

Part 8

SHANGHAI , 1848-1849

**1848, JANUARY 1,
Miss Lydia Mary Fay.**

**[FIRST SIX MONTHS AS PRINCIPAL OF MIDWAY ACADEMY
Miller's Post Office, Essex County, Virginia].**

This letter provides interesting insights into the education of young women from wealthy Virginia families. The girls at Midway Academy were focused on marrying wealthy husbands and many seem to have seen no real educational goals beyond the most basic education. Fay's examples of their spelling prowess illustrate the lack of interest in higher educational skills.

Midway Academy, Jan 1st 1848

My dear Pastor,

Your very kind letter of Dec. 2nd was not the less welcome because it was so long delayed, though forgetting the axiom of philosophy "that things will be according to our past experience", I really did expect that your compassion would have led you to write a little sooner. But as you did write at last, and so kindly, I have no reproofs, for I believe you "lords of the world" seldom or never feel the need of sympathy and counsel, as do we your "ministers"; strong in the might of your own wisdom your hearts may rest on God, but not on the creatures whom he has made, and therefore I will not tell you much lighter are my duties and my heart after being assured of your sympathy and leaning upon your counsel. I believe with ladies generally their trials are at least half removed if a friend whom they dare trust will listen to, and sympathise with them; and as you are the only one to whom I dare say all I think and are kind enough to express a wish to hear from me again I shall make no apology for being as usual very egotistical (though no one but myself could normally call me so, as to every one else my letters are remarkably prudent) and tell you how I am getting along. You say you hope at least comfortably and if by comfortably is meant that my health is very good, that out of school I occupy a room by myself, which is kept comfortably neat, that our table is every day bountifully, I might say, luxuriously supplied, that Mrs. Minor is very careful for the comfort of her teachers and scholars, and even indulges my plebeian taste for cold bread and black tea—then I am comfortable. But it were useless to say to you, that the power which the "good things" of this life have to confer happiness depends entirely upon the value we place upon them; and as I think them less essential to my happiness than to that of any other person, I often find myself unhappy, though I hope not ungrateful in circumstances where one might think I had nothing to wish for.

In regard to seeing "the fruit of my labours" I have no excuse to be discouraged, as I am not much a believer in sudden conversions and know that habits, and modes of action are not changed in a day. The Young Ladies are really improving in Reading, Spelling and English Grammar, in habits of order, neatness, and industry, and I hope in time I may be able to add in habits of truth, these homely accomplishments they seem to have thought hitherto quite below their attention, though like Irving's Miss Giblet they can dance, waltz, thunder (not Lodoiska) but "Buena Vista", murder French, kill time, talk and laugh loud, commit violence on the face of nature in a landscape in water colors, and of course think themselves properly in style.

Allow me by way of illustration to give you a few extracts from their compositions of last week. some of them from young ladies who will have finished their education in July. "Everyone finds enjoyment in spring, the **cenery** is beautiful."

"Winter is a **seeson** to enjoy ??... such as **slaying and skeating**."

"We had better be at church than going to parties, and try and do something for our souls."

"Education **qualifys** a person for join in company and conversing with each other."

The "wind **blöse**" and "**he gose**" are common expressions.

And I fear you will kindly credit me when I say that one, nearly as tall as myself who wears a green satin dress, coral necklace and a profusion of other ornaments wrote "**Unighted Stats**" for United States and "**Bous**" for Boys.

How she spells Beaux I do not know, though I am quite sure she things enough about them yet she

wept the first time when I insisted upon her sitting down to repair a dress and some other articles of her wardrobe which I oblige all the young ladies to do every Saturday morning under my superintendence. They generally do this very pleasantly through rather awkwardly. But my authority is absolute which you know as necessary condition of usefulness to the young and without which patience and consideration lose half their grace.

But really, this “fashionable education”, this systematic hypocrisy though it may sometimes seem a matter to be smiled at, is to me a subject of sad and painful interest. I do not think that one so educated can truthful and sincere, such careless showy habits strike at the very root of moral principles, deaden their moral perceptions until they almost lose the power of distinguishing truth from falsehood, like the Psalmist I am sometimes ready to say “when the foundations are destroyed what can the righteous do?” But you must not think because I see in my scholars so little to love that I look upon them coldly with indifference, for if they were my own sisters I could do no more for them and I look upon them as being created by our Heavenly Father, destined to a higher state of existence, watched over and care for by One of infinite purity and holiness, and if objects of His regard how much more ought they to be of mine, who am not only a poor sinner like themselves. Indeed I sometimes wonder how we can be really indifferent to the happiness of any one for whom Christ had died. The first recitation I hear in the morning is from the Bible. I have them their choice to commence learning St. Matthew’s Gospel or the Psalms. I hope they would choose the Psalms as in the process of time I would have changed for the Psalter and thus very quietly introduced the Prayer Book, which on many accounts I think preferable to the Bible for daily study in school, though I have never before said so. About half chose to commence the New Testament, the others the Psalms “because they are easy,” Annie Minor sat among those who chose to commence the Psalms but as she had no Bible I told her the Prayer Book would do as well. She might commence the Psalter, so I have one Prayer Book in school, though I never read prayers except in my own room. As I require these lessons to be learned perfectly I only give from two to six verses, and hear each one say them separately. Not one of them has ever studied the Bible before, and I have been surprised and pleased at the interest which they show in their lessons. “Lalla Rookh¹ Robins” who you know is one of my assistants requested to take her place with the scholars in learning the Bible lessons. She joined the Class who commenced with the New Testament and is now learning the 14. Chap. She seems much interested and I have often seen her weeping after Morning prayers. She with several others told me yesterday that they had commenced reading the Bible through by course, that they did not intend to read any novels this year though I have never said any thing against novel reading. I have a Bible Class too on Sunday as we seldom have Church, to which also Lalla Rookh and Miss Humphrey, the music teacher belong, and indeed all the young ladies of the school. In this Class we commenced at St. John’s Gospel. I give them a Chapter to study without committing to memory. Then I ask them questions and as I seldom make a remark at their usual Bible lessons, I try very hard to make this interesting, profitable and agreeable to them. And judging by their earnest attention I hope I am not wholly unsuccessful. Ada Byron asks me many questions and says she did not know that the Bible was such an interesting book. I feel very much the importance of what you say in regard to making religion appear cheerful and lovely as it really is. Truly it is treason against beauty and goodness if it ever appear otherwise though I know that some good people are very disagreeable and perhaps few teaches try as they ought to recommend religion to the young by their own life and manners. It is my daily study and prayer that I may do so, though fully sensible of my own advantages for spiritual improvement situated as I am, it would be sad indeed were I enough of a Puseyite to believe I could obtain no grace except through the Ordinances of the Church for though in some circumstances I might not object to it, I think it could be rather a dangerous doctrine for Essex County Churchmen. I have heard Mr. McGuire preach two Sunday mornings, Mr. Temple, who is only in deacon’s orders, three or four times, But perhaps one who scarcely a year since almost thought it a condescension to listen to Dr. Potter² had better spare you her first impression of Rev. Temple as he reads the service in a large blue overcoat, his wrappers tied on with white lists, of course, he comes on horseback. Neither he (I suppose it is not his place) nor Mr. McGuire ever read the Ante Communion service, the prayer of Absolution, the Collect, Epistle and Gospel for the day. They have no Chants and generally sing Methodist tunes. Mr. Temple’s sermons are generally made up of scraps of exhortations joined by quotations from Methodist hymns. I think he might at least quote our own hymns, don’t you? On leaving the Church I could not but ask myself for the first time if the Episcopal would be so entirely

1 Moore, Thomas, *Lalla Rookh: An Oriental Romance*, (New York, Leavitt & Allen, 1817).

2 Rev. Horatio Potter, later Bishop of New York

the “Church of my affections” if it had not always come recommended to me by the elegance and wisdom of real learning. And I cannot yet see to whose service, taste and talent and learning should be devoted if not the Church’s. But perhaps I have placed too much importance upon the forms of the truth and have yet to learn to love it thought presented in the most unlovely forms. I would like much to know how Keble preached to his “rustic flock”; you know it is said he lived in their hearts, and is devoted to their spiritual welfare. Do you think he lays aside that not attractive grace, which is felt alike in almost every line of his poetry, in his loftiest hopes and loveliest prayers. You must not think that I am finding fault with Mr. McGuire and Mr. Temple. They are very highly esteemed here, and no doubt deservedly so. Mr. T devotes a large portion of his time to instructing the colored people and Mr. M’s duties are are certainly arduous. If I am a bitter, lowly minded Christian, and had never heard you preach, no doubt I should be much benefited by their preaching as it is I do not regret that we have service only twice a month, and that not regularly, for I must prefer reading the whole service for myself, and then “any two sermons” of Tillotson³ and Allenbury (?). But now that you have promised to answer my letters I shall depend upon you for teaching. You know to whom much is given ----- so I suppose it will be your duty to do so. And I will most faithfully follow the advice you gave me in your last, until you write again, but please do not keep me for too long on one letter. I should be much indebted to you for any hints in regard to teaching the Bible, for the older I grow, the more do I feel my incompetency in explain the “Will of God” to those whose eternal happiness or misery may depend upon the impressions which my teachings make upon them. In this light I think “they” are quite right, who think that teachers are left too much to themselves, that schools ought to be under the superintendence of Ministers who are the only Authoritative teaches of “the Word of God”. Is this your opinion? But really I did not intend to write a column because you said I need not fear being troublesome to you but today is “New Years: and as I decline all invitations to participate I am left quite to myself and have nothing else to do. The 25th of Dec was I suppose Christmas Day but as I was not very well I did not leave my room even to take my meals, though I neither read nor wrote yet as it was the first Christmas for many years that I have not been at Church you may (if you have time) readily fancy the subject of my meditations.

Please do accept my kindest wishes, my sincerest prayers for your health and happiness during the year upon which we have just entered and believe me, as everm very devotedly yours. L Mary Fay

To. Rev. C. B. Dana

My dear Mr. Dana, This is not a postscript nor did I intend to make an apology but I have just read this letter over and fear I have presumed so excessively on your time and patience that I have quite a mind not to send it and if I tell you as Miss Robe used to . . . that she did not know any one else well enough to give them so much trouble. I fear you will answer as I am accustomed to, that you could readily excuse such love. But as I know not when I shall have another leisure day, I believe I will commend this to your indulgence without any more *additions* or *apologies*. Yours etc.⁴

1848, JANUARY 15. Shanghai.

Bishop Boone.

P. S. Since the above was prepared, the Europa steamer has arrived, (20th April,) bringing a late letter from BISHOP BOONE, dated, Shanghai, 15th Jan. last. In this, he remarks,

My house will be finished, I hope, in the course of two months. A lot of land for the Church has at length been secured, the titles for which are now in my possession. By patience and perseverance, we have, by God's blessing, been able to secure an excellent site, in the very heart of the city. The delay has proved advantageous—as the merchants are nearly through with their buildings, a large number of workmen, who have acquired experience in building foreign houses, are now out of employment, and materials are diminished in price.

We have a number of catechumens on our respective list, who are applicants for baptism, and our hopes of increased usefulness were nevermore encouraging. We sadly need the layman for our school, and two more single ladies. Do let them come forward at an early day.

The Chinese New-Year Holy Days are at hand; after which, I expect to baptize two, who are under my

3 John Tillotson, Archbishop of Canterbury, 1630-1694. See <http://www.authorama.com/worlds-great-sermons-7.html/>

4 University of Texas at Austin-American Studies, Letters of Rev. Charles Backus Dana.

own instruction.⁵

The positive health issues and favourable land prices encouraged other foreigners to relocate but the British Settlement remained the premier location in Shanghai. The boundary of the American district was not finalised until 1893 although by then it covered an area of 1300 acres within the wider International Settlement.⁶

There seems to be little justification for saying that a separate American Settlement existed at Shanghai... The combined English and Hongkew settlements were locally known for a long time as the English and American settlements, or as the English-American Settlement.⁷

Russell and Co dominated American consular functions for many years. The first professional American consul was Robert Creighton Murphy of Ohio.⁸ 1854, Murphy occupied premises provided by Russell & Co, at 36 Huangpu Road in Hongkou. He resigned in March 1857 and did not receive further consular appointments.⁹ Although Americans are the central group in this study, it is relevant to keep in mind that throughout the 19th century, Americans were outnumbered by the British. “Of a total of 2742 ratepayers in 1925, 1157 were British, 552 Japanese, 328 Americans.”¹⁰

1848, JANUARY 17. Shanghai.

Mrs. Eliza Gillett Bridgman.

January 17th, 1848.—The present course of our existence is made up of lights and shadows, storm and sunshine; this appears in life abroad, as well as in our native land. As a counterpart to the sad tragedy at Canton, it is my sweet privilege to introduce other incidents irradiated with the blessed influence of the gospel of our dear Redeemer, and exhibiting some results of missionary labor.-

The mission-school (Episcopal Boys' School] in our neighborhood has, within a few days, been bereaved of one of the pupils who has been under instruction about two years. A greater part of this period he has been afflicted with a disease of the heart, and at one time his mother took him home, and was unwilling that he should return to the school, but by the persevering efforts of his teachers she yielded to their wishes, and the boy resumed his place under their instruction. His disease made such progress, that study was relinquished, and each day gave sure and certain evidence that the little invalid was fast passing away. The name of the little boy was Quachung [Quay-Chung]—he was about eight years old. 'No pains were spared by his kind teachers to make him as comfortable as circumstances would allow; but it was the interests of his soul that caused them the greatest solicitude, and they did not conceal from him that his sickness would probably terminate in early death. He beheld his own little frame wasting away from day to day. His sufferings were such that he required the most untiring sympathy. But this little boy was happy; and why? what was the secret of this happiness? Let him solve the problem in his own words, 'I do not believe in the worship of idols; but I love Jesus; and because he has been so good to me, I am not afraid to die.'

5 *Spirit of Missions*, Vol 14 No 5. May 1848, pp 156-159.

6 He Sibing, *Russell and Company in Shanghai, 1843-1891*, A Paper presented to “A Tale of Ten Cities: Sino-American Exchange in the Treaty Port Era, 1840-1950—An Interdisciplinary Colloquium,” Hong Kong University, 23-24 May 2011, p. 8.

7 Hudson, Manley O, “International Problems at Shanghai,” *Foreign Affairs*, October 1927, p. 78.

8 Born Chillicothe, Ohio, 1827. From Irish immigrant family. Trained as a lawyer. August 1853 appointed U.S. Consul at Shanghai by President Pierce on recommendation of previous employer, Caleb Cushing. Resigned June 1857. “Unfortunate” career in Union Army during Civil War. Later employed in the postal service. Died 1888.

9 Politzer, Eric, “Robert Creighton Murphy: U.S. Consul at Shanghai, Brigade Commander, National Scapgoat,” *Newsletter*, Fall 2002, The Association for the Preservation of Historic Congressional Cemetery, Washington, D.C.

10 Hudson, op cit, p. 80.

A few days ago, he asked to be baptized; his friends being satisfied that he was a proper subject for that ordinance, we accepted an invitation, and with the members of the mission assembled in his Teacher's private parlor, to join in the services of the occasion. As many of the boys of the school also as could be accommodated were with us. Quachung, pale and emaciated, was supported by Miss Jones, while Bishop Boone, in Chinese, performed the baptismal service; and afterwards addressed the boys present.

The countenance of the little sufferer was so composed, his behavior so like a Christian, and he apparently so near to death, that none could witness it and not be moved. Even manly cheeks were suffused with tears. It broke up the deep fountain of human sympathy. Doubtless the angels, those "ministering spirits," ever on the wing, were witnesses of the scene, and desired to understand the nature of that faith that can support a heathen child in such an hour. One morning, after the baptism, I went in to inquire after Quachung. He was sitting in a chair, attentively listening to the instructions of Bishop Boone, while he read, in Chinese, the 23d Psalm, and repeated the precious promise, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." The countenance of little Quachung was calm and peaceful, his glassy eye was intently fixed upon the Bishop, while he was conversing, and one could read the inward support of his soul from the promise; he was receiving the "kingdom of God as a little child." He had been sitting quietly in Miss Jones' lap for some time without speaking; at length, raising his eyes, and looking directly in her face, he said, "My heart rejoices." "Why," said she, "does your heart rejoice?" "Because I am not afraid to die, I love Jesus, I am going to Jesus." My services were requested in the duty of watching; it was the night when the summons came. He was very restless, wishing to be taken up and laid down at very short intervals, and to have his mouth moistened constantly with tea, while he tried to converse. I listened attentively to understand, and as he turned his eyes upward with a composed and pleasant expression, I distinguished "tien kwang", meaning, "heaven's light;" I asked, "Quachung, do you see light?" he responded, "tien," "heaven." I was satisfied that he was conscious his departure was near. His teachers were much fatigued, and I forbore to call them; but they, awaking, perceived a change in his voice, and were instantly by his side. They thought it best to call his mother, she came to his bedside, but there was no recognition by the boy. She immediately commenced a dreadful wailing, according to Chinese custom, calling the spirit to come back to her again, but that spirit was on heavenly wing plumed for the skies; he heeded not, but after a few more hours of difficult breathing, sweetly passed away like the setting of the summer's sun. Such are the flowers that under gospel-culture are watered in heathen soil, and then transplanted to the paradise of God.¹¹

25 December 1847 to 29 April 1848.

Unknown American Visitor.

An un-named American visitor wrote a lengthy description of Shanghai covering a visit from 25 December 1847 to 29 April 1848.¹² The letter contained a note from the British Consul reminding the British community, including missionaries, that British subjects were limited to not more than a 24 hour visit to the surrounding countryside and could not be absent overnight. It was noted that missionaries were now staying in the countryside for two, three or more days.¹³

11 Bridgman, Eliza J. Gillett, *Daughters of China; Or, Sketches of Domestic Life in the The Celestial Empire*, (New York, Robert Carter & Brothers, 1853), pp 135-138

12 *Chinese Repository*, Vol XVII No 9, September 1848, pp. 468-477; Vol XVII No 10, October 1848, pp 530-536.

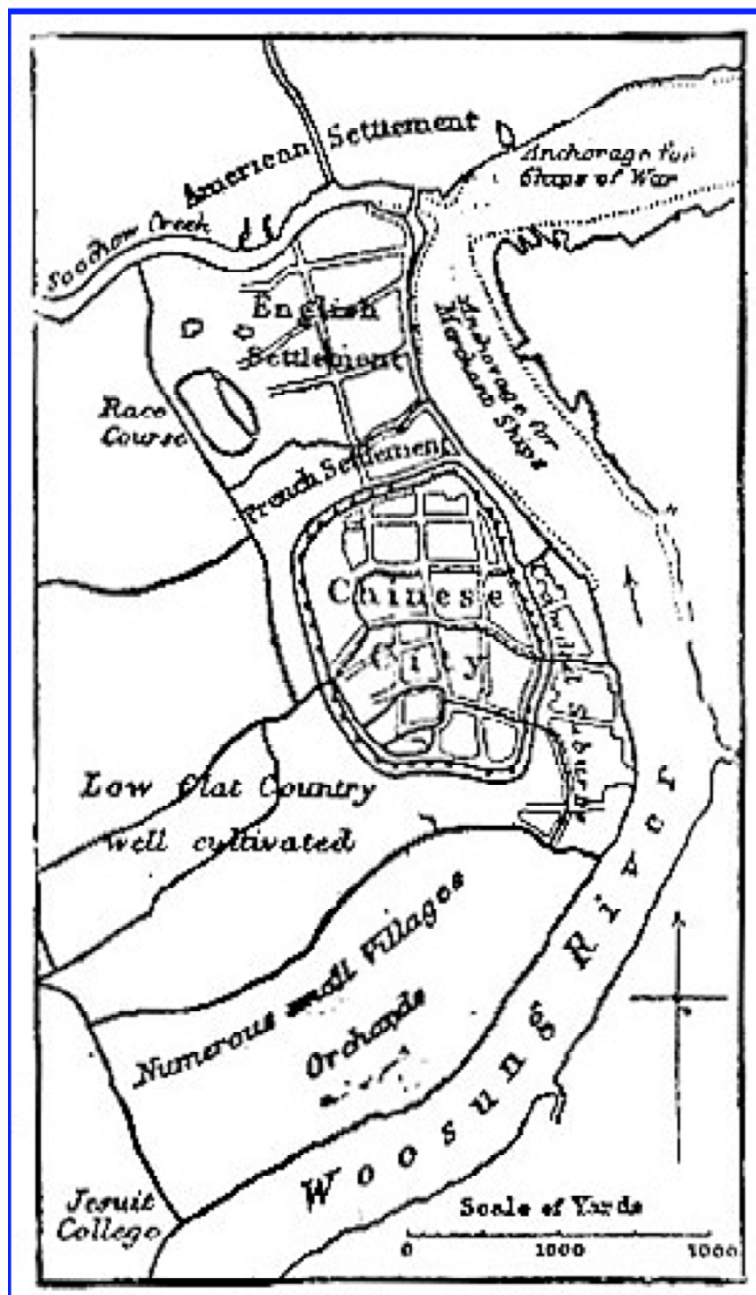
13 *Chinese Repository*, Vol XVII No 9, September 1848, pp. 471-472. See a report on a missionary visit to nearby towns by a missionary party in *Chinese Repository*, Vol XVII No 9, September 1848, pp. 462-468

1848.

The American Settlement, Hongkew.

In 1848, Bishop Boone, after outlining his concerns over the location of the Episcopal mission in the old Chinese city of Shanghai centred on the health of the missionaries, their families, and the Chinese students,¹⁴ reached an informal agreement with Daotai Wu Jianzhang for the American Episcopal Mission to purchase land in **Hongkou (虹口)** [Hongkew] on the northern side of the Suzhou (Soochow) Creek. Foreign warships could reach and anchor at the new location making the American settlement a secure point in the Shanghai region.

The American Settlement at Shanghai north of Soochow Creek.



14 See Part 7-1847 for relevant letters from Bishop Boone to the Board of Missions in New York.

Table 16. Population of the Foreign Settlement in Shanghai, 1845-1935.¹⁵

Year	British	American	Total Foreign	Chinese
1845	15			
1865	1372	378	2297	90,587
1870	897	255	1666	75,047
1876	892	181	1673	95,662
1880	1057	230	2197	107,812
1885	1453	274	3673	125,665
1890	1574	323	3821	168,129
1895	1936	328	4684	240,995
1900			6774	345,276
1910	4465	940	13536	Japanese 3361
1935	6596	2015	38940	Japanese 20,242

When Boone and his group moved to Hongkew, they numbered less than ten Americans with a few other American businessmen. The American merchants actively supported the mission, and indeed other Protestant missions, but they never allowed their Christian associations to become a handicap to business although Oliphant & Co. adamantly refused involvement in the opium business. The interests of the expatriate American community, not excluding the trade in opium, were supported by the American government, primarily through the stationing of American warships—between 1835 and 1860 forty warships served in the China squadron.¹⁶ One of the first buildings at the new site was the Boys’ School. Phoebe Boone described the school in a letter to her sister.

1848. Shanghai.

Mrs. Eliza Gillett Bridgman.

It was, I believe, during the latter part of this year, or early in 1848, that Bishop Boone had secured a site of land about two miles down the river, on the northern side. Means had been furnished by a benevolent gentleman of the Episcopal church, for the erection of premises for the accommodation of the school for boys, which was completed early the ensuing summer; and we were rejoiced to know that our friends, and their little ones, who were all occupying Chinese dwellings, were to be accommodated and enabled to prosecute their assiduous labors in a locality where there was a free circulation of good fresh air, so necessary to the preservation of health in China.¹⁷

1848. Shanghai.

Mrs. Phoebe Boone.

The schoolhouse is beautifully situated. We command a prospect for miles on either side and have a wide and noble river washing the front garden and offering an unbroken view for miles on each side of us. Every time here and there there is a little grove of trees embowering the scattered hamlets. Cows and sheep add life to the landscape while vessels of all descriptions add life to the water view. A wide creek branches from the river into which the tide flows every day. The building is 120 feet long and 100 deep to the end of the two back wings. There are upper and lower verandahs and plenty of room for everybody. It

15 Based on table in He, Sibing, op cit, p 9, and Haan, J.H. “Origin and Development of the Political System in the Shanghai International Settlement,” *Journal of the Hong Kong Branch of the Royal Asiatic Society*, Vol 22, 1982, p. 59 footnote 4.

