of diseases, I could not sustain my tears,—although thankful that they were under the skilful treatment of such a man as Dr. Parker23, who whole soul seems made up of benevolence. He has been very successful in removing the cataract from the eye. Some come here from a great distance perfectly blind; in a few days they return to their houses, laden with Christian books and with the blessing of sight. The largest tumors are removed, and all kinds of surgical operations performed without one cent of remuneration.24

27th,—Went out to walk, in company with Dr. and Mrs. Devan25, through some of the principal streets of Canton. We passed along without molestation; the Chinese, at this time, were very respectful.

Some of the shops are very handsome, well stocked with goods, and arranged with taste. Their specimens of lacquered ware are many of them elegant and costly; their work in ivory is ingenious and

25 Devan, Thomas T., American Baptist Board of Foreign Missions. October 22 1844, established a dispensary in Hong Kong. In April 1845 moved to Canton. Married Lydia Hale, who died at Canton 18 October 1846. Returned to US and later served with Baptist mission in France. Wylie, op cit, p. 143.
beautiful. Fans of every price and variety may be purchased, and the Chinese costume is quite incomplete without one. In their dwellings they have so little regard to ventilation, that the fan is in constant use, and almost indispensable.

Most of the streets are very narrow and thronged with people. We found the most agreeable way to visit the shops was to go in the evening. Mrs. Parker would send word to some of the merchants, whom she knew, that she had some friends who wished to see their curiosities, and appoint a time for the purpose. They would obligingly allow us to come, light the shop brilliantly, and close the doors, that we need not be molested by gazers from without.

Encouraged by Dr. and Mrs. Devan, who had previously tried the experiment, I ventured actually to take a walk in the streets of Canton, or rather in the suburbs, for no foreign gentleman, as yet, in his own costume can go inside the walls, except at the risk of life, much less a foreign lady.

We visited the “Ningpo Exchange,” a large and massive structure, built in native style. Here were apartments devoted to business, to their meals, and to the worship of idols. Here was a splendid image of Buddha, with incense burning before him. There were large drums and gongs to call the people to worship, and to wake up the dumb idol. Before it was the soft cushion for the kneeling devotee, and everything about the image was gilded, carved and shining.

It seemed to me I could sympathize with Paul, “Who felt his spirit stirred within him when he beheld the city of Athens wholly given to idolatry.” It is even so here, every shop has its idol, with candles and incense burning before it.

There were also connected with the Ningpo Exchange accommodations for the “sing-song” (theatrical entertainments). From this, we went to the old Tea Exchange, where the idolatrous preparations were much the same.

We extended our walk to the wall of the city, the great western gate, whence issued throngs of Chinese. Females are seldom seen in these crowds unless it be boat women. We met a man with some images, which I purchased and sent to the Sunday Schools.

Under this same date I find also recorded the impression that these scenes made upon my feelings.

The missionary work appears unspeakably glorious and desirable. The wonderful manger in which this great Empire has been opened to the gospel, exceeds the most sanguine expectations of missionaries who have been long in the field. We observed the monthly concert of prayer Monday evening, in Mrs. Parker’s parlor, No. 2. American Hong; and on Sunday evening the Lord’s Supper was administered to seven individuals—Dr. and Mrs. Parker, Mr. McGregor, the English Consul, Mr. Lewis, Mr. and Mrs. Woods, and myself. Far from the lands of gospel light, and the sanctuaries where we were wont to keep this feast, we found it “good to be here;” because Jehovah, our God, was present in the person of his Son, in Accordance with his blessed promise, “Lo, I am with you always.”

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1845, MAY 26, Hong Kong.

From the Wife of a Missionary.

Victoria, May 26, 1845.

Last Sunday Bishop Boone held a Confirmation in Mr. Stanton’s church, (at Hong Kong.) Sixteen persons were confirmed; among the rest, several soldiers. They appeared to feel most sensibly the important step they were taking. The services were merely the Confirmation and Communion offices. In the afternoon, at half past five o'clock, we had divine service, and a sermon. This morning, (Trinity Sunday,) we had the full morning service, and the communion was repeated. Mr. G. has gone out today with Mr. Gutzlaff on one of his Missionary tours, among the neighboring Chinese. Mr. Gutzlaff goes out thus every Sunday, (I am told,) and spends the day in passing from village to village, collecting the poor people and preaching to them. His acquaintance with many dialects gives him a great advantage in this respect. Mr. G [Graham] thought he might derive some useful ideas from witnessing his manner of dealing with the people. Mr. Gutzlaff says they are very kind; and from what we have seen of them, they appear to be a most inoffensive people, rather fearing us than being objects of terror to us.

The Rev. Mr. [George] Smith, a young English clergyman, who has been sent to this country by “The Church Missionary Society” in England, and who is at present staying with Mr. Stanton, invited us to take a sail under his protection. Mr. and Mrs. Stanton were engaged to visit some of his congregation. We sailed up a little way along the shore, and landed near a Chinese temple. Passing through a small village, and through some vegetable lots, on a small hill, in a very shady spot, commanding a pretty view of the harbor, we came to a temple. It was much larger than one I had visited before, and contained three or five idols, I

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27 A temporary structure and was not on the site of the present St. John’s Cathedral.
could not tell which, for it was twilight, and we had but an imperfect view. It was dedicated to “the Queen of Heaven.” The idols were as large as life—with most hideous countenances, with great eves. The centre one was veiled, apparently a female, and I suppose this was the Queen herself. In front of her stood a long table set off with all manner of finery, tinsel flowers, and cups of tea. Every boat, even of the smallest size, has its shrine. In some of them there are idols too, and in all of them a light continually burning, with tinsel and many little cups of tea. They do not appear to think much of their idols, but they consider that to have them, gives good luck. The people whom we met were very kind to us, offering us seats. We had not time to stop, but we did not refuse to take a little tea with them, which pleased them very much. They “chin-chined” us with a hearty good will. Tea you must know is the common drink here. It is taken very weak, but they never think of drinking water alone. The tea-pot is always on the coals. Go when you will to a Chinaman's house, at any hour, he will give you hot tea, and he seems very glad to show any one this hospitality. We look tea, on our return, with Mr. Brown, and reached home soon after in another boat. These are like omnibuses in Philadelphia, you may get one at any hour, to convey you any where you wish to go, at a very cheap rate. On these boats, you would be surprised to see the women rowing and managing the sails, or steering, while the children are running about, sometimes with an infant on the back.

Sunday. —The Bishop preached to-day, for Mr. Stanton: when he and Mrs. B., Miss Jones, and Miss Morse, returned from church and took tea with us. On Tuesday, our friends, from Mr. Brown's, (the Bishop and his party) came to spend the day with us. As the weather is very warm, and exposure to the sun is considered very unsafe for foreigners, they came before 8 o'clock A. M. After dinner we went on the water. It was Mrs. Stanton's intention, to go as far as Carlugh, a large Chinese village. The wind not being favorable, and it being rather late, we did not go so great a distance, but crossed over to the main land. Here was a small village, where the people gathered together to look at us. We are as much objects of curiosity here as “Chi” and ”Sin Say” were to us in Philadelphia. We walked some distance out of the village, and I gathered some very pretty wild flowers. The country on this side is much more fertile than about Hong Kong. We passed many rice (or paddy) fields, and saw plots, planted with different kinds of vegetables; such as Irish and Carolina or sweet potatoes egg plants, beans and tomatoes.

Passing along we came to another village where the people again flocked about us. Miss Jones frightened one poor mother very much by going up and caressing her babe. The child cried, and the mother turned very pale and ran away. It was some time before we regained her confidence. At last she came up to me, and timidly took hold of my cardinal and bonnet strings, when she smiled and seemed to feel assured. She then pointed to the ornaments in her own hair, and she was much amused when Miss Jones, taking off her bonnet, showed her some jet ornaments in her hair. The people seem perfectly harmless and friendly disposed. On returning, we met some women. One of them very kindly made us to understand that she wanted us to come into her house and rest. Promising to make them another visit, we left them.

Last night we had a terrific storm of rain. The thunder and lightning were incessant for several hours. Many bridges were carried away, fourteen coolies were drowned, and a great deal of injury was done to many buildings. "Victoria, ’ or Hong Kong, is so built at the foot of the hills, that it is subject to great damage from storms; the water pours down in torrents from the hills.

In the afternoon, Mrs. Stanton proposed that we should go up to the Rev. Mr. Brown's in a boat, where the Bishop, Mrs. Boone, Misses Jones and Morse are staying. We started about five o'clock, and had but a few hundred yards to go down to the water. Here we got into a native boat.

Our visit was very pleasant. The scenery by the way is not very interesting, the town being built on a long narrow strip overhung by the mountains. These have a dreary appearance, being covered only with short grass, with very few bushes, and nothing that could be called trees. There are no forests here. They would not know what a forest meant.

28 Mazu. See online 1 January 2013 at — http://en. wikipedia. org/wiki/Mazu_(goddess)
When we arrived at the foot of the hill, on which the Rev. Mr. Brown's house is built, we got out of the boat, the tide being very low, upon the stones. The ascent of the hill was pretty steep, but we got up in safety, and the view from the top quite repaid us for our trouble. The hospital was on our right, Mr. Brown's house on the left. The former is a substantial building of stone, two stories high. From the top of it we had a beautiful view of the water, covered with innumerable boats and islands; and of the valley beyond. Here appeared more fertility than I had seen before. They had taken pains to have a number of trees and plants set out around, which looked very pretty. Some fields were also seen under fine cultivation. The Rev. Mr. Brown's house is a one-story cottage, surrounded on all sides, I believe, with a piazza. It presented a very beautiful appearance.

Macao, May 22. — We arrived here on Wednesday evening in a Chinese fast boat from Hong Kong. It is forty miles across. We came in about seven hours. If I had not been very sea-sick all the way, I should have said our passage was a pleasant one. It was so to all but myself, and it was rapid for these parts. We were very kindly received by Mr. and Mrs. Ritchie29, who live in a beautiful style, and they have four lovely children. One of them, a little boy about two years old, reminds me of J—K—. He has just such sweet golden ringlets. The Bishop, Mrs. Boone, Misses Jones and Morse expect to go up the coast to Shanghai next week. They have promised to make all the necessary arrangements in their power for our reception. We will go as soon as possible. You can have no idea of the delays to which we must submit here. A vessel may be going up the coast, but not so far as you wish to go; or she may have a full cargo, and have no room for passengers; or the markets may be overstocked, as is frequently the case, and then there is no use in sending more goods; the vessels must go somewhere else. There is no rail-road speed here, I assure you. One comfort, however, is left; we are not destitute of kind friends, and we have every attention that we could desire. I am much pleased with Macao. It is an old Portuguese town, built on an

29 Mr. Archibald and Mrs. Martha Ritchie, American merchants. See images of burials, including one of the Ritchie twin sons, and many British, American and other foreigners including missionaries in Macao Protestant Cemeteries, online 1 July 2013 at —
From the Wife of a Missionary.

A LETTER FOR THE CHILDREN OF OUR SUNDAY-SCHOOLS.

It has been our earnest desire to see the children of our Sunday Schools interested in Missions, as one of the happiest means under God of leading them to pious thoughts concerning their own eternal welfare, and of cultivating a spirit and habit of religious benevolence. The following letter, addressed by the wife of a Missionary in China to her little sisters in this country, may perhaps be perused with interest by this class of our readers.

I received a letter from our dear father yesterday. Ma' says that S. is learning to write, so that she may be able to send us a letter. I was very glad to hear this. You. M., I know can write already, so I will expect a letter very soon from you. You are now studying geography, so look on the map of the Eastern Hemisphere, and you will see ASIA; in the Eastern part of Asia you will find CHINA. You may not be able to see Victoria, or the island of Hong Kong, but you may see CANTON in the South-Eastern part of China, and that is about 80 miles from hence. We were on board the ship one hundred and thirty-one days, without stopping once, and we sailed over about sixteen thousand miles of Sea and ocean. At last we have reached China, not the main land yet, but an island very near. Here we have been almost three weeks. You remember the two Chinese men you saw at St. Peter's Church, on the day of Bishop Boone's consecration. We all thought they looked very strange with their long cues, and odd dresses. Here I see many like them, only more odd still, and their cues are nearly down to their feet. Even little boys, four or five years old, have them, and some have two, one on each side. I saw two men this morning, one was pulling the other's cue, as if he would pull it off, while the other was crying as loud as he could.

The Chinese worship idols. I do not know whether you have ever seen an idol, or false God. If you were here, you might see many, some as large as men, others smaller. In one temple that I visited there were three large idols, and several small ones, with little cups of tea, and many other things before them, looking more like a table full of toys than any thing else. Many of the poor people live in little boats, and in every boat there is an idol, or if they are very poor, some gilt leaves and flowers, with a light burning before it. In a boat in which we were sailing a few days ago, there were fourteen or fifteen little idols, and a great many cups of tea before them. They were asked if they would part with one of their idols, but they would not. We can buy them, however. I have not seen any yet for sale; when I do, I will try to get one for you, and send it home, that the children may see what a poor miserable looking image these Heathen call God. Don't you feel sorry for these poor Heathen? And will you not pray to the true God for them? The little children here want to learn very much, and try very hard. I saw a school of them a few days ago; some of them could read the Bible very well, while others were learning to spell, who wrote down words for us on the black-board, as their teachers told them to do. They generally spelt correctly. I wish my dear sisters could see some of the little children here at time of prayers. Each one brings in his bench and seats himself on either side of the room. Every one who can read has a book. They sing hymns, while their teacher reads a chapter and prays with them.

1845, June 3, Canton.
Miss Eliza Jane Gillett.

June 3d.—On Friday last we prepared ourselves in our best attire to accompany Dr. and Mrs. Parker, Mr. and Mrs. Carr, of Hong Kong and some English gentlemen, to wait upon Mrs. Pwan, the child of Pwan Tingkwa, a salt merchant of wealth, and who is somewhat favorable to foreigners.

The only mode here of travelling any distance is in boats and Sedan chairs. In this case, as there were several ladies, we took four Sedans, each borne upon the shoulders of two men called “coolies.” We were preceded by Dr. Parker, while the other gentlemen walked by the side of the Sedans. We left the Hong at one o’clock, having received intelligence through a messenger sent at twelve, that “his excellency was not up.”

The weather was extremely warm; but having to pass through several streets, in order to avoid the gaze of the Chinese, we had the curtains of the Sedan closely drawn; it was almost suffocating, but fifteen or twenty minutes brought us to our destination. The front gate was opened by attendants in waiting; and the Sedans were lowered to the ground with care, in an open court. The gentlemen and ladies were respectively directed to different apartments, with the exception of Dr. Parker, who, acting as interpreter for the ladies, was allowed to accompany us.
The room was full of children and women, from their appearance, I should judge, in subordinate capacities, such as nurses, waiting maids, etc.; also some old women as supervisors; in all, probably not less than thirty individuals. These came as much to see the sight as we did; and did not hesitate, at once, to examine every part of our dress, and pass comments thereon, as well as the lightness of our complexions, which always attracts the notice of a Chinese lady, and she contrasts it with her own tawny skin.

All this is done without the least thought or intention of being impolite, indeed they begged us to be seated at small tables accommodating two persons, with a chair at each end. The receiving apartments are furnished in this way. Baskets of flowers suspended from the ceiling, and a view in the open court, or perhaps a garden, give these rooms a more cheerful aspect than the external part of the dwelling without windows would lead one to anticipate.

Pwan Tingkwa is employed in the service of the government; this gives him some distinction. He has ten wives. The lady of the house, or “number one wife,” did not make her appearance until a little time had elapsed. At length she entered the room, and the others gave place, while she received her visitors and refused to sit herself until every one of her guests was seated.

She was a beautiful young creature, not over twenty-one years of age. Her hair was arranged in their usual tasteful manner, and adorned with flowers, pearls, and other ornaments. She was attired in a simple dress of grass-cloth, tight about the throat, with large sleeves, exposing a beautiful hand, and wrist full of bracelets. Underneath her grass-cloth tunic, she wore an embroidered skirt, that nearly concealed her little feet. Her manners were graceful and elegant. To the remarks of the ladies she responded courteously, never allowing herself to sit while any of the ladies were standing.

Tea was served in small cups with covers, but without milk or sugar. Soon after this we were invited into another apartment. Mrs. Pwan, our lady host, took Mrs. Parker by the hand, and led the way, while several other of Pwan Tingkwa’s ladies attended to the rest of us, and we followed; the company of relatives, nurses, servants and children succeeded, all eager to satisfy their curiosity by gazing at us.

A repast was prepared, consisting of jellies, fruits, nuts, etc., which in the East is called Tiffin; the Chinese call it “a bit for the heart.” It was easy to distinguish the lady of the house: she moved us to be seated, while she presided, the others standing, and the servants fanning us while we partook of the delicacies. Mrs. Pwan passed some fruit or jelly on her fork or with her chop-sticks to each lady, and we would return the compliment, she rising very gracefully and receiving it; they even go so far as to put it into your mouth.

Tiffin being finished, we repaired to her private bedi-room. It was furnished with a mirror, bureau, bedstead with mattress, the bed-clothes neatly laid in folds, and put aside in the back of the bed. We followed Mrs. Pwan, all the attendants accompanying us, through the different apartments of this spacious building, still unfinished. The carving was elegant. The rooms were furnished with divns, centre-tables, mirrors and chandeliers. The ceilings were beautifully painted with birds and flowers. A gallery was appropriated to the “Sing-song” (theatre).

In going down the stair-case, we passed the room where “his excellency” and guests (the gentlemen who accompanied us) were regaling themselves with refreshments; they could not help turning their heads to catch a glimpse of the fair Chinese ladies…

1845, June 28, Hong Kong.
Miss Eliza Jane Gillett, Protestant Episcopal Mission, marries Rev. Elijah Coleman Bridgman, American Board of Commissioners of Foreign Missions.

Married—in the colonial chapel, on the 28th June, 1845, by the Rev. John Vincent Stanton, chaplain of Hong Kong,— the REV. ELIJAH COLEMAN BRIDGMAN to Miss ELIZA JANE GILLET.32

Dear Uncle,

I have been purposing a letter to you ever since my arrival in China, with a view to giving you some account of our house arrangements. But I find that these matters are as indefinite as when we arrived in Shanghai three weeks since. I therefore write at once and leave these matters for a future communication.

We left Hong Kong accompanied by Miss Morse and Miss Jones on the 24th of May and arrived at this place on the 17th of June. We all thought the journey more tedious than that from America, as our accommodations were so bad, but we arrived in good health notwithstanding.

We were delighted with the verdant banks of the Yangtze Kiang and still more with those of the Woosung River, on the banks of which Shanghai is situated. I left the ladies at the village of Woosung, twelve miles below this place, and came on in a sedan chair, which gave me a fine opportunity of seeing the country. It suited my lower country tastes, not a hill to be seen, but the richest verdure in every direction. Not an inch of uncultivated land, staples, cotton and rice, these growing side by side with only a drain between, the rice being irrigated by human labor, but I was much more interested, of course, with the people than their fields. They were everywhere civil, and I proved an object of much curiosity to them. Sometimes I saw the girls thrown down their hoes and run a hundred yards of more to get a good position to see me as I passed.

You will be glad to learn that both Phoebe and I are much gratified with our field of labor. Shanghai as a missionary station surpasses, taking climate, healthiness and character of population and relative position in the Empire into account. Phoebe finds that all her expectations with respect to the accessibility of the people, their sociableness and intelligence, the freedom which the women enjoy and the ease with which she and her female associates may cultivate friendly relations with them, fell far short of reality. This you will readily understand is a matter of great moment to my feelings and I am sure will prove a matter of thankfulness to all our friends. She felt some disappointment at the physical appearance of the city—narrowness and filthiness of the streets and roughness and inconvenience of the house. She very naturally remarked that she could not conceive how a people that make such beautiful wares, such splendid silks and satins, could live in such houses.

But even in these respects we are favored. Shanghai is by means a dirty Chinese city, and although the houses are generally poor, there are some good ones and I have succeeded in getting one in which I think we shall be comfortable—but of this more after we have moved into it. I am heartily glad we passed Amoy and came up here. Among has been sickly ever year, whereas there has not been a single death as yet, of a foreigner, at this place. But Shanghai possesses still greater advantages over Amoy. It is situated in the North East, the most literary part of China, surrounded with the most delightful country, densely populated and thickly dotted with villages, among which I think we may venture to hope that not many years hence we shall see missionaries settled and quietly laboring.

We have several thousand Romanists in this district with whom we shall, no doubt, come into collision before long. The Romanish bishop, the Count de Bessi, lives just across the river from us. He travels about pretty much where he pleases. The Chinese Christians call him “Da Jen” (the big man), a title given to the Viceroy of the Province and always kneel when they come into his presence. There is in this place a temple still standing, which the people call the Temple of the Lord of heaven (Tien Ju), a phrase by which the Jesuits translate Jehovah, and a street that is called Cross Street, which are proofs of the success of the Jesuits formerly in Shanghai.

It is thought that the French Ambassador, Mr. Lagrene, will take advantage of this to demand the restoration of their Church, which is now used as a theatre. There has been a slight persecution of Chinese Christians in Nanking to induce them to inform on the Romanish priests who are now in the country in disguise.33 The object was, perhaps, to squeeze some money out of the Christians. It is thought that Mr.

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33 “CHINESE REBELLION AND ROMANISM. The Paris Univers publishes a correspondence of the omish Missions in China; from which it appears, that the Romanists in Nanking were treated with great severity when the [Taiping] rebels conquered that city; that they interrupted and forbade their worship, and compelled them, on pain of death, to recited prayers dictated to them; and killed many, and confiscated their property.” Vermont Chronicle, (Bellows Falls VT), 11 October 1853.
Lagrene will take advantage of this to demand greater toleration than that granted in Kic-Ying, the High Commissioner’s memorial and the imperial rescript which you will have seen, no doubt, in the spirit of Missions before this reaches you. The progress of events here seems to be onward, and that at a rapid pace. I find the dialect here (the Wu) is by no means as near Mandarin as I had supposed. Phoebe certainly has great tact and talent in getting hold of the colloquial and if her health continues good she will no doubt speak it fluently in a year. Henry is very much attached to her and very happy.

Miss Jones and Miss Morse are staying with Dr. Lockhart at present. We are with Mr. Medhurst. Both are missionaries of the London Missionary Society. We hope to get into our own hired house next week. We have not had a line from Carolina as yet. Letters from New York of Mar. 5th bring an account of President Polk’s inaugural.

My love to Aunt and the family. Do let me hear from you as frequently as you can. I love your full long letters. Affectionately, as ever, my dear Uncle, Wm. J. Boone.

1845, US CONSULATE, Shanghai.
Growing American trade and missionary interests in central China encouraged the United States Government to appoint an acting Consul, Henry Griswold Wolcott of Russell and Co., who was the first representative of US interests in Shanghai. In 1845, Wolcott raised the American flag over his house on the Shanghai Bund in the British Settlement causing a flurry of excitement by the British Consul about a foreign flag being raised in a district under British jurisdiction.

Wolcott was succeeded by an official Consul, J. Alsop Griswold, also of Russell and Co., in late 1848. The Griswolds were merchants from Connecticut who traded with China, through Russell and Co., as well as the West Indies and South America. Alexander Viets Griswold, became an Episcopal Bishop in 1811 and the Fifth Presiding Bishop of the Protestant Episcopal Church from 1836 until his death in 1843. An evangelical, Bishop Griswold was closely associated with the foreign missionary interests of the church during his lifetime.

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1845, AUGUST, New York.

Foreign Missions Committee.

The Tenth Annual Report of the Foreign Committee is a summary of events in the previous year.

CONSECRATION OF FOREIGN MISSIONARY BISHOPS.

One of the most important events during the last Missionary year has been the consecration of Bishops for the Foreign field, which took place on the 26th October last [1854], at the city of Philadelphia. On this occasion, the Rev. William J. Boone, M. D., was consecrated Foreign Missionary Bishop, to exercise Episcopal functions at Amoy, and other parts of the Chinese empire, as the Board of Missions may hereafter designate; and the Rev. Horatio Southgate, a Foreign Missionary Bishop, to exercise Episcopal functions as a Bishop of the Protestant Episcopal Church, to the dominions and dependencies of the Sultan of Turkey.\(^{37}\)

The Committee was able to state that a good financial position was principally due;

To the interest immediately excited by the discourses and visits of several of our Foreign Missionaries...an agency, which, however acceptable to the Church, and effective in its results, cannot be, to any great extent, employed hereafter.\(^{38}\)

The Annual Report showed a new degree of enthusiasm as the mission now had substantial human and financial resources although this proved to be of short duration with a note in October that contributions for foreign missionaries had again fallen away.\(^{39}\) The gender and authority structure should be noted. Male ordained missionaries came first; their wives, second; and single women, third and Chinese last. The issue of sending married missionaries is mentioned. This reflected a long debate within the Board of Missions on the wisdom of sending unmarried missionaries. The earlier report highlighted the moral challenges for unmarried foreigners living in foreign lands where sexual mores were different to those of America.

CHINA. Established 1836.

The Rt. Rev. Wm. J. Boone, M. D., Miss. Bishop;
the Rev. Richardson Graham; the Rev. Henry W. Woods; the Rev. Edw. W. Syle;
Mrs. Boone; Mrs. Graham; Mrs. Woods; Mrs. Syle;
Misses Gillett, Jones, Morse.

The organization of this important Mission was completed by the election and consecration, in October last, of the Rev. Wm. Jones Boone, M. D. as Missionary Bishop. As soon thereafter as arrangements could be completed, the members of the Mission departed for their station. The Rt. Rev. Bishop Boone, the Rev. Henry W. Woods, and the Rev. Richardson Graham, Mrs. Boone, Mrs. Woods, and Mrs. Graham, and also Misses Gillett, Jones, and Morse, the three latter in the capacity of Missionary teachers, sailed from New York on the 14th December last, in the ship Horatio, for Canton. Letters have been received from them dated one month after their departure; at which time all were well, and prosecuting their voyage very favourably.

The Rev. Mr. Syle and Mrs. Syle, additional Missionaries for the same field of labour, sailed from Boston on the 28th day of May last, in the ship Helen, for Canton. The support of Mr. Syle for five years has been assumed with great liberality by St. John's Church, Providence, R.I.\(^{40}\)

The Committee have been disappointed in their expectation of securing, in addition to the foregoing, the services of three unmarried Missionaries, for whose support a pledge of $3,000 for five years has been offered by two members of the Church. The Committee have never established any general rule on the

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37 Spirit of Missions, Vol X, No 8, August 1845, pp 239-240.
40 Syle was provided with an annual allowance of $900.
subject of the marriage of Foreign Missionaries under their appointment, but prefer leaving each case to be settled by the circumstances connected with it. While, however, they fully appreciate the importance of having married Missionaries and Missionary families engaged in the work abroad, they are apprehensive that too little stress has been laid upon the advantages which, on the other hand, are to be gained from having likewise engaged a number of men who shall be free from the embarrassments which the married state must almost always bring in foreign, and especially in Heathen lands. They regret, therefore, that the call which has recently been made for unmarried men, for whom an ample support was ready, has yet been unheeded. It is hoped that a few may still be found who may be willing cheerfully to labour as unmarried Missionaries, at least until they shall have made trial of the climate, learned the language, and made full entrance on their Missionary work.

The objects of the Mission to China, the general plans of usefulness which had been adopted for its prosecution, as well as the principles by which it is to be governed, were so fully set forth in the letter of instructions of the Foreign Committee to the Rt. Rev. the Missionary Bishop to China, that it is not now deemed necessary to enter more fully into the subject.  

The addresses of Bishop Boone have been instrumental in creating a very lively interest in his work, and of obtaining for it a support which is, for the most part, in the permanent form of pledges for the periods of five and ten years. It is evident, however, that the foundation of what is to be a Church in China, will call for a greater outlay than the means already collected will defray. The encouragement expressed in the last Annual Report, in reference to the prospects of this Mission, has been greatly strengthened by all the intelligence which, since that date, has been received from China. It is now clearly evident that the freest access to the people is obtained; that every means suggested by the Word of God and Christian experience, for enlightening and converting men's souls, can be employed in China; and further, that the most satisfactory testimony has been received of the blessing with which God has recently accompanied the efforts put forth for this object by Missionaries sent forth by other portions of the Christian world. The Committee believe that "a wide door and effectual" has been opened by the providence of God for the labours of our own Church in that interesting country; and they pray that its members may have grace and faith to enter upon it with zeal and earnestness.

The Committee concluded that Foreign Missions were a core value in the vision of the church and although many Episcopalians believed that home needs should take priority the Committee argued that enthusiasm for foreign missions contributed to the growth of the church at home.

1845, October/November, Shanghai,  
Bishop Boone  
The date of this letter is uncertain but internal references to the arrival of the Rev. and Mrs. Edward W. Syle and Dr. Thomas Boone, brother of Bishop Boone, point to October or November 1845.  

INTERESTING FROM CHINA.  

It appears from the “Spirit of Missions,” that the prospects of the Episcopal Mission at Shanghai, under the care of Bishop Boone, missionary from this country, are highly encouraging.— While he deeply regrets the impaired health of some, he says:

These trials are not without their blessings. They throw us more entirely upon God. I have never before realized so fully that God will do his work in his own way. I have never felt so fully persuaded that he has a work, aye, a great work, for us here to perform, as I do at this moment, and that this work he will surely perform, however many of our army may be dispensed with, as in the case of Gideon’s host. Let us not be discouraged, then. If we cannot have men from home, He will raise them up on the spot to tell these perishing millions of the love of his adorable So. We have everything in the state of the Chinese about us, to encourage us to persevere; the freest access to the people, who manifest to us all the kindness of feeling we could desire…

41 See Instructions to Bishop Boone at Spirit of Missions, Vol X No 1, January 1845, pp 17-25.
42 Spirit of Missions, Vol X No 8, August 1845, pp 250-251.
43 Spirit of Missions, Vol X No 8, August 1845, pp 255-256.
The truth is beginning to excite some attention in Shanghai. May the Lord pour out abundantly his blessing.

Soon after writing the foregoing, Bishop Boone was cheered, by the arrival at Shanghai of the Rev. Mr. and Mrs. Syle—accompanied by Dr. [Henry] Boone, a brother to the Bishop—who had made the voyage for the improvement of his health. Advices from some members of the Mission have been received as late as the 19th of December, at which time all were well.44

1845, NOVEMBER, Shanghai,
Mrs. Phoebe Caroline Elliott Boone.

My dearest Brother,

There is only one obstacle in the way of my making known to these most interesting people the message of the Gospel and that is my ignorance of the language. We are daily pressing on with our efforts to acquire it and if I can only enjoy health, I believe I will be able to speak with freedom in a year or two. I can now get on with my servants and teacher, but the difficulty is not with getting hold of words in daily use, but in learning accurately words which will express faith and doctrine. The people exhibit much curiosity to hear what these doctrines are. We want to teach them and I have been requested by two of my servants to instruct them in the doctrine of Jesus.”

The other day we attended a meeting at the Medhurst’s and witnessed what to us was of thrilling interest—the baptism of two Chinese. These are the first who have professed a belief in Christianity here. We had more than 20 foreigners present and ten or twelve Chinese. The missionaries went up after the service was over and shook hands with the two who were baptized and welcomed them into the Church of Christ. The whole service was in Chinese—the hymns we sung in Chinese. My dear brother, there is an immense field opening before us; but oh where are the laborers? My heart throbs with emotion when I see around me in swarming multitudes, so many creatures hurrying to eternity without ever having heard of a Savior’s love for sinners and having no hope for the future. And then, when they exhibit so much kindness and cordiality towards us, we feel more anxious than ever to offer for their acceptance the blessings which are now sealed from them in the gospel. I can only say for myself that I would not change my position now for anything that the world could offer me and I am as happy as the day is long.

But the things which has afforded me the most hope and happiness is the return of Chai [Huang Guangei] to us.45 I wrote you of the rapid progress he made in reading with us on the Horatio on his return home to China. He parted with us in Hong Kong to visit his father and mother in Amoy. He had lost his Mother, Father and two brothers and there was nothing now he had just received another letter from Dr. C to furnish the money to Chai for his passage should he decide to come up. Chai’s father objected to his leaving home again and he did not come. After some time Dr. Boone called me one morning and said he had just received another letter from Dr. C. He said he had just seen Chai who had come to him for passage money to Shanghai. He had lost his Mother, Father and two brothers and there was nothing now to prevent his journeying to us and that he would be here on the same vessel which brought the letter. Dr. Boone sent our Loo-pah immediately to look for the ship but he returned saying there was no such person on board. After dinner, however, Loo-pah came to me and said, “That Fukien man is out there.” I ran out and saw the shadow of Chai standing among the servants. He sprang forward and seemed quite overcome. He took my hand and said over and over he was very happy to see me again but his voice was so tremulous and he seemed so weak that I made him come in and sit down. He said he had been walking all morning and could neither find our house nor the way back to the ship until at last he went into a little English store kept by a Jew and that the gentleman had let his servant show him the way. I asked what was the matter, for he looked so poor and weak I could hardly keep from tears. He said, “Oh, Mrs. Boone, I have had great trouble since I came to Amoy.” Then he told me that he found when he reached Amoy that his father had been sick a long time and his mother had been working to support the family. His father was so glad to see him again he got well in a day or two. He had been at home only a short while when his mother was taken sick. Chai watched her for nineteen days and all the burden of the family fell

44 North American (Philadelphia PA), 5 May 1846.
45 A slightly different version of the following story is told in Spirit of Missions, Vol 12 No 1, January 1847, pp 19-23. It is not clear which is the original but both versions appear to be written by Mrs. Boone.
on him for his brothers were younger. Then his mother died and within a month his father was dead too. The day his father died a little brother, three years old, died too and few days later another brother, aged seven. Chai said they had moved back to Koo-lang-su to the house they owned there. He said there was not a house in the place where someone was not sick. His brother of 16 was ill but Chai went and called Dr. C. and the boy got better. I asked why he did not call Dr. C. to see his mother and father? He said he tried to persuade them but his mother said she was not used to foreigners. We found out that he had had to bear all the funeral expenses, which in China are a heavy tax on the poor. They have such respect for parents and the dead that they make any sacrifice rather than fail in giving them suitable coffins and observing the ceremonies considered proper on such occasions. Poor Chai had been reduced to great poverty. He seems to have parted with everything in the way of clothing except the one suit he had on. He had the fever twenty days himself. He did not say a word about having had to bear such heavy expense or make any complaint of being poor or having no clothes, but he seemed completely subdued by his trials and looked very miserable. Fung Sien-sen, our teacher, took him into the city today and bought some warm clothes. Mr. B. Will pay a debt of ten dollars which I found he owes to one of his relatives in Amoy who had assisted him in his troubles. Chai has expressed his willingness to remain with us for the purpose of being educated. He is my scholar and I shall carry on his education in English as long as I am able and he is to study Chinese with a teacher every day. Now you must help me by praying for him in your daily and family prayers. I saw a little prayer he wrote for himself and was struck by this sentence, “Let everybody pray to the Lord to give me new heart.” Tomorrow I commence with him and Henry Boone who is always ready to receive instruction. He seems delighted at the idea of having Chai again as a fellow student. I have felt gratitude that we had Etom here at this time, for he offered Chai half of his room as soon as he arrived and they seem to get on extremely well together and have many feelings in common to being them to each other. Both have pleasant recollections of America. Etom has a great desire to return there. They are able to exchange their views in English.

Later—Jan. 27th was Chinese New Year’s Day. This whole week the stores have been closed and business suspended. Everyone is engaged in festivity, but it is quiet festivity—calling. We are pleased to find ourselves among those who have received visits. Everyone who can claim acquaintance has called, not that our list of acquaintances is as yet very select. The highest class we have intercourse with is teachers. You should see them! They are dressed in furs and satins and wear black round caps covered with rich crimson silk fringe and great buttons denoting their degree on top. Scholars make up the governing class and are much respected.

Dr. B. has had three more rooms built on and the day after the festivities end we will start school. Two of the new rooms will be used as dormitories and the other the classroom. The old room will be a dining hall. Dr. B. has engaged a teacher and a cook. Since Oct. Rev. and Mrs. E. W. Syle have been with us. With the other members of our mission that makes eight whites in our family and we have quite a colony of Chinese with us. Mrs. S. is vivacious and independent and picks up the colloquial faster than her husband. Do write often. Affectionately Phoebe C. Boone

1845, DECEMBER, New York.

Foreign Missions Committee.

The December 1845 issue of Spirit of Missions closed with a warning that the Foreign Committee was facing bankruptcy and, in an interesting sub-note, mentioned the continuing dependence of Americans in mid-19th century China on the financial arrangements of “bankers in London.” A local paper in Shanghai reported:

On the 24th instant, the right Rev. Bishop Boone embarked, on the Alligator, for Shanghai, accompanied by his lady, and by the Misses E. G. Jones and M. J. Morse. The Rev. George Smith, of the English Church Missionary Society, embarked at the same time, also for Shanghai.

46 Kulangsu [Gulangyu]apparently had a seriously polluted water-table. Cholera was a regular epidemic event.
47 Boone 1975 op cit, pp 121-124.
STATE OF THE MISSION.

We are indebted to a correspondent for the following notice of Shanghae, the seat of our Mission in China:


SHANGHAE is situated in the Province of "Kiangnan." It is one of the five ports of China which were opened to foreign trade in the year 1843. Shanghae is in lat. 31° 24' 29" North, and longitude 1-21° 22' 2" East from Greenwich. It is situated on the west bank of the river "Wong-po," or Yellow river, which is about half a mile wide opposite the city, and flows into the sea below "Woosung." "Woosung" and "Shanghae" are distant about thirteen miles from each other. Vessels drawing 20 to 22 feet water, may reach "Woosung" anchorage in safety, but it is not advisable to load so deeply; nor can they well proceed to "Shanghae" drawing more than 15 feet. The "Woosung" anchorage, though considered safe, is rather exposed, and in heavy weather disagreeable. "Shanghae" is more sheltered, and may be considered perfectly safe. Vessels lie within from three to four hundred yards of the Custom House; and from the ground on which European houses are now being built. The foundation stone of the first of these houses (Mr. Emerson's) was laid on the 18th of November, A. D. 1844. The river "Wong-po" [Huangpu] is fresh water. On its surface float thousands of Chinese junks, belonging to the port and numerous other parts of the empire. The climate is good, and, so far as we know, very healthy. Four months of the year, from June to September, are the hottest: the thermometer reaching sometimes 105° and 110° of Fahrenheit. Winter lasts from December to March, the thermometer seldom lower than 28°. As a place of residence, "Shanghae" is preferable to any we know of in China, except Chusan. The natives are civil, a middle class of people, many of whom are more or less engaged planting, picking, selling, and weaving cotton. Game, vegetables, fish, fowls, and pork are abundant. The population of "Shanghae" is estimated from 200 to 250,000, more than one-half of which must live on the outside of the walls. The wall of the city is an irregular circle, about three miles in circumference, thirty feet high, badly built of brick and rubbish. The wall is surrounded by a ditch, which in three or four places passes under it, through arches, and crosses the interior of the city.

There are six gates of entrance, at which a small toll is expected for being allowed to pass through after dark and before day-light. Watchmen, beating the bamboo, patrol the streets at night; robberies are few, but fires sometimes occur.
The streets, like Chinese streets in general, are mostly narrow; many of them admitting the houses on both sides to be touched at the same time, by stretching out the hands. Some few of the streets, however, are wide; four or five of them contain large handsome shops, in some of which from fifteen to twenty assistants are busily employed serving out to crowds of country people every variety of Chinese articles. "No abatement" may be seen stuck up in large Chinese characters.
There are supposed to be near 4,000 junks, of different descriptions and various sizes, from one to seven hundred tons burthen, constantly at anchor at "Shanghae." This has led to the designation of a "forest of masts." which appearance it presents when approaching from "Woosung." There are 6,380 junks and boats registered at "Shanghae."

"Shanghae" is a port of large and increasing trade, and in a very short time we may expect it to be the largest emporium for foreign trade in China. In the same paper it is said that "Shanghae" has fully come up to the expectations of its most ardent supporters. As a market for imports, it is very little inferior to "Canton" as to quantity, and a shade better in price. Already large parcels of teas have been purchased at "Shanghae." Every year the quantity will increase, and at no distant period "Shanghae" will divide the trade with "Canton." As mart for silks, the northern port already eclipses its southern rival.

Of teas, the new crop was arriving (August 7th) freely, and purchases to a large extent had been effected. Several ships were loading direct for England. The silk market had been opened, and about 1700 bales found buyers. The import returns show a steady augmenting market for cotton piece goods: It will be observed from the tabular returns of the trade of "Shanghae," that for the six months ending the thirtieth of June, the imports included 150,299 pieces of white, and 289,35 pieces of grey shirting; add to this, 40,000 pieces of American domestics and drills, and we have close upon half a million of cottons, imported in six months.

We find in the Foreign Missionary Chronicle for November, a communication from the Rev. Walter M. Lowrie, containing the following further notices of Shanghai. One of the "Five Ports."

The entrance of the great river Yang-tsze Keang (child of the ocean) is rather difficult, especially to vessels drawing much water. So much earth is brought down by this immense stream, and deposited in the sea, that the water is quite shallow for many miles, and a vessel is in danger of running a ground long before the land is seen. The coasts of China in this latitude are low, and perfectly level, and the land can scarcely be seen more than ten miles off. The strength of the tide is also very great, and several vessels have already been lost on the sands and rocks off the entrance of the river. Until lighthouses are erected, and buoys properly placed, more than ordinary caution will be required of the officers of vessels visiting Shanghai. After entering the river, (only the southern bank of which is seen, on account of its great width,) the course is north-west, to Woosung. Entering the Woosung river, the course is south-west, about fourteen miles to Shanghai.

The whole country for many miles around the city is a perfect plain, having only sufficient elevation and depression to carry off the water. There is not a single hill within twenty miles of Shanghai, which, of course, renders the appearance of the country uninteresting. The soil, however, is rich and productive, and, excepting the space occupied by the graves, is in a high state of cultivation. There are no stones, nor even small pebbles, for in a trip of some twenty miles along the Woosung river, not a stone was to be seen, except such as had been brought from a distance. Farm-houses and small villages dot the country in every direction, and clumps of bamboos, with orchards of peaches and plum trees, and willows by the water-courses, relieve the sameness of the ground. Two crops, one of wheat, and the other of cotton, are raised every year, and in some parts a third crop of rice is also procured. Rice, however, is not so much cultivated here as in the more southern parts of China, and as there are few paddy fields near the city, the ground is not so marshy as to render it unhealthy.

The Chinese City of Shanghai.

The city of Shanghai is pleasantly situated at the junction of the Woosung and Hwangpoo rivers. It is of a circular form, surrounded by walls, about fifteen feet high, and nearly four miles in circumference. The suburbs near the rivers are thickly inhabited, and the population is estimated at about two hundred thousand inhabitants. When the five ports where first opened, exaggerated accounts were circulated of their size and population, and Shanghai was represented to contain a million of inhabitants. I mention this, because, having, with others, adopted the common accounts. This latter number was published in a former letter of mine.

By the Woosung river it is connected with the city of Soochow, the capital of the province, and one of the most luxurious and wealthy in the empire—and also with the Grand Canal which reaches to Peking. Hence its situation is one of great importance, and its trade is immense. Rows of junks are moored for nearly two miles along the bank of the Hwangpoo, on the east of the city, and vessels are constantly arriving and departing. Already it is attracting a large share of foreign commerce, and many suppose that it will soon rival, if not surpass, Canton, as a place for foreign trade. Sixty-five foreign vessels have already entered the port, though it is but a year and a half since business commenced to be done there. The great tea and silk districts of China are nearer to Shanghai than to Canton, and if proper encouragement be held out, a large part of those articles which were formerly carried at great expense to the latter place, will find their way either to Shanghai or Ningpo. Every foreigner who has visited this place, gives the inhabitants a much better character than those of Canton. They are rather taller, of a more ruddy complexion, and much more civil and well-disposed than their southern countrymen. In passing through the streets one is rarely insulted, and the opprobrious epithets so common in Canton and Macao, are scarcely ever heard here.

The change that has come over the intercourse of foreigners with China within the last few years, is indeed wonderful. Five years ago we were confined to the suburbs of a single city. Exposed to insult and scorn even there, and denied the privilege of using the sedan chair, which the poorest Chinese may have by paying a hundred cash (about nine cents), while such a thing as the wives or daughters of the foreign barbarians being allowed to enter the precincts of the "Celestial Empire," was out of the question. In Shanghai, Dr. Lockhart⁵⁰ and myself walked quietly to the English consulate⁵¹ in the heart of the city, where divine service, was held, on the Sabbath, while his wife and sister went before us in the sedan chairs—and, excepting a few dogs which had not yet become reconciled to the presence of foreigners, none moved his tongue against us, and we fell as secure as though we had been in the cities of our native lands.

The appearance of the city of Shanghai is not very prepossessing, houses are crowded close together, and there are few buildings that make much pretensions to even Chinese ideas of architectural beauty, while by the Chinese themselves it ranks rather preeminent among the 'dirty cities' of the Empire. Of one house now occupied by a foreigner, I was assured that when rented to him, it had not been cleaned for twenty years, and was in consequence “unspeakably dirty,” and with my own eyes, I saw the dirt lying full four inches thick on the floor of a temple in the heart of the city.

The Roman Catholics once had a strong footing in Shanghai. Paul Sin, an officer of the highest rank, and his daughter Candida, who were the two most powerful and liberal friends the Jesuits ever possessed in China, were natives of this city, and several monuments to his memory are still found within the walls. In one place, the heathen descendants of Sin offer incense to his image. One of the idol temples in the city was formerly a chapel of the Roman Catholics, and is even now commonly called the “Teen-choo-tang,” or “Hall of the Lord of Heaven,” the name they give their places of worship in China. There are many Roman Catholic converts in the province of Keang-su, and several foreign priests, who dress in Chinese clothes, and live as the Chinese do. The R. C. Bishop of Keang-nan and Shantung, an Italian, (and a nephew of the Pope, by the way,) resides within five miles of Shanghai. The London Missionary Society have a Station in Shanghai, where there are now two Missionaries, the Rev. W. H. Medhurst, D. D., (long at Batavia,) and Dr. Wm. Lockhart. They have a printing press, and lithographic press, and besides several services every week in the city, attended by from fifty to two hundred persons, they make frequent excursions into the country around.⁵²

The Boone’s were greeted by the Rev. Walter Medhurst of the London Missionary Society, whom they had known in Batavia. They rented a Chinese house of ten rooms and two courtyards, just to the north of the Chinese city. Bishop William, Phoebe and their son, William Jr, lived around

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⁵¹ The Sunday worship service at the British Consulate was attended by many of the expatriate community and until the appointment of an official British Chaplain, and the opening of the expatriate Holy Trinity Church, services were conducted by all the English-speaking missionaries.

the front courtyard leaving, as was common in Chinese houses, the inner courtyard area for the three Chinese servants—a senior man who spoke English (Wong Kong Chai—Huang Guangci), having lived in the United States; a cook and a general handyman.


1846, MARCH 6, Shanghai.
From the Wife of a Missionary.
*Spirit of Missions* published a letter from another of the missionary wives as well as a letter from women supporters of the Girls’ School.

The following letters from the wives of Missionaries in China, have already been made public, but as they may reach some additional readers through the medium of these pages, and afford gratification to some already interested in the Mission, they are extracted from the religious journals in which they first appeared.

The first was communicated to the Southern Churchman by Bishop Meade, to whom it was addressed. It is dated, Shanghai, March 6, 1846.

Right Rev. and Dear Sir:—Very often since I left America, I have thought of your kindly expressed wish, that I should write to you, and I do so now, more for the sake of the answer which I shall hope to receive, than because I have anything of much interest to tell you. The three months we have spent in this place have been very quiet and uneventful. We have not sought to mingle much among the people, for, as we cannot yet speak intelligibly to them, we have no object in going.
Our time is wholly taken up in the study of the language, both the colloquial and written, and it seems quite sufficient to keep us employed for a very long time to come. —Of course, you have seen in books all and more than I could tell you about it. I will only say, that it is quite as difficult as I ever saw it described to be; and, though, if my health is spared, I trust in two or three years I shall know enough to render me useful, anything like a thorough acquaintance is far beyond my expectations. I am anxious to be able to read the New Testament in Chinese to these poor ignorant women, and explain it to them in the "Too-Pah," or spoken language. When I can do this, I shall indeed feel as if I were living to some purpose.

Miss Morse and Miss Jones have already commenced the school for boys, under the Bishop's supervision, and have seventeen or eighteen very promising boys under their care; indeed, they might have a much larger number, if they had accommodations for them. These boys are taught by the ladies, altogether, in English, and they already know a good many words and phrases. In the afternoon they read Chinese, with a Chinese teacher; and it is really surprising to see the little fellows turn their backs to the teacher and recite column after column of these crabbed characters. They are taught hymns from our Prayer-Book, and on Sunday they commit verses out of the Chinese Testament, which the Bishop explains to them. They seem to have most excellent natural abilities, and, as they are to remain ten years under our care, we may well hope, that, with the help of God's grace, they will, when they leave us, be great blessings to their countrymen. The chief disadvantage under which the school now labors, is want of a proper location. We are crowded on all sides by low Chinese, and the boys can never go outside the door without coming in contact with much that is wicked and unseemly. None of our houses have a foot of yard in which they could exercise, so that there is no alternative but for them to play in the streets, or remain always shut up. The Bishop, I know, is very anxious to purchase a lot of ground outside the city, and erect buildings to hold both the boys' and girls' school; and I do most earnestly hope that the Committee at home will agree to his plan. There seems every reason for supposing that property here will be secure. English merchants and Missionaries of the London Missionary Society are purchasing land and erecting very expensive buildings here; and the recent edict of the Emperor extending toleration to Protestants as well as Roman Catholics, removes every human probability that we may have to leave here on account of our religion.

I am looking anxiously for the time when our girls' school shall be commenced, but there seems to be many difficulties in the way: First, the prejudices of the people against the education of females, except in the case of a few wealthy and talented ones. I have frequently talked to my teacher, (a very sensible, well-informed man,) about it, and he always insists that women have no use for learning, that it is not "Shanghai custom;" that if they know how to embroider and play on the guitar, and the poorer ones to cook rice and wash, nothing more was needful. Notwithstanding this, I think we could get a few. But the next difficulty is, how and what they are to be taught. With regard to the boys, there is no doubt that an English education will be of great advantage to them, but the fear is, that it might prove of equal disadvantage to the girls. If they are to be taught in Chinese, we must wait till we know far more than at present, and till school-books can be translated for their use into Chinese. This whole question, however, is still unsettled, and can hardly be settled till we know more of the people.

The religious state of these Chinese is, to me, a very surprising one. Wherever we walk through the city we meet the priests of Buddah [sic], and see spacious temples dedicated to him, all, of course, supported by the people; and yet they seem to care not a straw either for priests, temples, or idols. The most bitter reproach they can bestow on an idle young man is to tell him he is fit for nothing but to be a priest; and when we have seen religious ceremonies performed, there was not the least semblance of devotion in either priest or people. Their only objects of reverence seem to be their ancestors and dead friends, and these, certainly, have a very strong hold upon them. The Roman Catholics are quite numerous here, they seem able to do little more than preserve the faith among the descendants of those who were converted many years ago in the reign of Kang-Hi, by the Jesuits—very few proselytes are said to be made now. It is really a most depressing thing to walk through these crowded streets, see the hundreds of children growing up untaught, and the hundreds of old people just ready for the grave who have never so much as heard of the Saviour, and then think of the fewness of our numbers and of the time that must pass before even we, who are here now, can make any direct effort for them.

Is it possible that there are still no young men at home who are willing to leave their friends and come here to labor? I say 'leave their friends, because really that is almost our only trial. We have all the necessaries, and most of the comforts of life in abundance, and are not entirely without society. There are
said to be nearly one hundred English merchants now living here, and the number is increasing. It is a
great comfort to us to know that this is a far more moral foreign community than is usually found in
eastern cities. It is the only city out here, I believe, in which the merchants close their houses on Sunday;
and the English service at the Consulate is well attended.

The Morrison Education Society is, you know, formed entirely of Americans
and English living in China. They have a very flourishing school of boys at
Hong-Kong, taught by one of our countrymen, a Presbyterian minister. The
term of education with them is eight years, and they have more than one whom
they hope to be real Christians. There is, also, a flourishing school at Ningpo, of
little girls, taught by an English lady not connected with any society [Mary Ann
Aldersey]. She has persevered through many difficulties and discouragements,
and now has about thirty girls under her care. The most of them, I believe, she
bought when the parents, as is often the case, were so poor as to be willing to
sell them. As soon as she heard of Miss Morse's arrival, she wrote to ask her
to join her, and bring her fortune to support the school; but, I am happy to
say, she preferred remaining among us.

1846, MARCH 24, Shanghai.

Bishop Boone.

RELIGIOUS INTELLIGENCE—THE CELESTIAL EMPIRE.

Bishop Boone, in a letter dated Shanghae, (China), March 24, published in the “Spirit of Missions,”
says:— Mr. Graham and Mr. Syle are both fully engaged in their work. Our school is getting on well. We
are just now engaged on the revised edition of the New Testament. It will be much improved, and will be
such, I have no doubt, as will warrant the Bible Societies of England and America to adopt it as their
version—for the present, at least. It certainly is a sad state of things, that we are here now, with access, at
six different points, to millions of the Chinese, and have not a copy of the New Testament to give an
inquirer. We expect to have a meeting of the more advanced Missionaries, at this place, in September, to
complete the revisions: after which, permission has been received from the British and Foreign Bible
Society to print at their expense; and I suppose, if all goes on harmoniously at that meeting, we shall soon
have an edition out.

I expect soon to commence with the translation of the Prayer Book; also (D.V.) to baptize Chae on
Easter Sunday. He continues to give very satisfactory proof of having turned away from dumb idols to
serve the living God. I attended, yesterday, the wedding of a Chinaman, some months since baptized by
Mr. Medhurst, who performed the ceremony. This man is an evidence that the Spirit’s work is the same
every where.

Mary Ann Aldersey. From a wealthy Congregational family background in London, England. Went to Batavia in
1837 and moved to Ningbo in 1843, where she remained until she retired to family members in Adelaide, South
Australia, in 1861. Her school was continued by the Anglican Church Missionary Society. White, E. Aldersey, A


Shanghai Translation Committee. See later references to the frustrations of translation work, notably the “Terms
Debate”. See discussion of the Translation Committee, and especially the central role played by Chinese scholars
in Batalden, Stephen, Kathleen Cann and John Dean, Sowing the Word: the Cultural Impact of the British and

Almost from its beginnings, the Protestant Episcopal Church has been divided by internal differences about what
constitutes the church. See discussion in Butler, Diana H. Standing Against the Whirlwind: Evangelical
Episcopalians in Nineteenth Century America, (New York, Oxford University Press, 1995). The comment by
Boone illustrates the evangelical view that the church constitutes all true believers “invisible church” and is
distinct from those associated, usually by baptism and admission to the eucharist, with the “visible church.” In
this assessment, all believers, including ordained ministers and all churches are parts of the whole with no
recognition of primacy among denominations. Some Episcopalians believed their church was the only true
Christian church and opposed joint activities such as the work of Tract Societies et al. Evangelicals strongly
supported cooperative ventures. See remarks by Rev. Dr. Tyng in Boston Daily Atlas, 4 January 1847 under
Religious Intelligence—An Episcopalian and a Baptist. See reference to a shared Holy Communion service in
A letter of more recent date, from one connected with the Mission, gives an account of the baptism of Chae by the Bishop. The writer says: “On Sunday last, in the afternoon, we were present at the baptism of Chae, the young man who accompanied the bishop to America. The Bishop made a short address, and offered a prayer in Chinese for the first time. He afterwards remarked that it was one of the most interesting days of his life.”

1846, APRIL 17, Shanghai.
Bishop Boone.

Private mail to friends often imaged the information provided in the official letters and reports, and a letter from Boone to his sister-in-law, Mrs. Blandings, illustrates the point.

My dear sister; April 17, 1846, Shanghai,

Phoebe has written. As I am sure however, she has said less of herself than of any other subject—which is most important to you—I will commence with her. I am sure it will be gratifying to you to hear that she is truly contented and happy. I believe she is more happy here in Shanghai than she would be if I were Rector of St. John’s Church, Savannah. She feels a sincere and hearty interest in the Chinese is conscious of an ardent desire to do them good in Christ’s name—which is, my dear, the great secret for deriving happiness from those around us wherever we may be placed in the providence of God. In this respect a residence among the heathen population makes a strong call upon our sympathies and affections and may be made the means of much good to ourselves.

Phoebe is very successful in teaching Henry and Chai, in the latter of whom she has much comfort. I think I need not fear to say he has become truly pious and his convictions and conversion are more ascribable to her instruction than in any other human means. I baptized him on Easter, which was to me the most intensely interesting service in which I have ever engaged—indeed, I could scarcely command my voice. He is the first heathen I have ever had the privilege of introducing into the Christian Church, and that too after seven years prayers and labors for this object. God, of his infinite mercy, grant that he may prove only the first of a long line who shall be truly consecrated to the service of the Father, Son and Holy Ghost. Our Teachers, servants and scholars, and a few other Chinese were present who all seemed much impressed by the ceremony, especially Phoebe’s teacher and mine. Of the former I entertain much hope.

1846, April 20, Shanghai.
From the Wife of a Missionary, (Mrs. Phoebe Boone?)

The second letter was communicated to the Episcopal Recorder, by an association of ladies engaged in the support of the Mission to China, and bears the more recent date of 20th April. [From internal evidence it may have been written by Mrs. Boone].

My Dear Friends,—I should have endeavored before this to try and increase the interest felt by you in the spread of the Gospel in China, had I not thought it best to wait until we had actually commenced our work, and then give you an account of our prospects and plans, rather than merely present an outline of the scheme we had in anticipation; and I now, with much pleasure to myself, proceed to give you a simple statement of what has occurred in connection with our school, hoping it may be instrumental in reviving a Missionary spirit among you. You will have heard before this reaches you, of the reasons which induced us to select Shanghai as our field of labor, and of the satisfaction we have since felt in this choice. I will only, say that we commenced house-keeping on the 1st of August, 1845, and applied ourselves to the study of the languages, preparatory to entering on our work. Mr. and Mrs. Syle arrived here in November, spent the winter with us, and are now just preparing to move to their own house, which is only a few doors re-moved from ours. Mr. and Mrs. Graham are also in our immediate neighborhood, an arrangement we are all glad of, as we shall soon be the only foreigners in this part of the city. Drs. Medhurst and Lockhart have purchased, and are building near the land allotted to the English, and expect to move into their new residence in June, and this will place a separation of nearly three miles between us. The climate of Shanghai is a very fine one, and we are all at present in the enjoyment of good health.

Hong Kong in Vermont Chronicle, 17 February 1847, under “Christian Alliance in China.”
57 Boston Daily Atlas, 11 November 1846. The prayer in Chinese was delivered in the Shanghai dialect.
Miss Jones has found the cold much more severe than she likes, or than agrees with her constitution. We are all still in our winter costume, although it is the end of April. The people here have manifested the most social friendly feeling towards us, and we have as free access to them as we can desire. The only obstacle in the way of intercourse with them arises from the want of a common language. We have had no visitors from among the wealthy portion of the community; but the poor are to have the Gospel preached unto them; and the poor (the mass of the people in China) are apparently ready to listen to the Gospel from our lips, and to receive the "Glad Tidings" which it brings to them, as well as to us, of a Saviour's love, and of a way of salvation for sinners. Our Missionary labors commenced with the instruction of the young Chinaman [Huang Guangci-Wong Kong Chai], who accompanied Bishop Boone to America. When we embarked for China, I persuaded him to let me teach him to read English; he objected at first on account of his age, and seemed indifferent about receiving an education. He afterwards consented to learn, and being naturally very intelligent, he soon began to spell. I used to select such portions of the Bible as I thought would arrest his attention, and read to him, and he soon began to show a great interest in bearing the Scriptures. As long as I would read, he would appear to listen; and as soon as he was able to spell out the words for himself, he spent much of his time in retirement, diligently studying the new page of Revelation, which had been opened before him. One night I went to my state-room to get something, and as I turned to light my candle by the dim lamp, which hung under the stairway, I saw Chai seated on a trunk and so absorbed in what he was doing, that he did not notice me until I spoke and asked him what he was reading about; he looked up and answered, "About Christ and Satan in the wilderness, but I can't understand it at all. I sat down and talked with him some time, and then told him that if he wished to understand the Scriptures he must pray, as well as read, and asked him if he ever prayed: he answered, "Every night and morning I say, Our Father, and I write a few words on my slate, but I not know if they right." I told him to bring his slate and let me see; and I copied, without his knowing of my doing so, the following little prayer— O God the Holy Ghost, bless my father and mother and brother, and bless all the world my brethren. O our Lord Jesus Christ, forgive us any sin. —1 pray to Lord Jesus Christ will take away my sin. O Lord, let everybody pray to Lord, give me a new heart, and I humbly beg Jesus Christ's sake. "When we arrived at Hong Kong, we had great hopes that Chai had really experienced a change of heart, but as he was about to leave us to return to his friends at Amoy, we felt that time and the test of trial must decide this question. He promised, if his father would consent, to join us at Shanghai, and resume his studies, and so we parted. In the course of the summer, Dr. Cumming wrote to the Bishop that he had seen Chai once at service; that he had begged him to say, "that his father did not wish him to leave home again." As we heard nothing more, we were afraid that his impressions had worn off, and that a return to the scenes of all his early associations had overcome the convictions of conscience, which he had undoubtedly began to feel before leaving us; and I felt sad to think that one apparently so near, the Kingdom of Heaven, should have wandered back into the dark paths of heathenism. But is he not faithful who has promised— "Cast thy bread upon the waters, and thou shalt find it after many days." God is to gather his own elect out of every nation and kindred under heaven; and I trust he had purposes of mercy towards the young inquirer after truth, when, by one afflictive stroke after another, he deprived him of his nearest and dearest relations, and left him destitute of every earthly comfort.

In November, Dr. Cumming again wrote, "that he had seen Chai, whom he found in great distress; he had relieved his wants, and advanced him money to pay his passage to Shanghai; for that Chai had lost his parents and two brothers, and wished to return to Dr. Boone. A few hours after the receipt of this, we were told that there was a "Soukim man" in the court-yard, and there was a general exclamtion of pleasure when he proved to be Chai; but our joy turned to sorrow when we had time to observe his miserable appearance. He was so thin and pale and poorly clad, that we found it difficult to recognize in him the healthy, bright looking young man we had parted from only a few months before. He sat down much exhausted, and told us his sad story, in simple, but touching words. The day after he got home, his mother had been taken sick, and died in nineteen days; then his father died of dysentery at the end of another month; and two brothers fell victims to fever. Chai, worn out with distress, and mourning them, was attacked with fever himself and reduced to a very weak condition. All the expenses of the family fell upon him, and exhausted what little money and property he had brought back with him from America; but to this he never alluded until we asked him about the state of his ward-robe and finances, and then he told us of it more in the way of explanation than with the wish of exciting our sympathy. As he had returns of chills and fevers, the Bishop put him under Dr. Lockhart's care, and he has gradually recovered his health, although at times he still looks very weak. As soon as he was able, he again resumed his studies, and manifested the same interest in reading the Bible which he had formerly done, and I found he had parted
with everything but his book. He seemed much dejected when I spoke of his friends, and appeared anxious to know what we thought had become of them. Said he had tried to persuade his mother to see Dr. Cumming, but that she was afraid of the foreigner, and had refused. I asked him how he had felt in the midst of his troubles. He said he had felt willing to lose his friends, because he knew God had taken them from him. He had no doubt now about our religion being true; he felt himself to be a sinner! and that he must trust to Christ for the pardon of his sins. He seemed very much humbled and subdued, but said he was very happy. The Bishop felt quite willing to baptize him, but thought it best to wait and see whether his feelings were the fruits of God's spirit in his heart, or whether they merely resulted from disappointment and affliction. At last he asked Chai if he would like to be made a member of Christ's Church by baptism. He replied—"Oh yes, he would like it -very much;" and really evinced the most unfeigned pleasure at the idea, and told me, with an animated countenance, that "Bishop Boone was going to baptize him;" and spoke of it openly among the Chinese. Easter Sunday was appointed for the purpose, and Chai went through a course of instruction. The Bishop going up two evenings in each week to him, and I continuing daily to read with him. One night the Bishop was talking to him in his study, and asked him if he felt satisfied, and happy, (for one of the ladies had noticed him in tears several times,) he answered—"Oh yes. he was very happy,"—but said the Bishop, "is there nothing on your mind which troubles you?" "Only one thing,"—Chai replied—"When I think of my two brothers, still left at Amoy, (both younger than himself,) that makes me unhappy, for I don't know how they will do, and I wrote two letters to Dr. Cumming and Mr. Brown, and begged them to see after them, and try to get them to follow Christ's religion, for I want those two to go to heaven." The Bishop told him, "it was natural he should feel anxious about his unconverted friends, but he must pray for them—that the Gospel was preached in Amoy, and God might lead his brothers to hear and receive it, and that he must leave them to God." The Bishop told me, that Chai burst into tears, and said—"Oh! God so good to me." Once when he was reading to me, he stopped and said. —" Oh! I wish I can see China like America." I asked him in what respect?—he said: " Oh! American people all seem so happy, and everything in America so good, and China people are so poor, and they have so many bad things,—quarrel and lie, and all things, and I think it because America have Christ's religion, and I tell these people, and tell them, the Gods they pray to cannot help them. Oh! I wish I could speak every language in China, I feel I want to go to every part and tell them Christ." On Easter Sunday he was baptized, and welcomed into our little company, as a brother. The room was full of Chinese, and they were as quiet as possible. The two teachers looked on with countenances expressive of deep interest, and Foong told me, he thought before long, there would be many Shanghai men who would wish to follow this doctrine, and that it was "ling han"—very good. Chai will be confirmed on Whit-Sunday, if nothing happens, and then be admitted into the communion.

Attached to our dwelling, there is a warehouse, where the Bishop has had a school-room, and an eating and two sleeping rooms fitted up. This place can accommodate about eighteen boys, and the Chinese. New Year was the time appointed for receiving and examining scholars. Our teachers said—if we wanted day scholars, they thought we could obtain a number; but doubted whether the people would be willing to give up their children altogether. The Bishop told them, that all the boys who entered the school, must do so, to remain ten years if they lived so long; and that no parents need apply unless they were willing to sign a bond, giving them up for that time. When the time arrived for receiving the boys, we found there were as many applicants as we had accommodatations for. And the Bishop told the parents and friends that he would not have the bond signed for a month, as the boys must be tried before we agreed to take them as permanent pupils. Misses Jones and Morse entered on their duties, and soon became very much interested in their little scholars, and with one or two exceptions wished to retain all of them. However, when the month was expired, and the parents were called to fulfil their engagement, there was a great commotion produced. One and all refused to come to terms, and we feared the school would be broken up. The Bishop just told the people they might do as they pleased—he expected to benefit them, and not they him—they might take away the boys, if they liked, but he would receive them on no other terms,—and this is just the way to treat the Chinese. It was really amusing to see the struggle that went on in the minds of these anxious parents—here were advantages offered them, which they could not bear to refuse, and then there was the lurking suspicion of what our real motives were, in wishing them to sign that paper, which gave us power over their children. There was one Foukien man, whom Chai had induced to bring his three sons to school. One of the boys was sixteen years old, and he had only been taken at Chai's urgent request, and because of the great desire he showed to learn English. The father of these boys was one of the most anxious of those who kept hovering round, unable to make up his mind as to the course he should pursue. He said in Foukien, not knowing that Bishop Boone understood him," that
he had never meant to sign the bond, but that he had brought his boys, hoping that the eldest would catch Dr. Boone's heart, and he would let him stay in the school three or four years." Chai told him, "such conduct was not right, for that he had made him understand plainly the condition on which the boys would be received, and that nine years and a half would not do." The Bishop left them to settle the matter among themselves, and many and long were the consultations held in the school-room and study. At last one day when we were at dinner, Chai came in, and in the most earnest manner said—"Now that Foukien will write, only one thing more he wants to know." What is that, said the Bishop?" Why he says that oldest boy is engaged to be married when he is twenty years old, and before he is twenty-six he will have two or three children, and what would Bishop Boone do in that case?" He more added, that "if he lived ten years himself, he would be willing to support this expected family; but if he died, would Dr. Boone see that they were provided for?" The Bishop promised that the matter should be attended to, and then the poor man, with (I am sure) a most anxious heart, signed the dreaded pledge. I have a waiting-woman who is a widow, and she had two little boys in the school. The poor woman got her head filled with fears that her children were to be transported to America, and said she could not sign; however, when the men overcame their scruples, she came forward too, and, with the manner of a person who was signing a death-warrant, made her mark on the paper. Now we have sixteen boys altogether, two or three of them are on trial, and therefore not yet secured; but we shall have not the least difficulty in getting as many as we want. I do not think we can carry out the school on an extensive scale unless we build. The city is crowded and filthy, and the streets disarmally narrow—the boys have no place for exercise, unless they run out into these streets, and that everybody must feel would be ruinous. Chai now takes them out for a walk when the weather is good, and he told me that at first he found it very hard to gather them up. They would run in all directions, and he wanted them to walk two and two in a quiet manner. Miss Jones and Miss Morse teach the boys English from 9 until 12 o'clock every day. The Bishop now opening the school with prayer in Chinese, at 12 the boys have their "middle day meal"—and at 1 the Chinese teacher instructs them in Chinese. They remain in school until 5, when they have their dinner, and then go to walk. Every Thursday afternoon their queues are plaited, and they are dressed nicely and allowed to go home and spend the night with their parents, but very few of them care about availing themselves of this privilege, for the ladies generally find them all back again by bedtime, and they really do seem happy and contented, and are a very smart set of little scholars. Misses Jones and Morse are really devoted to them, and seem very happy in the discharge of their duties. Mr. Syle has commenced to give the boys lessons in singing, and they seem much pleased with this branch of their education. A short time in the morning (before (their school hours,) is devoted to this object. We have had several girls brought to us, but at present have no accommodation for a girls' school. Mrs. Syle has taken one girl and intends to teach her; but we must have buildings before we can enlarge our operations, and then we shall want more teachers.

And now, my dear friends, what more shall I say, to interest your feelings, and influence your exertions in behalf of our work? Surely the fact that the people here are willing to give us their children to be instructed in the doctrines of our most Holy Religion, ought of itself to move the hearts of Christians at home, to aid us in our endeavors to make known to these immortal heathens, "the way, the truth, and the life." The way of Salvation—the truth as it is in Jesus—the Life eternal. Oh! it is not only your money we want (we do not pretend to despise that), but when we look around on the swarming population of this place, and then abroad on the millions of Chinese, we cannot but feel,—"what are we among so many." And we realize the necessity of having Christ's blessing and the Spirit's influence. Give us your prayers then—as well as your pecuniary aid—my dear friends, and let us feel encouraged in our work, by the reflection that the effectual fervent prayer, which availeth much, is ascending for us from many a Christian heart and home. I will from time to time write to you, as we shall have anything of interest to communicate.

The Bishop says there is no serious understanding, that we are to support the future nurseries connected with ours school. And now with Christian love, believe me most sincerely yours.59

A late arrival from China, brings us the July number of that valuable journal, "The Chinese Repository"; from which we select the following article. It is deserving of being placed on record, as detailing the early stages of Missionary enterprise in China, immediately subsequent to the war with England, and the

59 Spirit of Missions, Vol 12 No 1, January 1847, pp 19-23.
opening of the Empire to the effects of Christian zeal.  

AMOY: MEMORANDA OF THE PROTESTANT MISSIONS FROM THEIR COMMENCEMENT, WITH NOTICES OF THE CITY AND ISLAND.

There are three Missionary Societies represented at Amoy. The American Board of Commissioners for Foreign Missions, the Presbyterian Board of Foreign Missions of the United States, and the London Missionary Society. At the first founding of the Mission, the American Protestant Episcopal Church had also a representative there, in the person of Rev. Doctor (now Bishop) Boone of Shanghai. The following statistics of the station, which I send you for publication, may be useful for reference hereafter, and I would request that the same, and all other interesting facts regarding Missions at the respectIve ports in China, be collected and preserved in the pages of the Chinese Repository.

I shall first speak of the laborers. The Mission began by the arrival of the Rev. Messrs. Abeel and Boone at Kulang mi, the 24th of February, 1842. These Missionaries came to prepare the way, and selecting a position within the precincts of [British] military protection, they filled up a house, and at once began the public and staled preaching of the gospel. When it was safe and healthy for families to reside at Kulang su. Dr. Boone returned to Macao for Mrs. Boone. Medical labors commenced June, 1842. Messrs. Boone and McBryde with their families and Dr. Cumming arrived June 7th, 1843, which was the first reinforcement. Mrs. Boone died August 30th, 1842. Mr. and Mrs. McBryde left the station January 13th, 1843. Dr. Boone departed for the United States February 10th, 1843.

Dr. and Mrs. Hepburn arrived Nov. 25th, 1843. Messrs Doty and Pohlman with their families arrived from the Borneo Mission, June 22d, 1844. Messrs. John Stronach and Wm. Young  

Another class of facts relates to the labors of the Missionaries. The first great work has been the study of the language, so as to speak intelligibly and fluently with the people. In doing this paramount attention has been given to the tones, and no word or phrase has been considered as learned, and consequently usable, till its original tone, and the modulation of that tone in combination, have become familiar, and the Missionary could speak it out with confidence. It is thus that the language is spoken with the precision and accuracy of mathematical demonstration; and if the Missionary work at Amoy has gone on steadily, and promises fairer than at the other ports, the writer is of opinion that it is owing, under God, to learning the language by ride (?), and not relying on the uncertainty of imitation, and to stated intelligible and formal exhibitions of divine truth on the Lord's day, and during the week. This statement addresses itself loudly to all who are preparing to preach the Gospel in China, and its language is, be sure you are understood, and when you have attained this great end, then, preach, preach, preach. Every Missionary should, as soon as possible, have a stated time and place for preaching the word of life. My own rule would be—a chapel for each Missionary. No man should be a day without a chapel he can call his own, just as soon as he can speak intelligibly. But again let the caution be heeded, be sure you are understood. "Alas! for a Mission, where the absorbing object of attention with any of its members is anything else, than how Christ crucified shall be preached to the heathen so as most effectually to

60 Spirit of Missions, Vol 12 No 1, January 1847, pp 23-29.
61 William Young was a mixed race (Scottish-Malay) lay missionary recruited initially in Batavia by the Rev. Walter Medhurst. He married Miss Olive Vardon, daughter of an English merchant in Batavia. Young served briefly with the Stronach brothers in Amoy (Xiamen), and eventually, because of Mrs. Young’s ill-health, transferred to Australia, where he led the Victoria Chinese Mission (interdenominational) and the later Presbyterian Chinese Mission from 1856. He left Australia in the 1870 and worked briefly with a Presbyterian mission in Singapore. Welch, Ian (1980), Pariahs and Outcasts, Christian Missions to the Chinese in Australia, MA, Monash University. (Available on microfilm).

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persuade them to be reconciled to God."


The monthly concert is a season of deep interest. Papers previously prepared are read by two of the teachers. The subjects are history of other Missions, such as that at the Sandwich Islands, Society Islands, Ceylon, memoirs of distinguished converts, accounts of Mohammedanism, &c., &c. The Missionary who presides makes a short address founded on Scripture, and prayers are offered by three of the brethren. Sometimes the meeting continues for more than an hour and a half, and the interest is kept up throughout. There are twelve interesting girls in the school, now under the superintendence of Mrs. Young. The number could be greatly increased, provided means and health were at command. A boys' school is in contemplation as soon as more help arrives. Operations of all kinds, stated, itinerary, in the city, in the country, by preaching, by teaching, and by distribution of books, can be carried on freely and entirely without molestation to any extent, and the grand desideratum of the Mission at this time is men, who like Barnabas shall be "good and full of the Holy Ghost and of faith," that through their instrumentality "much people may be added unto the Lord."

The first Sabbath in April, which happened also to be the anniversary of the Chinese feast of the tombs, was a day of solemn and joyful interest to the Missionaries at Amoy. It was a time of ingathering, and the exercises of that occasion will long be remembered by those who participated in, or were eye-witnesses of them...62

1846, MAY 4, Hong Kong.
Rev. Edward W. Syle.

RECENT FROM CHINA.

Rev. E. W. Syle, of the Protestant Episcopal mission, (says the Messenger) accompanied Dr. Lockhart, (medical missionary from the London Society), in one of the frequent excursions which he and Dr. Medhurst are accustomed to make for distributing tracts and books through the surrounding country.

They proceeded by boat about twenty-five miles, when a walk of five miles brought them to Chingpoo. Here, Mr. Syle says, "we distributed great numbers of tracts; finding it difficult to pass through the streets with sufficient rapidity, to prevent being borne down by the crowd that followed us. Our books were received with great civility, nay, with an appearance of courtesy with afforded a striking illustration of the general attention paid to the cultivation of good manners."

"In connection with the subject of Tract distribution," he adds, "I may here mention what are our plans for this purpose. On the 4th May, Mr. Graham and myself met the Bishop (Boone) in his study, and in view of the fact, that this whole city presented a field too large for profitable cultivation by so small a number as ours, it was determined that each of us would devote himself to a certain district, and endeavor to follow up, by personal visits, the distribution from house to house of carefully selected Tracts. The next step would be to form catechetical classes, and hold small meetings, and finally build a Church and hold regular public services."63

1846, MAY 22, Shanghai,
Birth of Thomas Boone.
The Boone’s second son, Thomas, was born 22 May 1846.

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63 Boston Daily Atlas, 27 August 1847.
1846, cJUNE, Shanghai.
Rev. Edward W. Syle.
This report is a summary of Syle’s experiences from the time of his arrival in Shanghai to at least the middle of 1846.

In making a report of my occupations during the past year, it seems more convenient to remark fully on each important topic under the date when it is first mentioned, than to continue a series of brief entries under successive dates. I commence accordingly with the day of my arrival here.

ARRIVAL AT THE SEAT OF THE MISSION—
RELIGIOUS SERVICES AT SHANGHAI—
CIRCUMSTANCES IN WHICH THE MISSION IS PLACED.

19TH NOV., 1845.—Our tedious and stormy passage, of nearly a month, up the coast from Hong Kong, made the affectionate hospitalities of our Bishop’s house doubly welcome. We continued to enjoy membership in his family, (Occupying a chamber in Mr. Graham’s house), until the 1st of May, when a house in close neighborhood to the other two, was procured, and this we continue to occupy, though it is only degrees—one room after another, at intervals of some months—that we can bring it into habitable condition.

On the 23d—Sunday—I officiated, by invitation of the then consul, Capt. Balfour, at the British Consulate, which is to us in the place of a church for the present, though there is some prospect of the erection of a church proper, and the settlement among the foreign residents of a chaplain of the Church of England; and greatly is such a step to be desired for Missionary reasons. The present consul, R. Alcock, Esq., has renewed the invitations given by his predecessor, and such an arrangement has been made, that our Bishop, Mr. McClatchie, Mr. Graham and myself, officiate alternately.

In the afternoon I was present at a Chinese service held by Dr. Medhurst in a large house at his own house, which was usually filled with attentive hearers. More recently, that is, since August last, Dr. M. has held these services in the new chapel, which his Society has built nearly in the centre of the city; and, oh!, it would do any Christian man’s heart good to see the crowds which press into the building to hear explain in their own hard language, “what this new doctrine is.”

1st Dec., 1845.—Being the first Monday in the month, the customary meeting for prayer on behalf of Missions was held, at which all attend who, as we trust, love the Lord Jesus in sincerity. Very recently, within a few days past, the Rev. Wm. Milne (of the London Society) and Mrs. Milne have increased the number of usual attendants, for although their present dwelling, and the permanent residence they are about to build, lie on the other side of the city, all make a point of being present at this meeting.

On the 7th Dec.—Sunday—I partook of the Holy Communion for the first time on heathen ground. It is administered by the Bishop at his own house on the afternoon of each first Sunday in the month; some of the foreign residents joining with us. At our last Communion seventeen were present.

On the Sunday evening, it has been our custom to assemble as a family, and either listen to a sermon read, or study together some portion of the Scriptures.

Christmas day was one of great enjoyment to us. All our Mission company assembled at the Bishop’s, and after Morning Prayer, again partook of the Communion. We remained together during the rest of the day, and enjoyed many delightful thoughts connected with the communion of All Saints, which we felt it our privilege to enter into an especial manner on this sacred day, and under our peculiar circumstances. Our hearts were very near to those from whom we were personally far removed.

In the case of one recently arrived at this post, in the midst of a heathen people, being as yet unable to communicate with them at all, it is natural for him to lay hold of the opportunities which may be presented to him of ministering in his own tongue for those to whom Providence has made him neighbour; it keeps him from being overborne with a sense of his uselessness, if he is still occasionally to proclaim the Gospel, and endeavor to build up in our most holy faith, such as are led not to neglect the assembling of themselves together. In our view, our services at the Consulate, and those which are held on board ship for the benefit of the sailors in port (frequently a considerable number), have afforded much refreshment and profit. But there is another aspect in which these ministrations may be regarded, bearing very directly upon our proper Missionary work. I will not dwell upon the obstacles placed in our way by
the conduct and character of the subjects and citizens of Christian countries, not will I enter into details to prove the correctness of my own impression of the terrible evils which flow from this source; though most powerful appeals, on Missionary grounds, might be made by the dwellers in foreign lands in favor of Sailors’ Homes, and Bethel Societies, and Christian Education; and also in favor of sending chaplains in our national ships, and building churches and settling Ministers among the Christian residents in foreign ports. But on these points I can only touch in passing, because they are somewhat (yet not altogether) aside from our especial work; I take it that no man who has received the commission to “preach the Gospel to every creature,” and has added his promise “to use both public and private admonitions—as need shall require and occasion be given,” can feel at liberty to refuse giving some portion of his time and strength to such duties as those just mentioned.  

I have thus endeavoured to convey a true idea of the circumstances in which we find ourselves, and the means which are placed within our reach of cherishing, by Christian intercourse and united worship, the life of religion in our own hearts. I suppose that few Missionaries are so much blessed as ourselves in these respects; much as we miss the sweet communions, and the worship of the great congregation at home, we have many similar blessings, and some which could hardly be enjoyed except by those who feel themselves to be dwelling in the very camp of the enemy, but under cover of the promise that the powers of darkness shall not prevail against them. Would that the numbers of our own Mission were enlarged, or even that the places of those we have lost were supplied! To see so much needing to be done, the field so open, the preparation so arduous, and the prospect of others joining us so faint—this constitutes our greatest and most painful trial.

Bethel Mission Ship for Seamen, Shanghai, c 1860.

The first meeting was held last Sabbath morning in the Shanghai Mariners’ Bethel. A vessel that was condemned as unseaworthy has been fitted up for the purpose, and under a Bethel Flag flying from the masthead every Sabbath…we expect to see much accomplished. The services will be held by the different missionaries in port, comprising all the different evangelical denominations… Last Sabbath we had 46, a very good number for a commencement… We have two services, in the morning at ten and evening at seven o’clock. Freeman, A.L., “Another Floating Bethel,” Sailor’s Magazine, November 1856, p. 81. See also May 1857, pp 283-285.