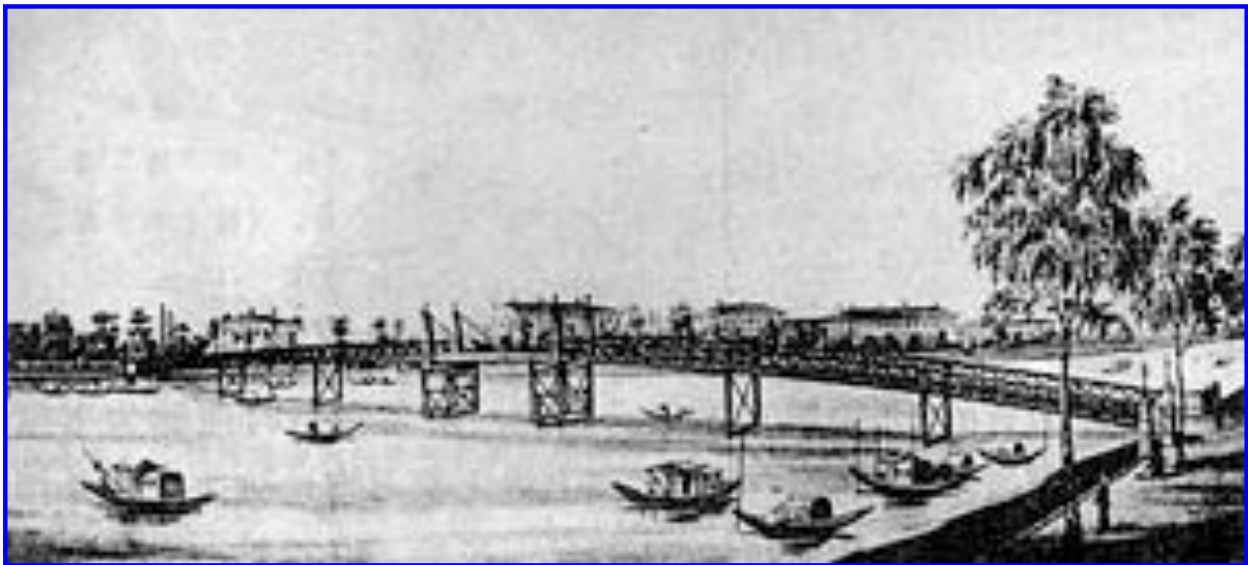
16 He Sibing op cit.,

17 Bridgman 1853, op cit, p. 122.

is built of brick, plastered inside and out, painted and varnished—and all for \$5000.¹⁸

The new building encouraged the move from the old rat infested and mosquito ridden site of the old city to Hongkou even though it meant crowding about 100 people, Europeans and Chinese, into a single building. Access to the new site was by ferry boat as there was no bridge in the early years. In 1856, two businessmen, one English and the other an American organised 20 investors to build “Wills’ Bridge” to replace an earlier flimsy Chinese construction that had been washed away. Part of the Episcopal Mission compound is at the right side of the image below.

Will’s Bridge, Shanghai, 1856.



The American move to Hongkou aroused enthusiasm among American missionaries and traders as it offered security to American interests in Shanghai. It attracted the English Church Missionary Society erected a residential building in the middle of the Episcopal mission consolidating the growing cooperation between the Anglicans and Episcopalians. Phoebe Boone wrote:

1848.

Mrs. Phoebe Boone.

The gardenias grow very readily and cheapness of plants with fine roots at one hundred for a dollar tempts us. Our neighbours come into Chapel now and visit us very freely. I often get a number round me when I go out to plant a tree...It is much more pleasant to talk with the same villagers whenever you see them than it used to be to mix with a new crowd every day as it used to be in the city...

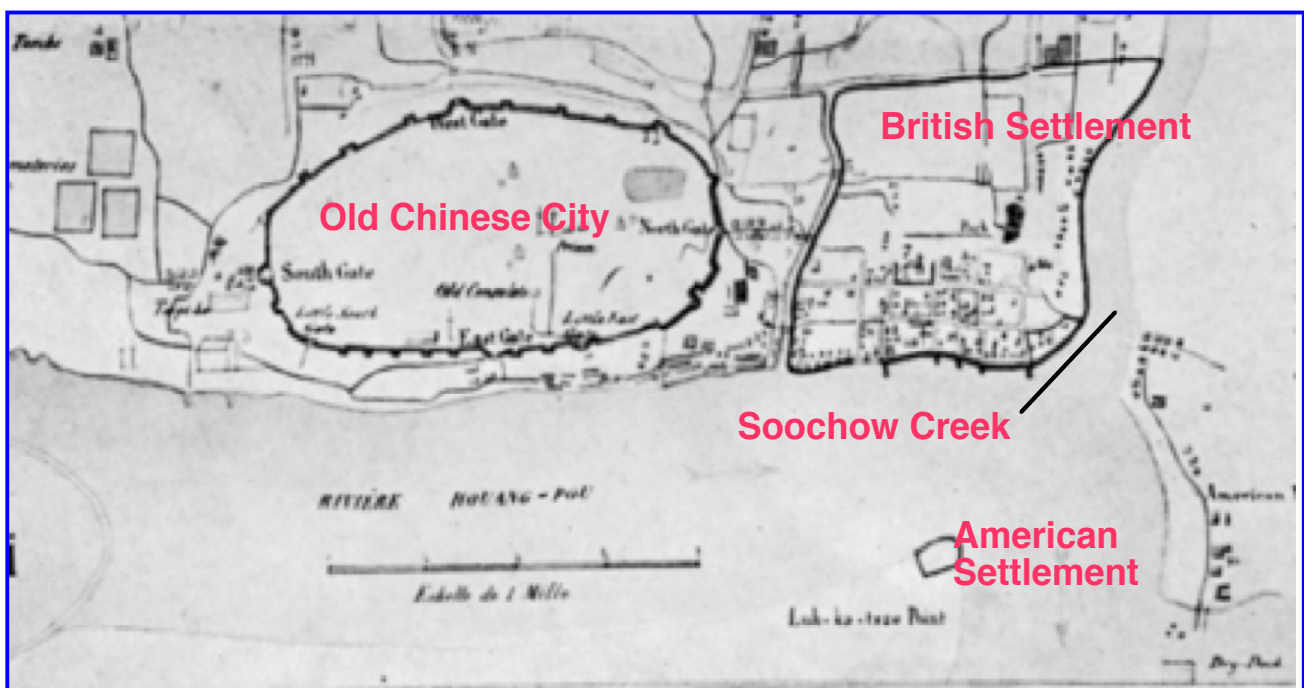
Mr. Syle has opened a “ragged school” for village boys and thinks it a great success. Dr. Boone plans to have several more opened next year under the care of native teachers. Of course, there will be no English taught but the Chinese classics with the addition of figures and the scriptures. Several of the other missions are now convinced that this is a good method and are opening the same kind of schools.¹⁹

18 Boone 1973, op cit, p. 135.

19 Boone 1973, op cit, pp 138-139.

Bishop Boone purchased additional land to establish the mission campus on the site indicated on the map following that shows a small creek that separated the mission buildings from the edge of the Woosung River. The creek was later covered to become Broadway, the main street of the Hongkew [Hongkou] district.²⁰ The construction of permanent, mission-owned buildings reduced demands on the Foreign Committee for funds to pay rents. The villagers of Hongkou found the new foreign residents an endless source of curiosity.

Shanghai in 1851.



1848.

Mrs. Phoebe Boone to Rt. Rev. Stephen Elliott.

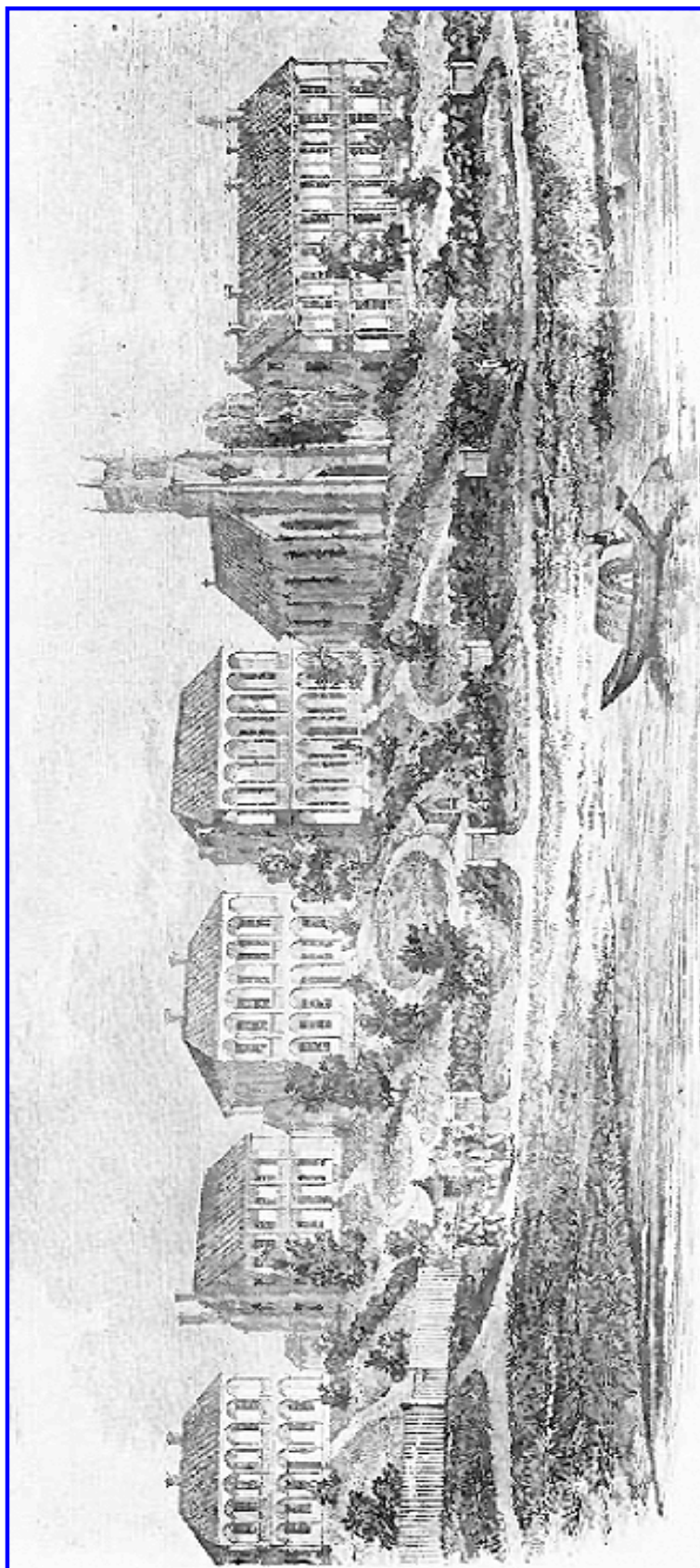
Our life here resembles life in a large hotel at home, where different families have their own parlours. Privacy is quite unknown among us and I should be sorry to spend the rest of my days under the present arrangement. I suppose there are now at least one hundred persons on our premises and who can be quiet in such a crowd? The buildings are of course arranged with a view to the best interests of the school and those connected with it; and those who consider themselves permanently settled are much pleased with their apartments. We, being only temporary residents are the worst off, but the consideration that our stay here has made a great change in Willie's health, and **Dr. Boone's freedom from the painful attacks** he used to suffer from last summer, make me feel only thankful that we have been able to escape from the dreadful atmosphere we lived in for three years. We have been so long shut up between prison walls that the sub, moon, wind and other objects of the gifts of nature almost oppress our bewildered senses. The morning after my arrival I started up in great fright, thinking flames were bursting into my window when it was only the glorious beams of the rising sun shining about us. Although so glad to escape from the filth and impurities of a Chinese city— I cannot but feel that three of the happiest years of my life were spent there. Mercies surrounded us and blessings were multiplied about us. Our children were preserved

20 Hongkou is the modern terminology in Chinese and is used in this collection. In the 19th century it was spelled *Hongkeu* and *Hongkew*.

when pestilence was walking in darkness and destruction wasting at noonday. In midst of a heathen nation no man was permitted to hurt or even to make us afraid. But the change to open country and the sight of God's creation is cheering and refreshing in the highest degree. And I am delighted at the prospect opened before us of being useful. In the city it seemed almost hopeless for us to attempt day-schools or Sunday Schools. In the ever changing throng the seed could only be scattered by the wayside. Now I hope we shall be able to go into the little quiet hamlets and make friends of our neighbors. At present we are over run with visitors. Sometimes there are heads at every window while we are taking our meals—belonging to people who have merely come to look at foreign manners, and who call out frequently that our ways are much about the same as their own. I think they flatter themselves, but no doubt they are surprised to find us sitting in a decent quiet way eating the products of their own soil and occasionally addressing them in their own tongue, when they perhaps had expected to see “foreign devils” reveling and acting in ways quite abhorrent to their prejudices and feelings.²¹

21 Ibid, pp 136-127.

The Episcopal Mission Buildings at Hongkou, c1855.



BOYS' SCHOOL

**MISSION CHAPEL-
"CHURCH OF OUR SAVIOUR."**

BISHOP'S HOUSE

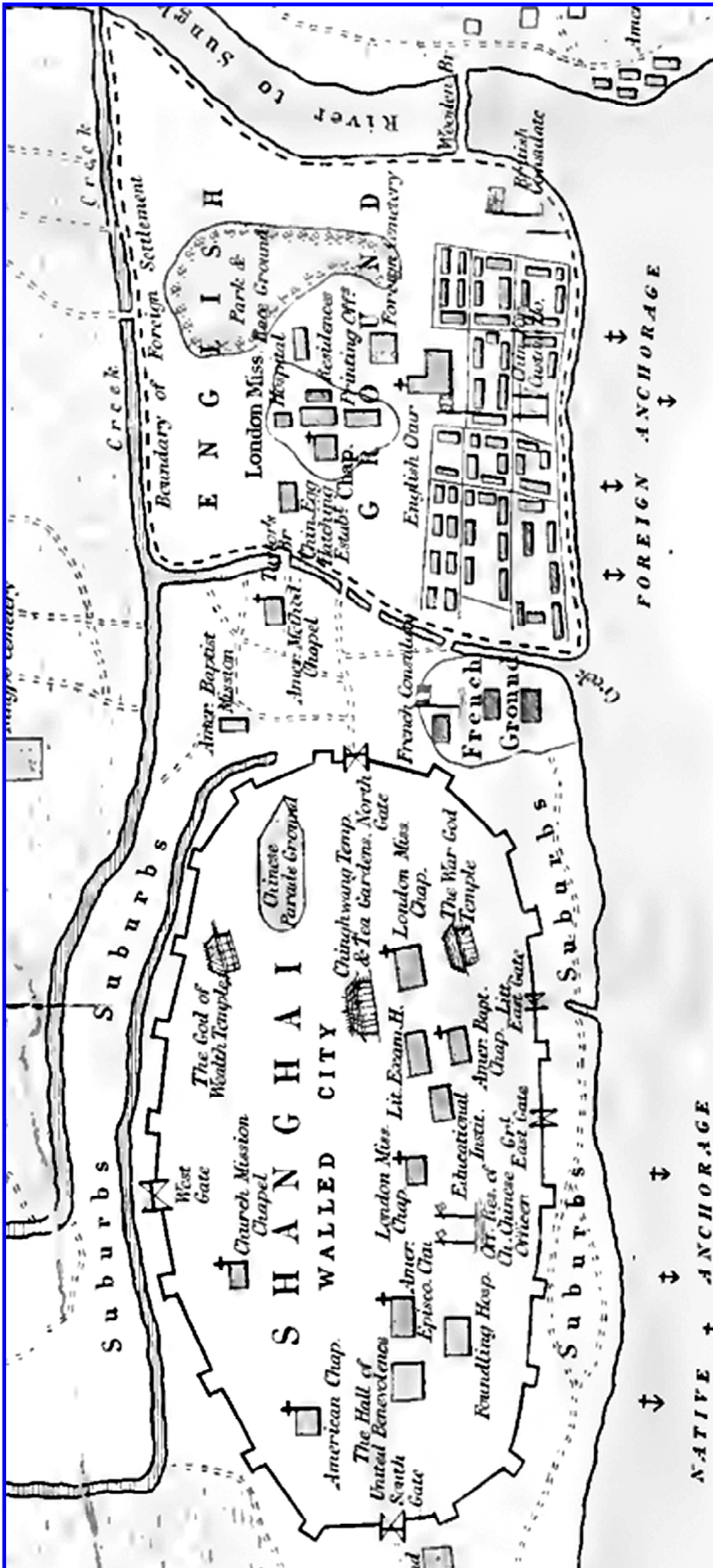
GIRLS' SCHOOL

**ENGLISH CHURCH MISSIONARY SOCIETY
RESIDENCE**

PEC MISSION BUILDING

First published in Foreign Committee, Protestant Episcopal Church,
Occasional Missionary Paper, October 1854.
Gray, Arthur R. and Arthur M. Sherman, *The Story of the Church in China*,
(New York, The Domestic and Foreign Missionary Society, 1913).p. 33.

Christian Missions in the Old Walled City of Shanghai.



**AMERICAN SETTLEMENT
[Hongkew-Hongkou]**

Soochow Creek

British Consulate

**ENGLISH
SETTLEMENT**

Foreign Cemetery

Holy Trinity Church

London Missy Society
Compound & Foreign
Chapel

CMS Boys' School

Amer. Meth Epis. Chinese Chapel

Amer. Baptist Mission

FRENCH SETTLEMENT

**CHINESE WALLED CITY OF
SHANGHAI**

Chinese Parade Ground

War God Temple

City God Temple

God of Wealth Temple

Am Bap Chinese Chapel
(opened Oct 1852)

Chin Examination Hall

LMS Chinese Chapel
CMS Anglican Chinese Chapel

Amer Episcopal Chinese
Chapel- 'Christ Church'

Chinese Foundling Hospital

Hall of United Benevolence

LYDIA MARY FAY.

Longest Serving American Single Female Missionary.

Mission histories often focus on collective hopes and more often are triumphalist rather than dispassionate. They characteristically bypass real lives, disappointments and failures of individual missionaries and this is particularly true of single women.²² The longest serving single woman in the Episcopal Mission in Shanghai was Miss Lydia Mary Fay, a New Englander by origin who joined the mission as a consequence of the unhappy personal experiences she had while living in Virginia.²³ Her letters tell much about her motivations and her achievements and are a key part of the overall story of the Episcopal Mission in China.

Lydia Mary Fay with “Her Boys.” c1867.



22 Another example of a northern single woman who served with the Episcopal Mission is Welch, Ian, *Caroline (Carrie) Phebe Tenney-Keith, Episcopal Church Missionary in Shanghai China*. (Further information from Ian Welch a186081@bigpond.net.au

23 An article on the life and missionary service of Miss Lydia Mary Fay is: Welch, Ian (2012), “Lydia Mary Fay and the American Church Mission in China, *International Bulletin of Missionary Research*, January 2012. Online at <http://www.thefreelibrary.com/Lydia+Mary+Fay+and+the+Episcopal+Church+Mission+in+China.-a0277435244>

Dr. G. Wright Doyle reviewed the article as follows: “Australian scholar Ian Welch recovers the highly-relevant life of Lydia Mary Fay, missionary with the Episcopal Church Mission in China. Her career illustrates the trials and triumphs of hundreds of intrepid women missionaries to China. Though Fay walked a “path of loneliness and lowliness of service,” she persevered, refusing to become one of the statistics cited in Jessie Lutz’s article on missionary attrition. As teacher and administrator in missionary schools, she evinced dedication and devotion, expressed through hard work over many decades. She expended the time and toil to learn the Chinese language so well that she evoked the admiration and trust of Chinese readers and editors. Above all, her character gave everyone an example of selfless service as well as patience under affliction, including lack of proper recognition by her male superiors in the mission.” <http://www.globalchinacenter.org/analysis/christianity-in-china/chinese-christian-unity-indigenization-and-the-roles-of-the-missionary.php>

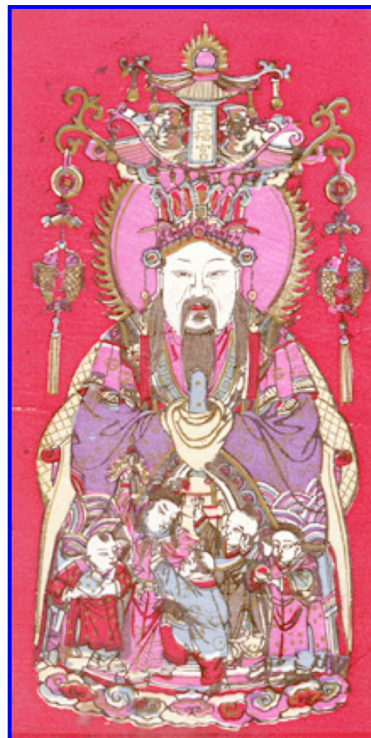
**1848. JANUARY 1—FEBRUARY 28, Shanghai,
Rev. Edward W. Syle.**

JOURNAL OF REV. E. W. SYLE, SHANGHAI, CHINA.

As Brother Spalding and myself were returning from a visit to the dwellings of some decrepid [decrepit], poor people, whose wants we are made the channel of relieving, we stopped to exchange a few words with some men who were very especially busy in making pictures and paper images of "gods and men," for the purposes of worship and burning.²⁴

After we had stood awhile, but before we had come to speak of the "things that concern salvation," one of the workmen remarked to the bystanders, that he "must needs have rice to eat," and then, in answer to my question what he referred to, he acknowledged that he had heard our preaching, and knew that if our doctrine prevailed his trade would be at an end. I suppose there is no one thing which is so helpful to the very poor and infirm—especially women—in eking out the means of a mere subsistence, as the making of tinsel money, straw-baskets, paper figures and houses—in a word, all the more fragile appliances of this strange and shadowy worship. As to the articles of greater costliness—namely, incense and candles—I have heard the estimate made that an average of the annual outlay for these things for China, would give a dollar for each inhabitant; and I am inclined to think the estimate a fair one; but take only the *half*, and put the census of the population of China at its lowest, and the annual consumption of the wealth of the land, for the mere "current expenses" of their debasing idolatry, exceeds a hundred millions of dollars. Doubtless we shall hear the cry come up from many quarters, "Our craft is in danger!"

Ding Fu Gong, A Chinese God of Wealth.



Anne S. Goodrich Collection, Columbia University.

24 See "Chinese Paper Gods" collection at C V Starr East Asian Library, Columbia University. See online 1 January 2013 at—
http://www.columbia.edu/cu/lweb/digital/collections/eastasian/paper_gods/
Alexiev, B M, *The Chinese Gods of Wealth*, (London, School of Oriental Studies and the China Society, 1925).

Jan. 26, 1848.—Attended a meeting of the friends of the Chinese Hospital, built here, and conducted by Dr. Lockhart, through whose assiduity and good management about 15,000 (fifteen thousand) patients have been treated during the past year at an expense of \$500. I send herewith the published "statements," which may assist the Committee in forming some idea of the cost of building, &c. , &c. , at this place. The hospital consists of one large hall, (where the patients are collected daily, and preached to by some member of the London Mission,) and two side-wings running back, containing six wards for the accommodation of indoor patients; all on the ground-floor, and in the usual Chinese style—showy and slight, but answering the object contemplated sufficiently well.²⁵

After the Hospital Meeting I went to the place where a Christian merchant, of our communion, had given us permission to dig a grave in his compound, and there, in company with one other European and two Chinamen, I committed to the ground the remains of poor little "Kwoy-Chung," the second of my Chinese god-children, and the first called home. The place was a long distance from our dwellings, and the roads were very bad, because of heavy and incessant rain; so that his school-fellows could not gather round his grave. **The Bishop was quite sick at the time, and could not venture to leave the house;** besides, he had held a funeral service over the body at the school-house soon after the child's death. When we obtain ground of our own, the body will probably be removed.

Sunday, Jan. 30.—To-day I was almost disabled from preaching by an extremely severe cold, or, I might say, by an attack of influenza, as the indisposition has been of such long continuance, and has interfered so much with the comfortable discharge of my regular duties. The congregation was small, both of grown persons and children.

Jan. 31.—The boys of our school were dismissed for their annual "long vacation" of three weeks. About twelve of them, however, still remain at the school-house; either being orphans, or having their homes too far away to be reached readily. Among these there is one who has been admitted only a few hours, and the reason of his being received in at such an unseasonable time, was that his father brought him, and begged us to take him, with so much earnestness, that refusal would have seemed hard-heartedness. Several applications have been refused lately, because no more room can be made in our present houses without crowding the boys together to a degree hurtful to their health; but this man told us the child and he had no other sleeping-place than the stone courts of the Fire-God's temple, and the boy himself looked so willing and so bright, that an arrangement was made among the ladies for packing away two of the elder and more trustworthy boys in some odd corner, where a little bed might be put up, and so manage to squeeze in the poor little vagrant thus brought to our doors. The condition of the boy's hair, clothes, and person, was such as could not be described without exciting disgust; for though he was free from sores and ulcers, many washings and combings hardly sufficed to render him tolerable. But this is no new thing in the case of applicants to the school: I have seldom heard an illustration more successful than one which the Bishop made one day on the necessity of sanctification and of baptism, to qualify us for association with saints in heaven, and the Church on earth, drawn from the necessity of cleansing the person, and casting away the garments of the boys who came to be admitted to the privileges of the school. "You know what a filthy condition they are in," said the Bishop, and every one of the listening countenances, now so clean to look upon, seemed to say, "Yes—we know," and readily to recall the fact of their former loathsomeness.