STUDY OF THE LANGUAGE

The Rev. E. C. Bridgman (ABCFM) initiated a Bethel ship in Shanghai in May 1857 that attracted support from all the Protestant missionaries. In the 1860s Syle returned to Shanghai as a missionary to foreign seamen.
Having thus disposed of this subject at one view, I date back to the day after our arrival—

20th Nov., 1845.—When we made our fist essay on this formidable language, we began with what it most immediately concerned us to know, i.e., the local dialect of this region. At a subsequent date, we (who arrived last) took up the study of the character, sometimes reading in our class an approved Christian tract or treatise. (by doing which our first difficulties were much relieved by our knowledge of the general subject,) after that a little Chinese book on morals and manners, and more recently, commencing one of the Chinese classics, some knowledge of which seems indispensable, both for the reason that they contain the most admired Chinese sentiments and those with which the general mind is imbued; and also, because these books being considered perfect models of style, from the best phraseology is to be learned—and the Chinese is a language of phrases.

The study of a foreign tongue furnishes few incidents which can be reported on, and yet this it is which occupies our time, and tries our faith and patience to the utmost. I am naturally fond of learning languages, and yet I know of no earthly motive which could induce me to prosecute the study of Chinese. If I did not feel it to be my divine calling to strive after the ability to speak to this people, in their own tongue, the wonderful works of God, I would desist at once, so intolerably cumbrous and inaccurate a vehicle does it appear to me for the conveyance of human thought. I would wish that some of our friends at home, who have had doubts about the desireableness of teaching English to the children of our schools, had the opportunity of spending one day in visiting Chinese schools, or in themselves stemming the torrent of confusion which pours down upon the head of the young beginner; I am convinced that their doubts would be settled entirely and finally, and that they would regard the Chinese child who is blessed with knowledge of a western tongue as one disenthralled from a most injurious mental bondage. Time would fail me to tell of the complication of difficulties which are constantly multiplying themselves as one passes from province to province. It would be thought that I was possessed with an almost hypochondriac aversion, to the language, if I gave a full expression to my conviction of its formidableness. An incidental remarks of Du Halde will confirm what is usually believed concerning this most peculiar mind-fetter of the third of mankind. He writes:

There is no nation in the world more addicted to study, but then they spend their younger years in LEARNING to read, and the remainder of their lives is taken up either in the duties of their function or in composing academical discourses.65

As far as a twelve months’ residence and observation will justify me in saying so, this is a true representation of the life of those who aim to be scholars. The country-people appear to be, generally, quite ignorant of letters, and I am disposed to doubt the high estimates of the numbers of readers which some recent publications exhibit.

EXCURSIONS INTO THE COUNTRY—
CHINESE ROMAN CATHOLICS.

12th Feb. 1846.—On the invitation of Dr. Lockhart, (medical Missionary from the London Society,) I accompanied him in one of the frequent excursions which he and Dr. Medhurst are accustomed to make, for the purpose of distributing books and tracts through the surrounding country. In order to comply with the [British] consular regulation (which limits the time, during which a foreigner may be absent from Shanghai, for the purpose of travelling inland, to twenty-four hours,) we got into a boat at about midnight, took what rest we could, while the boatmen sculled steadily through the winding canals, towards our point of destination, the city of Ching-poo, (Qingpu) distant about thirty miles. Nine o’clock next morning found us at the foot of a few hills which are the only ones that break the monotony of flatness for many a league, in this region. A walk of five miles brought us to Ching-poo, and there we distributed great numbers of tracts, etc., finding it difficult to pass through the streets with sufficient rapidity to prevent our being borne down by the crowd which followed us. Our books were generally received with great civility, nay with an appearance of courtesy which afforded a striking illustration of the general attention paid to the cultivation of good manners. In a few cases they were taken with an ungraciousness which reminded me of the manner with which the tract-distributor in Christian lands is sometimes greeted; but in only two or three instances were they positively refused.

This part of our work ended, we made a circuit of the city, walking round on the wall and being much

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struck with the neat appearance of the whole country, and the countless numbers of canals which most conveniently intersect the fields in every direction, and at small distances from each other. On one side, a large number of the tribute junks, which annually carry rice to Pekin up the Grand Canal, were moored near to the city; in another direction, we saw a seven-storied pagoda, just outside the wall; within the city, a temple to Confucius stood prominently out from amidst the other buildings, and many pleasant fields and cultivated gardens gave a rural aspect unlike that of most walled town in the Western world. “Where every prospect pleases,” might be said of all we had surveyed that day, but a dark shade passed over the feelings with which we gazed upon these scenes, because we knew how vile was man whose good they were all designed to subserve.

In connection with the subject of Tract Distribution, I may here mention what are our own plans for this purpose. On the 4th of May, Mr. Graham and myself met the Bishop in his study, and after uniting in prayer, proceeded to draw up some general scheme for future operations. In view of the fact, that this one city presented a field far too large for profitable cultivation by so small a number as ours, it was determined that each of us should devote himself to a certain district, and endeavor to follow up by personal visits the distribution from house to house of carefully selected tracts. The next step would be to form catechetical classes, and hold small meetings, and finally to build a church and hold regular public services. The Bishop’s district lies within the city; Mr. Graham’s at the Eastern suburb; my own more to the Southward, and in the immediate neighborhood of my house.

To detail all the scenes of interest which my visits among the people, thus providentially committed, as it were, to my care, would exceed all reasonable limits. It shall, however, be my endeavor hereafter to make notes of whatever I meet with in this way, which may likely to give our friends at home a true idea of the field we have to cultivate.

Occasional short excursions, it is my custom to make alone, into the surrounding country. I am always received with an apparent cordial civility by the country-people, and my tracts are eagerly sought for, except when I light upon some hereditary Roman Catholic families, and then there is no cordiality in my reception, and no readiness to receive my tracts. Dr. Medhurst told me the other day that, in one of the Roman Catholic Chapels, he had seen a writing posted up, proscribing the tracts issued from Shanghai as “obscene books,” and commanding them to be burnt whenever met with; a terrible edict for those who issued it, when we remember how much of what we distribute is pure Scripture. But I shall have occasion to write more fully on this subject: Shanghai was a kind of Roman Catholic head-quarters about two hundred years ago; great numbers of their adherents are found in our immediate neighborhood, and a building has been very recently procured by them in the district which I have spoken of as allotted to me.

Within the last few days, while visiting Loong-ho (Longhua—a village about five miles distant, remarkable for its elegant Pagoda), I met with a family whose reserve and indifference to my tracts sufficiently indicated that they were not merely heathen idolaters; I found a small private chapel in one of the wings of the house, the altar of which was decorated with several French pictures of the Virgin, having written under them as uttered by her, some of the promises of Holy Scripture, most impossible to be made by any but a divine person. In this light, I have no doubt, she is regarded by most of their members, who are doctrinally unschooled, and who learn their own faith from their teachers’ practice; I have myself received from a poor Roman Catholic Chinaman this answer to my question—Who are the persons of the Trinity?—“Holy Father, Holy son, and Holy Mother.”

The last excursion I made was in the London Society’s boat, a few days since. We visited Nan Zeang, [Nanxiang] a very large town about fifteen miles distant. A great number of Tracts were distributed, and Dr. Medhurst preached twice, in different parts of the town, to the crowds which gathered round him and listened with respect and attention.

Our school having opened during the previous month, and being now reduced to regular order, I commenced instructing the children in singing on the 4th of March 1846. The progress they have made has not been satisfactory to myself, though I am aware that very much ought not to be expected in any one department from those who find almost every thing they are taught entirely new to them. They can, however, sing four hymns in English, besides one or two other things. In chanting they have made a commencement, and I am anxious they should pursue this diligently; for I am disposed to think that compositions in the style of Hebrew poetry will be found far more available for Christian purposes than strict metrical versification.

I might here say much of the importance and success of our school, and my testimony would be
entitled to some confidence, because on my arrival here, and for some time afterwards, I was far from being an enthusiast on this subject: **I had many doubts as to whether this instrumentality were not rather merely educational rather than strictly Missionary.** But I am now quite convinced that, for China (without making the question a more general one) it is, under present circumstances, one of the very best ways of reaching and conciliating the people, of doing a great amount of unquestionable good to the scholars themselves, of conveying a correct impression of our object and principles, (an end very hard to be accomplished)—in short, of letting our light shine so that others may see⁶⁶, and be guided to the right way, now in the hour of our dumbness, when we are as yet unable to speak to the people plainly and fully of the goodness of the Lord, and his purposes of mercy to them and to their children.

Another way of gaining their confidence and convincing them of our good will, we find to be in the appropriation of our Communion alms to the relief of the many cases of helpless poverty (especially among widows) which such a city as this presents. There is here a great deal of premeditated and—so to speak—professional beggary; but there is also a great amount of actual suffering and misery, brought on in the ordinary course of His Providence who has declared that “the poor shall never cease out of the land.”

**Blind Women.**
Good Friday was commemorated by service and a sermon at the Bishop’s house. The following day, 11th April, a meeting was held of the Shanghai Local Committee on the revision of the New Testament. The performance of this much-desired revision is entrusted to the Protestant Missionaries at the several stations of Hong Kong, Canton, Amoy, Ning-po, Foo-Chow, Shanghai, and Bangkok; each station revises a certain portion allotted to it, and then sends copies to each of the other stations: a final meeting of delegates from all the Local Committees is arranged to take place here in the month of June next. Its proceedings will, I have no doubt, furnish me with much interesting information to communicate.

Sunday, 12th April, was signalled by the baptism of Chai [Chai], the youth who accompanied Bishop Boone to the United States, now become, as we trust, a brother in the bonds of the Gospel. I was one of his sponsors on that occasion, and it is with much thankfulness, I am able to say that he has walked consistently ever since. The service, owing to his acquaintance with the language, was conducted in English, but the Bishop added an explanation and exhortation in Chinese for the benefit of the bystanders, some of whom had expressed interest on the subject; but no fruit seems to have ripened yet. Chai was confirmed on the 28th of June, at the same time that the Bishop’s little boy was baptized.

Friday, 1st May, found us in our own house, which is conveniently situated, having the school-house on the Western side, and on the Eastern, the Hong of a cotton merchant. This last circumstance has brought me in contact with several companies of traders from the interior, and adjoining provinces—Keang-Se, Keang-Nan, and Che Keang—whose custom it is to bring to his place such commodities as their own provinces produce, take up their abode in the Hong of the merchant to whom they consign themselves, and there remain until they have sold what they have brought, and have purchased what they wish to take home. When about to take their leave, I usually present them with an assortment of books and tracts, which thus, it may be hoped, find their way, and do good, in places where as yet the living Missionary may not penetrate.

Our present situation has the advantage (in compensation for its many drawbacks) of inducing our neighbors and their friends to pay us social visits; to some extent they have done so, but chiefly (it is to be supposed) from curiosity. I have not found more than one or two who cared to return, when they find that the writings which hand up in my study are the Creed, the Lord’s Prayer, and the Ten Commandments, and that the topics to which I endeavor to lead their thoughts are religious ones. Doubtless my own inability to sustain a suitable conversation has a great deal to do with their failing to return; and most distressing and humiliating is it to feel so incompetent as I do, now after a twelvemonths’ study. Some short time since, at the Bishop’s suggestion, I made an attempt to gather a class among the servants of our several families, and this has continued to meet twice a week, the members of it showing much interest and acquiring much religious knowledge

INCIDENTS AT SHANGHAI

On the 23d Aug., I was called on to perform the burial service over the remains of a young ship-master, who commanded one of the many fast-sailing crafts that run up and down this stormy coast. I mention this incident chiefly for the purpose of bespeaking for the Missionary a share in the sympathy and prayers of those whose relatives are led, in the course of Providence, to find their temporary homes upon these distant shores. It cannot be a matter of indifference to those who prize Christian ordinances, that in the hour of death, and at the time of burial, those who are dear to them—not less dear because so distant and so alone—should have the presence and the offices of a Christian Minister. Oh! let prayer be made that in these trying hours he may be both wise and faithful! During my short residence here, several, both English and Americans, have received at this place the summons to their last account; in some instances, under circumstances more painful than it would be easy to describe.

On the 18th Oct., observing a large number of good-sized junks on the opposite side of the river, accompanied by Chai, I visited them with Tracts, furnishing the cabin table of each with a selection. Such a visit I had previously paid with the Bishop and Dr. [Henry] Boone to a number of large junks—better called ships—form Fokien and Canton. the annual fleet of grain junks which carry the tribute-rice to Pekin, has been visited in like manner, and our reception is invariably civil, even to courtesy.

Monday, 9th Nov., was signalized by the birth of our little boy, and by my commencing to conduct family prayers in Chinese for the sake of the servants; in doing this I was effectually assisted by the
selection of prayers from our Morning Service, which the Bishop had translated.

**FIRST PUBLIC RELIGIOUS SERVICE—**

**WANT OF A PHYSICIAN—**

**MISSIONARY PROSPECTS.**

29th Nov., Sunday—The Bishop held his first public service in the large lower hall of our new school-house. These services have been regularly continued without any diminution in the number of the congregations, but with a decided increase in their interest and orderly behaviour.

This is the last, and must be regarded as the greatest step that has been made in the course of our proceedings; we endeavor, as far as in our lies, to be eyes to the blind, and feet to the lame, to visit and relieve the widows in their affliction, and to care for the fatherless; but that “to the poor the gospel is preached.”

I have thus endeavoured to give the Committee such an outline of our proceedings as may enable them to understand our operations, and sympathize with our efforts. If, in doing this, I have travelled beyond the limits of a purely personal report, it has been because, tongue-tied, and in some degree hindered as to eye-sight, I have been able to do personally so little that could call for attention.

From one topic I have refrained entirely—namely our want of a physician among us; not so much for our own health’s sake, as for the benefit of the heathen, and the favorable establishment of our Mission. It was a heavy day to me when Dr. [Henry] Boone, the Bishop’s brother, left us; for altho’ not officially connected with our Mission, his presence and the reputation of his skill brought many a poor diseased creature to our doors, and afforded us many opportunities of saying some word which might be in season to the souls of those whose bodies we endeavored to heal. Dr. [Henry] Boone left us last month, and since that time we have been obliged to turn away from our doors many applicants for relief, whom the recommendations of their acquaintances, formerly relieved, had induced to apply to us. It was of little use to tell the poor diseased, enfeebled creatures to go to Dr. Lockhart’s Hospital, three miles off. The end of it is, they have ceased to come.

Before concluding, it occurs to me that what I have said about the language, may convey an over-discouraging impression to some who may be looking towards China as a field of usefulness. If there be any such who are conscious of a decided inaptitude for the acquisition of a language, according to my judgment, that fact is conclusive as to their unsuitableness for this part of the world; but on the other hand, I think, that with the facilities we now possess, those who hereafter come to join our Mission, may promise themselves that at the end of a twelvemonth, they will be able at least to exercise the office of a Catechist, and how soon after that they may become able preachers of the Gospel, depends chiefly upon their individual ability and diligence.

There is, regarding our field, upon the whole, no room left for discouragement concerning China. Difficulties are now so remarkably removed as they once were remarkably immoveable: all obstacles seem disposed of readily except the one—that is, the language; and concerning that, surely we may take this comfort—that what children can learn by the time they are five years old, with no other incentives than such as childhood supplies, we can pretty certainly acquire in the same space of time, seeing we have the constraining motive of the love of Christ.

1846, JULY 20, Shanghai.

**Bishop Boone.**

By the overland mail, per last steamer, advices have been received from Bishop Boone, of as late a date as the 20th of July. He writes in a most encouraging tone. The missionaries were all well, sedulously engaged in the study of the language, and expecting soon to be actively employed in preaching the gospel. New candidates for baptism had presented themselves; and the mission school was in successful operation.

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The Bishop says: Our labors have never been more arduous or abundant than since my last. I have prepared, with great pains and labor, a Catechism on the Creed, the Ten Commandments, the Lord’s Prayer, and the Sacraments, of about seventy pages, written in a very simple style, for the use of the school, but still more as a manual for candidates for baptism.71

1846, JULY 20, Shanghai.

Unknown writer.

**EPISCOPAL MISSIONS.**

**Bishop Boone** has just commenced preaching in Chinese. On Sunday last, says a recent letter from Shanghai, there were two hundred of the Chinese present. **Rev. Mr. Medhurst** also has a service in Chinese twice a day, every Sunday. In all, I have no doubt one thousand of the natives hear the gospel preached every Sabbath. **Rev. Mr. Graham** who has almost mastered the language, and **Rev. Mr. Syle** will soon be added to the number of preachers in the native language at this station. The school is getting along well. **Miss Jones** has removed into a new house, and has now upward of twenty scholars; and a finer set of children of children I have not seen in China. They are extremely neat in their appearance, are studious and attentive, and make rapid progress. Some of them can write very well. Last Sunday I heard them repeat the Lord’s Prayer and the creed very distinctly. Miss Jones and **Miss Morse** are indefatigable in their labors, and entirely devoted to this interesting school.72

1846, JULY 23, Shanghai.

**Bishop Boone.**

The next issue of the missionary journal contained a further note from Bishop Boone and also mentioned the appointment of a new missionary for China, the Rev. Phineas Spalding, from Michigan.

China.—Bishop Boone, under date of July 23d [1846], writes as follows:—

With respect to our affairs, I can truly say, I have never been so encouraged in the Missionary work. I have three candidates for baptism, and a very promising slate of feeling among several of my catechumens. I intend to try the catechetical system on as large a scale as possible; get up classes in each of our cures, and try to fix the great truths of the Gospel in the minds of hundreds This will aid the brethren, and supply their want of a knowledge of the language; and the Creed and Ten Commandments once understood, will render sermons much more intelligible to the parties so instructed. The last has been one of the years of hardest labor and most anxiety of my whole life; but I have been but little among the people. I hope soon to be able to spend a portion of every day in their midst, preaching the truth.73

The Rev. Phineas D. Spalding, of the diocese of Michigan, has been appointed a Missionary to China, under the jurisdiction of the Rt. Rev. William J. Boone, D.D., Missionary Bishop in Shanghai. Mr. Spalding is preparing to embark for Canton.74

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THE OPENING OF JAPAN

The “opening of Japan” is associated in the public mind with the visit of Commodore Matthew Perry but Perry was not the first American seaman to visit Japan. There is a grave in the Old Protestant Cemetery in Macao for Edmund Roberts, died 12 June 1836, described as a “Special Diplomatic US Agent” who died in Macao while en route to Japan in an attempt to open American trade.”75 In 1837 the Shanghai merchant and supporter of Protestant missions, David Olyphant, sent his ship Morrison, named after the pioneer Protestant missionary to China, arrived with the intention of opening Japan to trade and missionary work.76

1846, JULY 31, USS Columbus, Off the Coast of Japan. Commodore James Biddle.

Commodore James Biddle, with two United States warships, USS Columbus and USS Vincennes, arrived at Yedo [Yeddo; Tokyo] on 20 July 1846. Biddle’s instructions from United States President James Polk were to negotiate a treaty with Japan to secure American trading rights. As his

75 Online 1 July 2013 at — http://gwulo.com/sites/gwulo.com/files/Gwulo-Macao-Old-Protestant-Cemetery.pdf Roberts was appointed by President Andrew Jackson. See online 1 July 2013 At — http://en.wikipedia.org/wiki/Edmund_Roberts_(diplomat)
76 See online 1 January 2012 at — http://en.wikipedia.org/wiki/Charles_W._King
SIR: This ship and the Vincennes sailed from the Chusan Islands on the 7th instant. As your instructions direct me to ascertain if the ports of Japan are accessible, I proceeded, on leaving the coast of China, towards the coast of Japan.

The Japanese, as you know, have always been more rigid in the exclusion of foreigners than even the Chinese. The only Europeans permitted to trade are the Dutch from Batavia; and their trade is confined to a single port, and limited to one annual ship. By the laws of Japan foreign ships are not permitted to anchor in any port of the empire, except that of Nagasaki. Any attempt to penetrate Japan made at that port would be sure to encounter the hostility of the Dutch, whose exertions have hitherto been successful against any attempt to disturb their monopoly. The Japanese officers at Nagasaki are without authority to treat with foreign officers; they could not accede to any propositions; they could only transmit them to the seat of Government at Yeddo. The distance between Yeddo and Nagasaki is three hundred and forty-five leagues, and the journey between them is “usually performed in seven weeks,” according to a work on Japan published at New York in 1842. I concluded, therefore, to proceed direct to the bay of Yeddo, where I anchored on the 20th instant, the Vincennes in company.

Before reaching the anchorage, an officer, with a Dutch interpreter, came on board. He inquired what was my object in coming to Japan? I answered that I came as a friend, to ascertain whether Japan had, like China, opened her ports to foreign trade, and, if she had, to fix by treaty the conditions on which American vessels should trade with Japan. He requested me to commit this answer to writing, and I gave him a written paper, a copy of which is herewith transmitted. He informed me that any supplies I might require would be furnished by the Government. To my inquiry whether I would be allowed to go on

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78 Western historians have tended to view the arrangement with the Dutch as the predominant factor in Japanese international relations. For a Japanese viewpoint see: Tashir Kazui, Foreign Relations During the Edo Period: Sakoku Reexamined,” pp 283-306 in Journal of Japanese Studies, Vol 8 No 2, Summer 1982. A diagram at p 290 shows the structure of Japanese foreign relations by the mid-19th century.

shore, he replied in the negative. He objected to our boats passing between this ship and the Vicennes; but, as I insisted upon it, he yielded. Upon anchoring, the ship was surrounded by a vast number of boats belonging to the Government. The ship was soon thronged with Japanese. I permitted them to come on board in large numbers, that all might be convinced of our friendly disposition, as well as of our ability, in any event, to take care of ourselves.

On the following morning an officer, apparently of higher rank, came on board. He stated that foreign ships upon entering a port of Japan always landed their guns, muskets, swords, &c. I told him it was impossible to do so; that trading vessels only could be expected to do so; and I assured him that we were peaceable disposed. He informed me that my written paper of the preceding day had been transmitted to the Emperor, who was at some distance from Yeddo, and than an answer would be received in five or six days. I asked him why we were surrounded by boats, and he replied that they might be ready in case we wanted them to tow the ship. This, of course, was not true; the object, of course, being to prevent us from communicating with the shore. When our boats were sent to sound at some distance from the ship, Japanese boats followed them, without, however, molesting them. During our whole stay these boats continued about the ship. I had on board copies in Chinese of the French, English and American treaties with China. I offered these treaties to the Japanese officer, who declined to receive them, saying that he could not receive them without the permission of his Emperor. I offered these treaties subsequently to other Japanese officers, in who in like manner declined to receive them.

It is worth while perhaps to mention that on the first day the Japanese undertook to water the ship. They sent off 180 gallons; and on the second day 860 gallons. Our daily consumption being nearly 800 gallons, I told the officer that unless they watered the ship properly that I would send our own boats on shore for water. He said that there would be trouble if I sent our boats on shore. I replied that I should be obliged to do so if they continued as heretofore to supply us inadequately. The result was that on the third day upwards of 11,000 gallons were brought off, and on the following day nearly 10,000 gallons.

On the 25th, not having received any answer to the papers sent on shore five days previously, I expressed to the Japanese officer my surprise at the delay, and requested him to inform the Governor of Yeddo that I desire an answer as early as possible.

On the 27th an officer, with a suite of eight persons, came on board with the Emperor’s answer. The answer was translated by the interpreter, as follows”

“According to the Japanese laws, the Japanese may not trade, except with the Dutch and Chinese. It will not be allowed that America make a treaty with Japan or trade with her, as the same is not allowed with any other nation. Concerning strange lands, all things are fixed at Nagasaki, but not here in the bay; therefore you must depart as quick as possible, and not come any more in Japan.”

I stated to the officer that the United States wished to make a treaty of commerce with Japan, but not unless Japan also wished a treaty; that I came here for information on this subject, and having now ascertained that Japan is not yet prepared to open her ports to foreign trade, I should sail the next day, if the weather permitted. This answer was, at the officer’s request, committed to writing, and given to him. The Emperor’s letter I forwarded by the [USS] Vincennes to Dr. Parker at Canton, for translation, and requested him to transmit to you the original and the translation of it.

I may here mention that Mr. Wolcott, our consul at Shanghai, informed me that he had sold American cottons to some extent to Chinese merchants for shipment to Nagasaki. In this way the supply of American cottons in Japan may perhaps become equal to the demand.

While at Batavia, in October last, I was informed that the Dutch trade at Japan was insignificant in amount; that its profits scarcely covered the expenses of the factory and of the customary presents; and the Dutch valued their intercourse with Japan chiefly because, while their own flag was admitted, all other European flags were excluded—a distinction gratifying to their national pride. This account of the trade seems to be confirmed by the fact that some years ago the Dutch East India Company voluntarily relinquished it to the Dutch Government. It is also confirmed by the accompanying letter to me from our consul at Batavia, Mr. Roberts, a well-informed merchant, who has resided many years in the East Indies.

I must now communicate an occurrence of an unpleasant character. On the morning that the officer came down in a junk with the Emperor’s letter, I was requested to go on board the junk to receive it. I refused, and informed the interpreter that the officer must deliver on board this ship any letter that had been entrusted him for me. To this the officer assented, but added, that my letter having been delivered on
board the American ship, he thought the Emperor’s letter should be delivered on board the Japanese vessel. As the Japanese officer, though attaching importance to his own proposal, had withdrawn it as soon as I had objected to it, I concluded that it might be well for me to gratify him, and I informed the interpreter that I would go on board the junk, and there receive the letter. The interpreter then went on board the junk. In an hour afterwards I went alongside the junk in the ship’s boat, in my uniform. At the moment that I was stepping on board a Japanese on the deck of the junk gave me a blow or a push, which threw me back into the boat. I immediately called upon the interpreter to have the man seized, and then returned to the ship. I was followed on board by the interpreter and a number of Japanese officers. They all expressed the greatest concern at what had occurred; stated that the offender was a common soldier on board, and assured me that he should be punished severely. They asked in what manner I wished him to be punished, and I replied according to the laws of Japan. I stated that the officers also were greatly to blame, as they ought to have been on deck to receive me. They declared that they had not expected me alongside; and I was subsequently convinced that, owing to bad interpretation, they believe my final decision had been that they were to come to the ship. I was careful to impress upon them all the enormity of the outrage that had been committed, and how much they owed to my forbearance. They manifested great anxiety and apprehension, and endeavored in every way to appease me. In the course of the day the Governor of Yeddo sent an officer to inform me that the man should be severely punished, and hoped I would not think too seriously of the affair. The conduct of the man is inexplicable, especially as all the Japanese in and about the ship had evinced great good nature in their intercourse with us.

As I was convinced that the outrage had been committed without the procurement of knowledge of the Japanese officers, and as every atonement that I could expect or desire was promptly rendered, I should not have deemed it necessary to communicate this occurrence, except to guard against any incorrect statement that may appear in the public prints.

I sailed from the bay of Yeddo on the 29th. The Vincennes parted company yesterday. I enclose a copy of her orders. Very respectfully, your most obedient

James Biddle.

Hon. George Bancroft,
Secretary of the Navy, Washington.

1846, AUGUST 24, Shanghai.

Bishop Boone.

Bishop Boone wrote to an unidentified friend reporting his efforts at translation of the Bible and Episcopal formularies. His translation work delayed his study of the colloquial Shanghai dialect needed for public addresses. He composed sermons in English, then translated to classical written Chinese and finally, with the aid of a Chinese teacher, rendered the text in the local dialect, presumably using Roman letters [Romanisation] that seems to have been the preferred method of many English-speaking missionaries in China and elsewhere.

China.—We have been favored, by a friend, with the perusal of a private letter from Bishop Boone, of the date of 24th of August (1846) last, and have taken the liberty of making the following extract, which we doubt not will prove highly interesting to the friends of that Mission.

I have been incessantly engaged for the last six months, first on the Gospel of St. Matthew, then on a Catechism which I have prepared for the use of candidates for baptism. It follows closely our Church Catechism, being an explanation of the Creed, Ten Commandments, Lord’s Prayer, and Sacraments. It is very plain and simple. My teachers tell me that all the Chinese who have seen it are delighted with its system, order, and clearness. An English merchant (a member of the Church) got a copy of it from me, and gave it to one of his servants. The man was so pleased with it that he petitioned for copies for his

80 Long, David F., *Gold Braid and Foreign Relations: Diplomatic Activities of U.S. Naval Officers, 1798-1883*, (Annapolix MD, Naval Institute Press, 1988). Long states that Biddle “returned to the Columbus in a state of such fury that one of his sailors described him as ‘the hottest little old man I ever saw. He stamped into his cabin in a great rage, and I thought at one time that he was going to open up his batteries on them.’” (page 241).

81 National Daily Intelligencer, 15 March 1847.
friends. These proofs of its adaptation to the wants and intellects of the people, have been very gratifying to me; and I am disposed to think we shall do more good by getting up, in various parts of the town, Catechetical classes, than in any other way of laboring, except preaching.

Mr. Graham and Mr. Syle are memorizing the Catechism, and, as soon as they have learned it sufficiently well, I shall request them to form classes in their parishes, and endeavor to impress the great truths of the Creed upon the minds of their catechumens. By this means, I shall get them actively engaged among the people many months before they can preach.

Since the Catechism was completed, I have made a translation of the Morning Service of the Prayer-Book, the Service for Adult Baptism, the Confirmation, and the Communion Services. The first two I have blocks cut for, and an edition of one thousand printed. The last two named services I shall keep in manuscript, having a dozen copies of each made for use, in case they may be wanted. I have also, with great care, reviewed a translation of the Epistle to the Romans. These have so occupied me with the written characters that I have been unable to study the colloquial dialect of this place as much as I had desired, with a view to immediate preaching. But these were very necessary and important matters, claiming immediate attention; and I feel devoutly thankful to God that I have been permitted to accomplish them. The translation of the Prayer-Book may be improved, and I trust will be, but it is in very fair Chinese, and will answer our purposes for the present. I shall commence to-day my first sermon, from the text, "Go ye into all the world, &c," to be followed by a course on the Creed. I have determined to write my sermons in English, so that I may be at ease whilst composing, and be able to say to the people what I think they need. I shall then translate this into Chinese, and, with the help of my teachers, transfer it to the native dialect. This will require great labor, but I am determined, with David, not to give the Lord that which costs me nothing. Six months of this labor, or twenty-six sermons thus prepared, will carry me through all the terms and phrases I shall want, to make known the truths of the Gospel. If health and life is spared to me, I hope, at the end of six months, to be able to preach an intelligible Gospel sermon, in this dialect, at any time, on half an hour's notice. The Lord mercifully grant it. I feel myself much more deeply engaged in the Missionary work than when I was here before. In truth, the work itself seems advanced, without the help of human hands, a generation or two… I have determined to hire another house, for the purpose of enlarging my school. There is one behind Mr. Syle's that will answer the purpose, the lower story to be used as a chapel, and the upper for the boys' rooms, so that next New-Year's day we may take twenty more boys. The position of this house is most happy, as we could not expect to get a chapel for less than the sum we shall pay for this; and had it been distant from us, we could not have put it to any other use; as it is, we can apply it to the double purpose I have mentioned, giving Mr. Syle the care of the boys at night.82

1846, OCTOBER 12, Shanghai.
Bishop Boone.
The March 1847 issue of the missions journal contained another extract from a letter from Bishop Boone.

Since the publication of the last number, a letter has been received from Bp. Boone, dated at Shanghai, 12th Oct., 1846, from which we extract the following:

In my last, I asked for a layman, to conduct our school. I have no doubt of the proposition meeting the concurrence of the Committee; and I trust that (be Lord will, in mercy, put it into the heart of the right man to come. I await his arrival with great anxiety.

I also mentioned, that I had hired a house, to allow of the enlargement of our school for the next year. It is not yet ready for occupation, but I hope to get possession in two or three weeks. The lower story will be our chapel, and will accommodate about two hundred persons. I expected to have the use of it some time since, but the Chinese are very much wanting in punctuality. We are to pay a rent of $250 per annum, in advance. When this house is ready for us, Miss Jones proposes to go there and live with the boys. This is a proposition of her own; and it will give the Committee some idea of her zeal in the work to which she has devoted herself. It will also furnish them with a valuable fact, from which to infer the sense of security in which we live here, when a female feels at liberty to go and live alone in a house in the

such interesting testimony of man’s need of
This I regard as a very in
place had repeatedly said to him, that
he envied him his regularly recurring
upon the minds of
interesting to you, as our first
efforts in print.

The English Consul, Captain Balfour\textsuperscript{83}, who has resided here since the port was
opened, and who has been very friendly to Missionary operations, to our great regret, has just left us. Previous to his departure, and as one of his last acts, he secured a lot
of two or three acres of land, for the erection of a Church of England Chapel \textit{[Holy
Trinity Church]}.\textsuperscript{84} It is hoped this building may be completed within a year from this
time. Should we succeed in getting out a good clergyman, it will be of essential
service to the community here, and relieve the Missionaries from the labor of
preaching in English, not felt at present, as they are not yet able to preach in Chinese.

The new Consul, Mr. [Rutherford] Alcock, has, I understand, entered warmly
into the plan of the Chapel, and appears in every way friendly to exertions for the
religious improvement of his own countrymen and of the Chinese. Divine service is
held every Sunday at the Consulate, which we attend, and the Communion is
administered at my house once a month, in which we are joined by the Rev. Mr.
McClatchie\textsuperscript{85}, two pious English merchants, and our friend Chai.

The service at the Consulate, and also one on shipboard, during the autumn and
winter months, is sustained by Mr. McClatchie and the members of our Mission. The
holding Divine service, as we do at present, at the British Consulate, has an excellent
effect upon the minds of the Chinese. The Consul mentioned to me a few days since, that the chief
magistrate of this place had repeatedly said to him, that he envied him his regularly recurring Sabbath. This I regard as a very interesting testimony of man’s need of such a provision.

Doctor Medhurst has built a Chapel within the city, which is crowded every time he preaches.\textsuperscript{86}

\textbf{1846, NOVEMBER 29, Shanghai.}

\textsuperscript{83} Captain George Balfour, British Madras Artillery. Balfour was instrumental in negotiating arrangements which resulted in the English Settlement that was the core of the Foreign Settlement of Shanghai. James Balfour, of Victoria, Australia, may have been Captain Balfour’s brother. James Balfour was an early supporter (c1857-1858) of the Presbyterian Chinese Mission in Victoria and made at least one visit to China.

\textsuperscript{84} The site was given by Mr. Thomas Chay Beale, of the British trading firm of Dent, Beale & Co. \textit{New York Herald}, 23 April 1848. Holy Trinity Church. The fourth church on the site, in Gothic Revival style designed by Sir Gilbert Scott and opened in 1868, has been restored to the China Christian Council and completely renovated after being used as a theatre for many years. It has lost something of its distinctive Anglican style in the renovation, notably the choir stalls, bishop’s cathedra, lectern, etc.


\textsuperscript{86} \textit{Spirit of Missions}, Vol 12, No 3, March 1847, p. 90-91.

A private letter from one of our Missionaries in China, dated at Shanghai on the 29th Nov. last, has the following observation:

You speak of our having means at our disposal as soon as you have more frequent communications from China. Ah, my dear brother! the men are the means, and when shall we have these? Especially, I think, do we need a physician, for many reasons. These people cannot be made to comprehend the disinterestedness of our object. Their general opinion of foreigners is, that they are bad, rich, violent men, and they have had too much reason for thinking so. Dr. Lockhart's Hospital is beginning to make them feel that all foreigners are not what they suppose, but it is slow work. While Dr. [Henry] Boone was with us, it was delightful to observe how naturally the poor people came to us for relief, like sick children to their parents, so that in a little while my house, (which was the most convenient,) became a little Dispensary, and my heart was made glad to see with what confidence in our ability and good will the poor came to us with their ailments. But now he is gone, and Dr. Lockhart has removed three miles off, to the other side of the city, and I am forced to send away from my door many whom the report of Dr. Boone's skill and benevolence had brought to it. When our friends want to know what are the trials of our Missionaries in China, tell them, such things as this.

1846, uncertain date, Shanghai.
Bishop Boone.

The Foreign Committee of the Board of Missions have recently received highly interesting and encouraging intelligence from their Mission at Shanghai, China, and having every reason to believe that the providence of God has opened a wide door for the promulgation of the Gospel at that Station, are desirous of strengthening the Mission and enlarging the operations there, without delay.

They are, in particular, most anxious to respond immediately to a very urgent appeal from the Missionary Bishop, the Rt. Rev. Dr. Boone, for funds sufficient to erect a church edifice. The Bishop has fined up a hall in the building occupied by the Mission school, which is capable of accommodating about two hundred and fifty worshippers. Public worship, in accordance with the Liturgy of our Church, (translated by Bishop Boone,) is regularly conducted in this place, and the Gospel preached in the Chinese language every Sunday to as many as the hall can hold. Bishop Boone is satisfied that a church, capable of holding four times the number, would be as regularly filled, and is very anxious to avail himself of the opportunity of bringing a larger audience within the hearing of the truth. The ready attention given by the Chinese to our Missionaries, the cordial good will manifested towards them by all ranks, the great facilities of access allowed to them, the increasing numbers and prosperity of the school, all lead to the conviction, that in no instance, since the revival of Missionary effort at the close of the last century, have the prospects of success been so favorable.

The Foreign Committee feel that they would be wanting in duty and in faith, were they to hold back at this time. They do not propose to ask for collections from Churches to meet this particular object, but they trust that the amount needed may be obtained from subscribers, without interfering with the general contributions to their treasury.

The Committee, therefore, respectfully solicit from individual members of the Church, contributions to this special fund, for the erection of a plain but neat brick church at Shanghai, estimated to cost $5000. Already the subscription has commenced in New-York, and finds favor with all who have been applied to. Immediate returns are desired, and it is hoped that the numerous friends of this Mission, while they do not remit their exertions, or diminish their contributions, for the supply of its general wants, will feel it a privilege to give freely to accomplish a purpose so essentially necessary to its success, and, as the Committee believe, so connected with spiritual benefits lo the Chinese, as the furnishing to the Mission an appropriate place for Christian Worship. It is hoped that contributions will be forwarded to the Treasurer, Dr. J. Smyth Rogers, in season to enable him to remit the whole amount needed to Bishop Boone by the steamer and overland mail of 1st June next.

87 Spirit of Missions, Vol 12, No 5, May 1847, p. 159.
88 Spirit of Missions, Vol 12 No 6, June 1847, pp 188-189.
1847, JANUARY 2, Shanghai.

Foreign Missions Committee—Church Missionary Society.

MISSIONS OF THE CHURCH OF ENGLAND.

The recent incidents of the China Mission have been few, but, at the same time, indicative of a quiet and gradual progress beyond the state of merely tentative work. All the accounts which have been received from this interesting country, tend to confirm the wisdom of the plan by which Shanghai and Ningpo were selected as the primary scenes of the Society's missionary labours...

Labours of the Rev. T. M'Clatchie—Services, Translations, &c.

Mr. and Mrs. M'Clatchie have continued to pursue their missionary labours at Shanghai with commendable diligence, and with more encouragement than could have been expected at so early a stage of the Mission. Mr. M'Clatchie has greatly improved his acquaintance with the language, and is now able to preach with a tolerable measure of fluency in the local dialect of Shanghai. The room in which he holds his missionary services continues to be crowded by attentive and intelligent listeners to the Divine message of the Gospel. He has had the privilege of translating portions of our admirable Liturgy into the vulgar idiom of the place, and every Lord's day he conducts public worship among the Chinese after the formularies of the Church of England. He is frequently visited by respectable natives for conversation and discussion on religious subjects; and he has composed a tract in Chinese, entitled, "Conversations between a disciple of Confucius and a disciple of Jesus," in which the common objections and difficulties of the Chinese inquirers are refuted and solved. On these subjects the following passages will be read with interest. Mr. M'Clatchie writes, Jan. 2, 1847—

Every thing here connected with missionary labour wears at present a most favorable aspect. Never before have so many been brought under the sound of the Gospel in this city, and never before has the religion of "the foreigners" been so much called into notice. The London Society's Missionaries have built a chapel IN THE CITY capable of holding a very large congregation. Bishop Boone has also procured a place capable of holding about 300, in which he commenced preaching a few Sundays ago. There is service at the chapel of the London Missionary Society thrice during the week; and on Lord's-day evenings large congregations are addressed in the hall of the new Hospital. I am happy to inform you that God has graciously enabled me to throw my mite into this treasury, and to preach every Lord's-day to as large a congregation as the room I have at present for this purpose can accommodate. I am looking out for a larger and more public place, as I find now that I can address a congregation with somewhat more ease than I did on first commencing. I am afraid, however, that I shall find it difficult to procure what I want. If we had more missionaries here, I think the very best plan would be to build a church at once; but as the case stands, I could not recommend this step.

And again, May 29 (1847)—

My little lodge is now crowded to excess every Lord's-day: the people crowd in, until actually there is not even standing room. Romanists frequently come to hear me preach. A very respectable woman came the Sunday before last, and after Service I invited her and some others up stairs to see Mrs. M'Clatchie, when we had some interesting conversation together. On last Sunday she came again, and brought a friend with her to attend my Service. They both seemed interested. I have had a new teacher for a short time, who seems very much interested in the doctrines of Jesus. He asked me to baptize him; but I could not conscientiously do so yet. I told him the necessity of faith and repentance in order to a right reception of the Sacrament, and gave him some books on the subject. He is always anxious to speak about the interest of the soul; but, alas! I know the Chinese too well now to be very sanguine of the result. It is wonderful how deeply the feelings of love and adoration of Confucius are implanted in their hearts. The doctrine of intrinsic righteousness, which he taught, is a sad obstacle to the reception of the Gospel. I have had many conversations on the subject with my teacher, who now confesses that he thinks it untenable; but still there is an evident reluctance exhibited to confess that Confucius taught any erroneous doctrine.

And of his translational labours he states, in the same letter—

I have now finished the Morning Service and the Collects in the Shanghai dialect. My teacher is very much pleased with the Morning Service, which I completed yesterday, and says that there is not a single expression in it which the Chinese cannot understand. The Rev. C. Gutzlaff's translation of our Liturgy is excellent: nothing can possibly be better. I have taken it as the ground-work of my Shanghai version.
Many phrases, such as "a broken spirit, "the rock of our salvation," &c., gave me a great deal of trouble; but I have got these ideas in local idiom at last. I am about to send a copy to the other Episcopal Missionaries here, in order that they may criticise it. The change of rom the local dialect into the literary style can be easily effected at any time, and then it may be read and understood by the whole empire. Mr. Gutzlaff's, however, is quite sufficient for that purpose: my teacher praises it very much. I was not myself aware of its existence until a few months ago; it only exists in MS. as yet.