Feb. 5.—The Chinese New-Year's day. Continued indisposition prevented me from going to witness those scenes of the transition hours from one year to another, which are so instructive to one who would learn what are the common habits and engrossing pursuits of the mass of a population. Brother Spalding was out, however, and from him you will probably learn some new facts.

In the course of the day, our last-admitted scholar, (that should have been,) disappeared. It would seem that the temptation of making some few hundred cash, by selling the good clothes that had been put on the boy, was too much for the unprincipled father, and that he has decoyed the boy off, and they have returned to their daily begging in the streets, and nightly-sleeping in doorways or under old mats, as the beggar's custom is. I need hardly say, that occurrences of this kind are to be looked for now and then, and that although they diminish our satisfaction, they do not bring us into dejection. Everywhere, in China, I presume, this same sort of thing occurs. Dr. Hopper, writing to me from Canton, and speaking of the numbers of his own school there, says—"Two are absent; one by sickness, the other was enticed away by

25 Chinese Hospital, Shanghai, Annual Report, *North China Herald*, No 29, 15 February 1851, p.114. Report of the Committee, 1850, *North China Herald*, No 30, 22 February 1851, p. 118 and No 31, 1 March 1851, pp 122-123. *Chinese Repository*, Vol XVII No 9, September 1848, p. 473.

a worthless brother, and, I fear, sold. He was an orphan, and his uncle, who placed him here, knows nothing of him. "



Sunday, Feb. 6.—To-day the congregation was numerous, notwithstanding that this is the busiest day of ceremony in the whole year. Out of all the fifty-two Sundays of the year, this has been the only one on which the streets of this city presented something like the external appearance of a Christian Sabbath. All shops were shut, and no labors, (except the indispensable ones of **water-carriers**, &c..) were performed. But where were the schools and churches? A rudiment of the one was to be found in the south eastern quarter, outside the city, and some resemblance to the other might be traced in the three preceding places, of the London Society, the Church Missionary, and our

own. But what were these among so many? Not enough, it is true, to afford anything like satisfaction; but enough to furnish ground for hope—enough to constitute "a day of small things, not to be despised. "

Feb. 7.—To-day I visited a newly built temple, where is exhibited the most recent specimen, (as I suppose,) of Chinese canonization. It contains a wooden image of the military commander who fell in the engagement with the English at Woosung, during the late war. Previous to my own arrival here, this image had been made, and placed temporarily in an upper apartment of the City-God's Temple, where I first saw it. Some months since, a procession was got up, (altogether the best appointed of any I have witnessed here,) for the purpose of conducting the hero to the new home built expressly for his reception. There his image now sits, and there the people come to pay him reverence. In one of the side apartments of the open court, is seated another hero of inferior rank; in the opposite apartment are the tablets of some subordinates.

This being the suitable time for making visits, Mr. Spalding and myself called on a Bonze, with whom I had made some acquaintance, and found him receiving his visitors in a newly-built, and very neatly-finished apartment—another proof that the "decline of idolatry" in China, of which some have written, is not to be surmised from anything which meets the eye in this region. I have some intention of visiting all the temples in Shanghai and its suburbs, and making notes of their size and condition. Such a view as this would present, of the number and resources of these strongholds of evil, might enable the Committee to form their own opinion of the field we occupy.

A 19th Century Group of Buddhist Priests—Bonzes.



This Bonze just mentioned, is, I think, the only one of all those with whom I have met, who unites a decently clean exterior with amiable manners, and some degree of intelligence. Of the last mentioned quality, however, the degree is not great; for I remember, that on one occasion when I asked him for some account of the present Chief Divinity of the Buddhist system, he seemed unable to answer my inquiries on the spot; but some days after, he brought me a very meagre written history of the God who sat so long upon the ground, absorbed in meditation, that the grass grew up about his limbs, and the birds built nests in his hair.

This is the man who gave me that Chief-Priest's staff which I sent home by the "Montauk." He has "purchased to himself a good degree" among his fellows, by begging money enough to repair and beautify the dilapidated Pagoda at Loong-hoa; the cost of that work is said to have been about five thousand dollars.

Feb. 8.—In company with several Missionary gentlemen, to-day, I visited again that recently established "Hospice" of the Roman Catholics, which I mentioned in my journal some months since. When we came within sight of the building, (which is about four miles from the city,) I was somewhat perplexed, thinking that I had missed the way, and that what I now saw was not the same place I visited before. I found, however, on going over the establishment, that it was altered only by addition—what had formerly been the whole, was now only a part of one side of a quadrangle, surrounding a large open court. We were received and entertained with much courtesy, by an Italian priest; he, with one other priest, (from Holland, I think,) and a German lay-brother, who was engaged in the library mending matches, were all the foreigners at present dwelling there. Of native catechists—one of whom is attached to every priest, as a traveling companion, &c., we saw some four or five.

I have called the establishment an "Hospice," though its uses are various. Missionaries newly arrived are received there, and make it their home until they are considered sufficiently prepared, (and I might add, "transformed," for they adopt the Chinese costume and tonsure,) to be sent off in the interior. That any time they become disabled by sickness, or have important business, requiring personal conference with "Monseigneur," the Bishop, it is to this place they come, and reside as long as may be needful. Besides the small but convenient rooms intended for such inmates, and others still more unpretending for the catechists, we saw a private and a public chapel, a refectory, and a library. The last mentioned was about half filled with books—chiefly discussional and devotional treatises in French; the volumes in size and appearance very like those of the Tract Society. As we took our leave, we noticed an official placard put up in the great doorway, and on inquiring, were told that it had been obtained from the magistrates at Shanghai, as a protection against the interference with their building operations, which had been attempted by some of the villagers in the neighborhood.

Sunday, Feb. 13.—The Chinese congregation to-day was numerous and attentive. A woman who applied to me for relief in her poverty, brought with her a little girl, whom she would willingly have given into our charge. Such an incident may seem hardly worth recording, but it is a specimen of what happens very frequently. Month after month, dozens of poor heathen girls, who might be gathered into a school, remain uncared for and untaught, because—let the true reason be understood—because we have not teachers to take the charge of them. All other difficulties could be overcome, if only we had more laborers.

Feb. 16.—During the day, great numbers of our acquaintances came to pay the visits of respect which are customary at this season; the etiquette of this matter requiring that all who wish to maintain a friendly footing with one during the next twelvemonth, should leave their cards in person during the first three days of the New-Year. All through the night, an unaccustomed ear would have been startled with the annoyingly frequent recurrence of fire-work explosions; hardly a single half-hour passes without a cluster of crackers being let off with a noise like the running fire of feeble musketry. Such is the tedious ceremoniousness and the childish pastime that constitute the greater (and the more harmless) part of the rejoicings which please the two or three hundred thousand around us.

Feb. 18.—Passing through the street which leads northward from the Great South Gate of the city, I saw, in one of the smaller kind of houses, a cluster of women standing round a table, on which were placed lighted candles, and a stick of burning incense. At one side of the table sat an intelligent looking woman, looking intently at the little wreath of incense smoke, and chanting out half-versified answers to questions which were put to her by some of the women standing round. These questions were about the state and probable recovery of a woman who was lying sick on the other side of a mat screen. I could not make out all that this humble Pythia declared to her auditors, but I can vouch for the evidence and confidence in the

"seer," which were afforded by her auditors' looks and manners. The word "seer" translates almost exactly the name given to this class of divining women.²⁶ The little image perceived when one looks into the pupil of another person's eye, is called here the "Fairy man," and those who are reported to possess magical skill, are supposed to have two such images in each eye, and are thence called "seers of the Fairy man." When the skill of the physician fails, one of these "improvisatrice" is called in and consulted. Her delineations are professedly derived from the motion of the little thread of smoke which rises from the burning incense.

Sunday, Feb. 20.—A good congregation to-day. The school vacation having ended, and the boys being required to return, all of them, but one, were found at the service; this prompt obedience in a matter in which it would be difficult to enforce compliance, strikes me as a notable token of the good state of the establishment. I should hope, however, that an inference, per contra, would not be insisted on in the case of the little Chinese girl under Mrs. Syle's care, for we had a great deal of trouble about her coming back to the comparative seclusion and necessary restraints of our house, after having been allowed a fortnight's range in her own home, and among her own companions. The almost irrepressible violence of the child, and the foolish fondness of her father, were very unlike what it has been customary to say about filial obedience and parental control in China. It is hard to make up one's mind as to the real merits of this matter of respect for parents; the facts connected with it appear, at first sight, very incongruous. That the views prevalent, hitherto, concerning it, are greatly erroneous, I feel little doubt; but what are the truer ones which might be offered in their stead, I am not yet sufficiently informed to conjecture.²⁷

The middle of the calendar year, and the end of the financial year having arrived, the Foreign Committee submitted its Annual Report to the Board of Missions, observing that, despite his ongoing illness, there were grounds for gratitude but also noted that a new issue had arisen, that of an American and an English bishop, both with episcopal authority over the same place.

THE ENGLISH AND AMERICAN CHURCHES.

THE AMERICAN BISHOP OF SHANGHAE AND THE ENGLISH BISHOP OF VICTORIA.

The *New York Churchman* contains, the report of the American Bishop of Shanghae to the Board of Missions, a curious correspondence between Dr. Boone, the American Missionary Bishop of Shanghae, and the English Bishop of Victoria [Hong Kong] whose jurisdictions have come into an awkward proximity. Dr. Boone suggested the following undertaking:—

That you have all speaking the English language under your care, at all the five ports, and shall also perform Episcopal service among the Chinese in any town where there is not a bishop come from either the American or English Churches, or a native Chinese bishop in connection with either of those Churches; all other bishops claiming the same right. Those bishops, on the contrary, shall give up to you the care of all matters connected with services in the English language, or act only at your request on your behalf. For instance, here, in Shanghai, at Trinity Church, and among the English and Americans, let you lordship be the Bishop of Christ's Church in this foreign town, to confirm, ordain, etc. In the Chinese town, however, where I have been for more than four years, let it be understood, in like manner, that I shall perform all Episcopal acts; to which end let your clergy be instructed that whenever they want a confirmation of Chinese candidates, or an ordination of a Chinese, or a Chinese church consecrated, they are to look to me to perform those services for them, in consequence of the arrangements made between us that I am always to act for you in the native town. I should not wish any further connection with the clergy of the English Church labouring in Shanghae than this; not the slightest jurisdiction over them or direction of their movements; but merely that we adhere to the old canonical regulation not to have two bishops in one city. This arrangement, I think, will relieve all parties. I should be very sorry, however much the foreign town should increase, to have my time occupied with an American Episcopal Church; and so I should think you will never become sufficiently acquainted with the colloquial dialect of this place to hold a solemn service, such as the consecration of a church, or a confirmation or communion in it."

The Bishop of Victoria, while expressing the highest personal regard to Dr. Boone, thus replies to the proposal:—

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- 26 Smith, Richard, *Women and Divination in Traditional China: Some Reflections*, Paper for the Conference "Engendering China: Women, Culture, and the State," Harvard University and Wellesley College, February 7-9, 1992. Online 1 January 2012 at — <http://www.ruf.rice.edu/~asia/WomenAndDivination.html>
- 27 *Spirit of Missions* Vol 14 No 6, June 1849, pp 185-189.

I submitted the letter to his Grace the Archbishop of Canterbury, and also consulted the Church Missionary Society, transmitting at the same time a copy of your letter, that the nature of the proposal might be clearly understood. I have now to acquaint you that by this mail I had the honour of receiving from his Grace a letter, in which the following passage occurs:— “It appears to me that the proposal of Bishop Boone involves a difficulty which makes it impossible for you to accede to his suggestion.” I have also received a communication from one of the clerical secretaries of the Church Missionary Society, stating the strong objections which they would entertain to such an arrangement as that proposed in your letter, which I must therefore decline entertaining.”²⁸

1848, JANUARY 29, Shanghai.

Viator: Unkown American Visitor in *Chinese Repository*.²⁹

The following extracts are from the *Chinese Repository*, published in Canton, China; they may prove interesting to our readers, as they make allusions to our Missionary brethren at Shanghai.

ART. IV.— Walks about Shanghai, with notices of the city and its inhabitants.

From a Private Journal, by Viator.

DECEMBER 25th, 1847, was a charmingly bright day: a merry Christmas. On the Cathedral not a mouse was stirring; the workmen were all keeping holiday. At the British Consulate, Divine Service was held at 11 o'clock, A.M. The little chapel, or Church, fitted up for the occasion, was in very good taste, and the services, performed by the **Rev. Mr. Spalding**, were solemn and impressive. Immediately after these services, the sacrament of the Lord's Supper was administered at the residence of the Missionary Bishop, the Rev. Dr. Boone. The day afforded a striking contrast between the Chinese and foreigners: among the former all went on as usual, while with the latter hearty and cheerful congratulations gave interest to the occasion.

6 December 27th.—Just as the sun was setting, I emerged from the central and densely populated streets of the city, and found myself among gardens and orchards approaching the western walls, to which I soon found my way, and continued my walk upon the ramparts. At this hour of the day, and in this season of the year, the prospect from this point is really picturesque. On the one side, beyond the walls, westward, the rich plains stretch away much farther than the eye can reach; on the other, you have first gardens and orchards, and country seats and temples, and then the dense city and suburbs, and next the forests of masts marking the course of the river, and also away in the distance northward you have a glimpse of some of the foreign residences. 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 mementos of those whose remains now lie there mouldering back to dust.

December 28th.—A contrast, Oh, what a contrast! The European houses and factories of Shanghai, together with the new [Holy Trinity] Church, which have just sprung up on "the consular grounds," are fair specimens of what, in their kind, is everywhere 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. What a contrast between all these and those I had just left! No descriptions of the pen or pencil could possibly draw out all the lines of contrast. They must be seen as they are, in order to be understood. The buildings are so 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, except one desires to witness the miseries and the degradation of his species—here also, how fallen!

December 30th.—A middle-aged man, as I passed along close by the eastern wall of the city, lay by the way-side dead drunk, near the door of a gambling house. Many of these houses are to be seen close under the city walls and along the banks of the river and canals. If there be any retired corner close by the chief places of concourse, there you may expect to find the gamblers' retreat, and close by it the abodes of those who inhale the black commodity [opium]. Such was the neighborhood where this wretched man lay, a few

28 *Observer* (London), 21 September 1851.

Letters, Documents, &c, in the matter of Episcopal Jurisdiction in China, (1904). Online 1 January 2013 at <http://anglicanhistory.org/asia/skh/ej1904.pdf>

29 *Chinese Repository*, Vol XVI, September 1848, pp 468-473.

rods from the great western gate. Where he had procured his intoxicating draught I do not know, but it had done the work for him thoroughly, for he was as insensible as the blocks of granite on which he lay.

Saturday, Jan. 1st, 1848.—Another charmingly bright day: a happy new year. A round of happy greetings came now in quick succession. For the hour, the traveler might easily have fancied himself—nay, would hardly have suspected that he was not—in the land of his fathers, happy New England. Take away these hammocks [hummocks], where the dead have been interred on the consular grounds, those odd looking hovels which are half concealed behind thick bamboo fences, and you would seem to be in a happy land. Happy indeed it would be, if man in his blindness had not so marred and spoiled it on every side. It was very pleasing to see, among the foreign residents, so much reciprocal kindness, and hear so many hearty congratulations. The Chinese, too, must try to show their interest in the happiness of the strangers from afar. As an instance of this, what must the lady of the consul receive, as a new year's gift: say it gently, a coffin, a miniature coffin.

Monday, Jan. 3d.—Last night, for the third time since the north winds set in, the eastern suburbs were on fire, and before midnight more than a hundred houses were reduced to ashes. It was a bitter cold night, and the wind blew fresh from the north. * * * This has been a dark and sombre day. Some rain has fallen, and occasionally a few flakes of snow. The melancholy news brought up by the "Torrington," which arrived last evening from Canton, has made every foreigner sad.

Tuesday, Jan 4th.—At half past six this evening, being near the school house of the Episcopal Mission, under the care of Bishop Boone, word came that the pupils were assembling to witness the baptism of a little Chinese boy, who had been for some time ill. I hastened immediately to the place, where all the members of the Mission, and the whole school with a few other Chinese, and among them the mother of the child, had met together in Miss J.'s [Caroline Jones] private parlor. At one end of the room sat the child, on the lap of his kind instructress, with his Christian friends around him; at the other end of the room the pupils were crowded in successive rows, the smallest forward, all speedily arranged by Miss M. [Morse], while the bishop, who was officiating, stood between them, and near the side of the boy to whom the ordinance of baptism was to be administered. This child, now eight years of age, has been in the school since its commencement, about two years ago. For months he has been ill with a disease of the heart, and now all hope of his recovery is gone, but he gives pleasing evidence that religious instruction has not been lost upon him, but that the truth has found its way to his heart; he has frequently remarked to his Teachers, "I'm not afraid to die, I love Jesus, I am going to Heaven," &c., &c.: his solemn confiding countenance while receiving the ordinance, indicated to the mind of an observer that his spirit had found a resting-place which idolatry could never give, and I looked upon him as one of those little ones, whom the Saviour warns us not "to despise," but, "Suffer them to come unto me

Wednesday, Jan. 5th.—To-day a circular has been going the rounds, from H. B. M.'s consul, bearing date the 4th inst., calling the attention of the British community to that article of the Port Regulations which limits foreigners to 24 hours, as the longest period allowed for an excursion into the surrounding country, from the city of Shanghai. Of late these excursions have been frequent, and have occupied two, three and more days. Unfortunately some accident or other has brought this matter to the notice of the local authorities.

To-day the Delegates from the General Committee of the Protestant Missionaries in China have resumed their work of revision—just six months since they entered on the discussion of the question, how they ought to translate into Chinese the original of the word God. The Committee of Delegates now consists of the Rev. Drs. Medhurst, Boone and Bridgman, and the Rev. Messrs. Stronach and Milne, the latter gentleman having been elected to fill the place vacated by the decease of the late Mr. Lourie [Lowrie].

Monday, Jan. 10th.—Yesterday morning, at half past eight o'clock, the little Chinese boy, baptized on the evening of the 4th, expired without a struggle or a groan; he continued until the last to give pleasing evidence of being a true believer in the divine Redeemer. One of his female friends, who watched with him the night he died, remarks that, after he was struck with death, he turned his eyes upwards and said, in his native tongue, "I am going to heaven," or to that effect. He continued to speak more, but was not understood. His mother being sent for, came, and finding the child so near departing, commenced, according to the Chinese custom, her noisy wailings over him. The child heard not, nor recognized his parent but He who has said, "Suffer little children to come unto me," soon released the little sufferer, and received him, as we humbly believe, a ransomed soul.

Thursday, Jan. 13th.—"Wars and rumors of wars" soon again may be heard over all this empire, ripe for any thing that is evil. Monday morning last a rumor was abroad that "an attack " was to have been made the preceding night; but where and by whom, did not appear. It did appear, however, that certain goods had been abstracted from some body's godown [warehouse], and that recently. Rumors multiplied; and today it is matter of fact, that, large patrols, both Chinese and European, were out all last night. It was said that Tautai had received a despatch from the Imperial Commissioner, at Canton, and it was supposed had received therein orders to adopt hostile measures against the foreigners. However, it is quite certain that no communication or intelligence, later than that brought by the "Torrington," has reached Shanghai from the south. In China some care is requisite to avoid both extremes, on the one side, lest well founded rumors of evii design be neglected ; and on the other, lest by playing false, or by giving currency to unfounded rumors, they receive credence, and in the end become real.

Saturday, Jan. 15th.—To-day another circular has been issued from the office of the British Consulate, enjoining strict conformity to the regulations which limit British subjects to twenty-four hours, as the longest period they maybe absent from the city, on any one excursion into the surrounding country. **British subjects are not to sleep out of Shanghai.** It is rumored that several of the foreign residents have been providing themselves with arms, and preparing to repel any attack. Measures are to be taken at once to secure a strong and efficient night-watch.

Tuesday, Jan. 18th.—Intelligence has just come up from Wusung that, two days ago, a Chinese was killed there, on shore, by one of the Manilla-men: and it is said that the vice-consul and the interpreter will proceed to-morrow to the spot, there to meet the magistrate of Paushan, and jointly with him investigate the circumstances of the case.

P. S. I have omitted to note, in the proper place, some particulars regarding an excursion made by some gentlemen on the 14th, to a village up the river beyond Shanghai, not very far from the pagoda, where they found three Europeans domiciled; and what is chiefly worthy of notice, an official document, from the local magistrate, forbidding the people to molest them in their quiet retreat, was pasted up at their gate.³⁰

1848, JANUARY 29, Shanghai.

An American Visitor to Shanghai.

Saturday, January 29th 1848. In passing through the city the following were some of the objects of beggary that I noticed this morning;

1. Several companies of old or middle-aged women, with children on their back; they looked like gypsies.
2. A young man, half naked, lying seemingly in the agonies of death by the wayside;
3. A middle-aged man in the same condition;
4. Several women with children on their backs in the doors of the shops.
5. A woman on her knees with a sick child by her side in the middle of the street;
6. A veteran couple—a man and his wife—going arm in arm; he was eighty years of age

Ten days later:

Beggars, horrible objects, are abroad again! Parents bring their young children, with the faces covered with small pox, and lay them down by the way-side; and there they sit, parents and children, begging for cash. Some of these are said to be dissemblers, assuming this horrible appearance of the small pox, in order to excite pity! In more than one instance, I have seen these beggars habiting themselves for their begging tours. They usually live in dilapidated temples, beneath broken walls, in old boats, hovels, or other similar places.—men, women, and children herding together like beasts. When the hour for starting on a day's tour arrives, they put on their filthy and tattered garments, making themselves beggarly as possible, sometimes leaving their arms or their bodies half naked, sometimes besmearing their faces with blood, and by these an various other devices, they equip themselves, and thus accoutered go forth and wander through the most frequented parts of the city.³¹

30 *Spirit of Missions*, Vol 14 No 2, February 1849, pp 52-55.

31 *Chinese Repository*, Vol XVII No 9, September 1848, pp. 475-476.

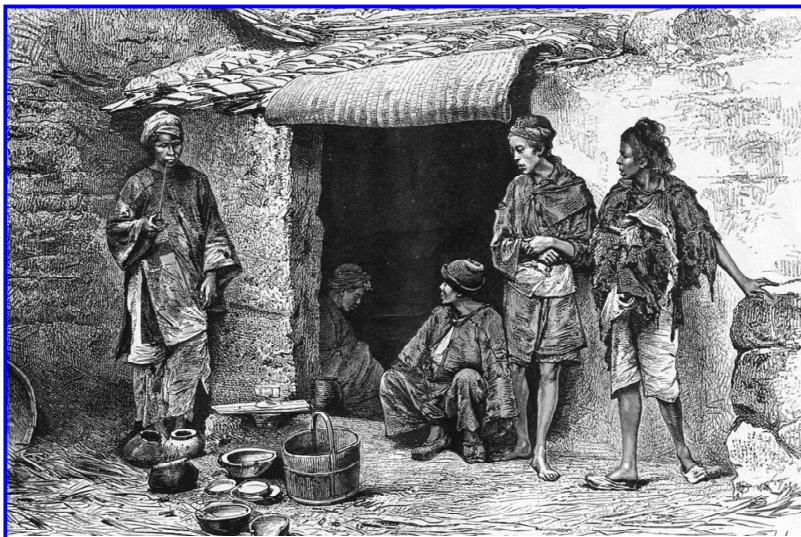
“Professional Beggars.”



“Destitute Rural Peasant and Granddaughter.”



Chinese Beggars.



Miss Fay's letter highlights the immense loneliness of a single woman earning her living as a teacher in a community where wealth and marriage determined a woman's lifestyle and acceptance by the leaders of local society was vital to achieving a level of social acceptance.

1848, undated, Midway Academy, Miller's Post Office, Essex County, Virginia.
Miss Lydia Mary Fay.