Six months later, Dec. 22 (1847), Mr. M'Clatchie writes—The Jesuits here are beginning to take alarm at the proceedings of the missionaries, and have adopted the old plan of denouncing everything that savours of God's Word. Not far from this city a placard has been posted up, warning the Chinese against receiving our Tracts, and assuring them that our books are all of the most abominable character—not fit to be read by the people; who are called upon, if they even see any friend reading them to take them away immediately, and persuade such persons not to have anything to do with such books. I cannot but hope, however, that some of their followers have been taught of God and hold the Truth, though in much darkness. A few Sundays ago an old woman came up to me after Service, and told me that my doctrine was very good, and all the same as her own. I invited her to come into the house and sit down. She said that a friend had told her that a foreigner was preaching every Lord's-day at the South Gate, and that she ought to go and hear him. She replied, that she was not sure that the foreigner's doctrine was the same with her own, and therefore she at first hesitated to go. She afterward, as she said, became curious to know what I really preached; and on coming, in consequence, to hear what I taught, was delighted to find that I belonged to the "Teen choo keaou." I told her that I did not belong to the Romish religion, and that there was one very essential difference between us, viz. the preachers of that religion taught the Chinese to pray to Mary and to Jesus, and to depend on both for salvation, whereas I taught them that Mary was a mere mortal, who called Jesus her Saviour, and was therefore not to be worshipped; that the precious blood of Jesus could alone save us; and that those who professed the Religion to which I belonged, worshipped Jesus only. "Ah, yes!" exclaimed the old woman: "we are all alike; who can save but Jesus? Jesus is precious. I am poor and infirm here; but in heaven I shall have no sickness, but all happiness. Yes, to pray to Jesus is excellent: on whom can I depend but on Him? I have no friend, no relative, to live with me: I have none but Jesus." I asked this poor woman whether she had been baptized or not; but she could not tell what I meant by baptism. Who can say that this poor old creature is not a child of God, even in the midst of much darkness?

Reinforcement of the Mission—Appeal for additional Labourers.

It is with peculiar satisfaction that we are at length able to state that three graduates of the Universities, in full orders, have during the present month embarked for Shanghai, to strengthen the China Mission. One of them, the Rev. W. Farmer, B.A., with Mrs. Farmer, will remain as coadjutor to Mr. M'Clatchie, who has hitherto had to experience the continued disappointment of long-deferred hope of aid. The Rev. R. H. Cobbold, M.A., late Curate of Melton Mowbray, where his pastoral labours are held in affectionate and grateful remembrance, will proceed, in company with the Rev. W. A. Russell, B.A., by an early opportunity, from Shanghai to Ningpo, to commence the second station of the China Mission at that place.

During the temporary detention of Messrs. Cobbold and Russell at Shanghai, the four missionaries of the Society will form themselves into a Committee for deciding on the plan and the site of a church at Shanghai, which is to be commenced immediately, for the accommodation of the numerous Chinese attendants on public worship. It is to be hoped that ere long a similar place for Divine Worship will be required at Ningpo; and that, with the necessary offerings of gold and silver, the prayers of the little company of the Lord's remembrancers will frequently arise before God on behalf of these our brethren. It is, however, necessary to remind the friends of the Missionary Cause that although, at this season of commercial depression, pecuniary offerings are particularly needed to prevent the contraction of the Society's labours through the apprehended diminution of income; yet the services of zealous and well-qualified clerical labourers are the chief desideratum in this honourable enterprise. May the Spirit of God raise up many such heralds of the Gospel message from among us, that the grateful praises of many a soul rescued from death unto life, and reclaimed from Satan to God, from among the benighted Heathen, may ascend to God in their behalf. How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

89 Spirit of Missions, Vol 13 No 3, March 1848, pp 88-93.
1847, JANUARY 12, Shanghai.

Bishop Boone.

CHINA MISSION.

The following extracts are from a letter of Bishop Boone to the Foreign Committee, under date of January 12, 1847:

I am thankful to be able to say that we have made steady progress in our work during the past year. A Catechism, intended as a guide to candidates for baptism, and the translation of the Morning and Baptismal Services, occupied our time during the first months of the year, and prevented my giving much attention to the study of the local dialect, which delayed the commencement of public worship and preaching.

After I was prepared to commence regular services, we were delayed by the dilatoriness of the Chinese workmen, in preparing the building we had rented for a school-house and chapel.

We held our first service in this chapel on Sunday, Nov. 29th. About one hundred and fifty persons were present, of whom fifty were females. Since then it has been full every Sunday, and I am listened to with much attention.

The members of my catechetical class are regular in their attendance, and are getting on well in the attainment of Christian knowledge.

Mr. and Mrs. Syle are both engaged in the study of the language, and Mr. S. will soon be able to take a class.

The school has increased to twenty-three, and at the Chinese New Year, now near at hand, we shall enlarge it to thirty-six, the extent of our present accommodations. Under the tuition of Miss Jones and Miss Morse, of whose entire devotion to, and indefatigable discharge, of their duties, I cannot speak too highly, the boys have made excellent progress in their English studies, and I entertain most sanguine hopes that, ten years hence, they will be a great aid to us in our Missionary work.

The source of greatest encouragement to us at Shanghai, is the listening ear which is given to the people. Dr. Medhurst's chapel is crowded every Sunday, and on two evenings of the week. Our own little place is full, and also Mr. McClatchie's, so that it is estimated that more than a thousand people hear the Gospel preached in Shanghai every Sunday. This, I believe, is quite unprecedented in the history of Protestant Missions in China—indeed, we have lived to see a new era. Oh! that God would give us all, both those at home and those in China, grace to profit by the opportunities now afforded of doing good to this people. This promising state of things induces me to request the Committee, and I entreat them not to refuse, to send to me, at the earliest time possible by over-land mail, funds to build a church. I might just as well have six hundred persons to hear me preach, as the two hundred or two hundred and fifty who now come to listen to me. I am satisfied, that if I had accommodations in the city, and held two services on Sundays, I could preach the Gospel to over one thousand persons. Dr. Medhurst has at least four times the number to bear him in his new edifice, that he had when he was preaching in a Chinese house. If possible, such an opening ought to be improved, and I am persuaded that the Church will respond promptly and liberally to an appeal for this object. Dr. — wrote me some time since, that he had the first $100 ready. I propose to build, forthwith, a perfectly plain brick church, forty-five feet wide by seventy-five feet in length, to accommodate six hundred persons, which, from careful estimates, can be built of brick for $4000, to which we must add $1000 for land, in all say $5000.

I would be very glad if you could procure for me, from some good architect, a plan for a plain, neat church, without galleries, of the above dimensions, stating minutely, height of walls, ceiling of what kind, height, &c, width and depth of chancel, number and position of windows, their height, width, &c. Indeed, I wish the plainest and minutest directions, with accurate drawings and scale of measurements, as the Chinese will look to me for all these matters.

Will not some one at home send me a pulpit, reading desk, and stone baptismal font, and also the chancel rails? They need not be of any expensive wood, but of neat workmanship, and painted. Before we can get the church finished, Mr. Syle will, I doubt not, be able to assist me in preaching, when we intend
to have services frequently in the week, as well as twice on Sundays.\textsuperscript{90}

A precis was printed in Boston at an earlier date than indicated by the Spirit of Missions article.

The “Spirit of Missions” Extra, for May, contains an interesting letter from Bishop Boone dated Shanghai, January 12, in which he says:

I am thankful to be able to say that we have made steady progress in our work during the past year. Having translated the morning and baptismal service, we held our first service in the chapel on Sunday. About one hundred and fifty persons were present, or whom fifty were females. Since then in has been full every Sunday, and I am listened to with much attention.

The members of my catechetical class are getting on well in the attainment of Christian knowledge.

The source of greatest encouragement to us at Shanghai, is the listening ear which is given by the people. Mr. Medhurst’s chapel is crowded every Sunday, and on two evenings of the week. Our own little place is full, and also Mr. McClatchie’s [English Church Missionary Society] so that it is estimated that more than a thousand people hear the Gospel preached in Shanghai every Sunday. This is quite unprecedented in the history of Protestant missions in China—indeed, we have lived to see a new era.

This promising state of things induces me to request the committee, at the earliest time possible by the overland mail, to send funds to build a church. I might just as well have six hundred people to hear me, as the two hundred or two hundred and fifty who now come. I am satisfied, if I had accommodations in the city, and held two services on Sundays, I could preach the Gospel to over one thousand persons. Dr. Medhurst has at least four times the number to hear him in his new edifice, that he had when he was preaching in a Chinese house.

If possible, such an opening ought to be improved, and I am persuaded that the church will respond promptly and liberally to an appeal for this object.\textsuperscript{91}

1847, FEBRUARY 13, Shanghai.

Bishop Boone.

The Foreign Committee have advices from Shanghai up to 13th February. The Mission school was in successful operation, and Bishop Boone was preparing to enlarge the number of the pupils to thirty-six,—being all that the present school-building will accommodate. The Bishop had commenced, in November last, regular religious services in the Chinese language, having, by great labor, prepared a translation of the Morning and Evening Prayer, and other necessary portions of the Prayer-Book, and qualified himself to preach in the dialect of that province. The hall occupied for public worship, which is capable of holding two hundred and fifty persons, is filled, and the Missionaries are enjoying every facility for the promulgation of the Gospel among the people of that province.

Bishop Boone calls earnestly for more Missionaries, and the Foreign Committee are desirous of engaging the services of some well qualified men, to embark early in the summer. The Rev. Mr. Graham is obliged to return, on account of ill health. In reference to this, the Bishop says:

It is my painful duty to inform the Committee of the entire failure of Mr. Graham's health.\textsuperscript{92} He is expected to leave us on his way to the United States, in the ship that takes this letter to Hong Kong. Mr. Graham's health has been gradually sinking for months, without his physicians being able to assign any adequate cause. During the warm weather, we flattered ourselves with the hope, at the cold weather would restore him. The winter is now half over, and he has continued to waste away and become weaker, until he is almost bed-ridden. He is now in such a state, that I fear further continuance at this place would be at the risk of his life.

\textsuperscript{90} Spirit of Missions, Vol 12 No 6, June 1847, pp. 168-169.
\textsuperscript{91} Boston Daily Atlas, 20 May 1847.
\textsuperscript{92} The cause of Mr. Graham’s undetermined illness, probably stress, seems to have been his difficulty in learning Chinese. The Rev. Henry Woods had found Bishop Boone’s demands for five hours daily of language study “totally unacceptable” and using lung disease as a reason, returned to the US. Boone to Board of Missions, Shanghai, 13 February 1847; Woods to P.P. Irving, Secretary, Foreign Committee Hong Kong, 28 December 1845, both cited in Lin Mei-mei, The Episcopal Missions in China, 1835-1900, PhD (unpublished) University of Texas at Austin, May 1984, p. 107.
We regret exceedingly our loss of Mr. and Mrs. Graham. The latter has endeared herself, by her uniform, cheerful, prudent, correct, Christian demeanor, to every member of the Mission. They both leave the Mission with great regret, and I heartily commend them to the sympathy and kind offices of the Committee.

Dr. Lockhart has furnished me with his medical certificate, expressing in the strongest terms his opinion of the necessity of Mr. Graham's immediately leaving this place, and going borne. As the case is so plain, I will not trouble the Committee with a copy of it...

I find my position difficult to maintain. It is not merely the work which I daily do, for I have been accustomed for years to work as hard as I could, from the time of rising to that of retiring to rest, but it is the pressure of work which ought to be done, and which I cannot do, and which is far more wearing than actual work, which I find constantly accumulating, that presses me sorely, and calls loudly for help. The Lord grant that efficient help may soon come. But it is better to let us alone, than to send us inefficient men; they will but increase, to an insupportable amount, my burthen. What are we to do? My dear Brother, we must pray more earnestly and fervently to the Lord of the vineyard, to send forth laborers into His vineyard, and urge upon all Christians to pray for us.94

1847, MARCH 11, Shanghai.
Rev. Edward W. Syle.
We continue below extracts from the exceedingly interesting journal of the Rev. Mr. Syle, of the Mission at Shanghai.

Having, in my former report, explained with some minuteness all that related to our English services, and the social meetings for prayer which are habitually held in our Missionary circle, it will not be necessary to say more with regard to them than that the enjoyment of these privileges continues uninterrupted, and that it is our happiness to experience, as flowing to us through these channels, much refreshment of spirit and repeated renewals of our continually wasting strength. Thanks and praise be unto Him who thus gives us to feel our poverty, and then supplies its cravings so bountifully.

1847. Jan. 1st.—The New Year opened upon us with clouds as well as sunshine. The school was prospering, yet many of the boys were troubled with an apparently contagious affection of the eyes, which extended itself to Miss Morse, and also to the Bishop, both of whom suffered severe pain, and much hindrance for many weeks. The general health of the Mission was good; yet there were alarming symptoms of enfeeblement in some of our number, and Graham appeared to be failing very rapidly. The Chinese congregations were numerous and attentive, yet the difficulties of the language still continued to embarrass greatly, and the indifference of the people to truth seemed hard indeed to be dissipated. Yet upon the whole the feelings that sprung up spontaneously in our hearts were those of cheerfulness and encouragement.

**REVISION of THE SCRIPTURES.**
Jan. 4th.—A meeting of our local Committee on the Revision of the N.T. look place this evening, and I note it here, not because of anything of especial importance which took place on this occasion, but for the purpose of remarking on the great importance of work which will devolve upon the Committee of Delegates from the several stations in China, which is expected to take place here next June.

It may be considered that there are three distinct versions of the S. S. [Sacred Scriptures] in Chinese—Morrison's, Gutzlaff's, and Medhurst's; and it is universally conceded, that a careful revision would be likely to improve the very choicest parts of each. Certainly a standard version—though it were only a pro tempore standard—would relieve us from a great many difficulties; and especially is it desirable that the names of God should be represented by characters the most suitable which the language can furnish, and moreover such as all the preachers of the gospel shall agree to use, and adhere to, in their writings and teachings. This subject has given rise amongst us—as it did among the first Roman Missionaries—to some differences of opinion, and these differences, it is desirable to compose as speedily as possible, for, as the matter now stands, from the fact that one Missionary judge sit best to use one term, and another another, for the name of God, the people are in danger of imagining that "Shang Te" and "Shin" are two

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93 The underlying reference may be to the difficulties-inefficiencies-of Graham and Woods.
94 *Spirit of Missions*, Vol 12 No 6, June 1847, pp 189-190.
different beings, as they actually do suppose that the "Father, Son, and Holy Spirit," of whom we preach, are different from the "Pa-tuh-luh, Fe-le-ah, and Spee-lee-too San-luh," whom the Romanists worship.

**ENQUIRIES AFTER RELIGIOUS TRUTH.**

Jan. 10th. Sunday.—After the Chinese Service to-day, a man from the province of Keang Se came to my study, asking further explanations of the doctrine of Jesus. The difficulty I found in understanding him, arising from my own imperfect acquaintance with the language, was increased by the diversity between his pronunciation and that which prevails in this region. I contrived, however, to make out so much of his story as to understand that he had come from his native place to (Footnote: The sound of the letter R is scarcely to be heard in Chinese, so that in transferring proper names, that of L is substituted) Shanghai for the purpose of seeking trade. (This is said to be the case with perhaps half of the population in this city.) On his first arrival, he had with him his parents, his wife and children, and a considerable capital. In the course of a few years, parents, wife, children, money, all were gone, and he asked himself why all these calamities had come upon him. To answer this question, he had recourse to the Buddhists, but found no satisfaction of mind from their instructions and counsels. He had sought also to the Romanists, but neither from them did he obtain what he sought. Oh! how did my heart burn within me to tell him simply and plainly of that only path wherein he could find peace! But the words to say what was especially adapted to his case were wanting; all I could do was to make to him a few general statements concerning the way of life, which I felt sure would convey to his mind some truth, and then I gave him a copy of our Catechism on the Creed, as the simplest and yet fullest explanation of elementary facts and doctrines with which I was furnished.

Among this people, many are the cases of such a consciousness of want and sickness in the soul, but the physicians are few in number, and of little skill. God has not only opened the door of the nation to the Church, he has also—even in many cases within our knowledge—poured into individual souls some rays of heavenly light, disclosing at once the emptiness of that inner chamber and the evil imagery upon its walls; and oh, how are we made to bewail our incompetency, and how do we feel for what will surely be the feelings of those, our brethren, who may hereafter be driven by the Spirit out into this field, to which they are now invited by all the tender and constraining considerations which the most signal and gracious providences can supply! They will say—"Oh, that I had sooner taken leave of those who could so readily have found a substitute for my ministrations to them! Oh, that I had sooner set about preparing myself to distribute food to the hungry and clothes to the naked!" For hungry and naked are the souls of this people, in a sense and to a degree which cannot be the case with any one in Christendom.

Jan. 15th.—How sad, in view of what is just previously written, is the fact which I record under this date. Graham's health has failed so entirely, that there remains no alternative but for him to leave this field, already so poorly supplied with laborers, and our Mission, already so severely pruned of its members. Our band—and is it not a little one!—now feels what is meant by bereavement, and as each glances round the lessening circles it is with a look which says, "Who next?"

**CORRESPONDENCE—NEED OF SYMPATHY—WANT OF A PHYSICIAN.**

Jan. 17th. Sunday.—In writing for the Committee, I feel it to be my privilege to regard them as fathers and brethren, and that my journal is not bound by the formalities of a public document. Indeed, if it were not the case that our close connexion with them is some guarantee for our possessing a share in their Christian sympathies, I, for one, should be tempted to feel that, as to most of those formerly reckoned our chief friends, the proverb "out of sight, out of mind," found a signal illustration. During the twenty-one months, since our departure, I have received from clerical friends, all told, two letters, and one of those was from the Foreign Secretary. Thanks to the Lord, who is our rocky shelter and cool spring in the desert, we are not dependant upon home sympathies, yet are we the stronger and happier for them when they do reach us in the form of a letter; and it seems a pity that the communion which we know to be so profitable to ourselves, and which we are told is so much prized at home, should be allowed to expire for want of reciprocation.

The event which I have to note under this date, and which gave rise to feeling and writing thus, is the baptism of the little boy whose birth made glad our hearts last November. Oh, let me bespeak your prayers on his behalf, that as he is thus born, as it were, on the very outposts of the scene of Christian warfare, he may be made a good soldier of Jesus Christ, and as such learn to endure hardness!
Jan. 24th.—A little girl, daughter of one of our near neighbours, died to-day of small pox, which prevails very extensively throughout the city. Beggars in the streets may be seen exposing their children whose bodies are covered with pustules. In our immediate neighbourhood, door after door is marked by the sheets of red paper which indicate that the dreaded disease has found a lodgment there. Owing to various causes, no good vaccine matter is to be had; and when it is known how completely we are wedged in among the infected houses—(the street in which we live is six feet wide)—and how disastrous upon the prosperity of our school would be the breaking out of such a pestilence among the boys, and how far it goes to break the spirit of a mother to lose her little one in a foreign land for want of that medical aid which is so common at home, and how anxious our wives must needs be at having their children exposed, unguarded, to all the pestilential infections which the very uncleanly habits of the people render so frequent—all this considered, and I think the need we are in of having school-buildings and a physician of our own, will not require to be urged.

NATIONAL CELEBRATIONS AND FESTIVITIES.
Feb. 3d. — A procession passed through the streets to-day, which strongly exhibited the childish state of the mind of the Chinese populace. A motley train of musicians, banner bearers, policemen, mountebanks, and mandarins, escorted the figure of an ox, made out of paper pasted over a frame of straw, and a boat of the same materials. The object of the whole affair was to go to a temple, which lies to the southward off us, and is dedicated to the agricultural divinity who presides over this district, and there to bid welcome to the spring. The ox symbolizes the labors of the plough, and the boat refers to the process of transplanting the sprouts of the paddy while yet under the water. According to the tradition of some, it was once the custom to collect together a number of blind men, and furnish them with paints of five colors—black, red, blue, yellow, and white. With these they were to paint the paper ox, and this done, the color which was found to predominate was regarded as foretelling the character of the coming year; black indicated great mortality; blue, much sickness; red, extensive conflagrations; white, destructive inundations; but yellow, general prosperity. This would seem to have fallen into disuse; but another part of the ceremonies is still practised. Within the body of the figure is put some of each of "the five grains," (a phrase expressing all kinds of corn); the carcase is then beaten, and the kind of grain which first falls out will be that of which the most abundant crop may be expected.

It was little calculated to inspire one with respect for the Chinese authorities, to see the mayor of the city, with three subordinate officers, carried in their chairs and wearing their official dresses, as part of a procession made up of such a rabble as this was; but all the amusements of the people indicate the childishness of their tastes and habits. In windy weather, it is common to see grown men flying kites; and in our early morning walks, many a grey-head is met with, under a tree or on the city wall, giving an airing to the pet birds, whose ornamented cages he carries about with the most careful gravity. Usually, on the approach of foreigners, these cages are covered over, for the very birds, as well as the dogs, seem scared at the sight of us.

The people of this region are of a timid, harmless disposition, very unlike the men of Fokien and Canton to the South, and those of Shang-tung to the North; these three provinces are proverbial for

95 The Chinese had developed inoculation by the 16th century. The technique was transferred to Europe and America from Turkey in the 18th century.
furnishing the rovers, seamen, traders, pirates, and smugglers, whose occupations at once call for some natural boldness and cultivate it into a fierce recklessness.

Feb. 8th.—The national festivities, which seem almost all of them to cluster round the New Year's day, are now fairly commenced. Our school was dismissed for a three-weeks' holiday—vacation, let me call it, for "holy" can be no part in the word that expresses their seasons of amusement. In the evening, one who passed through the streets might see, every now and then, a house-door opened, and a man come out with a handful of straw in one hand and a torch or candle in the other. The straw is put down before the threshold, and on it are placed silver-money and a miniature sedan-chair (all of paper); in the chair is placed a folded piece of red paper, having a rude drawing of an idol on it; the straw is set on fire, a little cup of wine is poured on and around the flame, and as the chair and its occupant are consumed, three or four respectful bows are made to the departing personage, who is no other than their "Prince of the Kitchen-Range." [more commonly referred to as a kitchen god.]

The full explanation of the matter is this. About the middle of the first month, one of these paper Princes is bought and placed in a little sort of niche prepared for him in the upper part of the cooking structure, or range, as I have called it, which is the chief object in every Chinese kitchen. Here he is supposed to observe the conduct of every member of the family during the year, and in the latter part of the twelfth month, he is sent up to heaven, in the manner I have described, to make his report to "the Supreme Ruler." I suppose no family neglects this ceremony.

From one of my informants on this subject, (an educated man,) I inquired whether the Supreme Ruler would be unacquainted with the affairs of each family, if not thus informed. "How should he know them?" was his reply. Again, I remarked that the kitchen was surely not the most respectful place for such a personage. "The kitchen is a most important place," he answered, and although I could not help smiling at the seriousness with which this was said, the smile soon passed away; for it was but another way of saying what is most true of this people—whose God is their belly. The lowest class work by the day, for their daily portion of rice: their luxuries are meat to eat, and opium to smoke, when they can get them. The middle class are occupied in money-making, we cannot say from one week's end to another, for the blessedness of the Sabbath, they know not; but from year's-end to year's-end, and day after day, trade and barter, buy and sell, profit and loss—these words mark the current of their thoughts and occupations. Now and then under the exhilaration of a successful transaction, and (as a matter of course,) during the first few days of a new year, feast themselves, and in the train of those feasting, come unrestrained indulgence in wine-drinking, and opium-smoking, licentious stage-plays, and association with lewd women. Of the habits of the higher classes, we know little as yet: our concern is with the poor, and chiefly with the poorest. But the possessors of wealth being debarred by the laws of the empire from spending much in outward show, they are driven to the more selfish pleasures of seclusion: the table, the opium-pipe, and a multiplicity of wives and concubines, are known by common report to be the chief means of relaxation from the toils of business, or the cares of public life.

I have touched one subject on which I dread to enlarge, it is so full of misery to China and disgrace to Christendom; but I must needs, at some future time, say what I know about what has so much to do with the present state and position of the empire. It will be understood, that I refer to that philosopher's stone, to the merchant, but elixir of death to the consumer—opium.

**THE CHINESE NEW-YEAR'S DAY.**

Feb. 15.—Rising soon after midnight, I went out into the city to observe the customs so peculiar to this people, and at this season. Every shop was open, and every dealer occupied in settling the accounts of the past year, in compliance with the custom which requires that all outstanding debts shall be satisfactorily adjusted, if not fully liquidated. Every temple was open and illuminated, and even the little shrines that are placed at the corners of the streets, had a few lighted candles placed before them.—Before the idols were set out on tables, bowls and saucers filled with all varieties of food, from rice to oranges, and the images themselves were dressed out in their choicest silks and embroideries. In general, the meats were offered in very small quantities, rather after a symbolical or representative sort, than to serve as actual food; yet in some cases it was otherwise—goats and pigs might be seen with almost the entirety of nature, set upon stands and appearing to offer themselves to the idol before which they were placed. During the earlier morning hours, these temples were little frequented; but towards four o'clock, great numbers of well-dressed men, (in some cases attended by their children,) presented themselves before the several shrines, with offerings of candles, paper money, incense sticks, and a few copper cash. And then
follows the scene of human degradation, and of insult to the Divine Majesty. Down on his knees before the ill-favored image, kneels man, the creature so fearfully and wonderfully made, so immeasurably superior, in his most unprepossessing form, to the inanimate lie [i.e. untruth] before which he prostrates himself; and there, again and again and again, he brings down to the ground, the forehead—chief citadel of man's created superiority—giving the honor not to Him to whose name alone such honor is due—not to a creature of superior order—not to a fellow-creature of superior character, or attainments—not even to an inferior animal, which at the least possesses the prerogative of life—but to an ugly form of graven wood, or mingled straw and clay. If any one would learn the hatefulness of idolatry, here is the school. The glory which may not be given to another, is here ascribed to any and every of the fabled deities, which poor unguided man, amongst his many inventions, has sought out. I said "un-guided," but I remind myself of that Eastern proverb, "Whoso hath no guide, the devil will guide him;" and daily are we made to feel the truth of that other saying—"When man makes a God, he makes him after his own image." "They that make them are like unto them, and so are all they that put their trust in them." Now, from the emperor on his throne down, through all classes, to the children of the boat-man, and the basket-maker, all are included under the same condemnation.

The Kowtow.

As to the respects paid by civil officers to the emperor, or to the tablet which represents him, different views may be taken. The very least, how-ever, which can be said, is that the ceremony is one of most unseemly humiliation on the part of one human being towards another. At about day-break, all the chief authorities assemble, put on their official caps and dresses, and present themselves before the Tablet.—Then, at the sound of a sort of music, they kneel, and bow down their heads three times; they rise, and after a little pause, they kneel again, and repeat the three reverences; this is done a third time, and then they retire.

For myself, I am slow to believe that any thing like attributing a kind of divinity to the emperor is hereby intended; but too little is known by us of the ideas and feelings of the officials, to justify our making any definite statements as to these points.
CHARACTER OF THE POPULATION.

Feb. 19th.—As a specimen of some of the ingredients composing the population of the empire, I may notice the wandering beggars, one of whose encampments—consisting of about thirty families—we met with to-day in the fields on the North of the city. Some suppose them to be gypsies, from the fact of their being rovers, beggars, and reputed thieves; but whether the Zincali would admit their brotherhood, I am unable to ascertain. As to language, they use, as all the beggars are said to do, what is called the Mandarin; when the Bishop and myself addressed them in the Shanghai local dialect, they professed not to be able to understand our questions. These people come from districts of country proverbial for infertility; they sleep on the ground under shelter of a covering of mats about the size and form of the top of a good-sized wagon. Their only ostensible means of getting a living is the sale of little whistles, made of clay and moulded in the form of an old man, but as these whistles are sold retail for one cash each, revenue from this source must needs be scanty. The streets of the city, however, are thronged in many parts by the wives and children of these idlers, and any one who knows what the professional beggar is recognizes them at once.

RELIgIOUS SERVICES—ILLNESS OF BISHOP BOONE.

Feb. 21st. Sunday. — To-day our Chinese congregation was more numerous and attentive than usual. I attended Dr. Medhurst's afternoon service at the chapel in the city, and found the attendance quite large. Three times on each Sabbath (twice in the city chapel and once at the hospital,) he addresses a large audience. Also during the week, daily at the hospital, and twice in the city.

Feb. 23rd.—For some time past, our Bishop has been suffering from distressing nervous symptoms: to-day a seton\(^{96}\) was put in his neck with the hope of affording him effectual relief. The physicians insist on his resting from his studies and labors for some considerable time. And what shall we say, by whom such an interruption in the conduct of our studies and services is felt so painfully! We know that none of us can feel it so much as the Bishop himself, and we dare not murmur, because it is the Lord's doing; yet cannot we escape from the almost total absence of the public spirit and community of feeling, which is manifested at home upon festivity. What the interior of private dwellings would disclose, we know not; but there are large and draining. As to amusements, little would a traveller from the West imagine that this is considered a season of festivity. What the interior of private dwellings would disclose, we know not; but there is here such an almost total absence of the public spirit and community of feeling, which is manifested at home upon any occasion of general rejoicing, that the man must have a very keen love of observation who does not get wearied of the effort to discover what the rejoicings are. The men and boys engaged in the shops, get together in little companies of five or six, and with a gong, a drum, and cymbals, large and small, make such a din as nothing but long education could make tolerable—not to say pleasureable. In the public pleasure-grounds are to be seen jugglers, tumblers, fortune-tellers, and crowds of idle men, (few women,)

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\(^{96}\) A thread or other suture material threaded through skin and used to keep a wound open and draining.
strolling about or sitting on mean narrow benches in dirty tea-shops. Each day the stages at the entrance of some one or other of the temples might be seen occupied by actors, and the courts below filled with a sea of human countenances. An occasional open shop-door would reveal a little company of singing-boys hired by the day, for the entertainment of an invited party.

To-night, by way of a finale. I suppose, numbers of lanterns are hung up, (some with very pretty effect, in the form of a pagoda); an unusual number of squibs, crackers and rockets are let off, some of the temples are lighted up, and the streets are crowded. Pictures of the Prince of the Kitchen have been very generally purchased to-day (at prices varying from one cash to fourteen); to-morrow will see them placed in their greasy niches; and then for the reckoning of the current year.97

1847, MARCH 11, Boston.  
**Foreign Missions Committee.**

The Rev. Mr. Spalding, Missionary to China, sailed from Boston for Canton, on Thursday, 11th of March, with the view of joining the Mission at Shanghai, under the jurisdiction of Bishop Boone. Previous to the departure of Mr. Spalding, a farewell service was held at St. Paul's church, Boston, at which, after a sermon from the Missionary, addresses were delivered by the Rev. Alex. H. Vinton, D. D., and by the Right Rev. the Bishop of the diocese of Massachusetts. The occasion was one of very deep interest.98

1847, MARCH 15, Shanghai.  
**Rev. Edward W. Syle.**

If I remember rightly, my last date transmitted to the Committee was March 3d, the day on which our school re-opened.

5th March, 1847.—Very near to our houses, between them and the river-bank, there is an old public burying-ground, said to be the property of a benevolent institution in this city, called the "Dong Zung Dong [Tung Jen Fang—.]" which might be translated "Hall of Philanthropy."99 One of the reports of this institution has been translated and published in full, in the Chinese Repository for August, 1846. From that, it may be seen, that this charity assumes the discharge of almost all kinds of good works, from the care of foundlings to the burying of the dead—this latter being considered a highly meritorious and beneficent act.

But to return to the grave-yard. It is now so full of mounds, and of coffins lying strewed about upon the surface of the ground, that little use is made of it, except that now and then some of the very poor bring out the coffin of a child, and leave it there, leaving a few strings of imitation money to keep the little soul from starving in the other world. Twice in the year, at spring and autumn, most of the mounds found are piled up afresh; the place and form of each rendered definite by being trimmed, and having a large clod of earth placed like a tuft upon its summit. But there are others which seem to be entirely neglected, having no one to care for them, though from their size and method of construction, they must have belonged to people of some means. The heavy roofs of tile are partly taken off or blown away, and still more frequently the ends have broken down, though the material of the thick, low wall, is masonry of the most solid kind.

It was in one of this description that we observed, when passing by one day, that there was something moving down inside, below the level of the ground. We stooped down and saw two human beings, almost naked—one covered with scrofulous sores, and the other, to all appearance, in the last stage of emaciation. We called to them to come out, if they could, and the scrofulous one crawled up out of the dark, damp, noisome pit in which he had chosen to enearth himself. In answer to our questions, we learned that he was the active one, who went abroad and begged for rice, coming back at night, and

97 *Spirit of Missions*, Vol 12 No 10, October 1847, pp 352-357.
99 “Hall of United Benevolence.” See pp 61 ff. See also *The Lockhart Correspondence: Transcripts of Letters to and from Dr. William Lockhart (1811-1896) and his family*, online 1 January 2013 at — http://en.wikisource.org/w/index.php?title=The_Chinese_Repository/Volume_15/Number_8/Article_5&action=edit&redlink=1 at www.china.amdigital.co.uk.
giving to his companion in misery a portion of what he had obtained. These two men were no relation to each other, and there seemed to be no other tie between them than that they had begged in company, and now that the one could no longer go about, this resting-place had been chosen by them, arid the other, out of mere compassion, kept his grave-fellow from actual starvation. It was not till the entirely-helpless-one had been fed for some days, that he wa able to creep out of his burrow, and become strong enough to be sent to Dr. Lockhart's hospital, (now three miles distant,) where he was attended to for some few days, and then he died. It was found that lie had a confirmed dysentery, and Dr. L. suspected the former use of opium had rendered his system insensible to the remedies usually employed. In this way it is that probably the majority of opium-smokers are carried off.

7th March, Sunday.—The Chinese congregation to-day was a large one.

11th.—To-day happened one of those things which trouble us so much and so often in regard to our school-boys, and the circumstances with which dwelling in our present locality surround us. The boys going out for exercise, went to the bank of the river where there are many ships and boats moored, and consequently many sailors and boat-families, none of them desirable associates for children under moral training. A little quarrel took place, somehow or other, between our boys and these people, but nothing more than the common Chinese weapon, fierce words, came into use at first. After awhile, however, one of our boys fell to beating a deaf and dumb child, which the child's father reciprocated on the scholar. The crowd, which had gathered round this scene, accompanied the combatants to the school-house, where all adjourned for a settlement of difficulties; in effecting which, Miss Jones found she had no easy task.

Such things recur not seldom. Another instance was this: There is a large open space, not very far from us, which the Chinese soldiers use for a parade-ground. Here, as to a kind of village-green, numbers of lads and children come out in the evening to play; and at one time our boys also came occasionally, it being the only place available for a play-ground nearer than the common, at the north-west suburb, which we have mentally fixed on as our future site, when the Committee's authority for our building shall reach us.

At one end of this parade-ground is a temple, of some size, dedicated chiefly to the Goddess of Mercy, (the Buddhist Virgin.) Into this our boys wandered, and seeing on the table of offerings, before the idol, a tempting collection of nuts and fruit, a sort of scramble for them took place, some of the boys remarking that they had been taught to consider the idols as nothing but blocks of wood. Great was the astonishment of the little de-predators, when, on their coming home, they were told that what they had done was very wrong, and that they must pay back, out of their own pocket money, the value of what they had taken, at the same time acknowledging their fault. Next evening, I went myself with the whole company of delinquents: those of the scholars who had not been "in the transgression," gradually fell off from us, and slunk away behind a building near to the temple, where they could watch our proceedings without feeling themselves compromised. The guilty ones went in and paid down their several small amounts with the utmost eagerness, at the same time volunteering the most extraordinary explanations. The poor Bouze [Bonze] seemed almost as much frightened at this rushing reimbursement as he had been at the yesterday's scramble. He was very easily appeased, however,—replied, in answer to my remarks, that "there was no need of apologies: they were little Boys, and had not yet learned the customs and proprieties."

14th March, Sunday.—Chinese congregation numerous and attentive.
15th.—Some days ago, as I was passing along the streets, I noticed that the little children, in their plays, were, many of them, gathered together in companies, holding up their little hands, and bowing themselves towards some nook of the house or corner of the street, in which they had stuck up straws as a "make-believe" for incense. By this I knew that there must have been some great idolatrous worshipping of late; just as one who visits Philadelphia the day after a great fire, or a temperance procession, might know what had taken place the day before, by noticing how many little fellows were getting rid of their exuberant spirits by marching up and down with paper-flags, or rushing about in great haste, dragging after them imaginary fire-engines. So, taking a hint from these "children playing in the market-places," I inquired, and found that there had been a great celebration in honor of the "San Kway"—"Three Noble-ones"—of the Taouist sect. To-day, Mr. McClatchie and myself made a visit to the chief one of the temples dedicated to them, which is situated some distance outside the great south gate. We found the

100 An officer of the US Navy wrote: “At Woosung River lie American and English opium hulks, well filled with the deadly poison, which they force upon the Chinese at most exorbitant prices. They are all well guarded with officers and men; and each bulk is supplied with heavy guns, shot, and ammunition, to protect them from any attack from the Chinese or pirates, of whom the neighborhood of Shanghae, Woosung and the rivers adjoining, are full.” Gragg, William F., A Cruise in the U.S. Steam Frigate Mississippi to China and Japan, (Boston, Damrell and Moore, 1860, p 19.
temple to be of considerable size, but so similar in all respects to most other temples, as not to deserve any particular description. The answers we received to our inquiries as to who these "noble ones" might be, were not at all satisfactory. The priests, themselves, we did not expect to inform us, for one soon discovers that an acquaintance even with the history and character of the particular divinity, in whose temple they dwell, is no part of the Buddhist or Taoist priest's acquirements, much less have they any knowledge of the system, (if there be any,) in connection with which they have devoted themselves to a miserable, lazy and despised existence. One of the bystanders, a man of some intelligence, assured us that the Triad were Yaon, Shun and Yu—

three names famous in the semi-fabulous history of ancient Chinese emperors; but we could place no confidence in this assurance, for other people call them very different things. The great celebration (birthday of the chief one of the Triad,) had been past some days, no vestiges remaining of the immense concourse of devotees, chiefly country people, but large accumulations of ashes before the several shrines in the open courts.

There was still, however, a little company of boy-musicians exerting themselves languidly to go through their task of playing, for several days together, to please their wooden auditors. The poor lads seemed quite enlivened by our visit, and very cheerfully played for us one of the pieces which we selected from a list they presented to us. I have alluded to the extreme ignorance, both of the Bonzes and of the Taoist priests; of course my remarks on this point, (as on others,) are applicable only to this place, which I beg may be kept in mind, else I shall seem to be making general statements for which I have no sufficient ground. We are told that at Hang-Chow there are Bonzes who understand and can explain the Buddhist system, and that somewhere in Shan-si lives the chief of the Taoists, who knows all about his own sect; however that may be, I have not met with one priest, of either sort, who was not, as far as I could judge, ignorant even below the level of his neighbors. (TO BE CONTINUED.)

1847, APRIL 6, Shanghai.
Holy Trinity Anglican Church.

At public meeting held, pursuant to notice, at H.B.M. [Her Britannic Majesty's] Consulate (Shanghai) on the 6th April, to take into consideration the expediency of making provision without delay for the erection and endowment of a Church and the nomination of a Chaplain, the following numbers [members] of the Foreign Community were present:—


H.B.M. Consul was requested t take the chair, and the following resolutions were submitted to the meeting and carried unanimously:—

1st. Proposed by Dr. Boone, seconded by Mr. T. C. Beale,—That whereas it is deemed important for our own personal edification and for the interests of religion that measures should immediately be taken to build a Church and secured the services of the Gospel for the Foreign Community residing at Shanghai; and whereas by the zeal and liberality of Mr. T. C. Beale, a lot of land has been recorded, and is now tendered for this object, therefore resolved that a Committee of three of our number be appointed for us

101 Spirit of Missions, Vol 13 No 6, June 1848, pp185-188.
and in our behalf to procure from Mr. Beale the aforesaid plot, and to build thereon with all convenient dispatch a Church at an expense not exceeding $6,000, the said Church to contain 60 or more pews, capable of accommodating 300 persons at least and also to build a parsonage at an expense not exceeding $4,000.

2d. Proposed by Mr. Beale, seconded by Mr. Kennedy,—That upon the completion of the Church the Building Committee shall request H.B.M.’s Consul to call a meeting of the Foreign Committee to convene at the Church, at which Meeting they shall offer 50 pews for sale at an upset price of $200 each, in order to defray the expenses of building the Church and Parsonage aforesaid, and that the remainder of the pews be set apart as free sittings. 102

3d. Proposed by Mr. C. Shaw, seconded by Mr. D. Potter,—That in order to secure a fund for the maintenance of a minister, each pew sold shall be liable to an annual assessment of $5 to be paid to the vestryman of the Church.

4th. Proposed by Mr. Calder, seconded by Mr. Empson,—That after the sale of the pews above mentioned it shall be the duty of the Building Committee to procure a meeting of the Pewholders who shall elect six of their number to act as vestrymen, to whom and their successors in office the Building Committee shall convey the Church to be taken by them for the pewholders, held forever in trust to be used for the worship of Almighty God, according to the forms of worship and discipline of the Church of England; to secure which object the aforesaid deed of conveyance shall be duly recorded in the office of H.B.M’s Consul.

5th. Proposed by Mr. Moncreiff, seconded by Mr. Shaw,—That vestrymen shall also procure the conveyance to themselves of the aforesaid lot and parsonage, to be held by them and their successors in office for ever in trust for the use of the said Church and for the accommodation of its ministers.

6th. Proposed by Mr. M’Culloch, seconded by the Rev. T. M’Clatchie,—That the vestrymen elected as above mentioned, shall continue in office until the Easter Monday next ensuing, and that upon that day and ever after there shall be held annually on Easter Monday by the Pewholders an election for six vestrymen to serve for one year, there being allowed a vote to the holder of each pew on which the assessment has been paid.

7th. Proposed by Mr. Potters, seconded by Mr. Saul,—That it shall be privilege of the Minister to appoint one of the vestrymen elected as aforesaid to act as warden, and that the vestrymen shall elect from their number another to act with him, and that henceforth and name and style of this body shall be, the Rector, Wardens, and Vestrymen of Trinity Church, Shanghai.

8th. Proposed by the Rev. E. Syle, seconded by Mr. Potter,—That another Committee of three be appointed by the chair to write to the Secretaries of the Church Missionary Society to request them as our agents to procure for us a Clergyman of the Church of England to whom they shall be authorized to offer on our behalf a salary of £500 sterling per annum and a house.

9th. Proposed by the Rev. T. M’Clatchie, seconded by Mr. Shaw,—That all powers not above granted that may be needed by the Building Committee, or the Committee for securing the services of a Clergyman to accomplish the objects for which they were appointed be, and the same are hereby conferred, on the said Committee respectively. 103

1847, APRIL 14, Shanghai.

Rev. Edward W. Syle and Bishop Boone.

The Rev. Mr. Syle, of the China Mission, under date of 14th April last, sends us the following communication on behalf of Bishop Boone, who, it will be seen, was prevented by the state of his health from Writing in person. The Bishop, however, adds a postscript to Mr. S.’s letter, from which it will appear that he was improving. We are sure these will be read with much interest by the friends of this Mission, and at the same time secure for it the sympathies and prayers of the Church at large.


Rev. and dear Brother:—Our Bishop still continues too much indisposed to allow of his writing more than may be absolutely indispensable; it, therefore, again devolves upon me to send a few lines, acquainting you with the course of affairs, as regards our Mission.

Its most pleasing feature—namely, the regular Sunday service—has been materially affected by the necessity for non-exertion, under which the Bishop has been laid. I have endeavoured, rather than that the service should be discontinued, to prepare a kind of expository discourse each week; but with very poor success. That each succeeding Sabbath finds a few hearers in the School Hall, is, I imagine, chiefly because the passers-by are many; and that those who do come, listen attentively, must result from the wonderful nature of the truths which are declared in their hearing. I shall strive to persevere in this effort, though I can truly say that never did I undertake anything, at every step of which I had to struggle against so strong and discouraging a sense of incompetency. I am aware that, notwithstanding all this,—nay, perhaps, because of all this,—the discipline is good, and with the help and blessing of God, I will endeavour to keep on "pursuing," though very "faint."

We have not yet been cheered by the arrival of Mr. Spalding, nor indeed have we heard anything concerning him of later date than your letter announcing his appointment. How much we need, not only his aid, but prompt and efficient reinforcements from home, need not be pointed out to you, much less dwelt on. As to the school, with our present buildings and our diminished numbers, proper care cannot be taken of more than forty boys. We have now thirty-two, and there is no doubt that in some weeks more, the remaining eight will come in, in that quiet and gradual manner which betokens a steady and healthful growth in all institutions of this sort. That number filled up, and we are at a stand; if more apply to us, we shall be constrained to refuse their admittance, or to defer it indefinitely, which in most instances would amount to the same thing.

The Chinese New Year's vacation has taken place since, I think, you received any communication about the school. I confess that, for my own part, I had many fears as to the likelihood of the children's returning to us after having spent a fortnight at home. But they all came back, and that cheerfully, with one exception. This was in the case of a Roman Catholic child, whose father brought back his books, and said that the boy did not wish to return. No doubt, influences unfriendly to us and our work, have been brought to bear upon both parent and child; but the case is not yet either fully understood or finally disposed of.

Another boy has left the school for the purpose of working in the priming-office of the London Missionary Society; his expenses will be refunded. The progress of the children is very encouraging, and their continued good health is a cause of much thankfulness, for small-pox has been rife in our immediate neighbourhood, and we are so wedged in amongst the infected dwellings that our exemption is almost miraculous.

Some tokens for good among the foreign community have been observable of late, the most encouraging of which is the resolution which has been adopted of building a church without taking advantage of the aid usually afforded in such cases by the English Government. A church of adequate dimensions is to be forthwith erected, a parsonage added, and a clergyman procured from England, through the intervention of the Church Missionary Society. You will, I am sure, be gratified to know that this project owes its origin and adoption chiefly to the exertions of our Bishop,—I believe I ought rather to say, to his sickness, for I do not think he would have felt at liberty to give his time and thoughts to it, if he had not been prohibited from preaching and from Chinese studies. I have no doubt but that this fact will tend to strengthen the already excellent understanding which exists between ourselves and all the members of the Church of England, with whom we have had any connection either by personal intercourse or correspondence. I have learned that the Bishop of London interested himself in the matter of our remonstrance against the republication of Dr. Morrison's version of the Liturgy by the English Prayer-Book and Homily Society.

Syle appears to have been misinformed. The Colonial Office provided grants to support churches for expatriates and this church (Holy Trinity) received the subsidy from London.

While the Church Missionary Society may have been consulted, the appointment of a clergyman to a subsidized expatriate church was as a Colonial Chaplain, and as such accountable to the Bishop and the Governor of Hong Kong and not a missionary society. CMS missionaries in Fuzhou performed all the usual clergy functions in the expatriate church without holding a colonial appointment.
I have thus endeavored to act as chronicler to out Mission and its affairs; comments I need not add, except this one word, that if the Committee look for the carrying out of the plan as originally laid down, it must be by the sending out of the force originally contemplated. The field is not abridged—the prospect is not darkened—the opportunities are neither fewer or less encouraging—nay, there has been enlargement, brightening and multiplication; but how few have we become, and the most efficient amongst us, for a season, laid aside! Dear brother, consider these things, and may the good Lord of the harvest bring lo your knowledge those men whose hearts be has prepared for this work! So prays your affectionate friend and brother.

The Bishop's postscript is as follows:

Mr. Syle, I perceive, has said nothing of my health, which I flatter myself will be a matter of some interest to the Committee, so that I add a line on this subject. Through the mercy of God I am much better, though I am, perhaps, liable to a recurrence of the unfavorable symptoms at any moment. I am not sure if Mr. Syle, in his last, mentioned the nature of my attack. At the juncture of the Chinese holidays, I found myself much exhausted by perpetual head-ache, night and day, and determined to take a week's rest. At the end of this week, I was seized with numbness in my bands and feet, and found a difficulty in walking, from a disposition in my feet to cross each other. This occurred on Monday, and gradually wore off on that and the ensuing day. The following Monday, I was attacked again, and called in medical advice. Dr. Lockhart called to his assistance Mr. Alcock, the English consul, who was formerly a surgeon of some eminence in London. They put a seton in my neck, salivated me, &c. They pronounced my complaint to be inflammation of the brain, brought on by over-exertion. In eight or ten days my head was relieved and the inflammation removed to the spine. Since then there has been an alternation between head and spine, accompanied with a train of the most distressing nervous symptoms, from which I ever suffered. By the use of counter-irritants, my spine is somewhat better, and my physicians, on condition of great prudence on my part, promise me recovery. The will of the Lord be done.

1847, MAY, Hong Kong.

Education of Chinese Youth.

The Episcopal Mission in China sought to achieve conversions initially by preaching but, more or less equally, by conducting schools for young people. The following letters by students of the Morrison Education Society indicate the goals of Chinese families in enrolling their children in Christian schools. The first acknowledges the financial motivation of the first student and the second reveals how deeply the student had absorbed the Biblical teachings of the mission school.

Appended to the eighth annual report of the Morrison Education Society of Hongkong, China, which has recently been received, we find some specimens of original compositions by pupils of the Institution, under the care of this Society. As they may be interesting to those among us who have furnished contributions to support our own Missionary school at Shanghai, we publish one or two of them in our present number.

BY A PUPIL OF THE FIRST CLASS.

6½ years under instruction.

Why do you wish to get an education?" A question propounded by my teacher.

The object which led me to come to this school, was to learn English, so that I might make money by dealing with the English, and I had no hope of becoming a scholar. But this was a low object when we look at the desire of those people who support us. The people in Christian countries look at this vast country full of all sorts of wickedness, a land where the name of Christ is not known, with compassion, and pray over it. They exert themselves to send Missionaries to bring the good news of the only way of salvation to this country, and the foreign merchants in this country offer their help, and furnish some of them with money. The only hope which they cherish, is that China may be enlightened, and turn to be a Christian country, and that its people may share the blessings which they themselves enjoy. Now this is the hope that all Christians have, and shall we who are the objects of their hope, waste the money which

they subscribe in desiring merely that we may get a fortune by means of the education which we receive in this school, and make their ardent desire of no effect? We ought to know better than that, after being under the instruction of a Christian teacher for years. It is our duty to learn to be good, and then with all our power to do, or to help others to do good.

The first object that I had in studying English has gradually changed since I came to the school. In process of time I found myself interested in study, and forgot what I should do hereafter. The first thing that interested me very much was that the English language is composed of twenty-six letters. In me who had never known or heard of an alphabet, it excited a deep admiration. The second thing was that the English school books were made so simple that they may be easily understood, and that the explanation of the teacher always accompanies the lesson that we study. Then I found something in books which is better than money, that is knowledge. In the Bible Solomon speaks to us very plainly of certain riches which lead to shame and want, but knowledge is ever praised. Riches may be lost in a single night, but knowledge lasts as long as a man lives. It is by knowledge we discover that there is a God, and but one Living God, and by the knowledge which we have already, we may discover other mysteries which were entirely unknown to former generations. It is knowledge that has made England so powerful, that an English army of a few thousand troops could threaten the whole of China, and in short, knowledge is necessary to our happiness, comfort, and power; and if we neglect our studies we are ungrateful to our best benefactors.

Knowledge is important to every individual, and it is especially so to us. We are born in a country where science is not much known, and art is in a rude state, and the modern improvements of the West are unknown. In our time China is open to free trade with foreigners, and the eye of China is open, and perceives that there are some things good in the Fan-qui which she did not know, and she watches them carefully, waiting to see that in them which has made them so superior to herself. If we had not the opportunity of being educated we might hope in vain to improve our nation; but since we have it, we should labor hard to make the most of it; for

All that it good, 'tis Heaven's wise decree,
   We win by toil, and all to this is free;
Knowledge ia power, and books that knowledge hold.
   But we must delve for knowledge as for gold.

BY A PUPIL OF THE FIRST CLASS. 107

6 1/2 years under instruction.

What is the chief end of man?"

Our lot is cast among beings who hold intercourse and fellowship with their race. We are to conform to the customs, manners, and mode of life of any society which Providence has assigned to us, provided they are right; men are therefore solicitous enough to acquire information about the world, and the transactions of life. Consequently they are ready to give ear to knowledge serviceable for worldly pursuits, to qualify themselves for business among men. As we are eager to supply our mind with temporal knowledge, we should be more eager to store up that of spiritual concerns, involving our duties to God, and his appointments for us. The reflection that we are immortal beings, whose present duties and future happiness will be affected by the application of our knowledge, is enough to stimulate us to attention, and make us exclaim "who is sufficient for these things?" 108 He that estimates rightly the value of himself, and his connection with the future, will not be indifferent to this momentous subject. How weighty and important is the counsel of the old proverb "know thyself!" Should one contemplate the great universe, the existence of God manifested in his works, his constant control over all things as they are, and the number of irrational beings enjoying their innocent pleasures, he would be filled with astonishment, that men placed amidst these wonders can possibly be blind to the great end for which they are created. Among the creations of God, we observe everything is tending to a state which answers the will of God, and fulfilling the offices which he has assigned to it. As for man, he is not contented with the mode of life the brutes lead, but is in a condition widely different from them. Although among the human family, many are the projects and contrivances they are inventing and employing in their courses of life, yet how many are entirely ignorant of the end they are living for; as if the Author of their nature had just

107 This composition includes many references to the Bible, some of which are identified in the following footnotes.
placed them in existence, with no object in view, and free from all responsibility. Therefore they make progress in the improvements of the arts and sciences devoted to temporal things, and leave unknown the things embracing the highest of all human pursuits—Generation succeeds generation in end-less train. To what, are their fancies soaring, and what are their imaginations anticipating in all the labors they undertake under the sun? Men are created for a great and good object, which may serve to be the great regulator of reason, and the balance wheel of life. If men were born for no object, but to abide on earth to mingle with men, and then vanish away, it would be better to indulge themselves in pleasures. But now as the husbandman ceases not to toil, because he expects to reap a plentiful harvest, much more God, whose works exceed our power of expression, waits to reap a harvest from the souls of men. Hence men are created to accomplish the object predestinated by Him who worketh all things after the counsel of his own will. As his desire is that man should pursue a high end, he has promoted him above the brute creation. That men should fancy that what is required of the brutes will be required of them, can be only ascribed to blindness of their understandings. For God created man after his own image, with dominion over all creatures, and has granted him the greatest boon, the soul. Of all the sentient beings of this spacious earth they are the only beings that are endowed with moral faculties. The Creator has implanted in their bosom "the holy tribunal of conscience." Though from the same Author, the nature of the brutes affords scarcely a point of resemblance to men. From all this we are convinced that the Creator has shewed indubitable marks of love and partiality to men, to distinguish him above other animals. A contemplation of the efforts he makes to effect the lofty object for which he made man, will convince us of the ardent desire he feels for accomplishing it, and the necessity of our understanding it. He studded the boundless firmament with ten thousand shining orbs, which give animation to our spirits, and fill our hearts with emotions of wonder and adoration. He created the great light to rule by day, and the bright moon by night, and set them to be for signs, for seasons, and for years, which admonish us of the fleetness of our days. He restrains not the precious drops of the rain, and the genial rays of the sun, to assist the labors of man. His tender care over us exceeds that of parents to their offspring, in that he feeds us, shelters us, provides every thing necessary for our comfort, and protects us everywhere, even while we are ungrateful. The blessings he bestows are mainly to make men acknowledge him to be their God. All his providence and mild administration, which shew to us that he is a great and powerful, but kind and affectionate God, indicate the same object which we are bound to perform, and which he is anxious to attain. But one should not imagine that man is essential to God's happiness, from the love and kindness which flow from his benignant nature. For he has myriads of holy beings before his presence, and worlds twinkling in the sky, numerous beyond all the comprehension of men. "How manifold are his works! in wisdom has he made them all: the earth is full of his riches. The heavens declare the glory of God and the firmament sheweth his handy work," and what wants he besides? God is essential to our happiness, and we should not refrain from fulfilling his purpose, else all the privileges we possess, and his providence will be in vain, God's admonitions will avail us nothing, and our real happiness will be lost for ever. We should, then, exercise our talents and employ our time in discovering the chief end of man, which is the main concern of our present life, and our future destiny. Our endowments, our precious hours, our knowledge, and every gift is from above, and we should not usurp them for our own gratifications, nor withhold anything due to him. What an infinite importance is attached to this matter! Many a man among the nations that ascribe their existence to "the unknown God" has sighed to know their destiny, but in ignorance dropped from the stage of life into eternity. Life is short. Time glides away rapidly.

111 Old Testament Book of Genesis, Ch 1 v 27.
112 New Testament, Epistle of Paul to the Romans, Ch 2 v 14. (Rom. 2:14)
113 “Bonobos Join Chimps as Closest Human Relatives.: The limits of the accumulation of knowledge praised by the writer is demonstrated in his assumption. See discussion online 1 January 2013 at — http://news.sciencemag.org/sciencenow/2012/06/bonobo-genome-sequenced.html
114 Old Testament, Book of Psalms, Ch 8 v 3.
115 Old Testament, Book of Genesis Ch 1 v 16.
116 The Shorter Westminster Catechism (1647) asks in Question 1—“What is the chief end of man?” and answers, “Man’s chief end is to glorify God, and to enjoy him forever.”
117 New Testament, Epistle of James, Ch 1 v 17. (James 1:17).
119 Old Testament, Book of Psalms, Psalm 90.
1847, MAY 4, Shanghai.

Bishop Boone.

LETTER FROM THE RIGHT REV. W. J. BOONE, D. D.,
MISSIONARY BISHOP TO CHINA,
TO THE BISHOPS OP THE PROTESTANT EPISCOPAL CHURCH
IN GENERAL CONVENTION.

Rt. Rev. & Dear Brethren:

Separated at such a distance as I am from you, I can only be with you in spirit, when you assemble together to consult over the interests of that branch of Christ's Church of which we are members. My earnest prayer is, that He, "who by his Holy Spirit did preside in the councils of the blessed Apostles," may be with you, to direct you in all your counsels, and guide you in all your acts, to do that which shall be for the advancement of his glory and the welfare and honor of his Church.

I pray you, brethren, in the midst of your prayers and deliberations to remember, that spreading out from that branch of the Church, the special culture of which is committed to you, there is one tendril that has reached as far as China, that claims your fostering care.

With a view of keeping alive a sense of this connexion, and of entreating your advice on such matters in the practical administration of my diocese as may be of permanent and general interest, I propose (D.V.) to address to you, at each General Convention, a letter of fraternal salutation, craving your aid and counsel in said matters.

From my reports to the Board of Missions and the General Convention, you will learn the circumstances of the Mission, and will sympathize with me in my lack of laborers in so great a field, by a series of wonderful acts of the Divine Providence so remarkably prepared for the reception of our labors. On this point, I must entreat that you will aid the Foreign Committee in procuring suitable men to send to my assistance. Our school promises well, but it must be many years before we shall have the satisfaction to see any of its members stand forth as heralds of the Gospel.

Another subject, which has occupied much of my thoughts, and caused me much anxiety the last year, is the translation of the Prayer Book. We have enough now printed and in manuscript for our present wants, and I am not anxious to press on with this work, until I can secure some co-operation, and we have (at the least) an approved version of the New Testament. I have been very anxious to engage the English Church in the preparation of a Common Prayer-Book with ourselves for the use of the Chinese. My correspondence with the Prayer-Book and Homily Society will best make you acquainted with my wishes and with the views that are entertained in England on this subject. I will request the Secretary of the Foreign Committee to furnish you with a copy of the part forwarded to them, and herewith transmit a copy of the last letter I have received.

I am greatly mistaken if you do not agree with me that it is a subject of much interest. If we cannot

agree with our brethren from the English Church in making the same selections, it will still be a great point gained, to agree in the translation of what shall be common to us both. In the present state of divided opinion which exists among the missionaries in China, if we proceed without consultation, our translations may differ in the words used for God, Holy Spirit, Mediator, &c, &c. So far as I can see, there need be no difficulty in the Morning and Evening Services, or in any of the occasional offices, except those for the Administration of the Lord's Supper and the Burial of the Dead. I suppose that we would be unwilling to go back to the English form in either of these Services. I crave your advice as to any concessions that it may be advisable for us to offer; it being distinctly understood, that no one in China or elsewhere has any power to consent to any arrangement involving the least concession, further than to send it with a faithful account thereof to the General Convention of our Church, to await its decision before any final action can be had. My correspondence hitherto has been only with the Prayer-Book and Homily Society, which has no power in the premises, but I think the English bishops should be written to on the subject. I have not as yet addressed any of them, wishing first to consult with you.

Allow me to recommend that you appoint a committee to correspond with them on this subject, and to request that said committee will kindly communicate to me the correspondence that may be had.

In the mean time, favor me, dear brethren, with your views on the whole subject. I esteem it a great privilege to have such a body to whom I can apply for counsel in the conduct of the great work committed to me by my Divine Master. To move in all important matters, affecting the interests of the future Church in China, with the advice and concurrence of my brethren in the Episcopate, appears to be the only course that promises stability to that, which it may please God to effect by me, towards the establishment of a branch of His Church in China. My successor may well set aside decisions and acts that may be the fruit of my individual wisdom, but I may trust that he will pause before he overrules anything that has been established with such deliberation. Let not then, I pray you, the many interesting and agitating questions that call for your decision, prevent your aiding me in this interesting matter, now referred to your brotherly advice.

Allow me, dear brethren, as one who has been looking on the agitated arena in which it has been your painful duty to be called to act, from a distance that may well be supposed to allow of more calmness than those can possess who are in the midst of the turmoil, to make, in conclusion, one earnest request, and that without the imputation of presumption, or of an intermeddling in other men's matters.

I entreat you, dearly beloved brethren in the Lord, that when you come together to consult over the agitating questions to which I have alluded, that you will each strive as the servant of Christ, as a spiritual father in the family of our Blessed Redeemer, to bring to their consideration a sincere spirit of brotherly love, which shall admit of no strife, but who shall manifest most of the self-denying spirit of the Gospel in yielding most that belongs either to person or party to promote the welfare of Christ's Holy Church. Though far away, I have deeply sympathized with you in the trying duties you have been called upon to perform since we last met, and much pained at the arraignment of your whole body at the bar of public opinion, and the unkind imputations which have been cast upon so many of my dear brethren, so as to leave scarce one of your number unassailed. The Lord mercifully grant you rest from this strife of tongues. In Him may you all find peace, and in His service your abundant reward.

I am, Rt. Revd & dear brethren, affectionately and sincerely yours in the Lord, Wm. J. Boone, Missionary Bishop, &c.

(COPY OF A LETTER.)
To the Right Reverend Bishop Boone:
Right Reverend and Dear Sir,—Your letter dated July 18th, 1846, came to hand November 12th, and was acknowledged by the return of post, by the Visiting Secretary of this Society. The subject of its truly valuable and important contents, which has occupied so much of your time, and evidently occasioned you considerable anxiety of mind, has since engaged much of the attention of the Committee and other friends of the Prayer-Book and Homily Society.

In order to form a deliberate opinion on the several points referred to in your letter, the Committee directed copies of it to be sent not only to all its members, and the Vice-President and Governors of the Society, but also to several distinguished persons, both of the clergy and the laity, whose counsels were likely to assist them in forming their decision.
The President of the Society and the committee sincerely thank you for the frank and full announcement of your wishes; and they earnestly sympathise with you in your desire, that all in China who may be gathered into the Christian fold, under God's blessing, by the labors of missionaries from the English and American Episcopal Churches, may ultimately unite and form one Church in that vast empire. And they believe, if it is found practicable, the use of a common liturgy by missionaries of both Churches, will do more, under the divine blessing, to effect this desirable result than any other means that can be devised. Thus far, therefore, they cordially agree with you, in your expressed desire and opinion.

But, "How can this object be effected without a compromise of principle?" This question led the Committee to examine some of the differences that exist in the Prayer-Books of the English and American Churches; and they have directed us to forward a statement of those differences for your consideration.

In the 4th paragraph of your letter, you have expressed, first, your "wish, that it should be distinctly understood, that you do not propose a new Prayer-Book to be made, or any new matter introduced." Secondly, and thirdly, you proceed to say, that, "you conceive that an excellent and most suitable Service for the use of the Chinese Christians may be prepared from what is common to both Prayer-Books, translating them in the order in which they stand," and "you think that portions of the Morning Service of both Churches may be omitted without impairing the beauty and proportion of the Service, and certainly without the shadow of a change with respect to the doctrines of the Church."

In reference to the first part of the aforesaid paragraph, the President and Committee of the Prayer-Book and Homily Society will be thankful to be informed, whether this observation refers only to the Prayer-Book of the Church of England? With respect to the second and third parts of the same, we beg leave to say, that a few copies, as a specimen of the Morning and Evening Services, in Chinese, will shortly be forwarded to you, and you will oblige the Committee by erasing with pen and ink such parts as you propose shall be omitted in the Services to be used by your missionaries. Such a book will, of course, in the event of its adoption, be printed simply as "Portions" of the Book of Common Prayer.

Again: in reference to the question which concludes the 6th paragraph of your letter, namely, "Shall they, (that is, English and American Churchmen,) agree in this selection, or act independently and each select for themselves?" We beg leave in noticing this question, to request that you will be pleased to point out the portions of the Morning and Evening Services which you desire, to retain, by marking the book as suggested above, and by forwarding the same to us; and the Committee will be farther obliged by your informing us by letter, whether those portions so retained are to remain, unaltered, as translations from the English Prayer-Book.

Those parts of the Prayer-Book of the Church of England, called by us Stale Services, we never introduce into a foreign translation of this book, it being considered that they are wholly inapplicable. It will be a happy thing, also, that the Chinese people shall be taught and assisted by Christians, to pray for their "Emperor!"

In the matter of "translation," we are perfectly of one mind with you, that it is very important, that the selections of the Prayer-Book made for the use of the missionaries in China, should agree in the translation in all those portions which are the same in the vernacular tongue of the two countries, even should it be finally settled that members of the two Churches act independently, and select for themselves. In respect to the tenth paragraph of your letter, we agree with you in opinion, that an approved version of the Bible must precede a standard version of the Prayer-Book. We have reason, by the latest communications from Hong Kong, to hope that the missionaries have nearly completed the translation of the New Testament; but it must be a considerable time before even this part of the Word of God can be so considered and approved in Europe and America, as to answer the purpose of a foundation for a standard version of the Prayer-Book. Still much longer, we fear it will be, ere we can hope for the establishment of a native Episcopal Church in China; but the cordial co-operation of English and American Episcopalians seems to be one of the steps most likely, under the good providence of God, to lead to this blessed consequence. This question, therefore, may, for the present, be postponed, and it remains for us to consider whether we should suspend all printing, or endeavor to make the best use of the materials in our hands, though imperfect? The Committee strongly incline to the latter proposition. In the mean time, it is desirable that the translation of the book should be improved as opportunities occur, and corrected as new editions of it may pass through the press. The testimonies of missionaries in various parts of the world have showed that the Book of Common Prayer, under the divine blessing, has been the means of
instruction, as well as that of devotion. The advice given in your letter of the 29th April, addressed to the Rev. G. Smith, of the Church Missionary Society, came too late to stop the printing of Dr. Morrison's corrected Prayer-Book, as great part of the expense of the edition had already been incurred. The Committee will thankfully receive three or four copies of your translation of parts of the Morning and Evening Prayers, which you propose to print for your own use, if you will kindly oblige them with such a gift. We beg leave to inform you, Right Reverend and dear sir, that the Constitution of the English Church, and the laws of this realm, will admit of no alteration of the Book of Common Prayer; and that all clergymen and Episcopally ordained missionaries of our Church, at home or abroad, are required to use the same in accordance with the act of uniformity. To use selections or portions of the Prayer-Book, in a foreign language, unaltered, i.e. faithfully translated from the English Liturgy, we apprehend, is a distinct and perfectly allowable matter.

For the history and origin of the Prayer-Book and Homily Society, we beg leave to refer you to the reports of its proceedings, some of which we forward; and will only here call your attention to the first two laws, which exhibit the constitution of the Society, and by which you will perceive that its principles are based on the constitution of the Church, and the laws of England, in reference to these books; and that hence it becomes the duty of this Society to be careful that its translations of the Book of Common Prayer, into foreign languages, be faithfully made according to the English version, so far as the idiom of the language will admit.

1st. "This institution shall be designated the 'Prayer-Book and Homily Society,' of which the object shall be to circulate, both at home and abroad, and particularly in Her Majesty's navy, and among merchant seamen and boatmen, by agents or otherwise, in the vernacular tongue and in foreign languages, without note or comment, either in a complete state or in portions, the Book of Common Prayer, and the Homilies of the United Church of England and Ireland, and other works set forth by authority."

2nd. "All entire copies of the Book of Common Prayer issued by this Society, in the vernacular tongue, shall contain the thirty-nine Articles of Religion, the Ordination Services, and all other offices of the Church. The same rule shall apply to all translations of the Prayer-Book into foreign languages, as far as may be practicable; but this regulation shall be considered as not precluding the circulation also of any distinct parts or portions of the Prayer-Book, for family or other use, either in the vernacular tongue or in foreign languages, or of parts or portions of the Homilies, or of any other works set forth by authority."

We here insert a copy of the resolutions which we unanimously agreed upon at a special meeting of the Committee and friends of the Society, three of whom have been residents in China, held at Exeter Hall, December 9th, 1846—the Right Hon. Lord Bexley, President, in the chair.

A considerable number of letters were received from the friends of the Society, to whom a circular had been addressed, enclosing a copy of your letter, which were read in Committee; and all those friends agreed with the Committee in their admiration of the truly Christian spirit, as well as the ability, displayed in it, and the great importance of the various topics to which it refers. The Committee were, however, of opinion that they could not venture to deviate from the strict letter of the original constitution of the Society, which was framed without any view to such a contingency as in this case has arisen. They, therefore,

Resolved, First, "That this Society, according to its existing constitution, is not competent to make any concession with regard to the Liturgy of the Church of England, which is established by convocation and the laws of the land."

Secondly. "That the Society very thankfully acknowledges the spirit of true Christian love, and the feeling of the need of unity between the American and English Episcopal Churches, which have engaged the attention of Bishop Boone, and caused him to make such a proposal as his letter contains. And the Society will feel much indebted to Bishop Boone to inform them, whether such a selection from the English Liturgy could not be made by him as might be used by baptized converts in both Churches. it not being consistent with this Society's constitution to circulate the standards of any other Church but that of the United Church of England and Ireland."

Ecclesiastical history furnishes so many examples in which very incorrect translations, and even much more imperfect means of instruction, have, by the divine blessing, been made effectual to the salvation of souls, that we cannot regret the circulation, which we, as well as other Societies, have given to Dr. Morrison's translations; especially as their doctrinal accuracy is allowed, even by those who object to
them as wanting idiomatic propriety. The Committee, therefore, resolved,

Thirdly. "That the Society proceed with the printing of the corrected edition of Dr. Morrison's translation of the Liturgy in Chinese, and that the 'portions' now ready for the press, and those in the course of printing, be sent to Bishop Boone and others, for their approval or correction; and that 250 copies of the different portions, as prepared for the press, be printed for this purpose."

We deeply feel your heart-stirring observations, contained in the ninth paragraph of your letter, in reference to the enemies which you, Right Rev. and dear sir, and the missionaries in China, have to contend against; and we earnestly pray God to grant grace to enable you to endure all your trials, and to "triumph in Christ," the great Head of His Church. Christ is our strength; faith in Him giveth the victory: "More are they that be for us than all that be against us." Most gladly shall we rejoice if you find that you can co-operate with us. We trust that you will kindly take our circumstances into your very deliberate consideration. Our hearts are with you for union of effort in Jehovah's cause, and we remember the promise given to the Saviour,—"The heathen shall be thine inheritance, and the uttermost parts of the earth thy possession." The love of Jesus overshadows His Church and all her faithful ministers; His love is everlasting! That love was most mercifully manifested when He offered His fervent prayer for His ministers, and for the members of His universal Church; (see John xvii., 15—22.) I pray not that thou — — but — — from evil — — —Neither prayed I for these alone, but—- &c.

With the assurance of the high respect of our President and Committee for you personally, and their best wishes for the success of your momentous labors, and with our united prayer for the fulfilment of the petitions of our merciful Mediator on behalf of His Church, through the love of God the Father, and by the power of the Holy Spirit,

We beg to subscribe ourselves, Right Reverend and dear sir,

Your respectful and faithful servants,

Francis Dollman, Secretary.

Thomas Seaward, Visiting Secretary.123

REPORT OF THE RIGHT REV. W. J. BOONE, D. D.,
MISSIONARY BISHOP TO CHINA, TO THE GENERAL CONVENTION, 1847.

To the Bishops, Clerical and Lay Deputies of the Protestant Episcopal Church of the United States, in General Convention assembled: Shanghai, April 28th, 1847.

Dear Brethren,—In making my first report to you, I would devoutly and thankfully acknowledge the mercy and goodness of God in preserving us on the deep, and bringing us in safety to this distant point of our destination. And our experience of the divine goodness on land, as well as at sea, demands the tribute of our grateful thanks. Although residing in the midst of the heathen, we have lived at this place in all the peace and security that we could have enjoyed at home. There has never occurred at this post, whatever troubles may have existed elsewhere, a single circumstance to interrupt the harmony between the Chinese and foreigners. Owing to this circumstance, our field has been one of great encouragement, and we have had to encounter comparatively but few difficulties and perplexities.

Our greatest discouragement has arisen from the reluctance of our candidates for orders and younger clergy to join us in our work, and from the loss of so large a portion of the small number who had connected themselves with the Mission. Mr. Woods and Mr. Graham hare both left us, in consequence of the failure of their health. The particulars of both these cases I have reported fully to the Foreign Committee, and to the Board of Missions.

In my recent report to the Board of Missions, I have stated so much at large all the matters relating to our Mission, that I shall, as the state of my health forbids my writing much, content myself for the present with a brief statement of my "proceedings and acts," as required by canon. When at Hong Kong, by request of Rev. Dr. Stanton, British Chaplain, I confirmed sixteen persons.

At Shanghai, I have baptized five infants and one adult. The latter is the first fruits of our Mission from among the Chinese. I have solemnized one marriage, and attended two funerals. The Lord's Supper is administered on the first Sunday of every month at my house. The present number of communicants is seventeen. The amount of alms collected at the Communion the last year, is $120; which, as none of our communicants are in need of charity, is distributed to the aged, widows, and infirm, who attend our Chinese Services. Public Service is held at the British Consulate every Sunday, which is sustained by the

Rev. Mr. McClatchie, a missionary of the Church of England, Mr. Syle and myself. This service is a very important one, and we feel bound to sustain it; but we hope to transfer it to other hands soon, as a parish has been recently organized at this place, under the name of Trinity Church, Shanghai; and a rector, it is expected, will arrive early in the next year, from England. At the request of the British Consul (who is one of the communicants of the Chapel in my house,) I drew up the resolutions, which were passed at the public meeting held for organizing the parish, and was requested to act on the committee for superintending the building of the churchy and also on that for writing to England for a clergyman. The church we hope to have completed in six months. This parish, if blessed with the services of a truly pious and devoted man, will afford us most efficient aid in our work, and relieve us from the care of an English Service on Sunday.

Our school continues to prosper. It numbers at present thirty-two. We feel now very much the need of a male superintendent. I trust the Committee will soon be able to send the layman and two additional female teachers I have requested.

The Sunday Services for the Chinese are sustained, as mentioned in my report to the Board. Last year I translated, from the Prayer-Book, the Morning Service, the Baptismal and Confirmation Offices, and the Service for the administration of the Holy Communion. I prepared also a Catechism for the use of candidates for baptism.

I have had a correspondence with the Prayer-Book and Homily Society of England, on the subject of a translation of the Book of Common Prayer into the Chinese language, to be used by both the missionaries of the English and American Churches. A copy of this correspondence I will, D.V., send to the House of Bishops, and request their advice in the premises.

The missionaries are all in good health, and are diligently engaged in the performance of their respective duties. My own health continues precarious, but I trust it is improving.

Our position and duties imperatively call for a great increase of laborers. May the Great Lord of the Harvest send forth an efficient corps of able and devoted laborers into this portion of his vineyard.

I am, dear brethren, sincerely yours, in the Lord, Wm. J. Boone, Missionary Bishop of the Protestant Episcopal Church of the United States in China.

1847, May 6, Shanghai.

Bishop Boone.

Shanghai, May 6, 1847.

My DEAR BROTHER:—Herewith I send you a letter to Bishop Chase for the House of Bishops.

I send them a copy of the last letter from the English P. B. and Home Society [Prayer Book and Homily Society]. I think it would be well for you to procure a copy of it for the Rooms. I am anxious a correspondence should be opened with the English Bishops on the subject.

We have just received your letter of 9th December. I am much encouraged thereby to hope that the Committee will consent to build. I feel much indebted to them for the kind feeling manifested in their very obliging desire to comply with my request. If it were not in my view indispensable for the school, I would be the last to wish the responsibility of a large amount of property on my hands; but every day's experience convinces me more and more of the necessity for the welfare of the school, and late events have made me feel anxious, also, on account of the members of the Mission. We have had the small-pox all around us; those dead of this disease have been lying immediately next door to us. Our children are not vaccinated, and no vaccine matter can be had. This has been a source of very great anxiety to the mothers, and indeed to all the members of the Mission. The streets are so narrow, and the city is kept in such a filthy condition, that I think we would all fare better on its outskirts. However, I will say no more, as I am in hourly expectation of the overland mail bringing us permission to proceed forthwith.

124 Spirit of Missions, Vol 47 No 11, November 1847, pp 411-413.

125 It is clear that Bishop Boone is anxious to leave the old Chinese city and establish a permanent mission establishment, on American lines, well removed from the “filthy condition” of old Shanghai. The site eventually settled upon was across the “Soochow Creek” to a site on the far shore more or less opposite the British Consulate, now known as Hongkou.
Since my last line appended to Mr. Syle's letter, I have had a relapse. The attack was slighter than any of the previous ones, and I am convalescing again. My physicians say I must be laid by all this summer. I never had, at any time before, so much interesting and important work on hand; but I must submit, remembering that it is a great privilege to be allowed to do anything for the Lord. In future, please direct every letter for us to care of Messrs. Russell & Co., Shanghai.

In much haste, affectionately and sincerely yours,

WM. J. BOONE.

1847, May 28, Shanghai. (sent with above)

Bishop Boone.

Shanghai, May 28, 1847.

REV. AND DEAR BROTHER:—I am surprised to-day by being told that the vessel to sail within a few hours is perhaps the last opportunity for the overland mail to leave Hong-Kong the 25th June.

I am suffering from severe head-ache at present, and can only send a line to acknowledge yours of the 28th January. Your previous one, per How-qua, has not yet come to hand.

We were all much gratified by the consent of the Committee to build. I hope to be able to have a good house erected, with accommodations for a married man, the ladies, and fifty boys, with a chapel 40 by 24, under one of the wings, to serve for school purposes, and a place to collect the neighbors for instruction. If I should deem it best to live out there myself, I will endeavor to get some merchant to advance the money for building, allowing me to pay him the same rent that I would pay to a Chinese landlord where I now am. This would be the same thing to the Committee, and may be found much best for the Mission. On this point my mind is not yet determined. I shall, however, when I buy land for the school, purchase a small piece for myself, in case I should determine to make an effort to build. Should I do so it would not have any connection with the Committee, and not involve them in any responsibility.

The affairs of our New Parish Trinity Church are going on well. A contract has been made to complete the Church in November next, for $6,500. We are writing by this mail to the Church Missionary Society to send us a Clergyman.

We are very glad to hear that Mr. Spalding may be expected so soon. His presence could not be more needed than at present. I am not permitted to preach either in English or Chinese at present; therefore, from the very day of arrival, he will be able to afford me important assistance.

I am happy to inform you, that since my last my health has improved, so as to afford me for the last ten days more prospect of recovery than I have enjoyed since I was first attacked. All the unpleasant symptoms in my extremities have passed away, my spine is relieved, only my head-ache remains, and that is lessened. The exacerbation of to-day, I think, is owing to loss of sleep last night from the indisposition of a child. Affectionately yours,

W. J. BOONE.

1847, MAY 7, Shanghai.

Rev. Edward W. Syle.

17th March. — This being the first day of the second Chinese month, I went to the Temple of the Tutelary God of this City, to witness the ceremonious worship paid there every fortnight by the principal Mandarins, eight or nine in number. The manner of conducting this worship, and of delivering the customary discourses, is as follows:

Near about day-break, the Mandarins arrive, some in sedans and some on horse-back; their servants spread mats and cushions in order before the idol; and then, according to his rank, each officer takes his place with great gravity. A man standing by acts as master of ceremonies, and draws out — "Kneel." This done, he draws out again, "Bow down the head," which is done three times. "Rise" is the next direction; and the Mandarins all rise up and stand waiting till the director repeats all over again what he has just been through, and they repeat the prostrations. Two kneelings and six bowings are all that is given to this idol, whose rank is not the highest. They then retire to an adjoining apartment and "take tea," while the servants of the temple bring out a very large yellow silk curtain, and hang it up like a screen between the shrine and a small table, placed just before the kneeling cushions.

The Mandarins then come out and range themselves in rows on either side, while a man (whose office it is,) walks up slowly to the table, and places on it a small box painted yellow, and elaborated all over with pictures of dragons. The prostrations then recommence as before, only with the difference that before this box the kneelings are three and the bowings nine; the reason of which is, that it contains an Imperial Edict, and must, therefore, be respected as, in some sort, representing the Emperor himself. The box-bearer then takes up his precious burden, and passing again through the ranks of the officials, goes out into the Court of the Temple, where a small table, raised on a platform, is placed for his accommodation. He steps up, and opening the box, takes out a book from which he reads a discourse of about ten minutes long to the few listless hearers who gather round him. During this reading, the Mandarins have again been sitting in the side apartment taking tea; but as soon as the discourse is ended, they once more come out and range themselves in order, while the imperial box is solemnly carried back and again placed on the table before the curtain-screen. All parties then severally disperse.

This ceremony, which I have described just as it appears to a cursory observer, and without any explanations interspersed—takes place once a fortnight, without any other variation in its circumstances than that for four months in the year, two in mid-summer and two in mid-winter, the discoursing is intermitted.

Some explanation of so notable a custom as this can hardly be uninteresting—furnishing, as it does, an evidence of attention to the duty of popular instruction, without a parallel (as we suppose) among heathen nations. Leaving the other parts of these ceremonies for the present, I will only mention what I have learned about the discourses.

They are sixteen lectures written by the energetic Emperor Yoong-Ching, on the foundation of sixteen maxims which his father, Kang-He (*k*’ang-Hei: (the second of the present Tartar Dynasty,) had promulged in an Edict, and ordered to be set up in public offices. These lectures were put forth by authority, and appointed to be regularly read by the Mayor of each township, for the instruction of the common people. A Mandarin of some rank, in the province of Shen-Se, entering into the spirit of the institution, composed a paraphrase of each lecture for use in his own department. These paraphrases proved so acceptable, that they are now very generally used, and have become, as it were, the authorized Homilies of the State Religion of China.

According to the theory of the government, each mayor is the instructor of the people in his district; but he cannot personally discharge this duty, because, being always a native of another province from that in which he acts, he is not familiar with the local dialect; consequently, an official reader is appointed, and he, glancing his eye over the pages of the paraphrase, translates the substance thereof into the broadest vernacular.