Midway Academy, Miller's P.O., Essex County

My dear Mrs. Dulany

I will not at this late hour, even pretend to answer you very kind, though very sad letter of last summer, but believe me I felt very grateful to you for it, particularly that you wrote such a long one which I assure you I esteem a great favour from Mrs. Dulany. And if I thought that all, or any of the reasons why I did not, or have not written before could give you any interest I would willingly write them to you — But though I still flatter myself that I may call you my friend I would not trouble you with the history of 'Earth's Changes' that relate simply to myself or even what brought me again to Virginia — I would have written to you directly after I came here, but heard that you and Mr. Dulany had gone to Louisville to spend the winter. I heard however a few days since by Miss Hebe that you had returned and I now hasten to give myself the pleasure of writing once more to you and congratulating you on an event as joyful as **the subject of our last letters was painful**. There are no persons living whose marriage would have given me half the pleasure that did Rebecca's and Richard Henry's, it has been the fondest wish of my heart ever since I knew them. And it is to me now a source of purest happiness that one I have loved and watched over as my own child, is now your child, and the wife of one who I suppose we shall both agree in thinking is very near, if not quite, perfect. With such friends to love and care for her, I am sure she must be as happy as mortals are ever allowed to be in this world. I hear they are spending the winter in New Orleans. I wrote to Rebecca three or four weeks ago and hope she will soon answer my letter. I had the pleasure of seeing Richard Henry in Washington, he was kind enough to invite me to his wedding. If he had been married at your house, or indeed any where else but at Mrs E (where I have never been invited to come) nothing would have prevented me from attending. However they are married, and just as happy as it I had been present, but I will not regret it, but it would have given me much pleasure to have met you all under such agreeable circumstances, but I hope I may still have that pleasure.

As we have two months vacation next summer, and if you pass the summer at Welbourne Hall³² and will allow me to invite myself to pass a week with you. I shall be very happy to do so. Though I could hardly expect the happiness of meeting you all together as I suppose Rebecca and Richard will be off somewhere. Rebecca promised me last summer if I would answer her last letter directly, that she would tell me her plans for the future. I answered the next mail but have not heard from her yet. I reminded her of this in my letter to her directed to N. Orleans. However, she is so happy I suppose I must excuse her. But I can hardly bear the idea that she should forget me. Yet this I know is the common lot of teachers, to spend our lives, the best that we can give of our hearts and bodies for those who have as little thought or concern, and think every debt of gratitude is cancelled when our salaries are paid. But shall not think this of my own Rebecca and I shall never love any other scholar as much. Dr Minor in whose family I am has a little daughter named Fanny Carter Dulany, and I can't help loving the little creature just because her name is Carter and Dulany, but I do not intend to love her much, for I am sure if I do she will care nothing about me.

I am very pleasantly situated but I do not like this part of Va, near as well as I do **Loudon and Fauquier** [counties in Virginia]. The country is too level, sandy and uninteresting. I have made very few acquaintances, indeed I do not know that any one has ever called particularly to see me unless it be Mr. and Mrs. Temple, the Episcopal minister and his wife. Before I came here I was silly enough to think that all the Virginians were like those that I knew while with Mrs. Carter but I find that there is as much difference among them as among the Yankees.

I am almost ashamed to ask you to write again but should really esteem it the highest proof of your friendship if you will do so, and tell me if you excuse my former apparent neglect. I say apparent for did you know my heart and my reasons for not writing I know that you would excuse me. Please give my best

32 See <http://www.thomas-talbot.com/old.welbourne/>.

love to Mr. Dulany and tell him that I shall always remember with the deepest all gratitude all his kindness and attention to me as well as your own. I shall always believe that one of the most acceptable charities to Him who once had not where to lay his head is regard for the feelings, and attention to those whose lot ... has cast among strangers. It is certainly true that officers of kindness under such circumstances are engraved on the heart and never forgotten. I fear I have trespassed upon your patience. May I hope to hear from you. Believe me very devotedly, Your friend,
Mary Fay.³³

1848 FEBRUARY 8, Shanghai.

Rev. Phineas D. Spalding.

Shanghai, 1848.

MY former report included a record of such events as had passed under my observation previous to the Sunday preceding Christmas-day, 1847.

On Christmas-day I had the pleasure of conducting divine service, and preaching to a good congregation at the British Consulate. After the service at the Consulate, the Holy Communion was administered at the Bishop's residence, by the Rev. Mr. Syle, to 17 persons.

The Sunday after Christmas, December 26, I again conducted the service, and preached to a good congregation at the British Consulate.

Sunday, January 2d, 1848.—I attended the Chinese service at the Rev. Mr. McClatchie's chapel. The room which he now uses for this purpose was well filled. It would hold, seated comfortably, 70 persons. The Church Missionary Society of the Church of England, to which Mr. McC. belongs, has made an appropriation of about \$2,000 towards the erection of a Chinese chapel. This will enable him to secure the land and commence the building, which he will soon do. Three Missionaries from this society sailed from England for China, in the ship "Dumfries," in November last, and are daily expected here. The ship sailed direct for Shanghai. One of the above-named three Missionaries will remain in Shanghai, and the other two will go to Ningpo. We hope and pray that God will prosper them on their voyage, and that we may soon have the satisfaction of welcoming them to the shores of China.

January 2nd, 1848.—Being the first Sunday in the month, **the Holy Communion was administered, at the Bishop's residence, by the Rev. Mr. McClatchie**, to 17 persons. On the evening of this day was received in Shanghai the account of the barbarous murdering of 6 young men (Englishmen) near Canton.³⁴ It occurred on the 5th of December, though one or two of them were kept until the seventh day of the month, and horribly tortured, as the marks on their bodies testified. The sufferings of them that were not immediately killed, must have been of the most intense nature. At the time, this affair seemed to have raised difficulties which could not but have involved the government of Great Britain in immediate war; but as yet nothing has been done, or will be done, until the plenipotentiary receives instructions from home, which will, doubtless, be brought by the overland mail for April.³⁵

Tuesday, January 4th.—This evening the Bishop baptised one of the boys of the school. He had been sick for some weeks, with a sickness which proved his last. It was his own request to be baptised. The Bishop talked with him several times, and was so well satisfied with the state of his mind, that he could not withhold baptism from him, upon his own faith in the Saviour. He was baptised in the presence of the

33 Mary Fay to Mrs. Mary Anne de Butts Delany, Virginia Historical Society, Richmond, Virginia.

34 "On August 8th...a party of eight young men, mostly English...were molested at Hwangchuki, a village three miles above Canton...On December 5th, a part of six young Englishmen went by boat to Hwangchuki, intending to take a country walk, and were not again seen alive. It was afterwards brought out in evidence that they were not armed, or if at all, with one or two pistols; that on landing, they were at once surrounded and hustled, and two were killed; that four fled, but were captured and killed the next morning; that the last one was killed after formal debate, when it was decided that he could not be spared, since, if left alive, he would bring retribution on the village...The bodies of the murdered Englishmen, much mutilated, were recovered and brought to Canton on the 9th and 10th." Morse, H.B, *The International Relations of the Chinese Empire*, Vol 1, (Shanghai, Key and Walsh, 1918), pp 390-391. Reported in the *Sydney Morning Herald*, 2 March 1848, p.2 mentioning that one of the men was the son of a New Zealand settler, Mr. Brown, of Patterson.

35 Subsequent reports state that the Chinese authorities took severe action, with at least four of the perpetrators being decapitated. Morse, H.B op cit, p. 391. A slightly longer report is in Bridgman, Eliza J. Gillett, *Daughters of China; Or, Sketches of Domestic Life in the The Celestial Empire*, (New York, Robert Carter & Brothers, 1853), pp 123-125.

whole school, and all the members of the Mission, and the Rev. Dr. and Mrs. Bridgeman. The service was performed in Chinese, by the Bishop. The service is the translation from the prayer-book. **Quay-Chang**, for that was his name, was lying in the arms of Miss Jones when the service was performed, and gave the responses, himself, in the service for baptism; and at the proper place we all joined in the Lord's Prayer. After the Bishop had concluded the baptismal service, he addressed the boys in Chinese, and told them why he had baptised their little school-fellow, and of his request to be admitted into the fold of the Blessed Saviour, who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."³⁶

Sunday, January 9th.—At about 8 o'clock Quay-Chung died. He was about **9 years old**, and one of the first boys received into the school; and for some months before the school was actually opened, he used to go to Miss Jones' room for instruction. It is, then, a great satisfaction to the teachers of the school, as well as thankfulness on the part of us all, that God has been pleased to take this youth out of the world, under circumstances so full of hope, that his soul sleeps with Jesus. At 4 P.M., to-day, the school was assembled, and all the servants, when, the Bishop, desiring to improve the occasion of the death of Quay-Chung to the good of those connected with us, addressed them on the subject of death and the resurrection, and showed them how those who truly believe in Jesus feel when they come to die, and what will be the happy state of such hereafter. The Bishop read to them in Chinese part of the 10th chap, of the Gospel of St. John. His address was in Chinese. After the Bishop had finished speaking, he gave out the 189th Hymn³⁷, which was sung by the whole school, and then the services were closed with prayer. The service was quite solemn, and may God bless the words spoken this day to those who were privileged to hear them.

Tuesday, January 11th, 1848.—This day, at Mr. Syle's request, I have undertaken a duty, which, from his many engagements, he found himself unable to do with that satisfaction which he wished. The alms received at the [Holy Communion] offertory are distributed to some of the many poor by whom we are surrounded. They receive, some 100, and others 200 cash (**1,400 cash to the dollar**) each week. Some are so infirm that they cannot come to receive it; to these it is carried. Those who can, come, as near as they can, at two o'clock, on every Tuesday afternoon of each week, when I try to give them some instruction. I have the halt, lame, blind, deaf, and afflicted in almost every way one can imagine. I use the Catechism as my guide for instructing them. And it is no little satisfaction that I feel, when I ask them some plain question, which I have gone over, perhaps, six or eight times, and I find one, of them all, who can answer me correctly. One day I was trying to tell them about some of the attributes of the "Chung-Zung," or true God; and I was speaking about God knowing all about our actions and our thoughts, and seeing us always, when one of the elder women broke out in an exclamation of surprise, (Oh! Oh! Cheh-p'o sy sen. ninn,) which is, by interpretation, "Perhaps he is a fairy." The same person, on another day, when I had told them all, that they could come to the chapel on Sunday and hear " Say-Ie seen sung," (for that is Mr. Syle's name in Chinese,) explain the doctrines more plainly, asked me if she should bring "fragrant candles and sacrificial things." These are the offerings which they make to the idols in their temples. In all, there are 61 who received a little help from the alms at the offertory. About 50 of them are able to come regularly every week, as near together as people can who have no clocks. I dismiss them with the use of the Lord's Prayer, and one or two of the most appropriate collects in Chinese.

Friday, January 21st.—This evening saw in the street, before the doors of their houses, the Chinese burning their kitchen gods. In every Chinese house can be seen one of these, in a niche provided for his reception, in the chimney of the kitchen. This is an image delineated on a piece of paper, and at the close of the year, the one who has presided over the affairs of the kitchen for the past year, is burned, and after the new year another is purchased. Those who can afford it, buy a small paper sedan-chair, which, at this season, are made by the craftsmen to be sold; in this the paper image is placed, and then the whole is set on fire; and in this way, they say, he ascends to heaven. Mr. Syle and myself were walking one day, and we stepped into a shop where some persons were industriously engaged at their employment of making these kitchen gods. There were four men engaged in this one shop, striking them off by the thousand. One of the men remarked, that if he believed the " Ya-Soo Kean," or the doctrines of Jesus, he could not make the "Chan Kenn," or kitchen gods. Mr. Syle asked him where he learned this, and he replied, that he had read it in some book. Some one had given him a Christian tract, and he had learned that the worship

36 New Testament. Gospel of St. Matthew, Ch 19 v 14. (Matth. 19:14).

37 Possibly "Thou are gone up on high, to mansions in the skies..."

of the kitchen god was contrary to the doctrine of Jesus. When God shall pour out his Holy Spirit on his Gospel preached in China, and souls shall be converted to Christ, it can but be, as it was at Ephesus, that there will be "no small stir among the craftsmen."³⁸ There are so many who gain their livelihood by making these and other things connected with their idolatrous worship.

Saturday, February 5th.—This being the morning of the Chinese New-year, I went to the Temples to see some of the ceremonies of the day. It being the first new year's day I had spent in China, I had some curiosity to witness them. I went first to the " Ching-hong meen." This is the temple [City Temple] in which is the visible image of the deity, who is supposed to preside over the affairs of the city.

Temple of Confucius, Shanghai.



A temple to Confucius has existed in Shanghai for 700 years, being first built c1294.
This temple dates from c1855.

Here I saw hundreds of people coming to the temple with their offerings in their hands, while others would buy them at the stands in the court of the temple. These they burned, and then made their prostrations before these great idols, "which having eyes see not, ears and hear not, hands and handle not, &c."³⁹ From this, I went to the temple called the "Tienn Tsou Hong," or Heavenly Lord's Temple. This temple formerly belonged to the Roman Catholics, and during the persecution which befell them about one hundred and fifty years ago, this property, with other in the empire, was confiscated by the Chinese government; but within a few years past, such of the property confiscated, which was not in the hands of the people, as the temples for instance, has reverted to them, and for such as was in the hands of the people as public property, they have received compensation. This temple, called to this day the "Tienn Tsou Hong," is one of those pieces of property for which the Romanists have received a compensation. The name will be recognised by those who are acquainted with the title which this Church has taken in

38 New Testament. Acts of the Apostles, Ch 19 vv 23-41. (Eph. 19:23-41). Discusses resentment by local silversmiths in Ephesus that Christianity might ruin their business of making silver statuettes of a local goddess, Diana of the Ephesians, or Artemis.

39 Old Testament. Book of Psalms. Psalm 115 vv 5-7.

China, "Tienn Tsoo Kean," or the "Religion of the Lord of Heaven." [Tiānzhǔ jiào 天主教]. At this temple, I saw also people making their offerings and their prostrations before the idols. Some brought their children, from four to five years old, and instructed them how to worship the idols. At about sunrise the Mandarins of the place arrived. Their approach was made known by the beating of gongs in the street, and their runners, in the most boisterous manner, clearing the court of the temple of the people, so as to make room for them in preparing the cushions for the Mandarins to kneel. There were eleven in all, attired in the most splendid Chinese costume, according to their rank. As soon as the Mandarins entered the outer court of the temple, the set of folding doors, which screened the idols from view, were closed, and in front of these was placed the Emperor's tablet; towards this the eleven Mandarins kneeled, bowing their heads to the ground three times. This was repeated nine times; they then withdrew to a side-room, which opened into the court of the temple, where tea was served to them; while they were drinking, the folding doors were opened again, and the Mandarins returned to their former place in the centre of the court of the temple, and made their prostrations the same number of times towards the idols.⁴⁰ From this temple they proceeded to the Confucius temple.

On entering this temple, you are struck with the contrast, compared with the other temples. There are no idols in this temple. The object of worship is the tablet of Confucius. On the tablet is inscribed in gilt characters, the following, "The shrine of the most holy Teacher, Confucius." The Mandarins entered the large gate opening into the court, and proceeded about half-way up the court towards the temple, and standing there, they made six prostrations towards the tablet of Confucius. In this way they went the circuit of the city, visiting all the temples. From the Confucian temple I returned home more than satisfied in my curiosity. It is one of the largest, and in the best condition of any in Shanghai; the buildings, with the courts and grounds around, covering an area of not less than four acres of ground. It is not frequented so much by the common people as the others are, and this may account for its apparent cleanliness compared with the others.

Sunday, Feb. 6th.—Conducted divine service and preached at the Consulate to a good congregation. At four P.M., the Holy Communion was administered at our residence to eighteen persons, by the Rev. Mr. McClatchie. The Chinese congregation was very large today. The chapel was well filled. The people are quite orderly during their attendance, though they frequently speak to each other when anything strange is said.

Monday, Feb. 7th.—I went with Mr. Syle to-day, to see a temple, dedicated to a Mandarin, who was killed in battle during the war with the English; he fell at Woosung, twelve miles from this city. The temple is quite a large one, and in it is a wooden image of the above mentioned officer. We also visited a Buddhist monastery today; there were four or five Buddhist priests, who treated us very politely; they invited us into the reception room, and brought tea for us to drink, and some refreshments, such as dates, oranges and nuts to eat. We gave them some tracts, for which we were thanked, and we took our departure.

Tuesday, Feb. 8th.—My teacher being absent, I took an excursion into the country with some Missionary friends. The new year with the Chinese is a general time of pleasure-taking. My teacher was absent from me two weeks. For several days there is little or no business transacted, and for the first two days of the new year, the streets are filled with well-dressed people, making and returning calls. They carry their cards in their hand or have a servant with them who carries them, and at every house of a friend, to which they cannot gain entrance, a card is left. The place which we visited in the country, was a Missionary station, belonging to the Romanists. It is distant about four miles from Shanghai. The building is very extensive, though not entirely finished. The builders were at work at the time we were there. There will be in all, when the building is completed, not less than forty rooms. It is designed as a home for native and foreign priests, during their temporary stay when they come in from their stations; and also as a residence for foreign priests, until they have made sufficient progress in the language for them to enter upon their work, as well as for the instruction of such natives as desire to become priests. There were two foreign priests at the place the day we were there,—one Italian and one Frenchman, and a lay brother, a German. They were all dressed in Chinese costume. We were received very kindly and treated with some refreshments, and shown through the buildings. There is a large library in the building, and also a small chapel, the interior of which was hung with a great number of pictures and crucifixes. The country around this place

40 This appears to be the same ceremony described by the Rev. Edward W. Syle in Part 6, 1847, May 7, Shanghai.

is very pretty. In the hall of the building, near the door, was suspended, written in Chinese, the protection of the "Che-heen " of this district, forbidding any Chinese from molesting them, and allowing them to reside there. We were courteously treated, for which, I could but feel drawings of heart towards them, and wished it were that we had more assurance, that the souls over whom they have gained no little influence, were taught a purer faith. From this place, we passed over the country to a small village called "Soong-huo," about four miles distant. Of this place I have spoken in my former report. We ascended the Pagoda, which is one hundred feet high, and had a beautiful view of the surrounding country. The country is so level, and the day being very clear, we were enabled to see the nearest hills, which are thirty miles distant from Shanghai. From this place we returned to Shanghai, and arrived home a little after sunset, having walked during the day twelve or fourteen miles. We distributed a great many tracts, and were kindly treated by all the people with whom we had any intercourse.⁴¹

1848, FEBRUARY 18, Shanghai.

Infanticide.

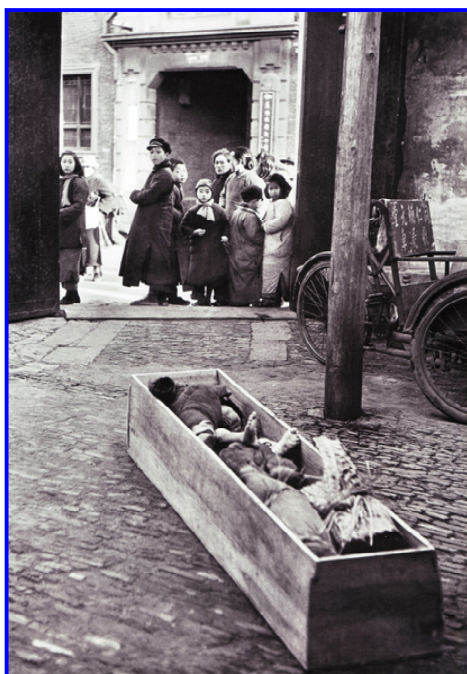
The account of the sufferings of poor people in Shanghai included infanticide, a major and continuing theme of life in China.

Friday, February 18th 1848. In a ditch, or squalid pool, on the north-east side of the city, within the walls, I saw an *outcast infant*, It had been bound up in a piece of matting and thrown into the water, where probably it had been unnoticed for some days. When I saw it floating on the surface of the water, it was much swollen; but whether it had died a natural death or perished by violence, there was no means of knowing.⁴²

The writer added:

Multitudes of the dead are not interred. Instead of the burial-ground, *you see the garden or the field covered with naked coffins*, some new, and some half-decayed.⁴³

Children's Bodies from the streets of Shanghai. 1847.



Visual Cultures of East Asia, University of Lyons, France.

41 *Spirit of Missions*, Vol 13 No 9, September 1848, pp 317-31.

42 *Chinese Repository*, Vol XVII No 10, October 1848, p. 530. The same practice of wrapping dead infants in matting is described at Amoy [Xiamen] *Saturday Magazine*, 21 January 1843, p. 18.

43 *Chinese Repository*, Vol XVII No 10, October 1848, p. 535.

A Tower for disposal of unwanted, usually female, babies, c1900.



Despite the horror that infanticide aroused in missionary reports China had widespread social welfare institutions even if many people fell through the cracks in the system.⁴⁴ Social welfare in traditional China, as in Europe and North America, was implemented by private, voluntary efforts, paid for by well-motivated individuals. The same was largely true of European societies until the rise of social justice policies incorporated in the political and legal systems and funded by governments through taxation. The rise of domestic mission agencies dedicated to the sick and poor is a feature of 19th century Christianity around the world and continues today although the funding increasingly comes from governments rather than from private contributions

1848, MARCH 4, Shanghai.

Rev. Edward W. Syle.

Shanghai , China, March 4th, 1848.

Amongst our Chinese teachers there seems to have been an unusual stir of late. One has recently taken a wife, and we were invited to the wedding. It was a painful scene to witness the prostrations to "Heaven and Earth," his ancestors' tablets and the household gods, of a man who has been made acquainted with the Gospel, and who at one time seemed to be deeply concerned on account of his sins. But the necessity

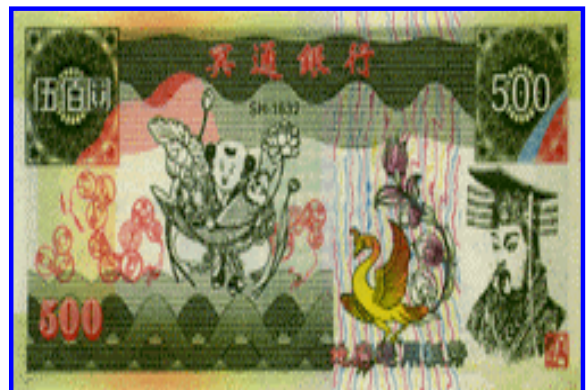
⁴⁴ Stock, Eugene, *The Story of the Fuh Kien Mission of the Church Missionary Society*, (London, Seeley, Jackson and Halliday, 1890). p. 230.

for observing the "customs" and the "proprieties" proved too strong, alas! for any convictions of the truth he may have had. In all the performances of ceremonies which I have witnessed here, there has invariably been a great deal of bustle and running about of servants, accompanied with discussions as to "what was to be done next," which sometimes amounted to altercations. I presume that among the higher classes more gravity is observed; but as yet we have become acquainted only with the lower and middle classes: I dare say we might gain access to the upper circles if we were to lay ourselves out for that purpose; but I, for one, should think the time and means ill spent in cultivating the acquaintance of the rich, which might be employed in aiding and instructing the poor. The Missionaries of Rome tried this policy in former days, and with great success: they were the honored friends of Mandarins, and stood high among the nobles of the Imperial Court. But what was their reward? Suspicions of aiming at temporal authority—proscription—confiscation of property, and banishment. And what are the strong-holds now? The little unobtrusive chapels—generally built on as an appendage to the house of some native adherent—which are scattered all over this province, and are very numerous in other regions also.

I have wandered away from the subject of our teachers. Another of them presented us to-day with a petition, stating that the last of his mother's (i.e. his father's wives) being now dead, and the others—four in number—remaining unburied, he was anxious to perform his duty towards their remains and those of his father. To assist him in doing this, he solicited aid—that is, money⁴⁵; but I, having learned that he was already in possession of a burial-place, and that the six coffins were also purchased, declined making any contribution, feeling too much afraid that what I might give would be spent in buying incense, paper-money, and such like things. The petition was printed from wooden blocks, cut for the purpose; blue ink being used for mourning! I send a copy. The expense of the funeral ceremonies will be, it is said, about sixty dollars.

Yet another of the teachers has resigned his situation to-day, on the ground that he had no one to take care of his sick wife but himself. It is hard to believe that, for such a reason, he should give up what he professes to be his only means of getting a living; but I have not been able to discover any other reason in his conduct. The wife is said to be afflicted with ulcers—a very common ailment among these filthy people.

**Modern Afterlife Money,
Today referred to as "Hell Money" or "Ghost Money."**



The last incident I have to mention connected with our "Seen Sangs" concerns the oldest of them, and the one for whom we have the greatest respect. In the course of the morning's reading with him, the subject of food works and charitable institutions was mentioned. After a little pause, said to him, "Seen Sang, you have been instructing us now these two years, and during that time you have not been caring for any one but your-self. **Suppose now you undertake to collect subscriptions and set on foot an Institution for the Blind, such as they are said to have at Soochow.** There are many blind people here at Shanghai, who are destitute, and the merchants are growing rich by trade.⁴⁶

45 Gates, Hill, "Money for the Gods," pp 259-277 in *Modern China*, Vol 13 No 3, July 1987.

46 For a contemporary report on disability in China see: Stratford, Brian and Hannah Ng, (2000), "People with

"Ah!" said the old man, taking off his spectacles, and laying them down on the table; "immensely difficult—immensely difficult! It requires a man of reputation to begin such a thing to ensure its success. If such a family, or such a one, (naming them,) would lead off with a good amount, then others would follow their example, and the affair would succeed ; but if I should go to any of the rich men and apply, they would look askance at me and say, what business is it of yours? Besides, there are a great many other reasons. Of the money subscribed for such objects, a large proportion is 'used away' by persons employed in collecting, &c. On the books it all seems fair and straight; but in fact, a great part of the whole amount is dissipated."

I could hardly believe my own ears, that I was listening to an old Chinaman—a heathen taking off the actions and reasoning of other heathens—what he said was so singularly like the reasoning of the reluctant in Christian lands; but it is the same selfish natural heart that prompts the same. "I pray thee have me excused." I note down part of this conversation for the purpose of showing how clear it is that we have here the same cold, hard, evil nature to contend with, that exercises the faith of ministers at home. These teachers—concerning whom I have found myself drawn on to write so unintentionally-long a note—are a source of much solicitude to us. From the very nature of their occupation with us, they cannot but be brought acquainted with the claims and conditions of the Gospel; and yet there is not one of them of whose conversion we have any reasonable ground of hope.

Sunday, March 5th.—As to numbers, the Chinese congregation to-day was much as usual. I notice, however, that some few, (particularly among the women,) attend with some degree of regularity.

9th.—This morning, Rev. Messrs. Medhurst and Muirhead, with Mr. Lockhart, returned home, robbed and beaten very severely. Yesterday they went out on one of their accustomed excursions for preaching and tract-distributing, and visited Ching-poo—the city mentioned in my Journal of 12th February, 1846.⁴⁷ While they were within the city walls, some annoyance was experienced from a number of Grain-Junk-men who are loitering about the neighborhood; but after they had left the city and were on their return, a party of ruffians intercepted and plundered them, using a heavy hoe and an iron chain to beat them with, and treating them with great indignity and brutality, by the severity of their blows. After having disabled their three victims from attempting any opposition, it was proposed that they should be taken on board the junks and there kept in confinement until ransomed. It may be imagined that, with the remembrance of the atrocities so recently practiced at Canton fresh on their minds, such a prospect was full of terrors to the bruised and exhausted Missionaries; but no alternative was left them but to comply with the determination of their captors. They were, however, mercifully spared that extremity of suffering; a party of police from the city contrived, by some means or other, to get them away from the junk-men, and by these they were escorted to the District Mandarin, who sent them back in sedans to their own boats. There are many conjectures as to what will come of this matter, and as to the proper steps to be taken by the British Authorities in regard to it.

11th.—A beggar family—man, woman and child—came to the school-house door this morning and begged for some relief. The woman seemed to be very sick; and as she lay in a sort of basket, in which she had been brought, I thought I never saw a more wretched object. On receiving a note from me, the husband and another man carried her to the hospital, where Mr. Lockhart prescribed for her. Towards evening she was laid at our door again, evidently much feebler than in the morning. Her breathing soon became quicker and more difficult, and the instinct of her little boy discovered, before we had surmised it, that she was near her end. He stooped down close to her face, put his fingers on her eye-lids—trying to keep them open—and called to her through his tears—"Mamma, don't die !—Don't die, mamma!—O, mamma, mamma! don't die!" But die she did, and we buried her that same evening, our neighbors at the Cotton Hong contributing half-a-dollar towards the expense. The saddest part of this sad incident was the necessity we were under of saying nay to the entreaties of the father that we would take the boy—who was a fine, bright, likely child—into our school. With our present accommodations and number of teachers, a resolute refusal is the only answer we can give to applicants.

Disabilities in China:" pp 7-14 in *International Journal of Disability, Development and Education*, Vol 47, No.

1. The article suggests that c15% of the population have a visual impairment. It seems likely that, given medical advances in modern China, the statistics for the 19th century were worse.

47 *Spirit of Missions*, Vol 12 No 6, June 1847. See *North China Herald*, 6 August 1853 for a full account of this episode. See also Morse, H. B. *The International Relations of the Chinese Empire*, Vol 1, 1910-1918., (London, Longmans. Green and Co, 1918), pp 392-393.

Sunday, March 12th.—Weather wet to-day,—Chinese congregation small. The people here are exceedingly averse to going out in the rain, and among themselves there is no such thing known as a concourse in the open air, except, may be, in the open Courts of the Temples, when they are standing to witness theatrical exhibitions. The desirableness of preaching places under cover, scattered here and there among the densely populated neighborhoods of this city, is becoming to my mind daily more evident. True, it may be asked, "Where are the preachers?" And the question is one which it concerns some at home to answer.

13th.— After having, for some days past, in a friendly yet serious manner, urged the Taou-tai to take prompt measures for the apprehension of the ruffians who assaulted Mr. Medhurst and his party at Ching-poo, the British Consul has issued a notice declaring, that until the two ringleaders and eight others are brought to Shanghai, no custom-house duties shall be paid in by British merchants; neither shall any of the Imperial Grain Junks, now waiting to proceed to Peking, be allowed to leave the river. Forty-eight hours longer allowed before the embargo goes into effect.

Sunday, March 19th.—To-day my Chinese congregation was very numerous and attentive. In the afternoon I went to the London Society's Chapel, in the city, and found there a very large number, who listened to Mr. Medhurst in the most orderly and respectful manner. I also passed by the lot where our new school-house is building, to see whether the clause in the contract prohibiting work on Sundays, was observed. Not a man was on the ground, but one or two, who sleep in a little mat shed and keep watch continually. Observance of the Sabbath appears to strike the minds of Chinamen very favorably: it often furnishes occasions of declaring to them who it was that made the heavens and the earth, and what are His claims upon His creatures.

As I was returning home, I saw an unsightly, unshapely idol from one of the suburban temples, escorted into the city through one of the gates by a large number of well-dressed men, some of whom looked, (I thought,) rather ashamed of their occupation, as they saw me stand watching them. To-night, on account of the lunar eclipse which will take place, the principal idols will be brought out in a large space near the City-God's Temple: the living Mandarins also will assemble themselves in another place; and these rulers, both of the visible and invisible world, will be dressed in mourning garments while the moon is going into eclipse—thereby betokening their sympathy with the supposed distress. At the height of the eclipse, great noises will be made—every boat in the river will sound its gong, and guns will be fired off, to terrify the moon's enemy, and scare him away from the prey he is endeavoring to devour; and when she begins to emerge, the dress of mourning will be put off, and festival costume put on: the Mandarins will kneel and offer their congratulations to the moon on her escape from extermination, and the assembled crowds will return to their homes with minds relieved from the dread of some impending calamity.



23rd.—This being the birthday of the **"Goddess of Mercy," [Guan Yin]**⁴⁸ there was much worshipping and incense burning in the temples where she shines, and they are very numerous. I suppose that this Goddess, and Kwan-te, the God of War and Friendship, receive more adoration than any others in this part of the country: he in the public offices, the shops, and counting-rooms; and she in the inner homes, from mothers and from children. As I passed along to-day, through one and another of the villages across the river, I saw at one time a company of men, and at another of women, sitting round tables loaded with offerings, and uniting their

voices in chanting the "Litanies" which celebrate the praises of this Virgin, whose images and titles bear so startling a resemblance to what is tabled by the Romanists of the Virgin Mary.

It was plain, from this volunteered observance of the day, and from the interest in their devotions shown by these "amateur" worshippers, that in the village homes of China forms of superstition are clung to, which have more in them to touch the heart and engage the affections, than can be found in the vague

48 Kwan-yin (often referred to as Guan-yin) is a Mahayana Bodhisattva. She (although some people see Kwan-yin as a he) is an infinitely merciful Bodhisattva in the Chinese heart. Kwan-yin always looks after and helps people who are having a hard time or are suffering in their lives. This belief is very deep in the Chinese mind. When you get into trouble, are unhappy, or are ill, you can call on the infinitely merciful Kwan-yin Bodhisattva. Kwan-yin will come to help you soon. Kwan-yin shows the people who believe in her to be kind to everyone and to keep doing the right things to other people. <http://kaixin.com.au/jiang-gu-shi/2008/9/4/kwan-yin.html>

pantheism or cold hard atheism of the Confucian Schools. Prolonging my walk more than usual, we came (Mr. Spalding and Mr. Tobey⁴⁹ were in company,) to two of the villages which are counted as belonging to the Romanists. In the first of these we saw a moderate sized chapel just finished, and hung round with French or Italian prints of the Blessed Virgin, which furnished parallels to what we had just witnessed in regard to the "Goddess of Mercy," too close and painful to be dwelt on. At the other village, we found another chapel—two, in fact; but one was very small, and intended only for the Bishop's private use. The Bishop himself was at home, and received us very courteously, showing, by the minuteness and earnestness of his questions that he was glad of an opportunity to learn something about the probable result of the embargo on the Grain Junks, which was now producing a great movement in the feelings of the people. I told him freely what I knew of the affair. The style and title of this present incumbent of the Episcopate over the adherents to the Pope in Shang-lung and Keang-nan, is "Monseigneur de Maresca, Eveque de Saleur:" he is a man of much more amenity of character than his predecessor, the Count de Besi; but I presume he will feel equally averse to having any semblance of connection, even in the way of ordinary social courtesy, with those whose conduct and teachings are one continued protest against the claims and doctrines of his Church.⁵⁰

1848, APRIL 1. Shanghai.

Rev. Phineas D. Spalding.

Sunday, Feb. 27th.—Conducted divine service and preached at the [British]consulate. On Monday, the 28th, we all attended the wedding of Mrs. Boone's teacher, to which we had been invited. The ceremonies were interesting, considered as a mere novelty, and as a means of becoming acquainted with the manners and customs of this people. In the marriage ceremony, idolatry has its place. A table of refreshments was provided especially for the foreign guests, to which we sat down with the bridegroom, not being permitted to see the bride. The ladies, however, were thus honored in a private room. Before we partook of the refreshments, the Bishop asked a blessing upon the food and the newly married couple. Everything goes by contraries in China. The bride goes to the house of the bridegroom, and there the marriage ceremony is performed. The ceremony on the whole is very singular, though to a Christian very unmeaning.

Sunday, March 5th.—The Holy Communion was administered by the Bishop to 14 persons.

Monday, March 6th.—To-day is one of the seasons on which the followers of Confucius offer a sacrifice to their great teacher. This ceremony takes place twice every year. On each occasion, one ox, two goats, and one hog is killed for the sacrifice. These are not burned after the manner of a sacrifice; but after remaining some time before the tablet, as an offering, each of the followers of Confucius takes a piece of the animals to his own house, and has it cooked, and eats it. The great distinction between Confucianism and the other systems of religion, as Buddhism and Taouism, is the professed abjuration of idolatry in the former. Yet the Mandarins, who profess to be Confucianists, monthly make the prostrations before the idols spoken of in the previous part of this report. I asked my teacher how it was that men could be Confucianists, and at the same time worship the idols? His answer was, that he could not give a satisfactory explanation. He said the Chinese doctrines were in great confusion. He described it literally, that they were in a whirl, which is, without doubt, as truthful an answer as could be given. The same remark would doubtless apply to all the affairs of this great empire, if the facts of the case were fully known.

March 7th.—This being Ash-Wednesday⁵¹, service was held at the Bishop's house, at which I officiated and preached a sermon, adapted to the beginning of this solemn season of our ecclesiastical year. This day was one of much danger to some of our Missionary friends in this city,—the Rev. Messrs. Medhurst, Muirhead and Dr. Lockhart, of the London Missionary Society Mission. They had gone into the country, to a city about 30 miles distant, by the name of "Ching Poo," where they had been frequently before, unmolested. On this occasion, however, without any provocation, they were dreadfully beaten, and in all probability would have been killed, only for the timely interference of the Mandarins, by whom they were rescued from the hands of their offenders. It is due, however, to the people of the place, to state, that they

49 Rev. Thomas W. Tobey, Alabama, Southern Baptist. Arrived Shanghai 1847. Retired, health reasons, to USA July 1849. See Wiley, op cit, p. 167.

50 *Spirit of Missions*, Vol 14 No 9, September 1849, pp 343-346.

51 The first day of [Lent](#) occurring 46 days before [Easter](#), it can fall as early as February 4 and as late as March 10.

(the offenders) did not belong to the above mentioned city. They were a company of men from the emperor's tribute junks, who have lately been turned out of employ. The tribute grain for the future being transported to the capital by way of the sea, instead of by the grand canal. At that time, there were said to have been several thousand of these men in this and the adjoining province, who had no means of obtaining a livelihood, and were constantly committing depredations on the people of the country. They (the Missionaries) reached home the following morning, very much bruised, and robbed of all they had about them of any value. The British consul immediately took measures to have the offenders brought to justice. The officers, however, were so slow in giving that satisfaction demanded, that an embargo was laid upon the emperor's grain junks, of which there were then 600 loaded and ready for sea. But with the only force of one brig of war, the port of Shanghai was in a state of blockade for nearly two weeks. Matters remained thus, until ten persons, said to have been engaged in the affair, were apprehended. Two of them were recognized by the Missionaries who were beaten. They have been sentenced to wear the "cangue" for one month, and then to be **bamboosed**, I believe. The delay was attributed to the dilatoriness of the Chinese officers, who, it is thought, would have suffered the affair to pass over entirely, if the British consul had not taken the strenuous measures he did, in order to bring the offenders to justice. All is now quiet again, and we hope we shall have no new causes of disaffection or threatening disturbance. As far as the people of Shanghai are concerned, there has been little or no apprehension of danger from them.

On Saturday, 11th of March, a poor woman was brought to our door, very sick. She was the wife of the man who brought her, who, himself, was apparently in a most wretched condition. There was also a little boy of about 10 years old, seemingly their only child. Taking them altogether, they were the most wretched picture of misery I ever saw. The poor woman died in a few hours. She was wrapped up in an old blanket, and lying on some straw, placed in some bent poles, in the form of hoops, in which condition she had been carried about the streets for several days, so we are told. After she died, we procured a coffin and had her buried, for which the man appeared very grateful. This will give some idea of the feeling of this people. You may see such objects for days and days together, going from street to street, and nothing done for their relief, except as they may prove a source of annoyance, and then, perhaps, one cash will be given them, and they go to the next door. Professional beggars⁵², crawling in the streets on their hands and knees, and mothers, with little infants, made sick in some way, lying on the ground, and they howling over them in the most affecting and mournful way imaginable. Indeed, no one, until his eyes have actually beheld it, can imagine the misery that is daily exposed to view in this heathen city of Shanghai. Oh, may it please God to hasten on the time when this people shall be brought under the power of the Gospel of His dear Son, and by its influence be made to feel that their fellow-men, in misery, have some higher claim on them than that feeling which is content when relieved from their Importunities for aid.

Sunday, March 19th.—Conducted divine service at the consulate, and preached to a good congregation.

Thursday, 23rd.—Went with Mr. Syle to a village, to the east of Shanghai called "Poo-tung." There are two Romanist Missionary stations in the vicinity of this village. We visited them both. At one of them, we saw the present bishop, an Italian. He has been in China 15 years. At each of the stations they have a large chapel, and their baptised converts are said to be numerous. These stations are, one about four, and the other five miles from Shanghai. I here insert a translation of an exhortation, written by one of the teachers connected with our mission—a heathen, of course. He has been in the employ of the mission, in the capacity of teacher, now for nearly three years. His composition will give some idea of the thoughts of a heathen mind. It is for this reason, that I introduce it in this report; and it may prove interesting to some in a Christian land. The heading of it reads thus:

"To exhort men that they worship only one, not two true Gods." I today, to you all, gentlemen, brethren, speak and exhort you to forsake your many bad customs. It just is, according to your words in marriages, funerals and rejoicings. All of these we shall take up and speak of them. At the time of the marriage and giving in marriage, to excel in preparations, uses up a great quantity of money, truly not suitable. At the time of marriages, it is your custom to invoke and worship heaven and earth, and

52 Professional beggars remain active in modern Shanghai. See online 1 January 2013 at — http://www.chinadaily.com.cn/china/2012-08/21/content_15694441.htm
See discussion in Link, Perry with Richard P. Madsden and Paul G. Pickowicz, *Popular China: Unofficial Culture in a Globalizing Society*, (Lanham MD, Roman & Littlefield Publishers, 2002), pp 227-228.

also invoke and worship the idols. You know that heaven and earth are the true God's created things; why do you forsake the true God, and worship heaven and earth? This is truly laughable. Besides, you wish to invoke and worship the kitchen gods, and the ancestral tablet and the idols; these, that is the ancestral tablet and kitchen gods, still more, you should not go out and worship them. This we all certainly know. The great majority of men in China truly not yet know that all the men in the world should worship one true God. But you know that this is not difficult. If we only take and read the ten commandments—the first one piece says: 'I the Lord, besides me, thou shall not have any other Gods.' This one sentence, then, can understand my spoken words towards great and small, hundred families men, having funeral ceremonies, and invoking those who have obtained virtue and merit. You know that the obtained to be virtuous and meritorious ones; only take money, and come and cherish the Buddhist and Tavouist priests exceeding great: this you should not do. Moreover, the Buddhist and Tavouist priests constantly deceive men out of their money, and go and drink wine and eat flesh. Besides, have them take silver paper, come, and reverently burning it, give it to the dead man, and towards him bow down; from this not any good obtains. This we clearly understand. Because the men of China not yet know that their ancestors are also men. Cannot go and worship them. Therefore, in this manner, my spoken words towards families, men, husbands, wives, and little children, who, at the time of the observance of their birth-days, go and buy two images delineated on paper, and come and honor them, and many men towards them bow down. To invoke and worship these images delineated on paper is truly laughable. Moreover, living men, on their birthday, are not willing you should go and worship them, on the contrary, why do you go and worship their images delineated on paper. By all of these spoken out come words, truly you do not yet know that you should worship only one true God. But it is, if we shall speak concerning the Chinese new year. In the fourth quarter day of the year, the tradesmen all go and buy fragrant candles, incense, fish and flesh things, and reverently present them to the god of riches, (Chang Zung.) You should know that if men desire to grow rich they must rely upon the true God, and perhaps they can. Because all the good things of this world only, are one true God's hand within. If the true God wishes these men to obtain good, then they obtain good. If he wishes these men to receive trouble, then they receive trouble. Thus you see it out comes. How is it not that all the power in the world only is, that the true God has it; other men have not obtained it. Therefore I exhort you, many men, for the future, that you must not go and worship any images. One year, the fourth quarter within, some presenting to the kitchen gods, and making offerings and entertaining the images, and thus the yearly account is made up of all these customs, of seeing the fairies and accompanying the nightly guests. If have rich men ,who take money and go and buy fragrant candles, and come and burn them, in their hearts desiring to take money and come and save other men's troubles; then within our holy book it is said you should try and see how much silver you can give to the poor and afflicted ; how is it not good. (The reference here is to 1 Cor. ii. 2). Just so in your Chinese books also have exhortations to almsgiving to the poor. In this manner you see it out comes. All men without distinction should learn my good doctrines, and go and worship only one, not two true Gods. After death will obtain everlasting happiness. If you are not willing to hear my today many spoken words, certainly will, after death, descend into hell, obtain everlasting misery, and repentance see, my out come spoken words, true or not true?"

From this will be seen some of the superstitions of this people, and the dreadful wreck of conscience, which follows in the train of idolatry. I need mention but one instance, and that is the phrase referring to the worship of idols; he says it is "truly laughable." Surely, there can be no knowledge of the true God in a mind that can use such a phrase when speaking of the worship due only to God, but which is given to a thing made with men's hands. I need not speak further about the above exhortation, for it will show of itself the darkness of a heathen mind.

On the 24th of February, the land for the school-buildings was secured, at a convenient distance from the city, and in a healthy and pretty location. The buildings were immediately commenced. The walls are now nearly up, and the roof on. The dimensions are these: the main building in front is 120 feet by 30 feet, 40 feet including the verandah; in the rear are two wings, each 60 feet long; the whole is two stories high, and will be completed early in July.

Since my last report we have all been blessed with our accustomed health, and many other mercies, for which, I trust, we are all truly thankful. May the good Lord give us all strength, to do "whatsoever our

hand findeth to do;"⁵³ and, in due time, be able by a diligent use of means, to speak boldly to this people the "unsearchable riches of Christ."⁵⁴ I hope and pray, that while God is blessing us in many things, our hearts may ere long be rejoiced by the addition of more laborers to the mission under your care. While we see so few, who are willing to leave all for the sake of being instruments in establishing the Redeemer's kingdom on the earth, let us not cease to "Pray the Lord of the harvest, that he would send forth laborers into his harvest."⁵⁵ He alone can call men, and send them forth into His vineyard. May all His people have ready and willing minds to do their Master's will, when called to the work. May the God of all grace be with you, in blessing you with all things needful, and the work under your care, to the praise and glory of His name, is the prayer of Yours, in the Gospel of Christ,

P. D. SPALDING.⁵⁶

1848, APRIL 7. Shanghai.

Bishop Boone.

Since our last number we have advices from the Mission at Shanghai, dated 8th April. The building for the schools was progressing rapidly, and the Bishop anticipated its completion in June, or early in July. In this connection the Bishop writes, "**It is considered so important for my health to get out of the city during the summer, that I shall remove into it for the months of July, August, and September.** Thus we shall make it contain this summer Mr. Syle's family, my own, and Miss Jones, and Miss Morse." In alluding to the school, the Bishop continues: "I am sorry we hear nothing in your letters of a teacher for our school. Do let me impress it upon the minds of the Committee, that it is now one of our most pressing wants. **Since my health failed, the whole burden of the school has fallen on the two single ladies;** and though I have every reason now, as heretofore, to speak of their efficiency in the highest terms, yet the boys need a stronger control over them than any female can exercise. The teacher should be a married man, if procurable." The Bishop concludes: "**My health still continues to improve; God grant that when the church is finished I may be able to preach in it daily.**"⁵⁷

1848, MAY 8, Shanghai.

Rev. Edward W. Syle.

EDUCATION OF GIRLS.

Mr. Syle in his diary tells thus of the arrival of the happy moment: 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 the ice in the matter of instructing girls and women here.⁵⁸

1848, MAY 6-May 30, Shanghai.

Rev. Edward W. Syle.

Shanghai, China. May 6th, 1848.

Two atrocious crimes have been perpetrated in the neighborhood of the city within the last few days, both of which illustrate some peculiarities of the Chinese so strongly, that I must not let them pass without notice.⁵⁹ One case is that of a man who murdered his grandmother, and whose punishment was, to be nailed alive, through the hands and feet, to a large board, (or to the coffin of his victim, I could not learn which,) and to be left exposed to die. This punishment was inflicted, not by sentence of the court of law, for the case was never carried there, but at the instigation of a land-constable, or headman of the district where it occurred. And why was it never carried into the courts? Because, in the carrying out of that iniquitous system which, in China, makes one man answerable for another man's crimes, the officers of

53 Old Testament. Book of Ecclesiastes, Ch 9 v10. (Eccles. 9:10).

54 New Testament. Epistle of Paul to the Ephesians, Ch 3 v 8. (Eph 3:8).

55 New Testament. Gospel of St. Matthew, Ch 9 v 38, (Matt. 9:38).

56 *Spirit of Missions*, Vol 13 No 10, October 1848, pp 354-358.

57 *Spirit of Missions*, Vol 14 No 9, September 1849, p. 321.

58 Gray, Arthur R., and Arthur M. Sherman, *The Story of the Church in China*, (New York, The Domestic and Foreign Missionary Society, 1913), pp 65-66.

59 Scarth, John, *Twelve Years in China: the people, the rebels and the mandarins*, (Edinburgh, Thomas Constable, 1860), Ch XIV, p 145.

the inferior and superior districts, up to those of some considerable rank, would be all involved in the liability of being heavily fined, and, perhaps, cashiered, simply because such a thing had occurred within their jurisdiction. Therefore, when the summary way in which vengeance had been visited on this wretched man was made known to them, they winked at the outrage, and gave instructions that the case should not be reported to them; for if it were officially brought before them, it must appear on the public documents, and be reported up in the regular series, carrying with it disgrace and degradation to all the officers through whose hands it would be made to pass. This is the account of such matters, which I have received on several occasions, and from different parties; and I have little doubt in my mind of its general correctness. It will be readily understood how such a system as this tends to the hushing up of a multitude of crimes, and to the fostering of those habits of connivance, bribery and falsehood, which are the baneful characteristics of this corrupt government.