The subject of this morning's "Homily" was the Filial and Fraternal Duties; it was delivered with much vehemence and listened to with much composure. From a translation of the Edict and Paraphrase, made by the late Dr. Milne, I gather the topics of the discourse. The first has been mentioned. 2. Harmony among kindred. 3. Concord among neighbors. 4. Husbandry, and the culture of the Mulberry tree. 5. Economy. 6. Learning. 7. Strange religions and Orthodoxy. 8. The Laws. 9. Politeness. 10. Attention to business. 11. Instruction of youth. 12. False witness. 13. Concealment of deserters. 14. Payment of taxes. 15. Prevention of robbery and theft. 16. Against passionateness.

March 26th.—This evening was exhibited in the streets an illuminated procession, to which the name of "Dragon Lantern" is given—a huge representation of that fabled beast being the principal object. Other lanterns of various shapes are carried in long succession.

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through the narrow streets; but this is the sight which attracts most attention. Imagine the joints of the huge beast to be represented by cylindrical lanterns, which are swayed to and fro by the men who carry them, so as to represent the tortuous motion of a serpent, and some idea may be formed of the effect of this childish pastime. How often, or on what particular occasions it takes place, I have not learned; but to an observer it is striking, both for the specimen it affords of the juvenile character of these people's amusements, and also for its contrast to their other pastimes, in that it takes place at night. Kite-flying, bird-feeding, play-acting, tumbling, &c., all these are day-light amusements, and are all marked by that childishness of taste which forbids our supposing that, when the Chinese are called "a reading people," the expression means anything like what it would be understood to convey when used of a western nation.

Sunday, 28th.—The Chinese congregation was small to-day, but attentive. In the afternoon I took my servant with a good quantity of tracts, and visited the junks now lying in the river waiting to be laden with tribute-grain for Pekin. About forty of them are moored off the bank of the river near to our houses. Tracts are received very readily by the dwellers in these floating houses, and it is a great relief to one's mind that the printed page furnishes the means of communicating with those whose diverse dialect makes verbal discourse impracticable. If our Mission were as strong in numbers as we once supposed it would be, one of the brethren might very profitably devote himself to the acquisition of the Colloquial Mandarin. Acquaintance with this dialect would enable him to address intelligibly the great numbers, (perhaps one third of the inhabitants,) who come here from distant parts for purposes of trade. A better means than that which these visitors afford, of conveying into the interior our books and a knowledge of our doctrines, could hardly be wished for.

March 31st.—Early this morning, witnessed the bi-monthly prostrations and incense-burning in the Temples, which I have before described. The God of Fire, (always much worshipped in cities,) was the object of the homage I first witnessed; afterwards I went to the City Temple and heard the "Discourse," or rather part of it, for the reader, seeing a shower of rain coming on, occasionally turned over more than one leaf at a time—not however, without a stealthy glance at me, whom he seems to regard as one of his regular attendants. I could not help remarking, moreover, that one of the omitted passages was an illustration of the excellence of harmony and mental consideration, drawn from the fact, that "in a certain family, the principles of, what we should call, good-breeding, were so invariably carried out by all the members, that the very dogs belonging to the family became influenced thereby, and refused to eat their food, if one of their number happened to be absent." The Chinese congregation was small to-day, but attentive.

April 1st.—For some days past, the bishop's house and my own have been beset by applicants for tracts, whom we have good reasons for believing to be Romanists. Our supposition is, either that the priests wish to possess themselves of a whole set of the tracts we distribute, or that they are sought for that they may be burned—it being a standing direction of their bishop, that the "heretical books published at Shanghai," as well as certain licentious works also designated in his "Bulletin," should be either brought to the priests or burned.

2d. Good Friday.—There was morning service, and on Easter Sunday, communion was administered at the bishop's house. Twenty communicants.

April 5th.—To-day took place the first of three Annual Processions, made through every quarter of the city by the images of the tutelary divinities. On some future occasion I will endeavor to give a full description of this very notable custom.

April 6th.—At a public meeting held to-day at the British consulate, it was resolved to undertake the building of a church, for the use of the Foreign community. The project was brought into a practicable form chiefly by the efforts of Bishop Boone.

April 8th.—Horse, or rather pony races, took place to-day among the English residents, whereby something may be inferred as to the number and the ingredients of the foreign community at this place.
April 15th.—First day of the third moon, Chinese year. At the reading of the Discourse this morning, so great a noise was made by the Mandarins' rabble-retinue, that the reader's voice was well-nigh drowned. It is almost needless for me to say, that there is no sort of impression made by these readings. The reasoning of the discourses is of such a feeble, inconsequential style, that to expect practical results of any account from the maintainance of this custom, would be enthusiasm of the silliest kind. No more cogent motives are presented by the Imperial Essayist or his admiring commentator, than "How would this delight the Emperor's heart!" "How much better would it be for all concerned!" "How odious is such conduct!" "How peaceful would the empire become!"

From such persuasives, to keep in check the evil passions, would it not be enthusiasm to expect any other effect than what we see to be produced—a great show of outward propriety and mutual respect, covering, and but barely covering, actual indulgence in almost all kinds of evil-living, both personal and social: avarice and sensuality, dishonesty and injustice—these are the kinds which most evidently appear.

Sunday.—Hitherto, the Missionaries of the London Society have been in the habit of attending the English service at the consulate; to-day, however, they were absent, having, as we learn, established a service after the Congregational manner, in the Chinese chapel of the London Society. It is supposed, that the adoption of the project for building a church, which is avowedly to be consecrated and used in accordance with Church of England principles, has led to this withdrawal from our hitherto unbroken community of worship. No breach, however, of friendly feeling has resulted.

My Chinese congregation to-day was unusually numerous and attentive, and I was led to admire the wisdom of our Lord's teaching by parables. I am sure, that with my imperfect power of expression, nothing but the innate interest of the divine parables which I endeavored to explain, could have secured the attention which was given.

If any wish to know to what stage in the history of their evangelization the people we address have reached, we answer, they have the opportunity and the willingness to hear. God has given them "the hearing ear;" pray that He will give also "the understanding heart."

May 3rd.—Celebration of the Sun's birthday—or rather of the Divinity who is fabled to dwell in the Sun. The most notable of the heavenly bodies are reported to be the homes of Gods. Mars is, I believe, above the God of Fire. The several stars of Ursa Major, and Ursa Minor, have dwellers allotted to them ; so has the moon and the north star. It is not easy, however, to ascertain from such people as we are most in contact with, what are to be considered as the settled opinions on such points. Few of the lower class seem to have any accurate acquaintance with their own superstitions.

May 6th.—The newly-appointed Taou-tai for this district arrived to-day. He brings with him four wives, all like himself, of Tartar origin. The old Taou-tai is promoted to be Criminal Judge at Soochow, which is the provincial capital of Keung-Soo, besides being, according to repute, the metropolis of the whole empire for refinement of manners and richness of manufactures. Its distance from Shanghai is about one hundred miles.

May 7th.—Birth-day of the Goddess, most worshipped by seamen, is called the "Queen of Heaven." In some of the halls of commerce, where this idol almost invariably presides, long rolls of elaborately executed drawings are to be seen hung up on great occasions like the present. The pictures represent several famous scenes at sea, where she is shown to have interposed to avert shipwreck. This divinity is one of those whom the Mandarins regularly visit and worship; the God of Fire has been mentioned tut another, Kwai-te, [Guandi] the God of War and of Friendship, might be added, as well as the tutelary deities of each district and city. When it is remembered that the government officers are Confucianists by profession, and that the Emperor himself regularly sacrifices to heaven and earth, it may be seen that the followers of Confucius practically are idolaters, and that the case of this empire furnishes no exception to the remark, that no country can be governed upon atheistic principles.131

http://www.earnshaw.com/shanghai-ed-india/tales/t-all08.htm

1847, JUNE 21, Shanghai.
Rev. and Mrs. Elijah Coleman.

We arrived in Shanghai, June 21st, 1847. At Woosung, the place where foreign ships lie at anchor, we were met by our dear friends, Mr. and Mrs. Syle, who invited us up to their house in the south-eastern suburbs of Shanghai city. …

When we reached Wongka Moda [Wong Ka Modur] where the Episcopal Mission was located, the coolies, Chinese like, put us down in the wrong place. “This is Dr. Boone’s house,” said Mrs. Syle in Chinese; they then raised us again upon their shoulders, and she directed them up a little street not more than eight feet wide, and presently we were introduced to their Chinese dwelling. …

In a few moments, we were joined by Bishop and Mrs. Boone, Miss Jones and Miss Morse, who live in dwellings adjacent to each other. …

We remained but three days in the family of Mr. and Mrs. Syle. During that time they called together a social meeting of all the English Missionaries residing in Shanghai, to whom they gave us an introduction. An adjoining house being vacated by Mr. and Mrs. [Rev. Richardson] Graham, we made speedy arrangements to occupy it. …

1847, JUNE 24, New York.
Board of Missions.

Twelfth Annual Meeting.
The China Mission is full of encouraging promise. The cheerful tone of the active Bishop there deserves a cordial response from all our hearts. He is working zealously and well; and his fellow-helper are evidently of an excellent spirit. Nothing could be more commendable than the self-devotion manifested by the ladies connected with the Mission. The people among whom they labor, are of a character to be won and moulded by female gentleness and grace. A nobler spectacle is nowhere to be found than that which they present, who have given themselves to it for Christ. The subject of providing a Liturgy for the native worship, which is occupying now the attention of Bishop Boone, is of the first importance. We need to pray for choicest gifts for one who lays the foundations of the Church in such an empire as that of China. He needs the sevenfold graces of the Spirit in their fullest measure: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, the spirit of God’s holy fear—and these will God bestow in answer to our prayers.

1847, JUNE 24, New York.
Board of Missions.

Twelfth Annual Report.
The Foreign Committee submit their Twelfth Annual Report with feelings of a very mingled character. While the Missions under their charge have, during the past year, enjoyed evidences of the Divine favour, which call for sincere thankfulness, painful emotions are awakened by the recollection of valuable labourers removed by death, and of others disabled by protracted illness. At the same time, the Committee have experienced the most serious perplexity from the straitened condition of their treasury, which has not only prevented their availing themselves of encouraging opportunities of extending their efforts, but has actually embarrassed them in their endeavours to provide things honest, and to honour the drafts of their Missionaries already abroad. But as openings for usefulness are becoming every day more apparent, and proofs are multiplying of the converting and sanctifying power of God’s spirit to the heathen under the influence of our Missions, the Committee feel that the path of duty before them is plain; and they cannot but hope, notwithstanding the present apparent want of zeal in the Church, that the obligation to sustain their plans, will continue to be increasingly felt and recognized on the part of its members.

STATE OF THE FUNDS.
The receipts during the year ending 15th June, 1847, amounted to $30,691.37. The expenditures during the same period, amounted to $33,059.33. The balance in the Treasury on that day, amounted to $488.99.

133 Spirit of Missions, Vol 12 No 7, July 1847, p. 203.
As just intimated, the Committee have not been without much anxiety throughout the whole course of the year which has just closed. At some periods, indeed, they have been threatened with calamitous embarrassments, and have only been relieved by an assumption of responsibility by individuals, which the Church ought never to allow, and to a repetition of which, the Committee cannot consent. They have reason for believing that the deficient amount and late transmission, of contributions to their treasury, have not been owing to any change of views concerning Foreign Missions, on the part of those from whom they hitherto derived their support. They attribute these in some measure to the divided sentiment in our Church in reference to a portion of our Foreign Missions\textsuperscript{134}, to the intervention of other and unusual objects which have claimed a share in the benevolence of the Church, and likewise to a more vigorous concentration of effort in some of our dioceses, in relation to their own domestic operations. The Committee have no desire that their wants should be supplied, to the detriment of other well-founded claims; still they are persuaded, that were there more of the spirit of Christ, and more interest in his cause among us, there would be found quite enough of resources for all, without straitening any. The deficiency of receipts is the more painful, because not being confined to their treasury, but being common to many other religious institutions of the country, and occurring in a year of almost unexampled plenty and prosperity, it gives ground for the apprehension, that the very blessings of Providence have had the effect of curtailing the liberality of those who have enjoyed them.

Many appeals have been made to the Church with but little result. Already have the Committee been obliged to decline making new Missionary appointments, and to refrain from enlarging existing Missions: and unless a more general and hearty effort shall be made by the Church, before the triennial meeting of the Board, to relieve them from their present critical situation, they will be compelled inevitably to recommend to that body an immediate reduction in the number of their Missions. This measure, the Committee feel, would not only be deeply humiliating and painful, but would give a shock to the cause of Foreign Missions in our Church, from which it will be difficult to recover, and which nothing but extreme necessity will authorize.

If any thing effectual is to be done in the work of Missions, it is not by any feeble efforts. Labourers must be greatly multiplied. "The day is gone by, when simple Christians, after dismissing two or three Missionaries, could sit down in the self-complacent hope that they had evangelized a vast continent." Such enterprises as we are called to, will require, ultimately, a body of men who can support each other by their counsel and prayers, and stand in the breach when one and another falls, and so carry forward the arduous work…\textsuperscript{135}

CHINA.

The Rt. Rev. Wm. J. Boone, D. D., Missionary Bishop; the Rev. E. W. Syle, P. D. Spalding, Presbyters; Misses Jones and Morse, Teachers.

The accounts from the Mission at Shanghai are such as to lead to the conviction, that the providence of God has never opened to the Christian Church a more favourable opportunity for promulgating among the heathen a knowledge of the Gospel. The disposition of the inhabitants is so courteous, access to them so free, opportunities of gathering congregations so great, facilities of spreading information among a reading people so extraordinary, to which we may add that the climate is so salubrious, and the necessary comforts which a Missionary can procure, so abundant, that there seems nothing left to be desired. If ever there were an open door for Missionaries, here is one; and if the means and the men shall be provided, the anticipations of the most sanguine cannot fail to be realized.

The report of the Missionary Bishop to the Board of Missions, which is herewith submitted, renders it unnecessary that the Committee should go into a detailed report of the condition and prospects of the Mission.

The Committee have learned, with much regret, that the failure of the Rev. Mr. Graham's health has rendered it necessary for him to retire from the Mission, and he is now on his way to the United States. The Rev. Phineas D. Spalding, who sailed from Boston in March last, takes his place; and the Committee cannot but hope that the inviting nature of this sphere of labour will induce others among candidates for


\textsuperscript{135} *Spirit of Missions*, Vol 12 No 7, July 1847, pp 223-224.
the Holy Ministry, to listen to the earnest and repeated entreaties of the Missionary Bishop for immediate assistance.

Bishop Boone reports the baptism of a young man who has been for some time a member of his household, and who looks forward to the work of the Ministry.

The Mission school, confined thus far to a male department, has been in successful operation. Pupils have been selected with great care, and, after a sufficient probation, have been received under the bond of their parents, to leave them in the undisturbed care of the Missionaries for a period of ten years. The number hitherto has been twenty-three, but was about to be increased to thirty-six, being all that the building could accommodate. Under the tuition of their teachers, of whose entire devotion to their employment the Bishop speaks in very high terms, the pupils have made excellent progress in their English studies, and the belief is confidently entertained, that, ten years hence, many of them will prove most valuable aids in Missionary work.

Public religious services in Chinese are now regularly held by the Missionary Bishop, in a hall fitted up in the building occupied by the school, capable of holding two hundred and fifty people: this is filled on every occasion of its being opened, by an attentive audience.

The Morning Prayer, and other portions of the Liturgy, have been translated by Bishop Boone, together with an introductory Catechism, intended for the use of candidates for baptism.136

The very great encouragement afforded to the Bishop by the aspect of every thing about him, has induced him to make an earnest appeal to the Committee for more Missionaries, for a layman to assist in the school, and for funds to enable him to erect a plain but substantial place of worship, capable of holding one thousand persons. The Committee have been anxious to comply with these requests, and have issued a circular, soliciting from individuals contributions to a special fund for the erection of a Church at Shanghai, to cost $5000.

Thus far, however, their anticipations have not been realized. The subscriptions for this object are yet wholly inadequate; and the efficiency of this most promising Mission is in danger of being much hindered. It needs nothing, under the blessing of the Spirit, but the hearty co-operation of the Church, to render it all that can be desired.

The Committee, in their last annual report, went so fully into the consideration of this Mission, that it is not deemed expedient to enlarge further upon its importance, and its most favourable aspect. They again entreat for it the attention of the Church, and invoke the blessings of God in its behalf.

The expenditure of the China Mission, during the year past, has been $7,256.61. The receipts for it specially have amounted to $9,750.06 of which $1000 are from St. Peter's Church, Charleston, towards the support of Bishop Boone; and $900 from St. John's Church, Providence, for the support of the Rev. Mr. Syle.137

REPORT OF THE RT. REV. WM. J. BOONE, D.D.,
MISSIONARY BISHOP AT SHANGHAI, CHINA.

Shanghai, February 13th, 1847.

To the Board of Missions of the Protestant Episcopal Church in the United States of America.

Dear Brethren:

I owe you an apology for not having, last year, sent you my report. It arose entirely from my forgetting that a report was required of me. During the portion of my Missionary life, previous to my late return to China, all my communications were addressed to the Foreign Committee, and it escaped my recollection that I was required by the Canon on the consecration of Foreign Missionary Bishops, to report to the Board, until the Secretary of the Foreign Committee informed me, by letter, that my report had been inquired for.


This report must therefore embrace the events which have transpired in our Mission since we sailed from New York. You have heard, long since, that we were favored with a propitious voyage, and arrived at Hong Kong 24th April, 1845. When at Hong Kong, by request of Rev. V. Stanton, the British chaplain, I confirmed sixteen persons, and preached repeatedly.

On the 24th May I sailed from Hong Kong, accompanied by Miss Jones, Miss Morse, and my own family, and arrived at Shanghai on the 17th day of June, at which latter place we were hospitably entertained by the Missionaries of the London Missionary Society until we could procure houses.

Upon our arrival at Hong Kong, I was much rejoiced that the Committee, at their meeting in December, 1844, had been led to recommend that Shanghai should be selected as our station, as it gave us the priority with respect to the Church Missionary Society—a Missionary of which Society proceeded to Shanghai in the February of 1845; and, as I found, upon my arrival at Hong Kong, that the Committee were correct in supposing it the best station for our Mission.

Soon after my arrival at Shanghai, I was followed by the Rev. Messrs. Woods and Graham, who, with their wives and Miss Gillett, had been left at Hong Kong, to follow as soon as I could make arrangements for their accommodation. Miss Gillett did not accompany them, having been married to Dr. Bridgman, and left the Mission previous to their sailing from Hong Kong. In the month of November, our Mission sustained a further loss, by the resignation of Mr. Woods, who, from delicate health, felt himself incapable of contending with the difficulties of the Chinese language and a residence in a foreign land. Rev. Mr. Syle and lady arrived at the very moment of the departure of Mr. and Mrs. Woods.

Being all unacquainted with the dialect spoken at this place, our first duty was the study of the language, for which purpose the Missionaries were all formed into a class, and recited to me daily. As soon as these matters were in train, I commenced the translation of such portions of the Prayer-Book as were needed for immediate use, viz: the Morning Prayer, and the Service for the Baptism of Adults. Of these, I had a small edition printed. I have translated also the Confirmation and Communion Services, and have a dozen copies of each in manuscript, in case they should be wanted. I shall not continue the translation of the Prayer Book, until the revision of the translation of the New Testament, at least, is completed, as we shall of course desire to conform to the phraseology therein used, if we can obtain a translation of the Word of God which we can consent to adopt. I have had some correspondence with the Prayer-Book and Homily Society of England, with the desire of producing a joint effort for a common translation, to be used by the Missionaries of both the English and American Churches. A copy of this correspondence, as far as it has proceeded, I have sent to the Secretary. I am daily expecting an answer to my proposals.

In the translations I have made, I was much aided by a translation of the English Prayer-Book, prepared by Mr. Gutzlaff, at the request of the Rev. Mr. Stanton. I prepared also, during the last winter, a Catechism, based on the Church Catechism, as a guide to candidates for Baptism, and for the use of the boys in our school. I trust also it will be found a useful manual to the Presbyters, and all others of the Mission, in their first efforts at instructing the natives; for which purpose I desire each one, as soon as he can make himself understood, to endeavor to collect a class, and drill into their minds the great fundamental facts and doctrines of our holy religion, contained in the Creed, Ten Commandments, and Lord's Prayer. This they can do long before they are able to preach, or to read and explain the Holy Scriptures.

I have for many months had such a class, who meet in my study two evenings in each week, and whose attention and interest have never flagged, and in the instruction of whom, I have passed many of the most pleasant and profitable hours of my Missionary life. I trust the ladies will soon be able to have such classes among the women.

In the month of February, 1846, we were enabled to commence our school, which has steadily progressed and increased ever since. At first, the boys lived in my house, but their numbers becoming too large to be accommodated there any longer, I hired in the neighborhood a house, to serve for school and chapel pro tempore. Miss Jones, with the true spirit of devotion to her work, which induced her to leave her friends and country, offered at once to leave my house to go and live with the boys. I hesitated for some time, thinking it too great a trial for a lone female to live in the heart of a heathen city, with none but Chinese boys, and a single female servant in the house with her. But at length, finding she was fully persuaded in her own mind to make the sacrifice, commending her to God, in whose strength and protection I knew was all her confidence, I consented. The result has been most happy in every respect.
The number of the school at present is twenty-six, which we hope to increase after the New-Year holidays to thirty-five, being all we can accommodate until we get Mission-houses. The school is at present under my superintendence. I open its exercises with religious instruction and prayer every morning, and spend half an hour in the instruction of the first class; Mr. Syle gives them half an hour's instruction in music during the recess, between the English and Chinese school hours; in all other respects, they are entirely under the control and guidance of Miss Jones and Miss Morse. The ladies have been most indefatigable in the discharge of their duties, and are reaping a rich reward for their labors. The improvement of the boys under their maternal, watchful, painstaking culture, in their whole appearance, manners and conduct, strikes the most casual observer, so that you may almost judge of the length of time a boy has been in the school, by his very aspect. These ladies are a happy illustration of what true-hearted, single Christian women can do for the benefit of a heathen people, and of the essential aid which such females, and such alone, can render to a Mission. I trust the Foreign Committee will, as occasion offers, add two more thoroughly educated and well-qualified single ladies to the two we are now so happy as to possess; then, and not till then, shall we be able to commence the efforts we are pledged to make for the education of the females of China.

On the 12th of April last, Easter-day, I enjoyed the great gratification of baptizing Chae, the Chinese youth who accompanied me to the United States. The affecting particulars of his story I communicated to the Foreign Committee in a letter dated soon after that event. He was confirmed the third Sunday after Trinity, and admitted to the Holy Communion the Sunday after. He is the first and only one of his nation that I have been privileged to introduce into the Church of our blessed Redeemer, and it was with unutterable emotion that I saw, after the labour and prayers of eight years, my hopes realized, in the baptism of the first convert of our Mission.

Chae has expressed a strong desire to devote himself to the Christian ministry, and is pursuing his studies now with a view to that object. His conduct has been uniformly consistent in every respect. He appears to have a very sincere zeal for the spread of the Gospel among his country-men, and I earnestly hope he may be strengthened and spared to become a faithful minister of the New Testament of our Lord and Saviour Jesus Christ, and the honoured instrument, in his hands, of leading many of his benighted countrymen out of Nature's darkness, into the glorious light and liberty of the Gospel.

On Sunday, the 29th November, we held our first public Service in Chinese; present about one hundred and fifty persons, of whom fifty were women. From that time to this, we have had Service regularly every Sunday, without a single interruption. Our Service has been uniformly well attended, and there has been already a great improvement in the orderly behaviour and attention of those present. They listen to me with all the attention that could be desired, when preaching and addressing myself directly to them; but they seem as yet not to know what to make of us, or to conjecture what we are at, when addressing ourselves to an unseen being. The Lord alone can open the eyes of their minds, by faith to see Him who is invisible. These Services are much the most important and encouraging department of our labor at present. After what I have witnessed at other stations, and in former years, of the difficulty of getting even a few tens together for Divine worship, it is matter of great astonishment and of devout gratitude to me, to see the numbers who constantly attend upon the preaching of the Gospel at this place. It is estimated that more than one thousand persons hear the Gospel preached from the lips of the various Missionaries in Shanghai, every Sunday; I believe this number could be easily trebled by even the present number of Missionaries, if hey had large and commodious places of worship. I am making an effort to hire a hall in some central part of the city, that I may have two Services each Sunday, and bring a larger number under my instructions. I have not yet been able to succeed, and cannot say whether I shall be successful or not. I desire to get a hall in the part of the city where we should like to build a church as soon as funds can be procured, so that the congregation there collected may form a nucleus for that of the Church, when built. Our present chapel is in the suburbs.

I have written to the Committee requesting them to send me $5000 to build a church in a commanding position in the city [i.e. the old Chinese walled city]. I regard the proclamation of the Gospel by the living preacher as much the most important means that can be employed for evangelizing the Heathen. With a good large church and frequent Services, one or two Missionaries (and this alas! seems to be the number to which we are to be limited,) can declare their message to a greater number of hearers, than half-a-dozen Missionaries could, preaching in small private houses. A good large church, therefore, is the cheapest way of multiplying our efficiency. Besides this, a solemn stately edifice, dedicated to and used exclusively for the worship of the True God, standing in the midst of a heathen city, is, tho’ a silent, yet
still a powerful witness for God. It awakens and arrests the attention of even the most careless passers-by. Such a temple in Shanghai would be thronged by thousands of hearers, and your Missionaries would be able to do more in a day, in bringing the sound of the Gospel to the ears of this people, with such facilities, than, without them, they could do in weeks or months. I earnestly hope that before this reaches you, the money to build our first church will have been sent.

From this pleasant and interesting theme I am constrained to turn to the continuation of the sad story of the further decrease of our Mission. On 16th January, Mr. and Mrs. Graham left us to return to the United States; Mr. Graham parted from us with extreme reluctance; but it was unavoidable, his health had completely failed. He has my warmest wishes, for the speedy recovery of his health, and an abundant usefulness in the vineyard of his Lord at home.

I have written to the Committee to request the aid of a layman to take charge of our schools, and of a physician for the care of the Mission and of our school, and to enable us to extend medical aid to the Chinese; and I now earnestly request that they will fill up the complement of our ten Presbyters, as soon as proper and suitable persons can be found. I am fully persuaded of their willingness to aid us in this and in all respects, but I would earnestly entreat the members of the Board, and especially my Right Rev'd Brethren, the Bishops thereof, to lend us their aid in calling the attention of the younger Clergy, and of the Candidates for Orders in their Dioceses, to the pressing call for laborers in this Mission. It must be manifest to any one, who will only for a moment contemplate our position, surrounded by myriads of heathen men, whose necessities demand the Gospel from us, nay, imperatively call for its daily proclamation—with a school on our hands to train young men for the ministry—with translations of the Bible and Prayer Book to be made, and elementary Christian treatises to be prepared—that those at present connected with the Mission are utterly incompetent to sustain the labors already devolving upon them. And these labors must increase; the school will soon call for much more care as the boys advance; we look forward to the labor, care and anxiety, attendant on preparing catechumens in a heathen land for Baptism; and when we get our church, we shall not be content with less than a daily proclamation of the Gospel within its walls.

Let me then, in behalf of these poor outcasts from the Divine favor, among whom it is my lot to labor, most affectionately and earnestly entreat the members of the Board, who, by the tender mercies of God, have been placed in a land of Gospel privileges, and in the bosom of His Holy Church, to take this matter home to their hearts. Let me entreat them to send us men, to give us the means to build a church, and also for the erection of suitable buildings for our school, so that the number of scholars may be increased.

I am not aware that I have omitted any topic of interest, but I have been obliged to write in great haste, having been disappointed with respect to a vessel, at a later date, to take my letter down the coast for the overland mail. I had hoped to write, at my leisure, the next week, during the Chinese holidays; but I am afraid to wait, lest I may lose the mail and be too late for the meeting of the Board.

The Missionaries present with me, are all, through the blessing of God, in good health, and diligently engaged in their respective duties.

I am, dear Brethren,
Affectionately and sincerely yours in the Lord,
WILLIAM J. BOONE,
Miss. Bp. of the Prot. Ep'l Church of the U. S. to China.138


Right Reverend Sir—The Rev. Vincent Stanton, British Chaplain, Hong Kong, wrote to me on the 29th October last, in which he mentioned your name in a most kind and respectful manner, stating your approval of the work of the Prayer-Book and Homily Society in China, in translating, printing, and circulating portions of the Book of Common Prayer in Chinese, to help forward the great and glorious work of the Christian Missionaries; and that you felt a desire to cooperate with the Society in its work. There appeared to be, however, some difficulty in your doing this, because of discrepancies which exist between the English and American Liturgies.

138 Spirit of Missions, Vol 12 No 8, August 1847, pp 255-259.
Our friend informed us that you suggested "a mutual accommodation" in printing the Liturgy in Chinese. This suggestion, there can be no doubt, was made with the best Christian feelings. But upon a little consideration, you will perceive that it has difficulties about it of no ordinary character: yet we should like to know your own mind fully upon the subject. Much pains and trouble have been taken here, to get the question well considered by the chief friends of the Prayer-Book and Homily Society, both Clerical and Lay, before it was discussed in a Committee.

The meeting for discussion was held on 19th February, 1846, when several letters were brought forward on the subject, and amongst them, one from the Rev. Henry Caswell, formerly of the American Episcopal Church, but now of that in England. He entered so fully into the subject, that I cannot refrain from giving you a verbatim copy of his letter; it was originally addressed to one of the members of the Committee, and is dated February 11th, 1846. He says,

I entirely agree with you in thinking that the subject, on which you have written to me, is one of great importance, should it please God to give success to the Mission of the English Church and American Church in China; it is most desirable that the converts should worship as nearly as possible according to the same form, and unite in the same profession of faith. But it appears to me, for the present, at least, a 'mutual accommodation' in regard to the English and American Prayer-Books is utterly out of the question; and that Bishop Boone mistakes the true extent of his powers, if he supposes that he can sanction such an accommodation." By the Constitution of the American Church, according to my best recollection, no change can be effected in the Prayer-Book without the consent of the General Convention, and of a majority of the Diocesan Conventions. The proposed change must be submitted to the General Convention at one session, and acted upon, i.e., either allowed or rejected at the next session, viz., three years afterwards. Now, as a Prayer-Book framed on the principle of 'accommodation,' would be neither the English nor the American, but a new Prayer-Book, it would not be in the power of an individual Bishop to give it a lawful sanction. It must be submitted to a General Convention, say that of 1847, (which is the nearest,) and would be either allowed or rejected by that of 1850, before which time I think it would be impossible to obtain authority to publish, and to employ it. I do not, however, think that the American Church would knowingly allow any departure from their received formularies. I believe they would require all Liturgies used by their Missionaries to be exact translations of their own. On any other course of action, the door would be opened to great irregularities both in discipline and doctrine."

So, on the other hand, I do not see that any one, or two, or three Bishops of the Church of England could sanction any variation from the established Liturgy on the part of their Missionaries in Foreign Stations. I agree therefore, with Mr. Stanton, in the opinion that, although the accommodation proposed by Bishop Boone, 'might not be inconsistent with Christian integrity, it would be a measure which we could not admit.' Regarded simply as a measure of economy, I do not doubt that it would be advantageous, as well as practicable, to print large 'portions' of the American and English Prayer-Book, from the same blocks or type. Many of the smaller alterations would entirely disappear in a Chinese version. For instance, the American Prayer-Book says, 'Our Father who art in Heaven,' and the English Book, 'Our Father which art,' &c. Of course, the translation of the two forms would in this respect be identical. Thus the Introductory Sentences, the Exhortation, the General Confession, the Absolution, the Te Deum, Jubilate, the Apostle's and Nicene Creeds, the Collects, Epistles and Gospels, the Litany, the Forms of Baptism, the Catechism, the Ordinal and the Psalms, would probably be expressed in the same Chinese words. But it is obviously impossible to publish in the same united way, the Tables of Lessons, the Calendar, the Communion Service, and the Services for Matrimony and for Burial, in which there are very important discrepancies. Besides, the American Prayer-Book has, peculiar to itself, the Services for Thanksgiving Day, for the Visitation of Prisoners, and for the Consecration of Churches, besides forms of Family Prayer, &c. On the other hand, the English Prayer-Book alone possesses the Commination Service, the Athanasian Creed, many Versicles, &c, omitted in the American Prayer-Book, to say nothing of the various State Prayers and Services.

I have little doubt that it will soon appear to the satisfaction of all parties concerned, that an 'accommodation Prayer-Book' would be an impracticable attempt, and dangerous, if practicable. I should certainly think that Bishop Boone's wisest course would be, in the absence of an American version, to make use of the version of the English Liturgy already existing. He may, I suppose he must, omit the use of the Athanasian Creed, (This need not be printed in a Book of Portion! of the Liturgy) and such other parts of the English Prayer-Book as have been rejected in America and in the Churches under his jurisdiction, it will be easy to insert (as he deems it expedient) translations of such Prayers and Services.
as the American Church has added, until an entire version is set forth by the authorities in America. It is true that in this way, two Prayer-Books would come into use instead of one: but neither Bishop Boone nor Mr. Stanton would be responsible for the existing discrepancies, and they would probably be enabled to explain them to the satisfaction of all sincere converts.

At a meeting of the Committee of the Prayer-Book and Homily Society, held at Exeter Hall, London, 19th February, 1846, the foregoing letter from the Rev. Henry Caswell having been read, and the subject having been fully discussed, it was—

Resolved, That this Committee are of opinion that not only does no necessity exist for making any alteration in their Chinese version of the Liturgy, but also that they are precluded from the very Constitution of the Society, of entertaining any idea of such alteration."

At the same time, they will be happy to receive any communications from Bishop Boone on the subject, and be glad to enter into a correspondence respecting the possibility of supplying the American Missionaries with such portions of the Liturgy, without any alterations, as are received, and can be circulated by members of both the English and American Episcopal Churches."

From the above resolutions, Right Reverend Sir, it is hoped, you will perceive, that the Committee of the Prayer-Book and Homily Society will rejoice to co-operate with you and your Missionaries, and we trust that we shall be able to do this, at least, in your preliminary Christian efforts to make known the Gospel of Christ to the Chinese;—for the portions of the Liturgy, which are now being printed in England, are alike used both by the English and American Churches; and this book may be enlarged, as you may hereafter suggest. The discrepancy of such a word as "who" or "which," is of course removed by the Chinese idiom. It will afford our noble President, and the Committee, great pleasure to hear from you, and to learn your mind fully upon the question of distributing both Prayer-Books and some of the most useful Homilies in Chinese. The Homily "of the Reading and Knowledge of the Holy Scripture," and "of the Miseries of all Mankind by Sin," were translated for the Society by the late Dr. Morrison.

That the great Head of the Church may vouchsafe to you the constant presence of His Spirit, and supply you and your Missionaries with all needful grace to enable you to fulfil the work of the Ministry, and give you an abundant blessing in the fruits thereof, is the earnest and fervent prayer of,

Right Reverend Sir, Your faithful and respectful servant, (Signed,) THOMAS SEAWARD, Visiting Secretary.

The Right Reverend Bishop Boone, Shanghai, China.139

Bishop Boone’s Response to Rev. Thomas Seaward.

Shanghai, July 18th, 1846.

Reverend and Dear Sr—Your kind letter of the 2nd April, reached me yesterday, and I hasten to reply to it. I am very happy that the subject of the co-operation of English and American Churchmen in the translation of the Prayer-Book for the use of the Chinese, has been brought to the notice of the Prayer-Book and Homily Society; but I regret that they should be under a misapprehension as to what my wishes were, and that the unhappy phrase "accommodation book," should have been used to designate my project. I am much obliged to your noble President and the other members of the Committee for inviting me to express my views, and I trust that as I feel a very deep interest in this matter, you will pardon a frank and full announcement of my wishes, though it should protract my communication to a considerable length.

I suppose that all Churchmen, both in England and America, will sympathize with me in the wish, that when in the Providence of God the time shall have arrived for committing our work into the hands of native Bishops, that all in China who may have been gathered into the Christian fold by the Missionaries from the Church of either country, may unite and form one Church.

There can be no doubt that the use of a common Liturgy by both parties will do more to effect this desirable result than any other means that can be devised. Experience leaches us that such is the attachment which grows up towards "the form of sound words,"140 in which we have become accustomed to address our petitions to God, that an extreme reluctance is felt in most minds, to the slightest, yea, even

139 Spirit of Missions, Vol 12 No 8, August 1847, pp 260-262.
140 New Testament, Second Epistle of Paul to Timothy, Ch 1 v 13, (2 Tim 1:13).
to verbal changes in a Service long used, and that should the English and American Missionaries use different Liturgies, that this, in all human probability, will prove a great obstacle to the future union of their converts into our Church. If it be said, the differences between the English and American Prayer-Books are small, and their converts may be expected readily to wave a pertinacious adherence to either form, the answer is, the differences are no greater now than they will be then; that we naturally look for more enlightened liberality and enlargement of views in British and American Christians than in recent converts from heathenism, and that if these differences prove too great for us, with what propriety can we expect them to disregard them?

These considerations invest this subject with peculiar interest in my eyes. I cannot but regard the ultimate union of all Episcopalians in China into our Church as a great question, and I therefore desire an early co-operation of all Episcopalians laboring in and for China, to secure this result. The difficulties, I confess, do not seem so formidable to me as they appear to others, and I think it my duty, from my deep sense of its importance to the work to which I have devoted my life, and from my position as the pioneer Episcopal Missionary to China, to use my utmost exertions to effect this harmonious action, if it can be obtained.

I persuade myself that this wish of my own heart will meet with a response in every bosom, friendly to the two Churches: the only question will be, how can the object be affected without a compromise of principle?

In answer to this, I would propose that a Prayer-Book be prepared for the Chinese by the translation of portions of the Morning and Evening Services, in which both the English and American Church agree. I wish it to be distinctly understood, that I do not propose that a new Prayer-Book be made, or any new matter introduced. I conceive that an excellent and most suitable Service for the use of Chinese Christians, may be prepared from what is common to both Prayer-Books, translating them in the order in which they stand. I think that portions of the Morning Service of both Churches may be omitted without impairing the beauty and pro-portion of the Service, and certainly without the shadow of a change with respect to the doctrines of the Church. Indeed, my wish is to do exactly what I infer from your letter the Prayer-Book and Homily Society are doing: print for present use a carefully prepared and accurate translation of portions of the Morning and Evening Services, with the occasional Services all entire; only that in doing this, I desire that there shall be an agreement in the portions selected, and in the translation. Why it should be said of such a proposition, that "it might not be inconsistent with Christian integrity," I confess I am quite unable to conceive. From the necessity of the case, the Missionaries of either Church will be obliged to content themselves with the translation of portions, greater or less, of their respective Prayer-Books. No one, I suppose, will contend that there is an absolute necessity that every line of the English Prayer-Book shall be translated for the use of the Chinese, e.g. the Martyrdom of King Charles, &c; or, on the contrary, that I must teach the Chinese to pray for the President of the United States, and for Congress, &c. All that can be expected is, that we shall translate from the Prayer-Book such portions of our Services as are suited to their circumstances and wants. If such a principle be admitted, why should not English and American Christians agree in selecting the same portions to be used at Morning and Evening Prayer. There will quite enough be found common to both, to furnish us with a Service full as long as we can expect this people, for a considerable time to come, to join in. If we should set forth such a book, as a translation of the English Prayer-Book, there would be a manifest want of Christian integrity; but surely none in preparing such a book and representing it, for just what it is, a translation of portions. And this, let me repeat, is the most we can ever attain to, unless we are to regard the Chinese as a subdued people, make them pray for Her most excellent Majesty, return thanks for delivery from the Gunpowder Treason, and for the restoration of the Royal family. A Prayer-Book must be made for the Chinese, suited to their wants and circumstances. From the necessities of the case, whether this want be attempted to be supplied by either an English or an American Churchman, it must be a selection of portions of his own Prayer-Book. The only real question is, shall they agree in this election, or act independently, and each select for himself.

I warmly and strenuously urge, that we shall proceed in this most important work with great caution, and with mutual cooperation and advice, as brethren should do who have a common work to perform. If this proposition fail, and it appear after a sincere and hearty effort for union, that we cannot agree upon the portions to be selected, I propose next, that we shall consider the translation of portions common to both as common work, and endeavor to agree in the translation of these portions.
This last I regard as the most important proposition of the two, and as affecting most deeply the ultimate union of all Episcopalians in China, in our Church. Unless we attend to this, we shall have two Lord's Prayers, two Creeds, Articles speaking a very different language, the very name of the Being whom we worship may be different. Union, after both parties were fully committed to such diverse Prayer-Books, could scarcely be looked for, and it would now at once most injuriously affect and weaken the force of our testimony, which should be united.

And let me assure the members of your excellent Committee, that we shall need our united strength for the combat for which we are now buckling on our armour in China. The Romanists have had two hundred years possession of the field, and are now literally pouring in their forces. Nine Missionaries, of theirs, arrived at this port not long since in a single vessel, and we understand thirty more are expected soon; and these enemies of the Truth are to be met. The whole heathen system of China is to be overthrown: the time-honoured superstitions, which have for centuries descended from father to son, are to be destroyed: Satan has been busy in these regions for ages; the trophies which mark his complete triumph over this people, are all around us; and the foundations of the kingdom of Christ must here be laid amidst colossal ruins. Those engaged in such a work, under the same great Captain, having the same creeds, reverencing the same great, vital and fundamental truths, and holding the same Church polity, should know nothing of any other citizenship than that which reckons them one in heaven. Nothing but stern necessity should separate such soldiers in such a combat. If it shall be determined that we must be separated by the use of different Liturgies, I, for one, will deeply lament it. I shall still, however, urge that an effort be made to unite in adopting the same translation of what we use in common. These two propositions contain all that I would propose at present.