The other atrocity to which I referred occurred not far from the city, so that I was able myself to visit the scene of its perpetration. This place was one of those large establishments for the reception of the coffined, but unburied dead,⁶⁰ which are built by the natives of remote places, who are in the custom of coming in numbers to Shanghai.⁶¹ The ranges of sepulchral sheds, where the present outrage was committed, belong to the men of *Hwuy-chow*, and contains some hundreds of coffins, all ranged in long rows, the men, women and children being kept in distinct quarters. The substantial-looking wall which surrounds the whole establishment had been dug through, and twenty-five of the most massive coffins broken open, and the bodies plundered of the little lumps of gold and silver which it is the custom to tie under the wrist of a corpse, together with such valuable ornaments as a Chinese female carries with her, even into the darkness of her final resting-place. It was a loathsome sight, and the stench from the long-corrupted bodies was such as to make it overpowering even to pass through some parts of the building. In cases where the lid of a coffin offered more resistance than the depredators were prepared to overcome, they had forced off the bottom, or torn away part of the sides, in a manner which was revolting to the feelings in the deepest degree; a Chinaman would hardly find words black enough to express his sense of the unutterable atrocity of the crime thus committed. It is said that this affair cannot be hushed up, because those connected with the establishment have influential friends at Peking.

My endeavors to preach to the by-standers, "Jesus and the Resurrection," did not seem to excite any other feeling so much as wonder.

Sunday, May 7th.—Congregation, to-day, not large.

May 11th.—A distressing report has reached us that Dr. and Mrs. James, members of the Southern Baptist Mission, have been drowned within sight of Hong Kong.

May 12th—How shall I attempt to give a correct idea of what I witnessed outside the great gate of the *Che Heen's* residence! The gates were kept closed all day: it was the primary examination of literary candidates, and they were all, to the number of more than three hundred, assembled inside, intensely occupied in writing their compositions.⁶² All the public business was suspended, and the anxieties of those whose young relatives now entered the lists for the first time, were productive of more appearances of a "state of public feeling" than I have yet seen exhibited in this place. It was quite different from a holiday scene; evidently some deeper feelings had been touched than those which showed themselves on the surface of every-day life.

It was not till evening that Mr. Spalding and myself went into the city to witness the outbreaking of this unusual "movement;" so that when we arrived at the Shanghai "City Hall," (as it might be called,) we

60 Henriot, Christian, " 'Invisible Deaths, Silent Deaths': Bodies with Masters' in Republican China," pp 408-437 *Journal of Social History*, Vol 43, Issue 2, 2009.

61 De Groot, J. J. M. , *The Religious System of China*, (Leyden, E. J. Brill, 1897), Vol 2, p. 484; Vol 3. p. 846. For a modern account, see Tung Wah Group, online 1 January 2012 —<http://www.tungwahcsd.org/en/our-services/traditional-services/funeral-parlour/TWCHC/introduction>
Yip Hong-ming, "How Convenient were the 'Hospitals of Convenience'? The Connection of the Tung Wah Coffin Homes in Hong Kong and Charitable Hospitals in South China in the Service of Coffin/Bone Repatriation from the late 19th century to 1949", Paper presented to the International Workshop on Medical Charities in Asia and the Middle East, Penang, Malaysia, 30 November-2 December, 2010.

62 Miyazaki, Ichisada, *China's Examination Hell: The Civil Service Examinations of Imperial China*, (New York, Weatherhill, 1976). Wang, Rui, *The Chinese Imperial Examination System: An Annotated Bibliography*, (Lanham MD, Scarecrow Press, 2013).

found a considerable crowd collected round the gateway. Mounting on the pedestal of one of the stone monsters which guard the doorway, we saw all around us, and extending along the streets on either side, a gleaming surface of lanterns, waving and bobbing about over some hundreds of upturned faces and shaven crowns, in such a manner as to produce an effect unquestionably unique; what other expression I could use in describing it I find it hard to determine. Our mounting on the eminence we had selected was the signal for the turning towards us of as many scores of these pale countenances as were within reach of an ordinary tone of voice; and I suppose that for about two hours we were subjected to a succession of all imaginable kinds of questions concerning ourselves and our countries, and their customs. After one set of questioners had become somewhat satisfied, another set would edge in and take their place, renewing the series of inquiries, with very little variation.

In the midst of the confusion and jostling of such a situation, it was difficult to introduce occasionally any remark of a religious kind. I endeavored to do so, however, and gave, many times over, an explanation of the objects which brought us to this country, and a notification of time and place of our regular preaching. Only once, that I could observe, was there any departure from what was decorous and respectful in the manner of addressing us.

At about nine o'clock, the crowd immediately surrounding the great door became more dense and agitated; within, also, there was some little stir. Presently, a faint salute of three small guns was fired, and the door opened for a moment, just to allow a few of those who had finished their essays to come out and go to their homes. On making their appearance, these toil-worn scholars were severally seized hold of by their respective friends, and carried off—the idea being, that they were too much exhausted to be able to get home without assistance.

Another interval of waiting, during which the crowd expanded itself a little; then a gradual clustering round the door-way; then another feeble firing, and another "sortie" of scholars. Some of these were bearded men, and some were even grey, and others again were mere lads of fourteen and fifteen, whose luncheon-baskets and portable tea-pots showed that a mother's or a sister's solitudes were involved in the young aspirants' success.

I was, perhaps, the more interested in this scene, (and that I was interested, this long dilation on it is evidence,) from the fact that there was an exhibition of earnestness, such as I had never before seen among Chinese. It was plain that something moved their hearts and enlisted feelings which most commonly are kept in a state of torpor, overlaid with the mean cautiousness of mercenary pursuits, or the burthensome observance of formal ceremonies. Tonight, however, there was a more unguarded acting out of human emotions; and we accordingly felt interested in it in a more than ordinary degree. It seemed to reveal a truth, (which any one here might be pardoned for doubting;) namely, that there are capabilities of deep feeling in the hearts of the Chinese.

Sunday, May 14th.—The Chinese congregation, to-day, was a very large and interesting one.

May 17th.—Intelligence of the wonderful political convulsions of Europe reached us from Hong Kong. We also learned of the very notable appointment of the Bishop of Chester to the See of Canterbury. But the news which came most immediately home, to us, was that of the sudden and entire loss of a vessel, on board of which were Dr. and Mrs. James, Missionaries from the Southern Baptist Board, on their way to this place. They were in one of the passages which afford entrance to Hong Kong harbor, when a sudden squall took their little vessel, the "Paradox," aback, and she immediately filled and went down. We sympathise deeply and sincerely with our Baptist friends in the heavy blow which has thus fallen on them. In personal character, both of those who were thus taken away, as in a moment, are said to have been estimable in a very uncommon degree. In Dr. James's⁶³ education as a physician, unusual pains had been taken; and he came out with a completeness of professional equipments, which was the result of affectionate anxiety on the part of Christian friends, that one they loved should go out well furnished for a great work.

To all this, there is put an entire and sudden stop! Doubtless, it is the Lord's doing; and yet, it is very marvellous in my eyes; for I did, and still do, look upon the efforts of a Christian physician at this place, as an instrumentality holding out more promise of good results than any other one, excepting, always, the

63 Rev. Dr. J. Sexton James, Southern Baptist Convention. Arrived Hong Kong 25 March 1848, Visited Canton. On 15 April, drowned in sight of Hong Kong. Wylie, op cit, p. 181. *Chinese Repository*, Vol XVII No 4, April 1848, pp 207-208.

direct ministry of the Word.

May 19th.—Our kind friend and medical attendant, Dr. Lockhart, has received intelligence of his father's death, and is debating whether or not it may be his duty to visit England. If he should do so, we shall be left without a Christian physician, or a married medical man, on whom to call in case of sickness in our families, to say nothing of the perfect chasm which would be left in the department of Medical Missionary effort.⁶⁴ The hundreds of poor suffering Chinese, to whom he administers relief every week, would be left entirely uncared for; and the daily preaching of the Word, which takes place on the occasion of their being assembled together, could no longer be continued. *Oh! that I could say something which, would result in our having a physician sent out to us!*

Sunday, May 21st.—My congregation, to-day, was quite a good one, and the gathering of children about "the Mound," much as usual. This weekly-recurring mention of the numbers attending the public Sunday services, whether larger or smaller, whether more or less attentive, may have little interest for the casual reader; but the facts thus simply noted, are to the Missionary and to his heathen hearers, of more momentous interest, than almost any other of those incidents which stand recorded on the pages of a Missionaries' journal. *He* can never forget that he is occupied, on such occasions, in that announcement of the truth as it is in Jesus, which works in the souls of his hearers, either for their salvation or condemnation; and they, most of them for the *first*, and many for the *only* time in their lives, hear it declared to them that they are sinners—under condemnation—needing salvation—hastening to a future world, in which their state will be unchangeable. All this, and much more that we proclaim to them, is entirely new; it sounds strange in their ears—the stranger because of our imperfect and uncouth way of delivering our message. Oh, how does the recurrence of each Lord's-day morning bring with it a deep-seated feeling of alarm; and with how palpitating a heart do we open our mouth and make, on behalf of our Master, a claim upon their undivided homage! We tremble, not because we falter in our purpose, or have any misgivings as to our message, but because we know how poorly we perform our office, and how many go away from our assembly to sneer, or revile, or forget.

May 23rd.—To-day I had another application for an antidote for opium, eaten as a poison. It is, generally, women, and those under great distress of mind, who endeavor to make away with themselves in this manner.

May 25th.—In one of the schools, at which I am accustomed to take a book occasionally as I pass by, I saw to-day a boy who brought up among his other books to repeat from, a Romish catechism. The school-master told me that the child's parents requested he might be taught that book, and that such cases were not uncommon.

May 26th.—One of our friends met in the streets a poor vagrant-looking China-boy, who spoke English unusually well. He told the boy to come to us, thinking we might be able to do something with him. To-day he made his appearance, and told us he was from Chusan, where he had learned English during the three years it was occupied by the British troops. He did speak uncommonly well, and we would gladly have taken advantage of his proficiency, and made a school-boy of him, if he had shown any drawing that way; but he disrelished all offers of that kind, and only cared to get some situation as servant, where he could make money, and indulge the low habits which he, too evidently, had acquired.

Sunday, May 28th.—A good congregation to-day, and quite attentive. After the preaching, when it is my custom to remain in the pulpit for some little time, a man came up, inquiring for one of our Catechisms. By not leaving the pulpit immediately, I find it easy to gather round me a circle of quiet listeners, some one or more of whom will put questions to me concerning what I have just been saying, or else on some subject which can easily be made a channel for conveying Christian instruction. Sometimes the remarks thus made, are listened to with much more interest than anything I have been able to say in my previous more formal discourse.

May 30th.—The Revision Committee have carried their labors now to the end of St. Matthew's Gospel. It may seem that their rate of progress is very slow—and, indeed, we, who are waiting for an accurate and intelligible version of the sacred book, which we may be able to put into the hands of our inquirers, and say to them, "Here, take this and read for yourselves, that you may know what our religion is." We, I may truly say, feel it more than any others can; and yet, I could not rejoice if the Committee should

64 Lutz, Jessie G., "Attrition Among Protestant Missionaries in China, 1807-1890," pp 22-27 in *International Bulletin of Missionary Research*, Vol 36 No 1, January 2012.

proceed with less deliberation, for what can be so desirable as correctness.⁶⁵

1848, MAY 26, Midway Academy, Miller's Post Office, Essex County, Virginia.
Miss Lydia Mary Fay.

Midway Academy, May 26. 1848

My dear Pastor,

You know though affection is quick to feel it is very slow to believe itself slighted, therefore I shall not think you have forgotten me though you do not write; and more too, I shall believe I am sometimes remembered in your prayers which is one of the greatest blessings of friendship. And I often think it is to the prayers of our friends we owe much of our peace of mind, our patient strength, our cheerful acquiescence in the darkest dispensations of the providence of God. "Angels are around the good man to catch the incense of his prayers and they fly to minister kindness to those for whom he pleadeth." But you I am sure will not think me fanciful on this point even if I do not bring any poetry to prove myself right.

My last letter to you was I know very long and I fear you think selfish and egotistical, yet I hope this is not the reason you have not answered it, as I can make to apology for I would not care about writing to you unless I wrote about myself. I will try however and make this a little shorter, though if I did not fear to weary you I am sure it would be longer as I always have so much to tell you, or ask you, and would like to go on with the "history of Midway" where I left off. But now I think of leaving here, and write to ask your advice or opinion. I must omit it. Miss Ann Gibney (?) (one of our music teachers) said to me the other day she never saw any teacher so indifferent to the advice of others as I am. But you know there is one to whose advice I am not indifferent and to whose opinion I shall always consider it an honour to submit, therefore be so kind as to tell me if you think that by remaining here this year I have placed myself under obligation to remain another, or will you think me very unstable, and fond of change, if I leave here at the expiration of this year and go to Mrs. Marshall's?⁶⁶

I received a letter from Keith Marshall a few days ago still urging me to go to Leeds Manor, not his Cousin's, but to his Mother's as a governess at the same salary that I have here. Do not think that I suppose it is of any consequence to you where I am, and I sometimes think it is not of much to myself yet in common with the rest of your flock I feel as I had a right to your advice in matters of casuistry.

I have nothing to complain of here. Mrs. Minor has been true to her word in approving of all "my ways" and is almost as extravagant, through not quite as ill-judged in her praise of me, as was Miss Hebe. I have more influence over the young ladies than I at first thought it possible to gain. I am getting quite reconciled to the semi monthly service at St. Paul's except when they sing Methodist Hymns and even listen with some attention to Mr. Temple's preaching. Miss Humphrey likes him very much, she is a Methodist but is going to be confirmed when the Bishop comes next month. I tell her she is one of Mr. Temple's converts. But she wrote to a friend the other day that I had taught her to love the forms of the Episcopal Church. We often visit at Mr. Temple's and I have seldom met a more lovely and interesting lady than his wife. She and Miss Suzy, his sister, are the only persons I shall feel the slightest regret in leaving here, though all have treated me with so much more kindness than I deserve and there are so many disagreeable things in changing situations. I think I would decidedly say no, to any other proposition than this. Yet you know my first impressions here and with what feelings I have remained. I think the climate of the upper country would suit my health better than this, that I would like the Church and society better, and would like a little more leisure for study, reading, etc., etc. But there is one point I cannot expect you to trouble yourself about, yet be so kind as to tell me, please, as I first asked you, do you think I am under any obligation to remain after this year. In making our engagement no time was specified yet I know Doct. Minor expects me to continue, and nothing would have induced me to come merely for one year, this was the reason I felt so bitterly disappointed on finding many things so different from what I anticipated, any evil that was to end with year would never affect me much but this was for years or what was worse I must choose a new home.

However I hope in the end, as you say I may not regret coming here, as I think I have convinced the young ladies they are not quite as perfect as they fancied themselves. Pardon me a few extracts from their written resolutions which were without my knowledge adopted by all, though will see by them, and a specimen of the manner in which they keep them, that the work is hardly yet commenced. "We resolve to

65 *Spirit of Missions*, Vol 14 No 11, November 1849, pp 393-397.

66 Marshall Family of Leeds Manor, Fauquier County, Virginia.

be more particular in speaking the truth. Not to use the Lord's name in vain, and to give up the use of profane language generally, to read three chapters in the Bible every day and on Sunday, to pray every morning and evening, etc., etc., with others in regard to order, neatness and general deportment". A few weeks after this one of them said to me the young ladies in the "Seniors" will not say their prayers. As some of them were present I looked at them as if for explanation and one replied "we only intend to pray Saturday and Sunday mornings, as you pray with us other mornings"! Yes, I said, I pray for you every night and morning but this is my duty I cannot do yours. They now all use the Prayer Book in Church, and nearly half of them commenced learning the Psalter in place of usual morning Bible lesson. This is a great pleasure to me as I do not feel so much alone in school now. I have so many lessons to hear from the Prayer Book. My Bible Class on Sunday consists for nearly 30, the day not scholars do not attend. And I think when you see I have so much more to do than I am competent to, you might write to me occasionally and encourage me a little. Shall I tell you I am so conceited, I cannot see the reason you do not when you know how much pleasure it would give. I shall not believe you think I will misunderstand you if you were to write once a week. And shall I fear you think others might? This is a consideration, you have so many ladies to please and some whose envy or jealousy I would dread to awaken even at the price of your friendship than which there is nothing on earth I value so highly. But believe me your letters are too precious ever to be made the subject of conversation and no one knows that you have written to me or that we have met since I left Alexandria. Please tell me, have you ever heard of it. So ever devotedly yours.
LMF.⁶⁷

1848, JUNE 4, Shanghai.

Rev. Edward W. Syle.

Shanghai, China, 1848.

4th June Sunday. To-morrow will be the 5th day of the 5th month, Chinese reckoning, which is a season much observed among the common people, and for which they make much preparation. Consequently, few were found at the Chapel services today, though the streets were thronged with passers-by. Loads upon loads of green-rushes and herbs are sold in small quantities to each family, and thousands on thousands of charms, in the form of sheets of paper with grotesque characters written on them, are pasted up over the doorway or in the chief room : all this is to guard against evil spirits. So crafty is Satan, that he would make it seem as if he were divided against himself!

7th. —To-day I finished reading a little Chinese book, on which I could willingly spend pages in commenting. It is the Primer of the Chinese Common School—a book written in clauses or sentences of three words each, and commonly mentioned in books on China by the title (a very blind one, as it seems to me) of the "Three Character Classic," or, as others have it, "The Trimetrical Classic."⁶⁸

67 University of Texas at Austin, American Studies. Papers of Rev. Charles Backus Dana.

68 See introductory article online 1 January 2013 at— http://en.kanzhongguo.com/ancient_wisdom/4165.html

Three-Character Classic. The Three-Character Classic is not one of the traditional six Confucian classics, but rather is a distillation of the essentials of Confucian thought expressed in a way suitable for teaching young children, who would recite it as a required textbook in a group, accompanied with the swaying of the body to give it a proper rhythm. The "poem-like" classic was written in the thirteenth century and usually attributed to Wang Yinglin (1223-1296), a renowned Confucian scholar who mentioned that the five virtues of benevolence, duty, etiquette, wisdom and trust are constants that must not be compromised. The classic consists of a series of couplets of three characters for easy memorization. The complete text is less than 1200 characters but in that limited space it manages to enumerate all of the salient features of the Confucian tradition. Children were required to memorize it even before they could read and write. With this short and simple text arranged in three-character verses, Chinese children learned many common characters, grammar structures, elements of Chinese history and the basis of Confucian morality.

The first four verses are stating the core credo of Confucianism as developed by Confucius' follower Mencius and used as a state religion for the most part of Chinese imperial period: Human nature is good and unique.

People at birth,

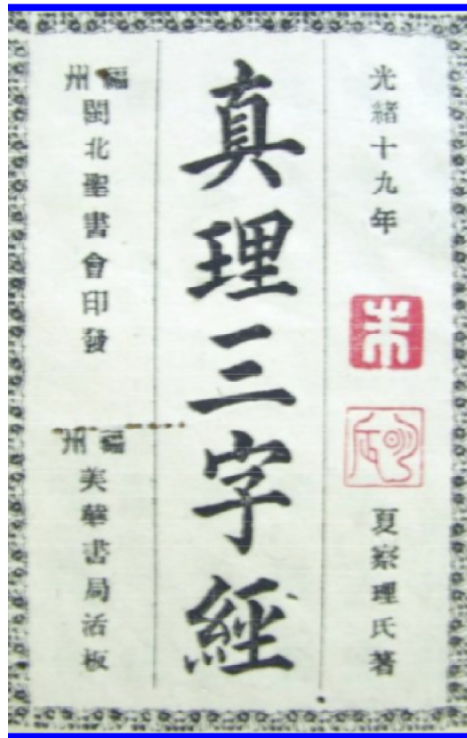
Are naturally good.

Their natures are similar,

Their habits become different.

The classic has a long tradition in China as a beginning literacy textbook. Perhaps one of the oldest textbooks in use and certainly among the longest used primers for beginning literacy learning and instruction in the world, the text has been used by many generations in China and some other Asian countries. Most teachers and parents of old would teach their children these classical values and philosophy with the classic. Until the latter

The Trimetrical or Three Character Classic, Cover.



As furnishing an insight into Chinese habits of mind, hardly anything can be imagined more instructive than would be a minute study of this little Primer. I have taken the pains to procure several editions of it, some with comments, others with the simple text; some with a running accompaniment of Children's Verses, others with an attempt at illustration (!) by outline wood-cuts. But it is the subject matter which has the truest interest for the Christian student, and it is this on which one might enlarge almost interminably. The first six words declare, that, "as to Man's beginning, his nature is radically, or originally, good." [Footnote: I find a better notice of this book than I could write in Mr. Williams recently published "Middle Kingdom," Vol 1, p. 428. In the same volume may be found much excellent and reliable information as to the Chinese language and literature.⁶⁹]

8th. June. — While occupied in looking for a site for our new Church, we came to a newly-built Temple⁷⁰, thronged by people of all kinds, and from various provinces, particularly that of Fokien. It proved to be the place where the canonized hero of Woosung receives his reward of posthumous honor. This is, I believe, the anniversary (Chinese reckoning) of his death, and will be celebrated by a six-days festival of incense, tapers and music. The presence of so many Fokien men, is accounted for by the fact, that he was a native of that province.

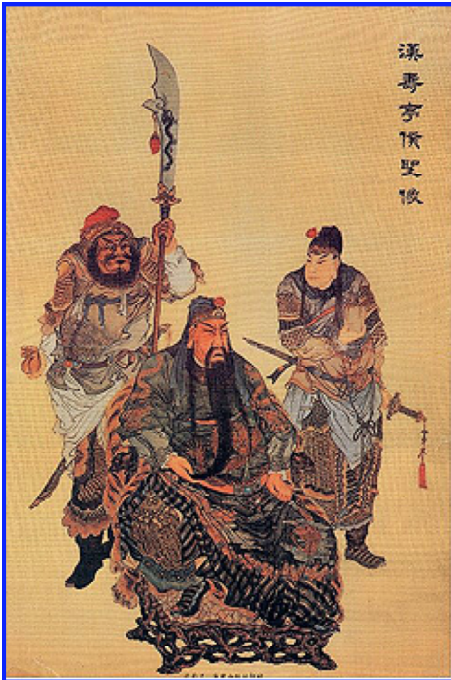
The process of deification may be illustrated by this case. Suppose some future Emperor should desire, for any reason, to confer honor on this faithful servant of the Crown, he would promote him one or more grades of rank, and add to his name some more honorable titles. This might—and not improbably will—be done 'by successive Emperors, until the simple naval commander of the nineteenth century becomes a "Foe-repelling Mars," or "Wave-controlling Neptune," of the "Upper Seas." Let us hope, however, that long before such time shall come, close alongside of his gaudy shrine shall be built a simple Christian

part of the last century, it served as a child's first bit of formal education at home. One might call it a Confucian catechism, or even a "Confucian roadmap for kids" See online 1 January 2013 at—<http://www.xing.com/net/shanghai/life-story-人生故事-20661/three-character-classic-6897373/>

69 Williams, Samuel Wells, *The Middle Kingdom, a Survey of the Geography, Government, Education, Social Life, Arts, Religion, etc., of the Chinese Empire and its Inhabitants*. Vol I & Vol II (New York and London, Wiley and Putnam, 1848).

70 This is the "City Temple" in the old walled city. It has been refurbished and is very popular with local people.

Church⁷¹; yea, that for every idol temple in this wicked city, there shall spring up a house of worship for the True and Living God. This is my ambition as regards Shanghai. In the place of every Heathen Temple, a Christian Church, and under the wing of every church, a Christian School. I have this zeal concerning the Lord's house, and I have a confidence, that He will bring even this to pass. Who from among the brethren now at home, will come out to build up, and preach in, those Churches? God give the word, that the company may be great!



June 9th. —In pursuance of my intention of learning to read Chinese, in the order in which Chinese children do, I have been looking through, and to-day I finished, a "Girl's Instruction" book, written in clauses of four words each. This little work contains very many judicious remarks and rules for conduct; but nothing that teaches the springs of action. If one word could express the state into which the teachings of the book tend to reduce its female students, it would be subserviency. [Footnote: The same, I suppose, as that mentioned by Mr. Williams, Vol 1, p. 454].

Sunday, June 11th. —Very wet weather, and a very small attendance on our services.

June 12th. —Birth-day of *Kwan-te*, [Guandi] the Chinese God of War, Friendship, and Honour—one of the most popular objects of worship of the present day. He was a hero of the later *Han dynasty*, and would seem to have been really a man of very fine natural character. He it is whose shrine now occupies the site of a former Roman Catholic church, near the centre of the city. It is still called the *Ten Tsu Dong*.

Trinity Sunday, June 18th. —By a special effort, the English Church [Holy Trinity Church], of which you have already heard some account, was made sufficiently ready to allow of Divine Service being celebrated in it. Accordingly, it was opened to-day; the Bishop took the ante-communion service.⁷² Mr. McClatchie preached, and I read prayers. My Chinese congregation was not large, but gave good attention to the Word spoken.

June 19th. —The workmen who are engaged in finishing-off the school-house, appear to have hit on the idea of making a leisurely job of it—diminishing the number of hands employed, and calculating on the pleasure of spending the hot summer in such a cool, pleasant situation. We, however, have been also making our calculations, directed towards the same agreeable result; in our case, not agreeable merely, but necessary for the health of both the teachers and the taught, in our now over-crowded school. So I have adopted to-day the plan of coming down here alone, with the purpose of taking possession of one after another of the rooms, and thus hastening, as far as I am able, the reluctant movements of the work people. It is not a very pleasant office to perform, but unless some one does it, there seems to be little prospect, this summer, of our getting actual possession of the premises for which we have been looking so anxiously.

June 21st. —A distressing and troublesome ailment—caught, as we suppose, by contact with the Chinese—has so pulled down the strength of the Bishop's little boy, William, that the poor child could not rally in the pent-up premises and stifling atmosphere of our Chinese houses. To-day, accordingly, the Bishop has brought him down to stay here awhile, and try what the change will do for him; so that there are two of us now in a position something like camping out—the Bishop attending chiefly to his poor sick child, and I incessantly urging on the lazy workmen. One who is accustomed to judge of the industry and skill of the Chinese, by inferences suggested by those elaborate, minutely-carved and highly-finished specimens of ivory-work or lackered [lacquered] ware, which are not uncommon at home, would be slow to believe how lazy, careless, and inaccurate the ordinary workmen of this district are.

71 The Episcopal "Christ Church" was built a few hundred metres from the "City Temple".

72 It was common practice in many Anglican/Episcopal churches to read the Service for Morning Prayer (antecommunion) and then the Service for the Administration of the Holy Communion. This practice declined in the 20th century and is rare today. Modern congregations prefer to shorter services—about one hour is normal.

Many pages would not suffice to tell of all the foolish mistakes and troublesome blunders which every turn reveals to one who attempts the oversight of building operations here; and it is hard to say which is hardest to bear with equanimity, the complacency with which a man will take his pipe and sit down to listen, while you exhibit to him the fruit of his own carelessness and perversity, or the bad-made-worse expedients he will hit upon for setting all right again. If a brick wall has been built crooked, it can be brought to an even surface by daubing the hollow places with mud; if window-sashes have been made of different sizes, the glazier can cut each pane of glass to suit each place in the frame; if the floors are laid down uneven, two or three boys can be set to work with hatchets to chip-off half-an-inch or so from the planks that stick up, &c., &c.⁷³ And yet, in the midst of the almost incessant fault-finding for which their blunders give occasion, it is very rare for them to get provoked; so that the very men, whom, perhaps, I have been taking to task pretty sharply during the day, will gather round me in the evening when I go out and sit down in their midst, and will ask me questions about foreign customs and the "foreign doctrine," with the most perfect forgetfulness of their ever having done anything I had the least reason to complain about. If they would take things to heart a little more, I should really feel there was more promise of doing good among them. It is hard for a Chinaman to think of truth and error as distinct realities; evidence in a subject he very imperfectly comprehends, and about which he cannot be brought to care. "If you think it is so, why then it is so," is one of the commonest and most appropriate of their sayings.

Amidst the hurry and disarrangement attending the several removals, I have not kept anything but brief notes of the passing events of the last few weeks. Mrs. Syle and our children came down here on the 5th, Mrs. Boone, also, and her family, on the 14th. The lady-teachers and school apparatus at about the same time. There is little in such events that would be called "interesting Missionary intelligence" by our friends at home; and yet to us, who feel that the change just made is from gloom to cheerfulness, and from the threat of sickness to the prospect of health, and that therefore both our present and future usefulness has been greatly promoted by this improvement in outward circumstances—to us, who feel all this very vividly, few events could well have more interest to us, than the taking possession, "in the name of the Lord," of a building, erected with money freely and cheerfully given for His honor, and dedicated to purposes directly designed for the spread of His Gospel.

Sunday, July 30th. —The removal of the school has enabled me to make some changes in the arrangements of our Preaching Hall; one of which—placing the pulpit where it can be seen from the street—has resulted in drawing in a greater number of passers-by. It is not easy, at all times, to hit the true medium between adopting such methods of giving notoriety to our doings as might make us disturbers of the public peace, and betaking ourselves to those habits of reserve and assumed sacredness, which are well adapted to inspire the common people of China with a superstitious awe with regard to us, but, at the same time, would keep us aloof from the people to whom we are sent, tend to foster a pride of superiority in our own easily-inflated hearts, and convey wrong impressions of the nature, and spirit of the Christian ministry. In regard to this latter danger, we have a warning before us in the case of the Romish priests in this country; if reports that reach us have any truth in them, a European priest does not permit a Chinese convert to sit in his presence, nor to speak, until first addressed by his superior; moreover, he must pay reverence to the "Spiritual Father," by performing the Kowtow prostration, and address his Bishop by titles such as the Civil Mandarins are honored with.⁷⁴

1848, JUNE 5, Shanghai.

Bishop Boone.

Since our last number, advices have been received from Shanghai, of two months later date, viz. 5th June.

I am very happy to inform you," writes Bishop Boone, "that we are going on very well in our missionary affairs. The school-house will be ready for our occupation in three or four weeks. Mr. and Mrs. Syle, Miss Jones, Miss Morse, and my own family will move into it. This will give you some idea of its size. I go down only for the summer, by the peremptory orders of my physicians. I consider it as equal to leaving New-York in August for Saratoga, and trust that with God's blessing on the change, I shall be able in the autumn to commence, full work again.

73 The quality of building described by Syle may explain the collapse of the first Holy Trinity Church in Shanghai and the decision in 1860 to tear down the rebuilt church and replace it with what is now known as the Holy Trinity Cathedral.

74 These statements required confirmation from a less prejudiced source.

The acquisition of this house is a matter of great importance to the Mission, and I am most devoutly grateful [sic] to God for the remarkable manner in which the funds to build it were placed at our disposal.

Mr. Spalding informed you by the last mail of Mr. 's [Appleton] very handsome donation for our CHURCH. I know not that my heart was ever more affected by grateful emotions to God, than on the receipt of this letter. It was not so much the fact, that an object which had been for months a subject of great interest and of constant prayer, was suddenly put into my power, that affected me, as the manner—this being the second instance within so short a time in which God had put it into the heart of single individuals to aid us so munificently. This seemed to mark the gift so distinctly as a divine token for good, and afforded us such manifest evidence of God's gracious blessing upon our Mission, that we accepted the gift as directly from his own hand, and rejoiced before him with hearts full of gratitude for his goodness....

My own health, I am grateful to state, is improved. The other members of the Mission are well.⁷⁵

1848, JUNE 18, Shanghai.

Rev. Phineas D. Spalding.

To the Missionary Bishop of China; transmitted to the Foreign Committee for publication in the Spirit of Missions.

RT. REV. W. J. BOONE, D. D.

My dear Bishop:—I now submit to you my report for the quarter, ending June 30, 1848. God has continued to bless me with uninterrupted health and all needful temporal blessings, for which I trust I am truly thankful to the giver of them all. God's spiritual mercies and blessings cannot be compared with these, because they are eternal; I only pray, that he more I see and can rightly estimate their value, that I may in that proportion, at least, strive to make them known to these poor heathens, by whom we are daily surrounded.

Sunday, April 9th.—I conducted divine service, and preached to a good congregation at the British Consulate. My duties during the week, as you are aware, are wholly comprised in the study of this language of the people to whom I have come as a Missionary of the cross of Christ. This being the case, the events which have come under my observation must be those which would have sufficient general interest to justify the mention of them in my report to you. In my last report, I mentioned the congregation of poor people, which assemble every Tuesday afternoon, at two o'clock, to receive the alms of the offertory at the Holy Communion. They still continue to come very regularly, and I detain them about one hour, in trying to give them some instruction about the great salvation which their Maker has provided for them in Jesus Christ. I have good reason to think that I am understood in most that I say. I confine myself to the great doctrines contained in the Catechism, and there explained by question and answer. I find that it will afford foundation for instruction for a long time to come. I teach them to repeat the Creed, and then take one of the articles and try to explain it to them. I always dismiss them with prayer; they are very attentive, and sometimes ask curious questions, which of course show how dark the human mind is, uninstructed by God in the gift of his revealed will. The number is between 40 and 50 who come weekly to the chapel, and then there are 8 or 10 who are not able to come, being either blind or lame, to whom I go every week and carry their portion, and speak with thorn about their souls. Some of them hardly know that they have a soul. The general belief among the great mass of people, I should judge, is that of the metem-psychosis, or the transmigration of the soul of a man after death into some other animal body.

April 17th—I went into the country a mile or two with the Rev. Messrs. McClatchie and Syle, to see a procession which takes place every year at this season, dedicated to an idol culled the "Yang-law-ya." His office seems to be the exercise of some restraining influence on the destinies of those who have departed this life. Those who have been sick during the past year, show their gratitude for their recovery, by joining in the procession, and are distinguished by some badge. The procession was full two miles long, some on foot, some on horseback, and some in sedan chairs. A great variety of banners were carried, and many implements, the use of which I could not surmise. My teacher tells me that they are implements used in inflicting punishment on those who come under his displeasure in the place of future existence. At the end of the whole procession the idol itself was carried on a kind of chair by eight men. The image was very large, and his face painted black—on the whole, a most hideous object. We saw several persons in the procession, who seemed to be performing penance to atone for some kind of sins; both of their arms were

extended, and from the muscular portion of the fore-arms were suspended heavy incense pots, by being hooked into the flesh. In some instances, the blood was perceptible, oozing from the perforations made by the brass hooks; these men were walking in the procession. It was very heart-sickening to behold them thus macerating their bodies to please a wooden idol. We questioned them as to whether it was painful, and they declared that they endured no pain. They have some kind of medicine that is applied to the flesh in which the hooks are placed, which removes all susceptibility of pain. It is used likewise in extracting teeth and amputating limbs. The whole country seemed congregated at the different hamlets, through which the procession was to pass. It is hard for one who has been blessed with the light of a better way, to see how reasonable men could be engaged in such vain and superstitious ceremonies. I suppose the sober reason is, that the devil is leading them captive at his will.

On the evening of this day we were permitted to welcome three Missionaries of the Church of England. They had a passage of five months and some days, and arrived in health at the port of their destination. Two of them are unmarried, and after spending a few days here, left for Ningpo, the station for which they were designed by the Church Missionary Society, under whose patronage they have engaged in the Missionary work. The third is a married man, and remains in Shanghai with the Rev. Mr. McClatchie. They were here on Easter Sunday; the Holy Communion, was administered by the Bishop to six clergymen, and it was truly a blessed privilege, thus to meet with so many engaged in a common work, in so solemn a service. The service on Good Friday was conducted by Mr. Syle, and the Sermon was preached by Mr. Cobbold, one of the newly arrived Missionaries. We have heard from those that have gone to Ningpo, and they are now engaged in their work, with much to encourage them.



Monday, May 1st.—This evening, returning through the city from the Missionary meeting, I went into an **opium shop** with Mr. McClatchie and Mr. Farmer. Mr. McClatchie and myself had seen these dens of misery more than once before, but Mr. F. had some curiosity to see them. There were in the one which we entered, six persons, lying on the lounges around the side of the room, some smoking the baneful drug, and others sleeping off its effects. Mr. McClatchie entered into conversation with one man, who told us that he had used it for 24 years. He was a painful-looking object to behold, and seemed quite conscious of the wretchedness of his condition in

this life. He expressed his willingness to give it up, and desired to be sent to Dr. Lockhart's Hospital, in order that he might procure some medicine to eradicate his vitiated taste. All we could do was to urge him by greater reasons than he had before known of, to give up this sin, and told him where, and at what hour of the day he could get access at the Hospital. Several persons had gathered into the room from curiosity at seeing three foreigners enter before them. **Mr. McClatchie exhorted them as became a minister of the Gospel; to the truth of his words, they all yielded assent, because, according to Chinese customs, it would be impolite not to agree with you while in your presence.** We left this place and proceeded on our way through several streets, and in passing a house, we heard the noise of a human being in great distress; we entered the house from whence the noise came, and found that it was a person mourning on account of the loss of his brother, who had died that day. He was raving, and several persons were trying to hold him and restrain him. Thus he was sorrowing without hope. The coffin was in the place, and we inquired what was the reason of the man's distress, and we were told that the brother of the man had gone away—meaning by this that he was dead. They have a great dread of death. Passing on from this a few rods [1 rod=5^{1/2} yards or approx 5 metres] further, we saw a crowd of people gathered in the street, and in their midst a man lying on the ground, whose friends were trying to persuade him to go to his home. It turned out that he was drunk from the effects of wine. They called him a "Chew-chii," or wine-devil.

Tuesday, May 2d.—In company with the Rev. Messrs. Milne, Muirhead, and Southwell, I went to a village by the name of "Kong Wan," about five miles from Shanghai. It was the time of a feast to the "Ching Hong," or idol of the district. It is a large village, and looked much cleaner than Shanghai. The principal street of the place, through which we passed, was about half a mile in length, closely built up, and the buildings occupied by various tradesmen, from butcher's shops to silk dealers. The street was decorated by a great variety of lanterns on either side, and overhead, crossing to and fro, it was festooned

with a kind of red cotton cloth; these, with many other ornaments, must have presented a very pretty effect when lighted in the night. This was done in honor of the "Ching Hong." There were thousands of people in and around the various temples. Judging from their outward appearance, they were a much more respectable class than we see generally in Shanghai. There were many respectable females in and about the temples, and they did not appear to be so much afraid of meeting with foreigners as most of those we see in this city. The idols within the temples were very large, and looked as though more care was bestowed on their preservation than is general. I have never seen anything elsewhere like the devotions that were paid to these. No matter which way you turned, you were in danger of interfering with some one engaged in his prostrations. Beggars,—limbless, clotheless, and afflicted with almost every imaginable disease,—were sitting at the gates and beside the idols in the temples, asking alms of those that went in and out. The feast had lasted several days, and the interest seemed as much alive as when it commenced. At this place a man was buried alive a few days before we were here, because he had murdered his grandmother. He was taken by the people of the hamlet in which he lived, himself made to kneel by the side of his coffin, his hands nailed to the same, and then buried to the neck with earth; and there he remained until he died. This is what would be called lynch-law at home, yet it was afterwards sanctioned by the authorities on the ground of its being the most merciful way to dispose of the affair; they said that if they had been compelled to examine into it, the whole neighborhood would have been implicated for allowing such an atrocious thing, as that of a man murdering his grandmother to take place.

Mr. Milne preached in two different temples in this village. The people stood in the courts, while Mr. Milne, from a table placed for him by some attendants at the temple, spoke to them from each place for about one half hour. They were very attentive, and made but little noise, considering the mixed multitude assembled. A great many Christian tracts, and portions of the Word of God, were distributed among the people of the place. We returned and reached Shanghai about five o'clock, P.M.

Thursday, May 4th.—To-day we heard of the melancholy death of Dr. James and lady, which happened near Hong Kong, on their way from Canton to the former place. The vessel in which they had taken passage was struck with a squall, capsized, and Doctor and Mrs. James both perished, with three or four others on board of the same vessel. They were Missionaries from the Southern Baptist Board of Missions, and were on their way to this city to join that Mission here. It is a great loss to the Missionary work here, as well as to those whom he has left behind among his friends at home.

Sunday, the 7th—I administered the Holy Communion at your residence, it being the first Sunday in the month.

Sunday 14th.—I attended the Rev. Mr. McClatchie's Chinese service. The day was unfavorable, and not so many present as usual, though the attendance was good. He will erect a Chinese Church in the course of the year, as his society have made an appropriation for that object, and also for dwelling houses for their Missionaries. Messrs. McClatchie and Farmer are looking out for a piece of land for their dwelling, and as soon as secured, will commence the erection of their houses.

Tuesday, May 16th.—To-day, at my poor congregation, an elderly woman came, who said she belonged to the "Tien Tsoo [Tianzhu] Kean," which is the title which the Romanists take in China. She sat very attentive during all the time I was speaking to my congregation, and when I had finished, she repeated the Apostle's Creed, in a kind of chanting tone. She quite astonished my congregation, and they gathered around her, and took hold of her, and asked her a great many questions, as to where she came from, and where she learned the "Sing Keung," which is the name of the creed in Chinese. The meaning of the name is "belief's classic." She told them if they would be more attentive, and do as I bade them, they would soon be able to repeat it as well as herself. She said she came from "Siorig Kong," a place about 75 miles from Shanghai, that her ancestors for five generations before her had been Romanists, and that in that place, there were a great many disciples of the "Tien-Tsoo-Kean." They have four chapels, which are now, all but one, supplied with foreign priests; that one is supplied by a native priest. I saw in this person an illustration of the value of teaching the heathen the great leading features of the Gospel. With these facts so deeply imprinted on her memory, had she been more fully instructed in their application, they would have been a great blessing to her soul, by teaching her the knowledge of Christ and his precious salvation but I fear in her case that she only had the doctrines on her lips, and that they had never entered her heart. She said she worshipped the cross and the Virgin Mary. She had her beads with her, as she showed me. I am satisfied that this must prove the most effectual way of dealing with the Chinese, namely, give them in summary the leading doctrines of the Gospel, and when they are familiar with these,

you can bring in all you want to say about the Gospel, in explaining to them the do-trines therein contained. For this reason I think you have given us an in-valuable aid in our work, by preparing a Catechism [sic] in the Chinese language.

Sunday, May 28th.—I conducted Divine Service, and preached at the British Consulate. The weather has been very rainy, and for that reason I have been more in the house during this month of June, and consequently have not many observations to note.

Whit-Sunday⁷⁶, June 4th.—I administered the Holy Communion at your residence.

Sunday, June 18th.—This being Trinity-Sunday, the new church built for the Foreign Community here, was opened for Divine Service. The name of the church being that of "Trinity," it was thought most appropriate to have it opened on this day, though not entirely completed. It was a source of no little regret to many, that your, health would not permit you to comply with the request of the committee engaged in its erection, and preach the first sermon in the building you have taken such a deep interest in erecting. The day was exceedingly wet, yet a large congregation came together. The service was read by the Rev. Mr. Syle; the sermon appropriate to the occasion, was preached by the Rev. Mr. McClatchie, and the prayer and benediction by yourself. The pastor for this flock of Christians in a foreign land, is now on the great deep, hastening to this point, we trust, by God's direction, "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." The person who has been called to this charge is the Rev. Mr. Souder of Devizes, England. We hope and pray that God will bless and prosper him, and bring him to the important post which he is called to fill.

This day, at 4 o'clock, the Holy Communion was administered by yourself, as on all holidays for which a preface is appointed. This concludes the things worthy of being noted in my report. I have been enabled to pursue my studies without any interruption, for which I feel very thankful to God. I feel very much encouraged in the work before me, and the progress I have made since I last reported to you. I hope before it becomes my duty to report to you at the end of my fourth quarter, to have made a beginning in really preaching the Gospel to the Chinese. I pray that God will bless me with continued health, and every needful help, to enable me to accomplish this desire of my heart. Mr. Syle is now moving to the New School buildings, and the boys have this morning been dismissed from the school to their homes with a week's vacation, when they will assemble at their new home and again enter upon their duties. It is my earnest prayer that God will continue to bless you in your bodily health, and in his own appointed time fully restore you to strength, and preserve you long to guide this important Mission of Christ's Church in its onward inarch. May God give you wisdom to devise, and strength to carry out to successful termination, every measure undertaken for his glory;—may the Lord of the harvest raise up and send into this field to labor with you, and those under your direction already here, many faithful servants to do his will. I would now commend you and your work to the God of all grace, and pray that He will bless you, and further your work begun in his name, till greater glory shall resound to his everlasting praise, from out of this now so deeply benighted land.

Affectionately, yours in the Lord,

PHINEAS D. SPALDING.

P. S.—I have forgotten to notice, in the above, the attendance at the Chapel on the Lord's-day. The congregations have been much on the increase,—many Sundays very large. Mr. Syle has preached every Sunday; and those who attend seem to be manifesting more and more interest in what they hear. P. D. S.⁷⁷

1848, JUNE 20, Providence, Rhode Island.

Board of Missions.

THIRTEENTH ANNUAL MEETING. REPORT OF THE RT. REV. WILLIAM J. BOONE, MISSIONARY BISHOP IN CHINA.

SHANGHAI, February 18th, 1848.

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

DEAR BRETHREN:

The even, quiet character of our labors for the past year, furnishes but few items for a report.

76 Observance on the seventh Sunday after Easter of the coming of the Holy Spirit (Acts of the Apostles Ch 2).

77 *Spirit of Missions*, Vol 13 No 12, December 1848, pp 413-418.

The services in our chapel have been regularly sustained by the Rev. Mr. Syle, **my own health not permitting me to officiate**. We feel very much the need of a church in a more central situation, and hope the subscriptions sent from home will soon enable us to commence the erection of one.

The school has steadily progressed. We are anxiously awaiting the arrival of a male superintendant. It is of much importance to his own comfort and efficiency that he should join the school before the ladies and boys get more start of him in the language.

Soon after my last report was despatched, I suffered from a severe threat of paralysis, by which my nervous system has been so much affected, that I have not been permitted by my physicians to officiate in the pulpit since that time, which has proved the severest trial of my life. Although unable to preach, I have not been disqualified for all Missionary labor; but have been able most of the year, in my study, to do something bearing on our great work.

On the 6th of April I attended a meeting of the foreign community of Shanghai, to take measures to organize a congregation and to build a church. This enterprise is prospering; the church is nearly completed. A clergyman has been written for, and is expected to arrive from England in the course of the year.

On the 6th of June I laid the corner stone of **Trinity Church, Shanghai**, the one above mentioned. This is the first Episcopal Protestant Church [Church of England Chaplaincy Church] built within the dominions of the Emperor of China. Since the laying of this corner stone, we have been rejoiced to hear that a church is also in the course of erection at Canton.⁷⁸

The delegates appointed to revise the translation of the New Testament, into Chinese, assembled at this place on the 28th of June. Being a member of this committee, I have given as much time and labor, to this most important work, as the state of my health would permit. There exists, unhappily, a difference of opinion with respect to the proper word by which to render Elohim and Θεός, into Chinese. This subject occupied the attention of the Committee of Delegates for five months. After the most patient investigation, being unable to agree on a term, the delegates have been obliged to appeal to their Missionary brethren in China, and to the great societies in England and America.⁷⁹

The subject is one of great importance, and the diversity of sentiment arising on it threatens to produce painful divisions, and to work much injury to the cause of Christ in China. These evils can only be averted by the exercise of much prudence and Christian moderation on the part of the differing parties here, and by an early settlement of the question by the Bible Societies of Great Britain and America. To me, it has appeared the subject was connected with so many vital doctrines of the Gospel, that, notwithstanding my ill health, I felt constrained to publish my views upon it, with the hope of influencing those in England and America, who must decide this question so far as the funds of the two great Bible Societies are concerned, to adopt the word Shin to render Θεός I have directed a number of copies of my essay to be sent to the Secretary of the Foreign Committee, with the request that one may be sent to each member of the Board for their information. I indulge strong hopes that this question will be settled soon, with a good degree of unanimity, so that the Chinese may at least regard all the Protestant Missionaries in China as worshippers of the same God.⁸⁰

On the 28th of August, we had the pleasure to welcome the **Rev. P. D. Spalding** on his arrival. He enjoys excellent health, and promises to be a most efficient coadjutor in our work. Though most grateful for this assistance, we were constrained on his arrival to exclaim — "Where are the nine?"