What the complete and final form of the Chinese Prayer-Book shall be, must be decided, as it was in the case of the American Church, by those who shall consecrate three native Bishops, and empower them to organize a native Church, and hand down the succession in China. But that is a question, the discussion of which would be very premature at present.

My only anxiety now is, to secure the co-operation of English and American Churchmen, that the present wants of the Missions in China may be so met as to favour the future union of all their converts into one Church; and that the basis of this co-operation shall be the selection of portions common to both. The Communion Service, and that for the Burial of the Dead, are the only Services in which I apprehend any difficulty would be found.

In these two Services, correspondence could be had with the Bench of Bishops in England, and also with that in America, when I think the matter could be adjusted to the satisfaction of all parties; and if it should fail, having gone on so far in harmony, we can there separate, it is to be hoped, in love, and with mutual respect, certainly not injured by having made a faithful and generous effort for union.

Our friend, Mr. Caswell, it appears to me, has misconceived the question in many respects. The Article of the Constitution of the American Church, the eighth, which he cites, refers to the Prayer-Book for the use of the Church in the United States. Nothing has ever been prescribed as to the method in which Prayer-Books are to be prepared for the use of other nations. The only Article of the Constitution that I am aware of, that is applicable in any way to the question under discussion, is the tenth, which reads, "Bishop for foreign countries, on due application therefrom, may be consecrated with the approbation of the Bishops of this Church, or a majority of them signified to the presiding Bishop; he, thereupon, taking order for the same, and they, being satisfied that the person designated for the office has been duly chosen and properly qualified. The order of consecration to be confirmed as nearly as may be, in the judgment of the Bishops, to the one used in this Church." This Article, you will perceive, does not require that the Foreign Church should adopt the American Prayer-Book, as a condition precedent; but leaves the whole matter to the discretion of a majority of the Bishops. I quote this Article for the purpose of showing the position the Church in China would occupy, if it sent three candidates for consecration to America. Yet let me not be misunderstood; I do not occupy that position. I am here as a Missionary Bishop of the American Church, and am bound by the rules and regulations of that Church, so far as altered circumstances permit their application. I am bound in the strictest degree to adhere to the doctrines and discipline of this Church; but it was understood at my consecration, that I was not considered as pledged to the use of the whole Service every time I might attempt to have worship with a few poor heathen, who are unable to make a response. I feel myself at perfect liberty to omit, for the present, all responsive parts of the Service, as not adapted to those who have not renounced idolatry. These I would have printed, but
left to the discretion of the officiating minister, with directions not to use them, until some two or three, at least, who shall have renounced idolatry, and put themselves under Christian instruction, (perhaps I ought to add, and been baptized,) shall be present to respond. For my views on this subject, I beg to refer you to a letter of mine to the Rev. George Smith, of the Church Missionary Society, late of China.

Another point in which Mr. C. seems to misconceive the question, is in suggesting that the wisest course for Bishop Boone to pursue, is to make use of the existing version of the English Liturgy, until a version is set forth by the authorities in America. Surely, he cannot be aware that the existing version has no authority to sustain it, but that of the very worthy and excellent Missionary who prepared it, and that it is quite competent for me to set forth another version to-morrow, which shall, at least, with all Churchmen, have as much authority to sustain it. My wishes, in respect to this matter, do not arise from any embarrassment in my position, nor from any desire to solicit pecuniary aid from the Prayer-Book and Homily Society, but solely from a hearty desire to see both Churches united in the great work that Providence allots us in China. My object is to avoid, if possible, disunited action in carrying on a common work. I am persuaded that the union of English and Americans in this work, would prove the greatest check to innovation, and that their co-operation and agreement would afford the friends of the Prayer-Book, in both countries, the strongest guaranty that no sinister or party views are permitted to have place in the translation.

I have seen no translation yet of the Prayer-Book, with which I am at all satisfied, or which would satisfy either the Church in England or America, if it were fairly brought before them. A good and acceptable translation is an undertaking yet to be accomplished, and I heartily pray to God, of his infinite mercy, to grant that nothing may arise to prevent the harmonious and brotherly co-operation of the Missionaries of both Churches in this good and important work.

My object in agitating this question at this early stage is, if possible, to forestal action. If each party alone decides upon what portions are to be retained, what omitted, and upon its translation of the Creed, &c, it will be much more difficult, after use shall have made us familiar with our respective versions, to unite in a common rendering. There is no need of haste; if we have a good mutual understanding, and work together, we shall gradually find ourselves with a Prayer-Book that we can send to England and America to be approved. We have not yet an approved version of the Bible, and this must precede a standard version of the Prayer-Book.

If my suggestion should meet the concurrence of those in England who are interested in the translation of the Prayer-Book into Chinese, it will only be necessary for the Missionaries of the respective Churches who are in China, to have an understanding with each other at once, and proceed by our joint labours to prepare translations of such portions of the Ser vice as we are agreed upon. Blocks can be cut for these at a very small expense, and we can use them, and let the work increase as we have need for it, and as our knowledge of the language increases. And when, in the providence of God, we have a standard edition of the Bible, we may then hope to agree upon a translated Prayer Book in the Chinese language. At that time, the Church of England, I trust and earnestly pray, may be represented by a Bishop and able body of Clergy, who will have acquired to some extent a knowledge of the language. Our respective Churches can be kept fully informed of our doings, and when we attempt to obtain the seal of their approbation to our work, and to give to our translation the weight of their authority, we will send them accurate translations of our translated book.

I feel that an apology is due for the great length to which my remarks have been extended. I must plead my earnest desire to procure a co-operation of all parties interested in this work, and my many pressing avocations, which do not allow me leisure to compress my remarks into a shorter compass.

Previous to the receipt of your letter, I had not thought of a translation of any of the Homilies for circulation among the Chinese. I will look over them with this object on my mind.

And now, dear sir, allow me to assure the Committee of my oneness of feeling with them in wishing to bestow upon the Chinese a good translation of that inestimable legacy we received from our forefathers—the Prayer-Book, and of my readiness to co-operate with them in any way I can, in forwarding their views for the good of our fellow-creatures in China. With sincere prayers for the blessing of God upon all their labors,

I am, Reverend and Dear Sir, Sincerely, yours, in the Gospel, WM. J. BOONE.
Rev. Thomas Seaward, Visiting Secretary.

1847, JUNE 28, Shanghai,
Rev. Phineas D. Spalding.

MONDAY, JUNE 28th, 1847.
Ship Ashburton, at sea, lat. 10° S. long. 105° E.

REV. AND DEAR BROTHER: — While I am now writing, we are about 225 miles from Java head. It is expected that we shall stop at Angier (on the Island of Java) for the purpose of taking in water and supplies for the ship's use on the remainder of our passage. An opportunity will thus be afforded of leaving letters, which will be taken up by the first ship coming down the China sea bound to America. This will enable you to hear of my progress thus far, sooner than you would, if I delayed writing until I reached Hong Kong.

The Island of Java, Dutch East Indies.

SKETCH MAP OF JAVA.

This day terminates the 109th since we sailed from Boston, which was on the morning of the eleventh of March. The weather for 12 or 14 days was exceedingly rough and cold. Indeed, for the greater portion of the time, it might be called a gale, as we sailed under single and double reefed top-sails. We were, however, running directly before the wind, and were thus being wafted speedily on our voyage. On the morning of the third day out, I was entirely free from any sensations of sea-sickness, and of which, I have not had a return for a single moment. With one exception, I suffered less than any of my fellow passengers. On the 26th day out, we crossed the equator. The favorable winds that bore us thus far on our way, continued with us until we reached lat. 26° South. Here we met with adverse winds, which, with calms, retarded our progress for more than 60 days. The cold and wet weather in the vicinity of the Cape

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141 Spirit of Missions, Vol 12 No 8, August 1847, pp 263-268.
142 "We reached Angier early yesterday morning. With what joyful feelings we hurried on deck to look at this long-talked-of little place. I had pictured a straggling, irregular village—anything but beautiful—and what was my surprise to gaze upon a very Eden! What an exquisite scene! I shall never forget it." Edkins, Jane, 10 August 1859. Edkins, Jane R., Chinese Scenes and People, (London, James Nisbet, 1863). The explosion of the volcanic island of Krakatoa (27 August 1883) in the Sunda Strait (between Java and Sumatra) created a vast tsunami with at least three distinct waves. "When we reached Angier we found no trace—neither a splinter of wood nor a fraction of stone—of the buildings of that once flourishing seaport." Worsfold, W. B. A Visit to Java, (London, Richard Bentley, 1893), p.16.
of Good Hope brought on a slight attack of the fever and ague. But through the kindness of Mr. Andrews, the owner of the ship, and who is one of our company, prescribing to the relief of my bodily afflictions, and God's blessing attending, I fully recovered in ten days. When in the latitude of the Island of St. Paul's, we took a strong wind, which favored us for eleven days. This Island lies in lat. 48° S. By this wind, which was westerly, we ran until within 600 miles of Java head, when it left us, and for seven days we had baffling winds and calms. The weather has been clear and delightful for the past week, which is so marked a contrast with most of the time we have been out, that the slow progress is quite sufferable. Although we have had a much longer passage than is usual up to this point, I must say, that to me it has proved less monotonous than I anticipated before we sailed.

In regard to the accommodations on board of our ship, I have been comfortably situated, and every attention paid to my wants, which I could desire or expect. You are aware that several of my companions in travel are Missionaries of the Baptist Society. With them, as well as every other soul on board, my intercourse has been that of uninterrupted peace and harmony. I do not speak of this, with the design of taking to myself any credit; but the rather, to express my thankfulness that we have been enabled to maintain such an intercourse as becometh those who profess to be following and obeying the same Lord and Master. When the weather has been such as to permit, we have had divine service on the deck at least once, and several times twice, each Lord's day. Our method has been to officiate, in alphabetical order. Whenever my turn has occurred, I have been enabled to use the full church service. I supplied every soul on board the ship with a copy of the Book of Common Prayer. These, with several hundred pages of useful tracts, were generously supplied to me by our "General Prayer Book and Tract Society." I have also circulated several copies of the Holy Scriptures to such as had none; 'and to every seaman, from the captain to the cook, I furnished with a copy of the "Sailors' Manual." These were furnished to me by a pious and devoted young layman of Emmanuel Church in Brooklyn, Long Island. I trust, that the seed which has thus been sown in prayer, as well as the public services held on board this ship, may prove a rich blessing to those who stand in so much need of them. Every Lord's day evening, Thursday evening, and the first Monday evening of each month, have been devoted to the services of reading God's holy word, and prayer and praise. These services are held in the cabin, between decks, and have been punctually observed whenever circumstances would admit. We have also maintained family worship every evening in the cabin between decks, in which all the passengers and officers of the ship have been invited to attend. In these services, as in those on the Lord's day, each has taken his turn, and conducted the services as he deemed most appropriate and in accordance with his own custom. In my own private, religious duties, I have been less interrupted than I supposed I should have been, for which privileges I feel deeply thankful to God. I feel assured, that it is owing to this, in a very great measure, and perhaps entirely, that I have been enabled to spend the monotonous period of four months on the mighty deep, without once having seen even a glimpse of land, either in the shape of an island or continent, since the day we sailed.

I have, through the kindness of the Rev. Mr. Shuck, been enabled to give some attention to the acquisition of the Chinese language. Owing to much bad weather, we have been prevented from giving that attention to it that we should otherwise have done. I have, in the foregoing sentence, used the plural number, because I am one of the class, which is composed of two of the Baptist Missionaries and myself—Mr. Shuck being our teacher. We hope to be able for the future to pursue our daily recitations until we land at Hong Kong. The little experience I have thus gained of this language, almost always represented to be so difficult, has not discouraged me from persevering in the field of duty that lies before me. I would not be understood as pronouncing that the language is not difficult to acquire, because I am not prepared to pass an opinion; but I can say, that as far as I have gone, I have no reason to falter. I trust that God will grant me those graces, (patience and perseverance) needful to overcome every obstacle in my path. I look forward anxiously to the time when I shall be fairly on the ground, with my Bishop and brethren at Shanghai, and then, I presume, I shall look forward again and long for the day to come, when I shall be able to unloose my tongue, and tell to at least a few of the perishing in soul, of that land of Heathendom, the wonderful works of God, that "He is in Christ, reconciling the world unto himself." I can but indulge the hope, that at least two more ordained Missionaries are already on their way to China, to do their part in fulfilling the solemn command of our Blessed Redeemer, "Go ye into all the world and preach the Gospel to every creature, &c." I do hope that such is the case, and that the desired pious

layman to take charge of the school has been found. How shall it be found true, that laborers are not to be obtained, when the provision has been already made by the Church, that in temporals they shall fare better than “He, who though he was rich, for our sakes became poor, that we through his poverty might be made rich.” It seems to me, that if I had two souls and two bodies, which I was at liberty to spend as I deemed most to the honor of God, I would devote them both to the work of preaching the Gospel to the Chinese. It is hard to find any justifiable reason, (when we look at the subject in a sober manner,) why the Church should not have been permitted to have accomplished her wish, when she returned her Bishop to the land of China, to have sent with him a band of at least ten Presbyters. It was the circumstances and intelligence laid before the Church at this juncture of the Mission, that first led me to a prayerful consideration of the question, which a devoted friend to the cause of Missions, in a sermon before the Board, a few years since, truly said, should be the one that ought to engage the attention of the Christian Minister, "Why should I not become a Missionary?" May the day soon dawn upon the American Episcopal Church, when the name so becomingly assumed of a "Missionary Church," shall not rest in the letter, but be fully exemplified in active deeds of benevolence, towards those who have never heard the glad tidings of the Saviour's love to man. The "Missionary Spirit and the Missionary heart" should send out its vitality to every fibre and ramification of the Church—from the Bishop to the Deacon—from the eldest and well tutored saint to the youngest child that can understand the heavenly covenant, "wherein" it is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

So, diffused and constraining to obedience, the sanctified offerings of prayer, of silver and gold, will be given to God, in the cheerful spirit of systematic duty, demanded of all whom God has thus blessed in his providence and grace. Then shall God's people become, in their individual relations and in their collective capacity, as a Church, like unto a city set on a hill which cannot be hid." I have some reason to think that I am not mistaken, when I say that such have been the motives by which I have been influenced—first in seeking the Ministry of Christ's Church in my native land, and which now, by the leadings of Divine Providence, are directing my steps in a separation from all that I hold dear on earth. But He whom I claim as my Master, and whom I delight to honor, has said, "He that loveth father or mother more than me is not worthy of me." Father, mother, brothers and sisters have been forsaken, and many nameless ties have been broken, and yet all that I can say is, that I have, in so doing, only done that which it was my duty to do, and I can only count myself an unprofitable servant towards my Lord still. I have thus far, upon the closest scrutiny into my motives, been unable to find anything which would lead me to think that I am not now in the path of duty which a higher hand has marked out for me to follow in. To this same God I look up in confidence and humble prayer for that aid and assistance, which will enable me to realize the precious promise, "as your day so shall your strength be." Thus "in my weakness shall I be made strong." My Christian remembrances to all the members of your Committee, and may the Church day by day make them more and more the instruments of setting forward the incomparable glory of the kingdom of Christ.

I remain affectionately, Your brother in the Gospel of Christ,

PHINEAS D. SPALDING.

P. S. July 5th, Monday morning, 6 o'clock, at Angier. Lovely morning,—and I have been almost carried away with the charming moonlight view we have had coming up the Straits of Sunda. We stop at Angier half a day.

1847, JUNE 29, Shanghai,

Rev. Edward W. Syle.

Shanghai, 29th June, 1847.

REV. AND DEAR BROTHER :—At the Bishop's request, I write a few lines to keep you informed of our circumstances.

In the school, all goes on prosperously, the boys making good progress, and new scholars being added from time to time; the present number is thirty-five. Another little girl has been brought to us, and placed, for the present, under Mrs. Syle's care; the former one is with Miss Jones. Under present circumstances, we know not how anything more than this can be done in the female department of the school—the
fewness of our numbers, and the want of proper premises, acting as an effectual check upon all aggressive efforts: if we are enabled to keep in operation what has been commenced, we shall think it well.

Of course nothing has been done in the way of building—no advices having been received of the $5,000 voted by the Committee being actually available. I need hardly add my testimony to the desirableness of having school premises removed from the physical contamination of a filthy and crowded city, and as much as possible freed from the moral taints which cannot but be contracted by children daily exposed to the sight of the abominations of heathenism. I see the children in the street making their little plays in imitation of some recent idolatrous feast or procession, and I hear them learning to utter their childish surprise, by vociferating the names of Buddhist demon idols. It is to such sights and sounds that our boys are exposed in the daily walk they take, from the choked-up lanes and alleys where we live, to the one only place suitable for exercise in all our neighborhood. As yet, the school has been preserved from any general sickness—only one case of small-pox having appeared; but if we remain long in our present situation, I do not think we can continue to look for the same exemption.

The health of the several members of the Mission continues much as when you last heard. Occasional ailments we all suffer, though nothing of a serious nature; but the Bishop is still laid by from anything like severe mental labor. The summer hitherto has been much milder than that of the preceding year; only a few days of severe heat have yet been felt. We expect, however, that now, for about the next six weeks or two months, it will be as much as we can do to keep up strength enough for our regular duties.

You will, I am sure, be glad to learn that the delegates chosen for the purpose of revising the existing versions of the Chinese New Testament, have actually assembled and commenced their work: from Canton, Dr. Bridgman, from Amoy, Mr. Stronach, from Ningpo, Mr. Lowrie, and from this station (Shanghai,) Dr. Medhurst and our Bishop. The last-named will, we trust, be able to do good service at the Committee meetings, notwithstanding the enfeebled state of his health. The enclosed "minutes" will give you the history of this important undertaking; and the paper itself may have to you an interest of its own, as being the first performance of a boy, (now in Dr. Medhurst's printing-office,) who received his twelvemonth of English education in our school. Begging you to present my best respects to each member of the Committee, receive for yourself the assurance of my being, Very truly and affectionately,

E. W. SYLE.\textsuperscript{148}

\textbf{1847, JULY 29, Shanghai, Bishop Boone.}

Shanghai, July 29, 1847.

REVEREND AND DEAR BROTHER:—I was unable to write myself by the last mail, and requested Mr. Syle to serve as my proxy. We were much disappointed in not hearing from you by either of the two last mails. We are now in hourly expectation of the May mail, which is late six or eight days. We suppose that Mr. Spalding sailed in the Ashburton, but we have no line to assure us thereof. Pray, in future, in case of any one sailing for us, inform us thereof by first overland mail. Ordinarily we should get the letter in time to communicate with the party at Hong-Kong, which circumstances might render important.

We have been anxiously expecting the credit of $5,000 for our school-house. The Committee seemed so adverse to become the owner of houses and lands in China, that I made an effort to see if I could not get suitable houses built for our accommodation by some of the English or American merchants, and leased to us at a rent about equal to what we now pay; by which I hoped to gain for the members of the Mission more commodious and healthy lodgings, and for the school-room wherein to grow and thrive. My proposition was to have $1,000 advanced for land, which would purchase about three acres, and $5,000 for a school-house. This house was to consist of a centre building and two wings. The centre building to accommodate Mr. and Mrs. Syle and family, and three single ladies. The two wings to contain dormitories for 50 boys upstairs, and down stairs to give two school-rooms, one eating-room, and a chapel 40 by 24 feet; the chapel to serve for daily worship for boys, servants, and country neighbors. In addition, I proposed to build a house for myself, to accommodate my own family and two single men, and give me also a guest chamber—say for $3,000, or $3,500. I put this last item down indefinitely, because I have not had an estimate carefully made by a responsible mechanic. Of the school-house, I have drawn out most carefully and minutely the plan, and have found a good workman, who will undertake it, with

\textsuperscript{148} \textit{Spirit of Missions}, Vol 48 No 1, January 1848, pp 21-22.
the necessary out-buildings, for $5,000. It is a very large house, as you will perceive from the amount of accommodation it is expected to afford, and we can only build at these prices by making the houses the plainest possible, and of the cheapest materials, differing in nothing from the Chinese houses except in the arrangement of the rooms, so that each one's room may be accessible without passing through another's, and for the admission of more of the genial air of heaven, quite essential when the thermometer stands at 100° [Fahrenheit]. My plan was to get this amount of accommodation, say in round numbers for $10,000, with land enough to allow of the building of two houses, upon the increase of the Mission beyond the point above specified, calculating that we can build a house to accommodate a family and one single person for $2,000.

I offered to pay a rent of $1200 per annum for this amount of land and the two houses above mentioned, but I could not get the money advanced at this rate. Money is worth here 12 per cent, on the best bond and personal security; and as a mere matter of business, where no favor was asked,(which was the ground upon which I begged my mercantile friend, who was kind enough to make these inquiries of the capitalists here for me, to put the matter,) no one would build and have the repairs, insurance, &c., on his hands for less than $1800 per annum. This settled the matter, and so it must stand until you send us the money for the school-house, when we will try to move on again. It would be unwise to sit at a rent of 18 per cent, the more so, if by a special effort the Committee could raise the sum to build our houses, and relieve the Mission, by one violent effort, (if you like to call it so,) from this sinking fund of $1000 per annum rent. The Missionaries of the Presbyterian Board, at Ningpo, have purchased, as well as the London Society's Missionaries, at this place. I mention these facts to show that this is not merely a pet notion of mine, but that all who are here on the spot are brought to the same conclusion. We are now paying a rent of $920 a year for houses worth less than $5,000; buildings that are in the midst of a very crowded and filthy city, (such as you can form no conception of from anything you have ever seen;) buildings, too, that give us neither so good nor so much accommodation for ourselves as those I have described, and which afford such poor facilities for the school, that it is really a drag upon me to see the forty boys we have mewed up, in these hot summer nights, where we now are. I am satisfied that, for the school, sooner or later, we must build; and that for all the Mission it is much better than renting at 25 per cent, which is what we may expect to pay the Chinese. If it were in my power, I would erect the buildings I have described, and rent them to the Committee at our present rent; but in my present state of health, it would be unwise to undertake anything of the kind. If I had a good prospect for life for a few years, I think I should set about it at once. As it is, we must wait patiently until we are all able to see with the same eyes. In God's good time, all will be right.

The Committee for revising the translation of the Scriptures into Chinese, is now in session at this place.

I intended to have answered at length, in this letter, your inquiry about sending out a few young men as Candidates for Orders, but my strength is spent on what is already written. Let me say, however, I am strongly in favor of it. We are engaged in a great, a large work, requiring a large experience to enable us to know how to conduct it best. So promising a means as this should not be left untried. I plead not for a larger number, three or four, and then let us wait to see how it answers. If our Western Bishops plead for men of the soil, and are anxious that those who go from the East should go young, and get their theological education in the West, that while getting it they may learn the manners of the people of the land, with how much more force may I urge this plea.

The members of the Mission are feeling the heat of summer much, especially Mr. and Mrs. Syle, and Miss Jones. My own health, through God's mercy, is better since my last letter. I have had, within the last week, two issues put into my back, from which, and the seton, I hope to derive permanent benefit, if the Lord so will. Send me a line by every overland mail. It is not much to do for a brother who is sick and so far away. Sincerely and affectionately yours,

WM. J. BOONE.

August 3, 1847. The May mail arrived yesterday, bringing us your letter of April 28. I am delighted at the prospect of a Church, and the encouragement you holdout of assistance. The Ashburton not in, by last dates from Hong-Kong. Spoken, off St. Paul's, by the Montauk, which arrived on the 13th of July. Yours, in great haste,

W. J. B. 149

1847, AUGUST 6, Hong Kong.
Rev. Phineas Spalding.

Victoria, Hong Kong, Aug. 6 1847.

REV. AND DEAR BROTHER, I wrote you a long letter from Angier, which place we left on the 6th of July, and arrived at Hong Kong on Sunday evening, the 25th of July, after a passage of nineteen days. We had a fine run, with light winds up the China seas. I have to-day partially engaged a passage up to Shanghai in the English brig "Champion," for $30, to sail next week in all probability. This is the first opportunity that has presented since I arrived. I was kindly welcomed here by our friend Mr. Stanton, who had been apprised of my coining from Shanghai. I also found letters here awaiting my arrival from the good Bishop and Mr. Syle, tendering me a hearty welcome, as Mr. Syle says, to these "Twilight Shores."

I was sadly disappointed to learn, on my arrival here, that Mr. Graham had been compelled to leave on account of his health. But sickness and deaths are the dispensations of God's hand, and we cannot, as Missionaries, expect to be freed from them. I hope he has reached America: for there seemed to be some fears that he could not live through the passage. I can but hope that some others are on the way to make up for this loss, so that the Bishop may be able to say at the end of this year, that His Missionary force has increased.

I have not been up to Canton, and if I succeed in securing a passage as before mentioned, I shall not go. I have been kept here in anticipation of securing a passage in the "Montauk," which was expected from day to day; and by this means I have not been able to improve the leisure I have had in visiting Canton. The "Montauk" was filled with passengers, and there was no chance for me. I have been very fortunate in meeting with this opportunity of the "Champion," otherwise I should have had to pay at least an hundred dollars for a passage to Shanghai. Mr. Stanton has kept me hard at work. I have preached for him and the military chaplain, in all, five times—two weekly sermons and three sermons on last Lord's day. I am engaged to preach three times on Sunday next. My first impressions of China are of the most favorable kind; and yet I am told that Hong Kong is the worst specimen, both as regards the character of the native inhabitants and the face of the country. I have seen four German Lutheran missionaries here, who have been about four months in China; they have adopted the Mandarin dress and go about among the Chinese in the villages, and thus far have been kindly received, and have found no obstacle in the way of their preaching, (of course by interpreters) to large concourses of people who soon come together in every village. I mistook them, the first time I saw them, to be Chinese. I met them at Mr. Gutzlaff's last evening, and they seem to be very intelligent men. The matter of their assuming the Chinese costume, is a favorable idea of Mr. Gutzlaff's. They are under his direction, if I mistake not. On the whole I feel quite encouraged in the work before me. My health was never better than at present. I do not feel the heat of this latitude at all oppressive, though the thermometer has been for the last ten days from 90° to 95°[Fahrenheit] in the shade. I believe it is somewhat warmer at Shanghai than here for a few days. The people tell frightful stories here about the cold; but they can hardly make one uneasy on this point, who has lived in 46° North lat. in the Western Hemisphere. I had on the whole a much more agreeable passage than I anticipated. We were just 136 days. I hope others are on their way to engage in the great work of preaching the Gospel to this great people. With sincere prayers for your success in your present work,

I remain your affectionate friend and brother,

PHINEAS D. SPALDING.

Excuse the haste in which this disconnected letter has been written. I just heard of a ship leaving Macao to-morrow for America, and have but two hours to write and send it to the boat, to go to Macao, so as to be there by morning; I shall write from Shanghai immediately on my arrival.150

1847, AUGUST 31, Shanghai.
Rev. Phineas Spalding.

Shanghai, August 31, 1847.

MY DEAR BROTHER:—I write, in compliance with your request, to inform you of my arrival at Shanghai, and to speak of some other matters connected therewith, which may possibly be of some little interest to you. I forwarded a letter to you from Angier, (Island of Java), dated July 5th, and also from

150 Spirit of Missions, Vol 13 No 2 February 1848, pp 52-53..
Victoria, Hong Kong, of August 6th, containing some incidents of my passage to China up to that date. Those letters were sent by ship, and I trust will have been received before this reaches you.

I was detained at Hong Kong until the 16th of August, just three weeks after my arrival, when the "Champion," in which I had secured a passage, sailed for this place. I arrived at Shanghai on the morning of the 28th, after a passage of twelve days, and all very pleasant. Thus I have arrived at the place of my destination (and, by the blessing of God, my field of future labor) after the lapse of five months and seventeen days from the day that I embarked from Boston. In that time I have enjoyed almost uninterrupted health, and have been continually favored with the blessing of God's providence and grace. This protection and guidance through dangers seen and unseen, demand the homage of a grateful heart. His mercies have been renewed unto me every morning. I have been warmly welcomed by the Bishop and the other members of the Mission. I found them all in the enjoyment of their accustomed measure of health, with the exception of the Bishop, who yet suffers not a little from a threat of paralysis, by which he was attacked early this year. I trust, by God's blessing, from the means used for his recovery, in due time he may be restored to his wonted health.

I have been in the city only four days, and of course can have nothing of interest to add to what has been already written descriptive of the place. I may remark, however, that the little I have seen by personal observation, only confirms what I had before seen in print concerning the moral degradation of this vast people, destitute of the light and power of the Gospel of Jesus Christ. My heart was pained the first Lord's day I spent on shore in China, at the absence of that quiet of a Christian Sabbath in a Christian land; but it has been really sickened when I have visited some of the heathen temples in this city, and have seen the victims of an idolatrous worship and debasing superstition performing their incantations for the cure of diseases. In one temple, called the Great Golden Temple\textsuperscript{151}, which I visited yesterday with Mr. Syle, a man who pretended to be dealing out effectual prescriptions for the cure of the diseases of those who came to pay their devotions at the shrines on which he attended, asked Mr. S. what would cure him of a simple malady under which he was then suffering. Mr. S. directed him to Dr. Lockhart, the Medical Missionary of the London Missionary Society, to whom, if he applied, he could be relieved. In this may be seen the great importance of a man of medical science connected with the Mission—one who, while he shall be able to heal the disease of the body, may also have the ability, by the grace of God, of pouring in the balm of consolation, and thus be an instrument in the hand of God of healing the wounded soul, dead in trespasses and sins. We saw several in the ward-rooms of the Hospital of the London Missionary Society, who were thus having their wounds bound up by the disciples of Him, who has commanded us in the parable of the "Good Samaritan," (Luke 10, 37,) "Go and do thou likewise." The large reception-room of this hospital is filled every day with those who come to have their bodily wants ministered unto; and thus the Missionary of the Cross has access to thousands whom he could not, perhaps, otherwise reach, and is enabled to tell them of that Great Physician, who breaketh not the bruised reed,\textsuperscript{152} or sendeth none empty away.\textsuperscript{153}

The Mission School now numbers thirty-six boys. These, it will be remembered, are given up to the Bishop for ten years by their parents, to be educated both in English and Chinese. They are supported entirely by the Mission, and are under the government of the school. I had an opportunity, last evening, of conversing with a few of the elder boys belonging to the Mission, and though they have been connected with the school less than two years, they conversed quite freely on the points connected with their studies. They read the Bible quite well. I questioned one of them on the 5th of St. Matthew's Gospel, which he had read during the mass of study, and seemed to understand what he had been reading about. He also handed me a composition, in the form of a letter, which he had written to his father, which did him much credit, both as to sentiment, spelling, and penmanship. I might mention other personal incidents, but the limits of this letter forbid. The Bishop makes it a point to visit the school every morning, and speak to the children. This is done either by himself or Mr. Syle, just as circumstances demand. The school is opened every morning by prayer, in Chinese, conducted by the Bishop or Mr. Syle. The evening prayers are in English. Mr. Syle has three classes in different stages of advancement, the pupils of which he is instructing in music. Some of the elder scholars read music quite freely, and sing remarkably well. They sing at

\textsuperscript{151} Spalding is referring to the Longhua Temple.

\textsuperscript{152} Old Testament. Book of Isaiah, Ch 42 v 3. (Isaiah 42:3).

\textsuperscript{153} "He filleth the hungry with good things: and the rich He sendeth away empty." From the ancient Canticle, "Magnificat", the song of the Virgin Mary. New Testament. Gospel of St. Luke, Ch 1 vv 46-55. (Luke 1:45-46). This canticle is one of the most beautiful parts of the Anglican service of Evening Prayer (Evensong).
morning and evening prayers, and at the chapel service on Sunday. I attended the chapel services in Chinese on last Sunday morning, when Mr. Syle conducted the service and preached. The average congregations are from fifty to sixty, not including the children of the school, all of whom attend of course, in accordance with the rules of the school. Though the whole service and the preaching was, of course, unintelligible to me, yet it was a matter of satisfaction and devout thankfulness to know, that our brother, after a period of less than two years, had succeeded so far in the acquisition of the language as to be able, by the blessing of God, to lead the devotions of his congregation in the same "tongue wherein they were born," and to tell them the "glad tidings" of the Gospel in their own language. In all that I have seen, (and the encouragement increases every day), I feel happy in looking forward to the day when I may humbly hope to speak of the same "unsearchable riches" in Christ to this people. On Sunday afternoon, in company with Mr. Syle, I attended Mr. McClatchie's place of worship, and the room was well filled; and Mr. McClatchie read the 19th of St. John's Gospel, (the most of the congregation having the same in their hands, in their own language,) and preached from the same portion of Scripture. Mr. McClatchie is of the "Church Missionary Society" of the Church of England. There will be an acquisition to this Mission in the course of a few months, as two Clergymen and a Medical Missionary will sail in November, from England, for this purpose.

It is often the case, that those living at a distance, and who have never had an opportunity of personal observation, form erroneous opinions in regard to the actual condition of Heathen nations. They see productions and many specimens of art, brought from the land of China, for example, and they at once come to the conclusion, that it is almost impossible for them to be in so degraded a state as actual observation proves them to be. It is when you see them in their domestic and social relations that you are prepared in some measure to estimate the blighting effects which the absence of the principles of Christ naturally produces. I could speak of many revolting practices and habits, which I have seen with my own eyes, and which no one can avoid seeing, who goes into a Chinese street, to which I know that the wild and untutored savage that roams the western forest is a stranger.

In principle we cannot say that one Heathen nation has a greater claim upon the sympathy and free-will offerings of the faithful in Christ than another—for the field of Missionary duty is "all the world." But the leading hand of Divine Providence may guide individual benefactions, personal services, and Church agencies, in bringing their good desires into action. In this view, it is proper for any "ambassador for Christ," to bespeak a word for the field or portion of his Master's vineyard to which he is devoting his energies. In this way the Missionaries to Africa, Turkey in Asia, Greece, China, or the Domestic Missions, may each advocate their claims for their respective fields, and tell all they know, and do all the good they can in raising friends and help to advance them in doing their Master's work. This is the view we would have individual Christians to take of the matter, in giving of that earthly substance of which God has made them the stewards, and only stewards. This view should laborers take, in deciding what shall be the field in which they will spend and be spent in bringing souls to Christ.

If I am a Christian and love the cause of Christ, shall I not ask, Is this duty? This question ought never to arise in the mind of one who has devoted himself to Christ, and acknowledges Him as his Lord and Master. The question may arise, How can I do the most with the talent which has been entrusted to me, be it great or small? If these duties were more prayerfully considered, and looked upon as God's work, man being only the instrument, we should have less difference of opinion and a great deal more done in each separate field, now occupied by the Church, than has been and is now being done. May God put it into the hearts of those who belong to our branch of His Church, to strive to "be all of one mind, having compassion one of another, love as brethren." Then, as a consequence, we shall have more compassion for those who have no such pure precepts to guide them, or who know nothing of Him who brought such light into our world. Perhaps God may bless these thoughts to the furtherance of His Kingdom in some little way which the author shall never know. If they should be the means of bringing one single mite into the treasury of the Lord—of calling forth more prayerfulness in one soul—or lead one individual to reflect upon the obligation of devoting himself to the work of disseminating the Gospel of Christ, then it will be known whose blessing has attended them, and to Him let the glory be ascribed. May God put it

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into the hearts of one and all, ministers and people, "to do good unto all men, as they shall have opportunity. It is by so doing that we are justified, and, upon these evidences alone, in calling ourselves the children of God,—the faithful disciples of Him who went about doing good. Let it be remembered, then, brethren in Christian lands, that God has a work to be done in bringing the millions of this vast empire of China to the knowledge of Christ. In this work we have something to do, as those who profess to love His name and cause. We cannot stand on neutral ground. It is either for or against. "He that gathereth not with me, scattereth abroad."

Truly and affectionately, Your brother in Christ,

PHINEAS D. SPALDING.

1847, AUGUST 31, New York.

Foreign Missions Committee—Arrival of Rev. Phineas Spalding.

CHINA.—By the overland mail, which arrived on the 27th December, letters were received from the China Mission, dated 31st August last. The Rev. Mr. Spalding arrived at Shanghai on the 28th of that month, much to the joy of the Missionary Bishop. The health of the Bishop had been improving, but was again in some degree affected by the distressing death of his most excellent friend and co-laborer in the great work of the translation of the Scriptures, the Rev. Walter M. Lowrie, of the Presbyterian Board of Missions.

In consequence of the inability of Bishop Boone to sustain his share of the services to the Chinese, the attendance had in some measure declined; but they were still kept up by the Rev. Mr. Syle, to a congregation of about fifty persons.

We shall publish Mr. Spalding's interesting communications in our next number. We have but space now for the subjoined postscript appended by BISHOP BOONE to the latest letter of Mr. Spalding.

I had proposed sending you a full communication this month, but was last night sick again. A singular effect of my attacks now is, that my right hand becomes swollen; this, together with the state of my head, prevents my writing much this morning, and the vessel for the overland mail leaves Shanghai this evening.

We have been pained deeply by the melancholy end of the Rev. W.M. Lowrie. He was thrown overboard by pirates, in Hang Chow bay. I feel his loss most deeply; indeed, in my state of nerves, the intelligence was too much for me, and my present attack I suppose is caused by it. Mr. Lowrie is a great loss to us in our work of revising the translation of the Scriptures.

We are all very much pleased with Mr. Spalding. He is domiciled with Mr. Syle. He will commence his labors on Monday. I am forbidden to preach, and the number in attendance at our chapel has much declined. My physicians promise me that the cold weather will improve my health much. The Lord grant it of his mercy and goodness.

1847, AUGUST or SEPTEMBER, New York.

Notes from Foreign Committee.

MISSION CHAPEL AT SHANGHAI.—The contributions for this object of so much importance to the prosperity of the Mission, have been remitted by special bills as fast as received by the Treasurer. There is yet needed a considerable sum to complete the amount.

The remark of Bishop Boone in the last number of the Spirit of Missions, concerning the "New Parish Trinity Church," may lead to mis-apprehension. This has nothing to do with the Mission Chapel. Trinity Church is a building now in progress from grants of members of the Church of England, and intended for British residents, the services of which are to be conducted in the English language, and of which an English Chaplain is to have the charge. The Mission Chapel is for services to the natives in the Chinese language, and to be under the exclusive care of Bishop Boone.

159 Spirit of Missions, Vol 13 No 2, February 1848, p. 53-56.
160 Spirit of Missions, Vol 13 No 1, January 1848, p. 31.
161 Spirit of Missions, Vol 13 No 2, February 1848, p. 61.
1847, AUGUST 6, Shanghai.

Rev. Edward W. Syle.

Shanghai, May 8th. — This day we count an era in the progress of our efforts here. A little girl has been bound to Miss Jones for a term of years — to be, as we trust, only the first fruits of a numerous school. Besides this, the ladies of the Mission paid a visit to the females of the Wong family, who are our near neighbors, and were received with much freedom and interest. This day's events I regard as an effectual breaking of the ice in the matter of instructing girls and women here.

May 18th. — All our hearts were greatly cheered today by the arrival of the Secretary's letter, announcing the grant of $5,000 for school-buildings. If it is intended that our school should prosper, and prove a powerful auxiliary to our more direct Missionary efforts, instead of a heavy drag upon our already feeble resources, I am confident that the building of suitable premises in a suitable situation, is an indispensable requirement in our circumstances. I do not know how the case may be at the other ports, but I can answer for Shanghai, that premises, where health can be secured, — in a situation where freedom from that close contact with heathenism, which is contamination to a young mind; — such premises cannot be obtained here without building; and mine is an extorted testimony, for I have a long-cherished aversion to being engaged in building operations. I feel, however, that to take the entire charge of children as we do, and then rear them up in apartments, or rather compartments, into which the sun cannot shine, and through which even the sultry breezes of mid-summer cannot circulate, is not dealing faithfully with the parents from whose hands we take them; neither does it show kindness to the children themselves, or wisdom to the prosecution of our great ultimate object — which is to raise up a body of teachers, and we may hope also of preachers, who shall have mens sana in corpore sano.

As to ourselves and our children, it is a simple matter of fact, that every summer spent in Chinese dwellings, is a hot-house operation which disqualifies us for anything that deserves the name of mental exertion, while we are undergoing it, and leaves us enfeebled every year more and more, when it is ended. This is poor economy of the working ability which it is the lot of our Mission to possess.

May 19th. — Having heard that there was a foreign-built house as much as four miles from the city, in a westerly direction, I went out this morning to ascertain who it might be that was venturesome enough to dwell at so great a distance, and had been successful enough to obtain land in so remote a place. I found a house of eight or nine rooms, each about ten feet square; built very plainly, and said to be intended for the occupancy of Romish priests; a small chapel was in process of erection near the house. The claim of the Romanists for a restoration of the property formerly possessed by them in this neighborhood, has been granted. A lot of ground near the British Reserve has been already ceded, and is occupied by them. Another lot not far from us, here in the south-east suburb, is talked of as the site for a large cathedral. Inside the city, they have yet another piece, and outside the walls, on the south-east side, the Jesuit Society has quite a considerable burying-ground.

May 21st. — There is a Foundling Hospital here, in which, at present, about fourteen infants are nursed; though, judging from what we saw to-day, we should not say they were taken care of. Each nurse looks after two infants; many of the number die; those who survive are adopted by childless or benevolent persons, or perhaps become slaves. I suppose that much female infanticide is prevented by this institution; for, although it is said not to be prevalent here as it is in poorer regions, (true, most probably,) yet, that it does exist, we have every reason to believe; nay, one case has come under our own immediate notice. Dr. Abeel's account (to be found in Spirit of Missions, April, 1844) presents, I have no doubt, a true picture of the state of feeling on this subject in Hokkeen. Here the idea seems to be, that the parent has a right to kill his or her infant. 162

Sunday, May 23rd. — Attendance on the Chinese service to-day only tolerably good; after the preaching, however, some came to my study to enquire more particularly about the doctrines they had listened to. One man, from the island Tsung-Ming, has taken our catechism, and professes to desire continued instruction: some doubt of the goodness of his motives, however, is felt, because he seems disposed to interest himself in negotiating the purchase of the land selected by the Bishop for the site of the school-house. This is a thing not to be wondered at, but guarded against.

May 30th (Trinity Sunday.) — After communion today, the bishop baptized one of the merchants who had

162 Appendix 6A — Infanticide.
applied to him, and who gives good evidence that he does not take this happy step without "counting the cost."

June 1st.—Rev. Walter M. Lowrie arrived from Ningpo, as one of the delegates to the Committee of Revision convened here. The monthly concert of prayer was fully attended.

June 3d.—Our whole company, together with Mr. Lowrie, visited the Wong family. The gentlemen were received in the outer apartments, and had an excellent opportunity of explaining our object and occupations, while answering the many enquiries which were put to us. The ladies, who had been conducted to the inner apartments, were also beset with questions about the meaning of our preaching, our school, and our coming here generally. From this instance, it may be seen, that "visiting from house to house " is one of the means of making known the Gospel, which is quite within our reach. At Ningpo, Mr. Lowrie tells us, the case is the same; and that at some of the Missionaries' houses, the number of female visitors is sometimes so numerous, that the facilities for introducing the reading of the Scriptures, exhortation, and prayer, are quite delightful and remarkable.

Thus I am able to verify from my own knowledge, the statement which, upon the authority of others, I so often repeated before leaving America, that all the instrumentalities for doing good to others, which could be employed in a Christian land, may also be employed in China. Preaching, distribution of tracts, education, visiting from house to house, and healing the sick—all these means we are perfectly free to use in this place, and to a degree limited only by the strength and ability to labor possessed by each one of our little company.

June 8th.—At six, this evening, Bishop Boone laid the corner-stone of Trinity Church; dimensions about eighty feet by forty; ground and buildings, to be paid for by sale of pews; chaplain to be written for, through English Church Missionary Society, and his salary provided for by assessment on the pews.

This undertaking is one of great interest to us here. Without dwelling on the general advantages of a suitable place of worship, we might, as Missionaries, call upon those who long for the spread of the Gospel, to rejoice with us in the prospect of the successful accomplishment of this project. If finished within the anticipated time, this church will be the first, at once both Protestant and Episcopal, erected on the soil of China. There have been Episcopal, but they were Romish; and there are Protestant, but they are Congregational.

June 10th.—Rev. Mr. Lord and Mrs. Lord, from the Northern Baptist Board, arrived to-day, on their way to Ningpo. Rev. S. Carpenter, from the American Sabbatarian Baptists, also came, on a visit of observation.

Sunday, June 13th.—My Chinese congregation was much smaller than usual to-day owing partly, I suppose, to the heat of the weather; but also, I fear, to my inability to address them in such a manner as to secure their regular attendance. Oh, for the ability to speak more freely and pointedly,—and oh, for the comfort of seeing some brother-laborer commencing the long apprenticeship; without which there is no hope of acquiring this language!

June 17th.—(5th day of the 5th Moon. Ch. year.[端午节 — Duanwu Jue, Double 5th—Dragon Boat Festival])—Snakes, worms, and all reptiles are supposed to be especially busy at noon of this day. Bunches of long grass, tied round with red paper, are placed on either side of the doorways; children smear their faces over with a yellow powder that looks like rhubarb; medicated wine is drunk as a preservative, and various other devices are adopted to charm away the creeping things of the earth. Of such observances as these the Chinese year is full; they form the gradual yet constantly repeated initiation into heathenish superstition, which fill the thoughts, and give an impress to the very sports of childhood. I have tried to note the course of them, but they are too numerous for record, they would furnish one with objects for his undivided attention for a twelve-month; and then, unless he were more fortunate than I have been, very little satisfactory information would result from his inquiries.

June 19th.—Another of these noisy pastimes, in which these "children of a larger growth" delight, took place upon the river to-day. It was the feast of the "Dragon Boats," of which Du Halde gives the best account I have met with, in his History of China, vol. I, p. 210.

163 Appendix 6B—Trinity Church, Shanghai. From Chinese Repository, Vol XVI April, 1847.
June 28th.—Rev. Dr. Bridgman having arrived from Canton, Rev. Mr. Stronach from Amoy; the Committee of Delegates, consisting of these gentlemen, together with Dr. Medhurst, Bishop Boone, and Mr. Lowrie, met and commenced the responsible work of revising the New Testament.

I regard the accomplishment of this undertaking as the *sine qua non* of extensive success in Chinese Protestant Missions. Previous translators—Marshall, Morrison, Milne, Medhurst and Gutzlaff have done very much, for which all new-comers to the field must feel towards them an affectionate gratitude. It is because of what they have done that I myself, for instance, am able to communicate any religious instruction to the people I come in contact with in these parts. I give my teacher Medhurst's Gospels, and tell him to render such and such a portion into the Shanghai dialect. He does this, using some method of his own for writing down the sounds. What is thus prepared he reads to me, and I write the sounds he utters as nearly as I can catch them. When thus written, and corrected, and explained, until I feel some confidence that the true meaning is expressed, I set about gathering together, from whatever source I can, vocabulary enough to compose a short discourse, which is what I use on Sunday, in connection with the lesson written off in the above-mentioned way. This may seem to be—what it really is—a very bungling method of study and preparation, but it is the only way practicable in our circumstances. Nay, preparation at all would not be practicable but for the use of the existing version, from which the teacher gets the ideas that are to be expressed. I should despair of being able to convey to him, in my meagre vernacular, the meaning of even the plainest portion of Scripture; though, when he has caught the ideas from the printed characters, and written them out in this dialect, I am able, by dint of questioning him, and consulting dictionaries, to verify the correctness of what he has done. It is a weary method, and one that makes the delivering of the message, thus clothed in strange words, a matter of fear and trembling; but there is no choice between this and silence, and who, in a heathen laud, can keep silence for a moment longer than absolute necessity is laid upon him?

Perhaps I am descending too minutely into the details of our methods and drudgeries; if any think so, I can only say that it is the ability patiently to continue in such doing that constitutes one of the most desirable qualifications for a Missionary to China. But to return to the Committee of Revision.

Useful as the present versions are, they are, nevertheless, even to the perception of such a tyro as myself, quite imperfect; obscure to a Chinaman in many places, where, to an English reader the rendering would seem to be quite a good one; and throughout, as wanting in that finish which would render the perusal of them tolerable to a native, as a book among ourselves would be considered wanting which should be full of bad-spelling through-out.

July 5th.—The Revision Committee has settled preliminaries, and disposed of various points by referring them to be reported on hereafter. To-day the actual revision advanced as far as Matt. 1:23, when much difference of opinion was expressed as to the rendering of θεος; (Theos—上帝) some thinking that the generic term of gods in Chinese ought always to be used, and others thinking θεος ought to be variously rendered, *secundum locem* : there was also a difference of opinion as to what was the generic term in Chinese.¹⁶⁴

July 16th.—Although the committee have had frequent meetings, and full discussions of the points on which their opinions differ, they have not been able to come to any practical conclusion, and have, therefore, thought it best to put their views on paper. Dr. Bridgman, Bishop Boone, and Mr. Lowrie submitted, to-day, a syllabus of the arguments, by which their views of the subject is sustained. After which the committee adjourned, *sine die*. This question involves very important results.

Sunday, July 25th.—The Chinese congregation was larger than it has been for some time past.

July 26th.—*To-day two issues were put in the bishop’s back. The operation was accompanied with much pain, and was, perhaps, more trying than the insertion of the seton last February. May the effect be as much better as the operation was more painful!*

August .—Three more members of the Sabbatarian [American Seventh Day Baptist] Mission arrived to-day, Mrs. Carpenter, and Mr. and Mrs. Wardner; Mr. Carpenter having resolved to settle here.

August 4th.—Built on the city wall, and thence descending by a long range of buildings, down to the level of the streets within, is a large temple, dedicated chiefly to the God of Thunder :—I say chiefly, because a large number of other deities have subordinate shrines scattered through the halls and courts of

¹⁶⁴ This is referred to as “the Terms Debate.”
the same general enclosure. Thither I went early this morning, and certainly never did I conceive of there existing upon earth so near a resemblance to Pandemonium. Nay, it was a Pandemonium; for demons of all sorts were worshipped there by crowds of votaries, whose offerings of incense made it impossible to stay long at one place without suffocation; while the intense heat, caused by the burning of pile after pile of silvered paper, made the realization of the "fire which shall never be quenched" truly terrific. If anything was wanting to complete the horrors of the scene, it was the paintings on the wall, of the various sorts of torments of which the Taoust Hell is made up. Living men saw in two, tongues pulled out with hot pincers, men thrown upon iron spikes—ten kinds of torments all like these.

And here, in the midst of this toiling crowd of deluded idolaters, were many women, and many little, little children; alas, for their young souls, what an education!

August 21st.—Smugglers and pirates are so numerous upon the coast, at the present time, that the river is crowded with junks, whose crews are unwilling to venture out. We are told that from time to time this is the state of things all down the eastern border of the empire, and that the government is unable to meet the piratical fleets. Heavy losses are sustained in consequence, and commerce is stopped. What will be the end—or rather, when the end will come—no one can tell; but that incompetence is the stigma of the existing government of China is beyond all question. We see chests of opium, without even a cloth thrown over them, carried through the streets of the city in mid-day; vendors of salt come to our doors with the unhesitating acknowledgment, (recommendation, they think it,) that what they offer is not the legal, but an illicit product. The military commandant of this district receives pay, it is said, for a thousand men; but he keeps on the lists not a third of that number; and universally I hear the Mandarin spoken of as a set of men whose feelings and interests are not in sympathy with those of the people.

August 26th.—The look-outs at Woosung were surprised this morning at seeing, bearing down from the northward, a long-boat of foreign build. It ran in, and was found to carry officers, and a crew belonging to the French navy. It appears that two French ships of war, proceeding to Corea, are wrecked on the coast, and that assistance is sought for here, to run up and take off the crews, who have established themselves temporarily on a barren island. Another boat is out and will probably arrive soon.

In speaking of the objects they had in view in going to Corea, one of the lieutenants mentioned these three:—exploration of the coast; promulgation throughout the country, of the recent edict of Toleration: the discovery of direct water-communication with the capital. He added, when I expressed some concern at the disaster they had met with—"We do not consider it disastrous to have encountered some danger, when we had such noble objects in view."

August 28.—An arrival, that more nearly concerns us, took place early this morning—even that of our long-expected Brother Spalding. He is in excellent health, and has had a good passage. A spare room, in our house, is fitted up and appropriated to him for the present.

August 29th.—Since the meeting of the 16th July the discussions of the Revision Committee have been conducted in writing, the successive papers being mutually interchanged. About a fortnight since, a summons from Ningpo came express to Mr. Lowrie, urging him to come quickly to arrange some matters connected with the Presbyterian Mission there. He went accordingly, intending to return here as quickly as he well could.

To-day, the certain confirmation of previous rumors leaves us no room for hope, but that our dear and much-respected brother has been taken and murdered by pirates. Anticipated plunder seems to have been their object; and the fear that he would inform against them, the immediate cause of their throwing him into the sea—for this was the manner in which this first-fallen among Protestant Missionaries within the bounds of China met his end. The event has come upon us with so much suddenness and severity that it is hard to realize its certainty, much less to collect our thoughts as to the meaning of this providence. Humanly speaking, it is a heavy, heavy loss to all connected with him: for our Brother Lowrie was a man of so gentle a spirit, that all who knew him became sincerely attached to him; and his qualifications for some of the most arduous departments of the Missionary work were of the most marked and promising character. Strange, that he, young and healthy, and studious, should have been taken, at a time when laborers are so few—yet are so greatly needed! But the Lord knoweth! It is a lesson of warning to us, in the midst of what we imagined to be perfect security.

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165 This is a conventional Christian description of hell, and was highlighted for centuries by Dante’s famous work on the Inferno.
September 13th.—I omitted to mention, under its proper date, (August 26th.) the arrival of four fellow-laborers to the London Missionaries: Rev. Mr. Muirhead, Rev. Mr. Southwell, and Mrs. Southwell, and Mr. [Alexander] Wiley, a printer, who brings out a cylinder press, given by the British and Foreign Bible Society, for the printing of the revised New Testament. To-day there was another arrival, Rev. Mr. Yates and Mrs. Yates, from the southern Baptist Board. Besides them, there are four more, Rev. Messrs. Shuck and Tobey, with their wives, who are now at Hong Kong, and will be up here as soon as they well can. All these purpose to locate themselves here.  

1847, OCTOBER 10, Shanghai.

Rev. Phineas Spalding.

September was affected by over-exertion, but the latest accounts have been more favorable.

1847, OCTOBER 7, New York.

Fourth Triennial Meeting of the Board of Missions.

The Rev. P. P. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Report of the proceedings of that body, as required by the same article, as follows:

The Foreign Committee submit to the Board of Missions their report from June 15th to October 1st. Receipts $6,251.28. Expenditures $5,984.91. Balance in the Treasury $755.33…

The Committee have received letters from the Mission at Shanghai, in China, under date of 14th April last. The prospects of the Mission were of the most encouraging character; every facility was enjoyed for proclaiming the Gospel to the people; the schools were going on successfully, and the Missionary Bishop was cheered with the expectation of being soon enabled to erect a church, intended exclusively for the Chinese. It is believed that this expectation will not be disappointed, and the Committee are animated to increased exertions by constantly recurring evidence, that God is giving this Mission great favor in the sight of benevolent and liberal members of the Church at home. They have reason to believe that means would be provided for a very great increase of the strength of the Mission, and they earnestly desire to see the hearts of candidates for orders, turned towards this door of entrance to the heathen, now so widely opened. Much anxiety has been felt respecting the health of the Missionary Bishop, which for a season was affected by over-exertion, but the latest accounts have been more favorable.

1847, OCTOBER 10, Shanghai.

Rev. Phineas Spalding.

CHINA.—By the steamer Cambria, and overland mail, a letter has been received from the Rev. P. D. Spalding, affording intelligence from the Mission at Shanghai as late as 10th October. The following is an extract from this letter:

The Bishop I think is improving. All the other members of the Mission are well. I am hard at work in this language; contented and happy in the prospect before me. I have rooms in the same house with Mr. Syle. All is doing well. The school is prosperous, but it is a great pity that the usefulness of those now here should be restricted for the want of proper buildings. I hope your letter, expected hourly, will contain something definite about the Church and school-houses. These are both absolutely needed. I wish the Committee could be here one hour, and I am sure they would not hesitate to give what has been asked by the Bishop. Send a good layman as soon as you can, and also a physician. I have by this mail written to a dear young friend of mine, an assistant surgeon in the army—a pious, devoted follower of the Saviour; I hope, if he should apply, that he may be appointed. Even though you should have found one, give us another, as I am every day becoming more and more convinced of the importance of medical missionaries in a land like this, where there is so much of physical suffering. I do hope and pray that the Church at home will place it within the reach of the Committee to do all they desire for China. It is certainly an IMPORTANT field. I have also written to a young clergyman, with whom I had much intercourse, begging him to ask himself, why he should not become a Missionary to China. I mention these, because God may put it into their hearts to come and be one with us. If they do not, I can do no more than speak to them of the opening God's hand has made, and pray that there may be at least two in the gap. May God bless you, and continue you long in the important work devolving upon you, and give you abundant grace to do the same to his glory.

My dear friend,

When I saw all my letters to you, laid before me in W… I thought I would never write to you another word but as I was too happy to make any very decided resolutions for the future I shall not consider myself under any obligations to act upon passing thoughts, particularly as I wish very much your advice. It were idle to say I wish I [could] call back one of the hours I passing in W… looking at you, without thinking of anything to say. But this past was too far past to be recalled with any interest or profit and the present too agreeable for many words, he future, Oh! could I have foreseen what was before me how much would I have had to tell you or ask you.

As I am always the heroines of my letters I must begin where you left me, after making an apology for what I fear you may think affectation that I did not look at “the Church” when you told me. But did you know how devotedly I love it, how sadly and mournfully my heart turns from all other places of worship you would pity, in place of blaming my weakness. Other Churches are only what Mount Generim was to true Jew accustomed only to the temple service at Jerusalem, and a mere glance at my “Mount Zion” where I was never more to be a worshipper, would have been rather too much, for nerves hardly recovered have wished 10,000 times that I had not, and yet am ready to say, “My punishment is greater than I can bear.” I have never in the whole course of my life done any thing I regretted half as much as coming here. For several days I did not unlock my trunk, and resolved to tell Doct. Minor that I could not remain, that he must take me back to Tappahannock, where I could either take the boat for home or to Mr. Marshall but the Minors seemed so “mightily taken with me” so well assured that we should be mutually pleased with each other, that I concluded to wait a little while at least until another teacher came who is expected and who I thought would be better prepared to take charge of the school than Lalla Rookh. The teachers of last session have both left and from what I can learn of them are admirably qualified for this station, fashionable, showing what is usually called accomplished, one a Unitarian, the other did not belong to any Church as they say. Of course, the school is perfectly heathen as far as any religious influence is concerned, as hey never had prayers, nor was the Bible ever read or studies. Sunday was devoted to writing letters and to “innocent amusement”, as the teachers never attended Church, though they say the scholars did occasionally. I sometimes think I have very little moral courage and sometimes that I have much, however I know it would be much easier for me to leave than to remain and do what I consider my duty.

I told Mrs. Minor if I had charge of the school I should wish to have the young ladies learn a short Bible lesson every day, and have the school opened by prayer. She made no objection, said she had always wished more attention be paid to the religious education of her own daughters, but they had never had a teacher who was a member of the Church, that it was a reason why she was so anxious for me to come, that she was prepared to think that every thing I do is right, that I must manage and order the school just as I choose without troubling myself to consult her as she is determined to be satisfied and pleased with anything that I do or approve of. If she does not change her mind perhaps I may do something for the school as she seems to be at the head of affairs and her “ipsa dixit” equivalent to the Doctors. My first step would be to persuade the young ladies to twist up their curls, cut them off, put on plain dresses, lay aside their ornaments, and try and look and act a little more like school girls, and when they are composed enough for quiet, patient study, try to cultivate their taste for the really beautiful and true, their love of science and of truth, as it is in nature and revelation. But Oh! with tastes and feelings so perverted and thrown away upon trifles how slow must such a work be, and what patience, direction, discrimination, firmness and wisdom does it require in a teacher. If I had your counsel, and could hear you preach every Sunday I might have some hope of succeeding. Mr. McGuire lives 29 miles from here, and preaches here once a month. Mr. Temple lives somewhat nearer and also preaches once a month. As you see I have no Pastor except yourself and I beg if you have any pity or regard for me that you will write a few lines to me / say one for each of my pages and tell me if you think I ought to stay here. If I could persuade myself that Providence had placed me here, I could reconcile myself to it for I know I find my highest happiness in the conscientious discharge of duty however … it may be, but I cannot divest myself of the idea that I chose to come here, when another situation was offered that must have been in
all respects so more agreeable to my tastes, feelings and habits and that I can hardly expect the blessings of God upon a field of labor and have I pleased myself, without being called by Him.

Be so kind as to tell me what you think about it. I consider it one of your pastoral duties which I know you do not neglect, and ass my heart and actions know no appeal from your judgement. I hope you will not long delay to advise me on the subject, and then perhaps I will not ask you to write again in a long, very long time for I do not intend to be your troublesome though I am your most devoted friend. L. Mary Fay.

The Rev. C. B. Dana

Please direct Midway Academy, Essex County, Millers Tavern, Va.

P.S. You are so very considerate I suppose I need not ask you not to mention that you have heard from me as I could not wish my father to know how much I regret coming here, nor may I trouble you with it unless I wished you to tell me what I ought to do.  

1847, NOVEMBER 18, Shanghai.

Bishop Boone.

China.—Letters from Bishop Boone have been received, dated at Shanghai, 18th November last. Everything connected with the mission appears to be highly encouraging, with the exception of the health of the Bishop. This is indeed a matter of much moment, and may well be made a subject of frequent intercession by the friends of the Mission. In other respects, Providence is smiling most undeniably upon it. Through individual liberality, arrangements are now made for the erection of a substantial chapel, of spacious school buildings, and, partially, of dwellings for the missionaries; and ere the present year closes, it is hoped that the most important requisites of this kind will be enjoyed by the Mission at Shanghai.

1847, NOVEMBER 22, Shanghai.

Rev. Edward W. Syle.

Friday, 19th Nov., 1847—The second anniversary of my arrival at Shanghai, and the completion of that period which I set before myself as the strictly preparatory stage of effort for the spiritual welfare of those to whom I am sent. I think that, as a guide to the expectations of future Missionaries themselves, and of our Christian friends at home, it is setting up a fair average standard to say, that at the end of a twelvemonth, a man should be able to converse, and at the end of two years to preach, intelligibly in Chinese. I will endeavour to keep a diary (strictly speaking) henceforward, for some time at least, so as to give the Committee a correct idea of the character of our operations, as they are at present carried on. Already I find claims upon my attention multiplying so fast, that I cannot allow myself, nor promise others, to write half as much as I could wish to do, either for the relief of my own thoughts, or the imparting of information in quarters where it might be useful.

The first exercise of each day is the opening of our school with reading and explanation of one of the gospels and prayer, in Chinese. This very interesting and improving daily service now devolves upon me, in consequence of the Bishop's very feeble health. Our servants attend, in addition to the scholars. In the evening, at six o'clock, I am again in the school-room, to teach the singing classes, and afterwards to close the school, with reading the Scriptures, explanation and prayer, in English. The ability of the scholars to understand what they hear in English, exhibits itself very pleasingly, and very surprisingly, in the way in which they answer questions—not of a leading kind. Of the various kinds of scholars I have had in former days, none have ever given me more satisfaction than these poor Chinese children.

Saturday, 20th Nov.—Study occupies the forenoon of each day, and unless more hours than these are given to it, slow progress will be made in the language. This afternoon, the Bishop, Mr. Spalding in company, went to look at a piece of land on the north bank of the river, which proved on inspection to

169 Episcopal Archives, Austin, Texas.
170 Spirit of Missions, Vol 13 No 4, April 1848, p. 127. Spirit of Missions, Vol 13 No 5, May 1848 notes that no further letters had been received from Bishop Boone but that $14,000 had been contributed for mission building projects in Shanghai
be a very desirable site for the new school-house, if its purchase can be effected.171

This evening there was an illumination, with feasting and music, in a temple very near to us, which has lately been increased in size and beautified. The feast was called a Kay-Kwong, because the ceremony of taking the covering off the idol's face, and touching the pupils of its eye with red ink or with chicken's blood, is considered to put the finishing stroke to its deification. The concourse of people at such scenes is always considerable—children forming the noisiest, and not the least delighted spectators of such mongrel revelries—it is strange to see the older idols, dingy with age, and the new ones, glittering with gilt and varnish, sitting immovable on their several shrines, with candles and incense burning before them, and smoking viands set out for their regalement; while, at the same time, a company of hired musicians is busy performing long concerted pieces—heroic, pathetic, and ludicrous by turns—and in the several smaller side apartments of the temple are companies of men, invited friends of those who bear the expense of the whole performance, feasting themselves with gross food and heated wine.

Into the midst of such a company Brother Spalding and myself went, each with a handful of tracts; these were eagerly sought for, and the continued demand for them induced us to return home and get a fresh supply. These also were distributed among musicians, bonzes, and visitors. Going from one shrine to another, I asked who were the idols seated there; almost every man gave me a different answer; so little is known by these' people them-selves about the details of their own superstitions. They heard the declaration that there was but one true God, with the look of men who only half comprehend what is said to them; how much of this might be owing to my own inadequate way of stating the great truth, I am almost afraid to think.

Outside the temple door a company of idlers gathered around us; one of them I asked, did he believe in these things? Oh, no! he answered; all he believed in was eating rice; others repeating his words, with obscene additions. In a tea shop, near to our house, where we took our seats for a few minutes, many questions were asked us about our school; and what had induced the teachers to come so far from home; and whether we were the same with the Thien Choo Keaw—the well-known name adopted by the Romanists.

Saturday, 21st Nov.—The attendance at the school-chapel was larger than usual, and I felt deeply anxious to address them so as to make, if possible, some impression on their consciences. Taking for my model the sermon of St. Paul at Mars' hill172, I recounted what I had heard and witnessed on the preceding evening, and urged it upon them, that they ought not to think that God, who made all men, could be worshipped in the form of an idol made by man's hand, and in the shape of man. I then contrasted the profitability, and the reliable character of Christianity, with the empty worship they offered, which is wanting in profit to themselves, and in proof of its truth. Finally, I explained to them why we had come here;—not to trade as merchants, or rule as officers, but to make known to them Jesus as a Saviour—as their Saviour; this work we had undertaken in obedience to His command, and out of a strong desire that they "might not perish but have everlasting life.

Such was the substance of this, which I consider, in some sense, as my first sermon; and it made my heart very thankful to observe the attention which was given, and the many waving nods of assent, a movement of the head quite peculiar to this people, which betokened some comprehension of the message and approval of its purport. Surely there is given to these poor idolaters the "hearing ear."173 Oh, that the Lord would add yet more, and bestow on them the "understanding heart."174

After the concluding prayer, the men of the congregation gathered round the pulpit to receive tracts, which I distributed to the number of about a hundred and fifty, at the same time asking some questions on the subject of the discourse. Among the women, who sit at the farther end of the chapel, the distribution is made by the ladies of the school; and last of all, the children come clamoring, and almost climbing up the pulpit, insisting upon their share of little books, which I give after some investigation into their ability to read, or the diligence with which they have learned portions of what I had given them on former

171 The purchase of this land, in Hongkou (Hongkew), on the Soochow Creek, opposite the British Consulate, was the first step in the brief history of the American Settlement, later absorbed with the British concession into the Shanghai International Settlement.


occasions.

While visiting, in the afternoon, such of our poor pensioners of the Communion Alms Fund as are not able to come to our house for their weekly pitance, we, that is, Mr. Spalding and myself, had many curious specimens of the state of thought and feeling amongst our poor neighbors. I had caused to be written on the tickets, which entitle those who get them to receive a hundred cash, about seven cents, a week, the words of our Lord, "Blessed are they who hunger and thirst after righteousness," intending to make this the text of a round of "Cottage Lectures." The first poor woman visited, said she understood all about it; a neighbour had read it to her, and it meant that she must keep her fasts—that is, after the Buddhist fashion—eat no meats, but only vegetables. At the next place, one of the men who gathered round us to listen, did not recognize the word which we are in the common habit of using for "soul." Another, a blind woman, was so full of the fact that she had failed to receive a former week's allowance, that it was with great difficulty I could get her to listen to the declaration that the true doctrine was better for the soul than food and drink to the body. And yet another, who had been turned out of her house, was so full of her troubles, and of reproaches against her landlord, that I was constrained to "use great plainness of speech," and tell her that she ought to be thinking of other things besides reviling other people; that she was now an old woman, and should be diligently caring for the safety of her soul after death. The full concurrence of her neighbors in these exhortations seemed to show that she was in the habit of complaining overmuch; at all events, they applauded warmly, and the poor old dame was silent.

These are specimens of the developments of human nature, as we find it here at the ends of the earth. How exactly like what we have been accustomed to see in the dark corners of Christendom!

Monday, 22d Nov.—Visited the oldest and most hideous of the temples in Shanghai—by name, the "Abode of Accumulated Goodness"—a dingy, dilapidated, desolate-looking place, consisting of two open courts, and two very lofty halls, occupied by figures of superhuman size. The occupants of the side-rooms in the first court are opium-sellers and smokers; those of the second, are companies of boy-musicians, who come down in droves from Soo-chow whenever a season of especial festivity occurs. The idol figures are made of mud, plastered over frames of wood, with some filling up of straw—the latter material protrudes from the toes, knees, elbows, and head, in such a manner as to make the beholder feel how 'wretchedly degraded must be the minds of those who worship before such objects.

The story about this temple is, that it was built in the Soong Dynasty, which ended 1231, and that its having fallen into decay, is owing to the bad repute of the bonzes, who were connected with it. When this is the case with the temple or monastery, the people cannot be induced to subscribe for its repair. Nevertheless, there are marks of an incipient restoration to be seen about this wretched haunt of vice and superstition; and I fully expect that in the course of a few years we shall see its roof, which is the highest and largest in all the city, finished off with the fantastic ornaments, and shining out with the gaudy colors which are the distinctive marks of these monuments—at once of the religious instinct and the religious degradation of this unhappy nation, so evidently led astray by the devices of the devil.

Here let me observe, that in this city we see no tokens of that "decay of idolatry," which has been spoken of as characterizing China. As far as the enlargement and beautifying of temples is concerned, the inference would be rather to the contrary. The Pagoda, at Loong Hoa, has lately been restored; a temple in our own street (mentioned last Saturday) has been enlarged and partly rebuilt. Another somewhat to the southward of us has also been enlarged and decorated. Yet another, within a few yards of our doors, has been considerably increased in size; and this old one, of which I have written above, begins to show signs of resuscitation. My explanation is, that the people now are growing rich; whereas, before the foreign trade came here, they were rather falling into comparative poverty—though still a busy, trading community. That the hold of idolatry upon them was loosened, I have no idea. Why should it be? The only counter-influence at work here was Romanism; and it remains to be proved to us that this is much more than an exchange of idolatries, in the case of the poorer Chinese who embrace it. I know this is a hard saying but I fear it possesses the stubborness of fact. (To be continued.)

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REV. AND DEAR BROTHER: By request of our Bishop, I gladly write by the mail which will leave here after two days, to inform you of our present condition. I have now been in Shanghai nearly four months, and my favorable impressions of the place have been confirmed since I wrote to you a few days after my arrival. I have been blessed with most excellent health, not having experienced a moment of illness during the time. I am pleasantly situated in the family of the Rev. Mr. Syle, and find my wants adequately supplied. Surely, I have great reason to be filled with gratitude to my Heavenly Father, for his loving kindness and tender mercy to me while I have had any being. Yet I fear I too much look upon his kind and watchful Providence as a matter of course, rather than as the love of Him, who has said, "not a sparrow falleth to the ground without his knowledge." I am diligently employed in acquiring this difficult language, and though I would not boast of my own doings, yet I may say that I feel encouraged in my progress. I commenced with the Catechism, which the Bishop had prepared, and have nearly learned the whole of the same, in the dialect of this province. I have carefully written the whole of it off in romanized characters, and shall make myself master of every word before I take up anything else. The words which I learn from it are those which I must necessarily use in preaching. It is a great help to have something of the kind with which the mind is familiar. I am convinced that it will be an invaluable assistant to us, as missionaries, in instructing these poor heathen in the doctrines of the Blessed Saviour's religion. I shall begin the Gospel of St. Matthew, when I have completed the Catechism, and go through with that in the same manner. Almost every day I take a few tracts in my pocket and go out among the people, and try to use the words that I have learned. It is not a very difficult thing to enter into conversation with a Chinaman, for it seems to me that you have only to look at him, somewhat wishfully, and he speaks. I find it not a little embarrassing to sustain my own part. I have taken the district of the city which was apportioned to Mr. Graham, and make it a point to visit as much as I can of it every Saturday, distributing tracts, and reminding the people that the day following is the Lord's Day. My parish, (if I may so call it,) is very large in point of numbers. It is a business portion of the city, and densely populated; indeed, it seems one mass of living beings. I hope God may make me an instrument of much good to my parishioners, in guiding not a few of them to the "Lamb of God, who taketh away the sin of the world." I am happy and contented in the work before me, and to which I trust I have been called. The congregations which assemble in the chapel every Sunday are much larger than when I first came. I have numbered them for one or two Sundays past, and find them over an hundred and fifty, besides the 36 boys attached to the school. It is truly very gratifying, that so many, among a heathen people, where no Sunday is reverenced, will lay aside their labors and come under the sound of the Gospel. There is nothing which has struck me as being of greater burthen, both to the body and mind, than the absence of the observance of the one day in seven, which God requires to be given to Him. It seems like an irksome round of duties, with no relief, no point at which the mind and body can rest, and then renew its duties with renewed vigor. Mr. Syle has preached every Sunday since the Bishop has been compelled to relinquish the privilege of proclaiming publicly the glad tidings of the Gospel in the ears of this people. We hope and pray that God will bless him to a restoration of his accustomed health, and thus give him fresh reasons for rejoicing in the kindness of a covenant-keeping God. The Bishop has been engaged as one of the Committee for the revision of the Chinese translation of the Holy Scriptures, which has been in session since June in this city, and which is yet engaged in the work. This has required all his strength; and it is a matter of gratitude that he has been enabled to give the labor which he has been compelled to do to this important work. I deem the work in which he is thus engaged quite as important as the preaching; for you must remember that we have no satisfactory version of the Word of God to put into the hands of this people. And it seems to me, that we cannot look for the blessing of the Holy Spirit, until God's own Word has gone forth to lighten this people, sitting in darkness and the shadow of death. What we can do now is useful in awakening these creatures of God's hand to the melancholy fact, that the objects whom they worship for gods, are the works of men's hands, and show them that God has provided some better way of access to Him, even through the blood of his "own eternal Son, who has died for sins that man has done."

The school is doing well, but the number of boys has long since been limited for the want of suitable buildings. I feel every day more and more convinced of the importance of schools in all Missions to the heathen, if we would make the most of our instrumentality and do them essential good. My dear brother, how often and fervently should this school be remembered in the prayers of Christians at home, especially by those who are giving of their earthly treasure, that they may be trained up in the principles and doctrines of Christianity. Our hearts were all cheered on the arrival of the last mail, with the intelligence of the donation made to the China Mission, which God has put into the heart of one of his servants to bestow, at a period when it is so much required for the prosperity of this work. The Bishop is now negotiating for the land, and hopes to have the buildings ready for occupation before the warm season of the coming year is far advanced. The school will then be increased. It will be a subject of much gratitude, if by that time you are able to send us a layman well calculated to take charge of the school. I would also reiterate my declaration as to the great usefulness of a physician in connexion with the Mission. Much, however, must depend upon the character of the man himself. I had really hoped, when I left America, that there would be some others to follow me soon to this field of labor; but, alas! for the missionary zeal of the Church, it seems that laborers cannot be found, who are willing to devote themselves to the work of that precious Saviour, who has redeemed them with his own blood.

Since I have been here, and have seen these poor benighted heathen as they are, I have thought of my own want of interest in their case, bearing so little in proportion to what the truth in regard to them demands. Oh, may God give those who name the name of Christ, inquiring desires after the benighted sons and daughters of our fallen race, and willing hearts to do all in their power, both by giving of that bounty which God has entrusted to them, and of their prayers, that God would attend, with his ever-blessed Spirit, the labors of the Missionary of the Cross, without which, all our efforts will be "as water spilled on the ground which cannot be gathered up." I shall endeavor to have my report for the first quarter of my missionary life in China ready before the "Natchez" sails, on next Wednesday, and for that reason, have not spoken of much that I have observed in this letter.

My kind remembrances to all the members of the Committee; and believe me to be, as ever, Your affectionate friend and brother,

PHINEAS D. SPALDING.

P.S.—Mr. Spalding has made a mistake above, in supposing that my not preaching is owing to all my strength being spent on the revision of the translation of the New Testament. This, indeed, calls for more strength than I have; but my reason for not preaching, is, that it excites my nervous system too much, and on this account my physicians wholly forbid it; quiet work in my study does not affect me so much. I am now preparing a pamphlet on the correct rendering of θεός into Chinese, for the press. I hope to finish it in a week or ten days. The question discussed is of vital importance to the success of the missionary work in China.

W.J. Boone.

1847, DECEMBER 18. Shanghai.
Rev. Edward W. Syle.

Rev. Edward Syle continues to provide details about the city and people of Shanghai and environs.

We ask attention to the following earnest letter from one of our Missionaries in China, the Rev. Mr. Syle. It is dated, Shanghai, 18th December last, and represents clearly and strongly the urgent need there is, for immediate additions to the number of Missionaries and teachers at that station. It is indeed a matter of wonder, that a Mission which has found so much favor with the Laity of the Church, as to obtain from their liberality a steady, unfailing support; which their munificence has provided with such important means of usefulness; and to which Providence has opened so wide a door for successful labor, should yet find so much difficulty in obtaining the personal service of clergymen and teachers. Are there none throughout this land who will consecrate themselves to the service of the Lord Jesus in the Mission at Shanghai! Let them read this letter and answer:

REV. AND DEAR BROTHER:

You may infer from my becoming your correspondent this month, that the Bishop's health cannot be such as we could all desire. Indeed, for the last two or three weeks, he has been suffering even more than his average amount of pain and distress—although, just at present, he has rallied a

little, and is able to attend, without interruption, to the routine of daily instruction in the School Chapel, and with a Bible class of the older boys, which he has allotted to himself.

You and his other friends may, I think, be satisfied that your frequent and urgent entreaties that he will spare himself, and exercise prudence with regard to his health, are not disregarded; though you must remember, that to an active mind, inactivity is the greatest of burdens; and that to the spirit of an industrious laborer, the constant beholding of a rich harvest neglected and perishing, makes the refraining from active labor an effort of great difficulty, and one that chases him more injuriously than a moderate amount of exertion. I have no doubt, that if he saw the school increasing in numbers and efficiency, as it might increase if we had more teachers, with a judicious principal at their head; if we were not obliged to send away from our doors, the scores of sick and suffering poor, for whose ailments we cannot prescribe, because we have no physician; and if our Bishop could see Presbyters and Deacons laboring at the many accessible points in the city with the same efficiency as that with which our brother Spalding exerts himself at his station, then I feel confident that a cordial would be administered more beneficial than any drugs of the doctor, or any enforced rest—rest in the sense of non-exertion. So, dear brother, my counsel and entreaty is, that the solicitude which you and others feel, as friends of our most promising Mission, for the health and prolonged supervision of its present head, shall be turned into the channel of determined resolve to send out as soon as possible, more preachers, more teachers, a physician, and a principal for the boys' school. Pardon me if I seem too pertinacious in the reiteration of my entreaties for more help here. Indeed, there is cause, and a very urgent one, or I could not find it in my heart to repeat over so many times, what I have hitherto urged with so little effect. In this matter, we cannot "sow beside all waters," because you are the one channel through which our supplies of men, at least, must flow; therefore, it is that I am led so many times to 'sow' beside the same, one stream; surely, among the multitude of scattering, some of the seed will spring up and bear us fruit.

And now, some details concerning our present circumstances.

Within the last few days, but not till after a long series of trying and unlocked for disappointments, a site for the Church has been obtained in a very central position, and within the city walls.

The Bishop's house is nearly roofed in; it bids fair to be one of the cheapest, as well as the most substantial of any of the buildings recently erected here.

The Bishop, Mr. Spalding, and myself, (occasionally Mr. McClatchie, are engaged for a portion of each day in revising and comparing the versions which we have severally made, of the Gospels in the local dialect of this region. The object of this is evident—to obtain an accurate and uniform version for our own use; the question of publishing it remains for after consideration.

The school prospers. One boy has been baptized, having afforded good evidence that he is truly born of the Spirit. Another is a candidate; his case is an interesting one, because of his earnestness, and native vigor of mind, and good scholarship; but his being a Canton boy, and speaking the Shanghai dialect very little, embarrasses the freedom of communicating with him. One of the female servants, also, is a candidate for baptism.

Mr. Spalding has three services on Sunday, and two during the week. Some four or five among his hearers are inquirers, whose sincerity seems as if it might be relied on. I have five, also, on my list; but I do not feel much satisfaction concerning any one of them. Nevertheless, that men are beginning to inquire, is surely a token for good, for thus a knowledge of the truth, at least, is disseminated.

As to health, we are all, (the Bishop excepted,) well. Our residence is an airy situation, and a dry dwelling-house, has, I believe, been the chief cause, under God's blessing, for our exemption from the sicknesses which have been so prevalent here during the past summer and fall. Mr. Spalding and Mrs. Syle are partial exceptions to this remark, but both of them are now quite recovered.

182 The Rev. Phineas D. Spalding arrived in Shanghai on 24 August 1847. Spalding was baptised, confirmed and ordained in the Diocese of Michigan where he served briefly as a domestic missionary with the St. Clair County Mission. He was made a deacon in at Grace Church, St Clair County, 18 May1845. Journal of the Twelfth Annual Convention of the Protestant Episcopal Church Diocese of Michigan, June third, Fourth and Fifth, 1846. (Detroit, Charles Willcox 1846). Spalding’s report to the Convention is a pp 28-31. The Rector of Grace Church reported very favourably on Spalding’s efforts in raising finance for the parish. He also commented that: "The religious improvement amongst our people during the last year, has been very decided; much of which…must be attributed to the untiring exertions of the resident missionary…the Rev. P. D. Spalding." (p. 26).
With the kindest regard to yourself and the several members of the Committee, believe me to be, dear brother, Most truly yours, 

E. W. SYLE.

**1847, DECEMBER 27. Shanghai.**

**Unknown Visitor to Shanghai.**

An unnamed visitor to Shanghai in late 1847 remarked that that:

December 27th. *Nearly one third part of the western side of Shanghai city is without houses*, excepting isolated buildings scattered here and there. Numerous patches of ground, all along this part of the city, are covered with momentos of those whose remains now lie moulderng back to dust…

December 29th. A contrast, Oh what a contrast. The European houses and factories of Shanghai, together with the new Church[183] [Holy Trinity], which have just sprung up on “the consular grounds,” are fair specimens of what, in their kind, is every where to be seen in Christendom. From these residences my walk, this afternoon, carried me up close along the western bank of the river, through the whole eastern suburb, nearly every foot of which is covered with shops and warehouses and other buildings...The buildings are all ill-constructed, dark and uncleanly, the streets so narrow and so filled with riffraff, rubbish, gamblers, beggars, etc., that a jaunt on foot or in a sedan, through these streets, is usually anything but agreeable.[184]

These comments seem to explain why the Episcopal Mission was able to rent property for a school near the south gate and eventually to erect its mission church for the Chinese in the south-western section of the Chinese city.

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184 *Chinese Repository*, Vol XVII No 9, September 1858, p. 469.