During the past year I have administered the Sacrament of Baptism twice. On the 30th of May, **A. Calder. Esq., an English merchant**, was, according to the solemn services of the Church, dedicated to the service of the Triune God. He was on the fifth of July confirmed, and admitted to the Holy Communion. The other case of baptism was one of peculiar interest to all the members of the Mission. It

78 See Appendix 7, Trinity Church, Shanghai.

79 There are few, if any, mentions of the contribution of Chinese scholars to the translation work of the Shanghai Translation Committee. Two are identified in a valuable discussion in Batalden, Stephen K, Kathleen Cann and John Dean, *Sowing the Word: The Cultural Impact of the British and Foreign Bible Society*, (Sheffield, Sheffield Phoenix, 2004), pp 136-144,

80 See the *Chinese Repository*, Vol XIX, 1850, p. 514. On the disagreements, See *Chinese Repository*, Vol XX, 1851, April, pp 216-294.

was of Kway Chung, a little boy belonging to our school, who was one of the very first taken under our care. Ill health had for sometime laid him aside from his studies, and he began himself to realize the approach of the last enemy, when he requested to be baptized. I have never enjoyed a higher gratification than the examination of this boy afforded. But a short time before, he was an uninstructed heathen. I found him now radiant with the hopes of the Gospel. His answers evinced a complete understanding of the plain fundamental truths of the Gospel taught in the Creed, and it was specially observable that his faith had laid strong hold on Christ as the friend of sinners. Being observed one day by Miss Jones, whilst sitting quiet and no one speaking to him, to smile, she asked him why he smiled; he answered with the sweetest composure, and with all the enchanting simplicity of a child-like faith, "I was thinking how delightful it would be to be with Jesus after I am dead!" He seemed to have no more doubt that the good Jesus, who came to save sinners, would save his soul, than he had of any fact whatsoever of which our senses teach us. A more beautiful and affecting instance of the sustaining power of faith, in the certain and near prospect of death, such support as draws forth the adoring love and gratitude of the beholder to the gracious Saviour, who grants such grace to his dying servants, I have never witnessed. It is in view of such trophies of the divine grace that we are made to cry out with Balaam, "let me die the death of the righteous, and let my last end be like His."⁸¹

This boy had the clearest mind of any Chinese youth I have yet met with; he was a boy of much promise; but his end has more than realized all our expectations, and we can only heartily thank our Heavenly Father that he has so mercifully released him from all the trials of this mortal strife.

Chae, whose baptism was mentioned in my last report, has given satisfaction by his uniform Christian deportment, and by diligence in his studies. He perseveres in his desire to become a Minister of the Gospel. I have recently appointed him a lay catechist, with an allowance of \$5 per month. With this appointment he is very much pleased, and I trust he will, in the exercise of its duties, do much good to his countrymen. Mr. Spalding and he go out much together among the people, to distribute among them our communion alms, and to talk to them of the simple, plain truths of the Gospel; an association which is very, useful to both parties. It is only by much painstaking, humble labor among those who are the poor of this world, as well as the spiritually poor, that we can hope, in this portion of the Lord's vineyard, to gather into the Church God's elect, who are scattered in these ends of the earth.

We entreat the continual remembrance of our work in the prayers of the members of the Church at home, and that our hands may be strengthened by the annual arrival of new members to increase our Mission. 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.⁸²

1848, JULY 6, Shanghai.

Rev. Phineas Spalding.

In the last number, brief mention was made of the declining health of the Rev. Mr. Spalding. We now add a letter which, during a brief period of partial convalescence, he was enabled to write.

Shanghai, July 6th, 1848.

REV. AND DEAR BROTHER:—I hardly thought, when I closed my report for the first quarter of this year, that the subsequent three months would be marked by such scenes and trials as my Heavenly Father in wisdom has called me to pass through. I believe the Bishop has kept you fully apprised of the state of my health since I was ordered by the doctor to lay aside my work. It is just three months yesterday since he commanded me to do so, being the day before Good Friday, April 5th. The cough has been on me now eight months, since November, 1848, though I was enabled to keep heartily at my work, without much inconvenience, until the above mentioned period. I had much fear on my own mind, from the violence of the cough at times, and other symptoms, that it would prove in time to be a source of great affliction; but, against my own feelings, I was encouraged by the opinion of the doctor that it was nothing more than a winter cough, and would pass off with the returning spring. Leaning to his advice, rather than my own feelings, I kept to my work and devoutly hoped that the issue would prove according to his assurance. I need not repeat the particulars of the course of my disease, as I presume you have had them sufficiently minute, from others. Since the very free hemorrhage which took place on the 24th of May, I have been

81 Old Testament. Book of Numbers, Ch 23 v 10. (Num: 23:10).

82 *Spirit of Missions*, Vol 13 No 8, August 1848, pp 274-276.

some of the time apparently a little better, and at one time, ten days since, I did indulge a strong hope that it would please the Lord to restore me soon to his service; but since then, up to the present time, I confess the prospect is such that I do not count upon life or death.

Up to this time, Dr. Lockhart is quite sanguine in the opinion that my lungs are not radically diseased; yet, the irritation continues so long there is danger of tubercles forming, and of course great uncertainty as to the final result. I am able to sit up the greater part of the day. My appetite has been good most of the time, though I have been kept on a low vegetable diet for the last three months. I have lost much in muscular strength, which of late I feel, yet I am able to go below stairs and take my dinner. I need not tell you, my dear brother, that I feel this to be the severest trial of my life past; but at the same time I do rejoice to tell you, that "as my day so has been my strength." I had heretofore experienced so little sickness, that, had I been told of the length of this affliction, I could not have believed that I should have received the dispensation with so much composure and comfort in my soul. The Lord has given me grace to bear it. He knows the end from the beginning, and I hope that I have, with sincerity of heart, confided all along in the assurance that He doeth all things wisely. I have felt sad many times when I have thought that I may be called to leave this field of labor, where I have been so happy in what I believe to be the Lord's service, for a time, at least—perhaps forever. The doctor has said nothing about a voyage since the hemorrhage, and I cannot now tell you what course he will prescribe for me. If I go home, it will only be as a sense of duty, and if it should please the Lord to bless this means to my recovery, then, of course, I shall desire to return, if the Committee deem it advisable. Truly we may say, "who hath known the mind of the Lord, or who hath been his counsellor. When I think of your remark, on my arrival in New-York, "Surely, the Committee will not object to you on the score of health," and of my present state, I am reminded again of a lesson we are so slow to learn—"Put not your trust in an arm of flesh." I will not attempt to decipher what God has not revealed, but trust to Him for grace, that I may quietly await the final result.

July 7th. —To-day Dr. Kirk was called to meet Dr. Lockhart on a consultation of my case, and to decide, or give his opinion, whether it would be advisable for me to go to sea in a ship without a surgeon. He examined my chest very thoroughly, and expressed his very decided opinion that it would be extremely dangerous for me to do so. This coincides with Dr. Lockhart's advice. They consider the case as inflammatory, and not chronic. Of course, its long continuance, and other reasons, make it quite doubtful what will be its termination. My only course, then, is to patiently await the result trusting to the Lord to do for me as seemeth good in His sight... The Church is progressing rapidly. The walls are about twenty feet high, and before this reaches you, with the Lord's blessing, the whole exterior and much of the interior will be completed. **The Bishop's health, I think, is decidedly improved; certainly he is no question but that he is much better than he was one year ago.** May the Lord fully restore us both. I wish you could be here and see the great need we have for help; but then I know if you could supply our wants, our cries would have been long since answered. P.D.S ⁸³

1848, SEPTEMBER 15, Shanghai.

Rev. Edward W. Syle.

We have advices from Shanghai of date Sept. 15th. Mr. Syle writes :

At this port all continues quiet, and promises to remain so. Heenling, the former Taou-tai, was cashiered on occasion of his mis-management of the Chingpo troubles. He was formerly a Canton Hong merchant, who had purchased rank, and availed himself of this opportunity of enjoying a little real, though brief authority. Within the last few days he has been superseded by a Mandarin, promoted from Ningpo, one said to be favorable to foreigners.

The personal character of this officer is of some importance to us, since it depends greatly on him whether we are hindered or assisted in obtaining the lot which we desire for the Church. The one we have in view is so much more desirable than any other with which I am acquainted, that I should lament greatly if we failed to procure it. More difficulty has been experienced in this matter than was anticipated. I trust, however, before another month passes, this will be arranged, and the building commenced. The school-house is inhabited by us, very much to the improvement of our health. ⁸⁴

83 *Spirit of Missions*, Vol 14 No 12, December 1849, pp 440-441.

84 *Spirit of Missions*, Vol 14 No 1, January 1849, p. 30.

1848, SEPTEMBER 15, Shanghai.

Bishop Boone.

The Bishop, in a letter to a friend, of same date, remarks:

We are, thanks to God, going on quietly, and see our work advancing. Mr. Spalding has succeeded remarkably well in acquiring the Colloquial dialect, and will probably soon attempt to preach. He was in great hopes of commencing at the end of his first year, but a **slight bilious attack** which has thrown him off of work for the last fortnight, will delay him for a time.

Bishop Boone had been indisposed, but was convalescent.⁸⁵

MISSIONARIES FOR CHINA.—It is indispensably necessary that this Mission should be speedily strengthened by additional Missionaries. The health and consequent usefulness of those now engaged there, depend much upon their being assisted at an early day. Here we have a Mission, opening as wide a door for successful labors as any now existing, and favored providentially with many appointments greatly conducive to the comfort and usefulness of those connected with it, and yet we appeal almost in vain for laborers. We trust that this appeal may meet the eyes of some disposed to offer their personal service, for this portion of the Missionary field.⁸⁶

1848, SEPTEMBER 28, Shanghai.

Rev. Phineas D. Spalding.

To THE RT. REV. WM. J. BOONE, D D.

My Dear Bishop—I beg leave to submit the following, as the report of my labors for the fourth quarter of the first year of my connection with the Mission under your jurisdiction. The incidents worthy of being particularly noticed in connection therewith are few, as must necessarily be the case with one who is but an infant in the knowledge of the language of the people.

Sunday, July 2d.—After morning prayer, performed by the Rev. Thomas McClatchie, assisted in the ante-Communion service by myself, I preached in Trinity Church, Shanghai, from 1 John, 3d chap, and 23d verse. In the afternoon of the same day the Holy Communion was administered at the Bishop's residence, by the Rev. Mr. Syle. The Bishop, on his arrival here, commenced holding this service on the first Sunday of each month, more particularly for the members of our own Mission; though it has been open to all who would come to it, in the spirit of the invitation contained in the Communion service. Accordingly, many members of the English Church, resident here, have been constant attendants thereat. When the pastor, who has been invited to take the charge of the new church and congregation shall arrive, our Mission, or the members thereof, will commune at the church. But as there is no one here exercising pastoral care or authority, it has been considered best that the Holy Communion should be administered at the Bishop's residence until the Rev. Mr. Louder shall have arrived, and entered upon his charge.

This week, the Rev. Mr. Syle and family moved from their former residence in the city to the new school-buildings, outside of the city walls, on the north-east side. The portion of the house occupied by Mr. Syle is that which, in the erection, was contemplated, and still anticipated, with some hope, to be occupied by the layman whom the Bishop has so long been calling for, to take charge of the school. I hope the Foreign Committee will soon be able to fill this important post, by sending us a man whose delight it would be to spend his strength in the cause of Christian education among this benighted and idolatrous people. May the Lord put it into the heart of some Christian layman of the Church, to consecrate him-self, soul and body, to God, in this great and good work. No one who truly loves the cause of Christ and the souls of men, can gainsay this branch of Missionary work among the heathen, and say it is not a reasonable service. I hope the Committee will increase the school force of our Mission, until all the accommodations provided for them are full, and until we shall be called upon to increase the school-buildings, so as to accommodate 100 scholars. The school, even now, in justice to the scholars and those engaged in teaching, cannot be increased beyond the present number, which is now 40.

The Bishop, in a few days, will also remove from the city to the school-buildings, for the summer, choosing to subject himself and family to many inconveniences, in order to get relief from the confinement of a Chinese city in the heat of summer, and the benefit of pure air. Three months have now

85 *Spirit of Missions*, Vol 14 No 1, January 1849, p. 30.

86 *Spirit of Missions*, Vol 14 No 1, January 1849, pp 30-31.

expired since the Bishop removed his family, and we all feel that he has been much benefited by the change already. In the meantime the Committee having forwarded means to erect dwellings for our Missionaries, the Bishop has made a contract for the erection of a house for himself, which has been commenced. The contract has been taken at less than one-half the amount that houses among the merchants, during the past year, have been contracted for. In building, the Bishop has made arrangements for the accommodation of two unmarried Missionaries in his house. We have one here already, and I hope the other will soon be added to fill up the accommodations. The Bishop's house will be ready for occupation in March or April, and he has determined to make arrangements for the winter where he is, and not return to the city.

The third week in July the school was removed to the new buildings. The same week Miss Jones also moved, and I vacated my rooms in the house which Mr. Syle occupied, and took those formerly occupied by Miss Jones, in the building which we still hold for a chapel. The Bishop's house and Mr. Syle's have both been given up, which at once dispenses with the rent of \$600 per annum, more than verifying the Bishop's statement, made to the Committee, that it would be a saving of means to loan the money in New-York, even at high rates of interest, and build, rather than rent Chinese houses. The saving in health, money cannot count, because, when **once a Missionary's health is undermined in this climate, his best days, in most cases, can be reckoned as gone for service here.** The house which Mr. Syle occupied has been taken by the Rev. Mr. Farmer, a Missionary of the Church Missionary Society, who arrived here in April, with two unmarried Missionaries from the same Society, who were designated for Ningpo, about 150 miles south of Shanghai. I am now keeping house by myself in the city, in the upper part of the building formerly occupied by the school, and the lower floor of which is now used for a chapel. I find that it has been of no little profit to me in the use of the language, which I am daily studying, by giving me occasion to express myself on a variety of things, and which are quite important to learn. I shall live in this way until the Bishop occupies his house; and then I shall, in all probability, take up my abode in his family. The boys of the school all exhibit a better appearance, in regard to their health, than when confined in their close quarters in the city.

Sunday, July 30th.—After Morning Prayers, by the Rev. Mr. Farmer, assisted in the ante-Communion service by myself, I preached in Trinity Church, Shanghai, to a respectable congregation, considering the number of foreigners resident here.

The service in our Chinese chapel was well attended to-day. There were over 100 persons present, who remained sitting during the whole service. It is often the case that many come into the chapel out of curiosity, and this being satisfied, they get up and go out. It will take a long time to correct this irregularity, and more particularly as our services are held in Chinese buildings; for I have no doubt that many drop in because others do, without even thinking why they do so. But when we have our churches and chapels in Christian style, it will be different. It is a great privilege that we are permitted to assemble those of these poor heathen people, whom we can get together, in any place, and give them to hear the sound of the Gospel of Redeeming Love; and how much more ought we then to praise God for his goodness, when we shall have erected for them houses of God, with the means of Christ's disciples of already Christianized lands, and who, in giving their obedience to his command, feel that "it is more blessed to give than to receive."⁸⁷

Monday morning, Aug. 14th.—Arose quite unwell, and in a short time was obliged to return to my bed. I was confined to my bed nearly all the week; and at the end, after following the physician's advice, I was no better.

On Saturday the Bishop came to see me, and insisted upon my returning home with him, as he felt assured that the change from the city would benefit me. I went with him, and remained two weeks, after which I felt strong enough to return to my work, and came back into the city. My complaint was a suppressed attack of the biliary system. After I had been home for several days, I was attacked with the ague and fever, which laid me up for ten days or two weeks more, so that, altogether, I was kept from my studies about five weeks. I trust that this affliction has been of some profit to my soul, and that in the end I am, as we are in all things, the debtor to God. I have great reason to praise Him for his goodness in raising me up, and permitting me to engage once more in his service. It has been an unusually sickly season, both among the native and foreign population. From the latter, not a few have been called to that

87 New Testament. Acts of the Apostles, Ch 20 v 35. (Acts 20:35).

bourne from whence no traveller returns.

Sept. 2d.—Saturday the Rev. Mr. Aikins, of the London Missionary Society, arrived here from England, as a Missionary of that Society to their Mission in this city, which, including the physician, Dr. Lockhart, (of whose labors I have spoken of in a former report,) and Mr. Wylie, the printer, consists of seven male members.

Sunday, Sept. 3d.—After morning prayers, performed by the Rev. Mr. Farmer, I preached in Trinity Church, Shanghai. This afternoon, at 2 o'clock, P.M., at the Mission Buildings, the **Bishop baptized Thomas Boone and Elizabeth Jones Syle**. To the latter I stand as godfather, by request of the parents. After the baptismal service the Bishop celebrated the Holy Communion, and administered this Sacrament to 15 persons.

Sunday, Sept 24th.—After morning prayer, performed by Mr. Farmer, I preached in Trinity Church, Shanghai, to a good congregation. To-day the services in the Chinese Chapel, conducted by Mr. Syle, were well attended, afternoon and evening.

Thursday, Sept. 23th.—The **Rev. John Louder [Lowder]** and family arrived from England. He has come out by invitation of the foreign community in this city, to become the Rector of the church which has been erected by them in this place, for the worship of Almighty God. Mr. Louder, we have good reason to hope, is a man whose labors, by the blessing of God, will be richly crowned among the people to whom he has come to minister. This is a thing greatly to be desired: for in the same proportion as he is instrumental in promoting true godliness among those who bear the Christian name here, may this work be considered auxiliary to the extension of Christianity among the heathen, by whom his flock are surrounded, and in the midst of whom they may be said to dwell. I feel that the community here are blessed in having such a man as Mr. Louder set over them in the Lord.

I had hoped, before I was taken sick, that by the time my first year's residence in Shanghai was ended, I would be able to say that I had commenced preaching in Chinese. But God, who knows what is good for us better than we ourselves know, saw proper to interrupt my plans, and instead of giving me strength to labor, gave me grace to bear affliction. I have great reason to praise Him, for many blessings, since I came to this land of heathendom; and much do I feel in my heart to bless His holy name, for enabling me to make the progress, which I realize that I have, in the language, which has been the burden of my labors during the past year. I hope, long before the close of the next quarter, to have commenced in good earnest to tell these poor heathen of Jesus Christ, and his great salvation.

I still continue my instructions to those who receive the alms of the offertory at the Holy Communion. There are over 50 of these, lame, blind, dumb, and deaf, who come every Tuesday afternoon, when I endeavor to instruct them in the great truths of the Gospel. I have good reason to believe that my feeble labors with these poor of this world have not been in vain, for they begin to show that they have received some knowledge of the Gospel.

The longer I live in China, the greater reason do I see to lament the coldness of my own heart, in halting between two opinions, whether I should give myself to the work of my blessed Saviour among these Gentiles, for whose salvation his precious blood was poured out; or whether I should remain in my own land, and preach the Gospel to those who are more favored of God. I trust that our hands will, ere long, be strengthened in this work, and our Mission, as it increases in age, will increase in strength. There are many important posts in this work which the Church has undertaken here in the name of its Great Head, that are not yet filled. Why should the cry from this portion of the Lord's vineyard, "Come over and help us," be so long sounded, and no ears, no hearts give an audience to the call? May God fill the heart of each member of our beloved Zion with a more prayerful spirit, for the increase of the Saviour's kingdom in the earth. May we all be led to pray the Lord of the harvest, that he would send forth laborers into His vineyard, and he will give the word, and then great will be the company of preachers.

It is my prayer that God will continue to bless you in the restoration of your bodily health, and that it may please Him to spare you many years to govern us in the Lord, and guide the work which the Church has commissioned you to oversee in this distant field. I am obediently yours in the Gospel of Jesus Christ,
PHINEAS D. SPALDING.⁸⁸

1848, OCTOBER-DECEMBER. Shanghai.

Rev. P. D. Spalding.

In the previous entry but one, Spalding expressed his frustration at the disinterest of the Chinese in Christianity and whether he would have been better off to stay in America.⁸⁹ His despondency is repeated in his report to Bishop Boone at the end of 1848 and may indicate that the onset of the sickness that forced his early retirement and death. Spalding's letters are centred on religious issues and less on descriptive material of Chinese life in Shanghai.

TO THE RT. REV. WM. J. BOONE, D. D.

MY DEAR BISHOP:—I have the pleasure of submitting to you **my report for the quarter ending December 31, 1848**. When I look back upon the past three months, and recount the mercies and favors which I have enjoyed, I find much for which I should be deeply grateful to Almighty God. Oh, that there were such an heart in me, that my thankfulness did keep pace with the loving-kindness which I enjoy. But the longer we are permitted to live, and the better we know our own hearts, and understand the holiness of God's law, so, in that measure, are we prepared to comprehend these words of Scripture, "If thou, Lord, should'st mark iniquities, O Lord, who shall stand." And with how much greater reason ought we to say, "But there is forgiveness with thee, that thou mayest be feared," than could the Psalmist, because we hear the joyful sound, and see the heavenly light, which he, with a noble train of holy men, desired, but who died in hope, ere the Lord made bare his arm. May God grant that our increased obligations may lead us to a more unreserved dedication of ourselves, souls and bodies, to His service, for the sake of our blessed Lord and Saviour, Jesus Christ.

Sunday, Oct. 1.—At 2 o'clock, P. M., by your request, I administered the Holy Communion at the Mission House, to seventeen persons.

Sunday, Oct. 15.—At the request of the **Rev. Mr. Lowder, the Chaplain of Trinity Church**, Shanghai, I preached in the same church, after morning prayers by the **Rev. Mr. Farmer**, from Col. i, 28. In the afternoon, Mr. Syle was unable to take the regular Chinese service, on account of the illness of Mrs. Syle. I had been hesitating for several days previous, whether I should commence preaching in Chinese, or delay it for a few weeks longer. It was a rainy day, but at the hour of service between fifty and sixty persons had come together in the chapel. I did not like to see them depart without their having a desire for which they came in some measure gratified. **So I put on my surplice** and entered the desk, and performed the short service, which we invariably use on all occasions of preaching. This service at present consists of the following portions of our Prayer Book:—First, the sentences; second, the exhortation; third, the confession and Lord's Prayer; fifth, the Apostles' creed; sixth, the collect for the day, a prayer for those in authority; then the prayer, (in substance,) for all conditions of men, and then the Prayer of St. Chrysostom, with the Apostolic Benediction, "The grace of our Lord Jesus Christ, &c." I then read a portion of the 1st chapter of St. Matthew's Gospel, and preached from it, to the people assembled, for fifteen minutes. I then prayed, using the accustomed prayer in our short service, to be used after a sermon, and dismissed them with the benediction. The translation of the prayer after sermon is as follows: "We thank thee, O God, that thou hast given us, this day, to hear the doctrines of Jesus. Moreover, we pray for our Heavenly Father's grace, that we may not forget this day's heard instructions; but we want constantly to remember them within our hearts, until we arrive at repentance and reformation, and come and confess Jesus, receive God's commandments, day by day do good things, and we relying upon our Lord Jesus Christ, glory revert to our Heavenly Father, until ages and generations. Amen.

Before I had finished the service, **Mr. Syle** came in, and as he could not remain until evening, he persuaded me to take the evening service. At this service there were many more than at the afternoon, as the rain had ceased, and the evening was fine. When I had got through with the evening service, I felt that I had made a permanent beginning. That night I prayed God to give me grace to continue this good beginning; and also, to give me strength to hold my hand to the plough. Up to this time, exclusive of my

89 *Spirit of Missions*, Vol 14 No 4, April 1849, pp 116-119.

sickness, it was just one year from the time that I commenced the study of the Shanghai dialect, until I commenced preaching. I feel that I have abundant reason to thank Him, who has caused the promise to be recorded for our comfort, "Ye shall reap in due time if ye faint not." So that I now feel, that I have in some measure gained what I long desired, that "unto me, who am less than the least of all saints, has been given this grace, that I should preach among the Gentiles the unsearchable riches of Christ."

Wednesday, Oct. 18.—In the evening, I preached to a small congregation in Chinese. Whether the congregations are small or large, I have great pleasure in trying to tell those who come to the chapel, in their own tongue, the wonderful works of God, and of the great salvation which he has wrought out for us men, and for our salvation. It is, truly, no light privilege to be permitted to tell even two or three poor heathen of the true God and Jesus Christ. Two years ago to-day, being St. Luke's day, 1846, in St. Paul's Church, Detroit, I was ordained to the Holy Order of the Priesthood by the Rt. Rev. S. A. McCoskry, Bishop of Michigan. My whole time since then, has been almost entirely employed in learning how to discharge the duties of my office in the Church of God among the heathen in China. I pray God, that I may not soon forget the charge of my Bishop on that day; but may have grace given me, so that I shall ever love "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever."

Sunday, Oct. 22.—By request of the **Rev. Mr. Lowder**, I preached in Trinity Church, Shanghai, after morning prayers by himself. To-day, at 4 o'clock, P. M., in the Mission Chapel⁹⁰, one of the elder boys of the school, named "Choo-Kiung," was baptized by the Bishop. The Bishop had had him under his particular care and instruction some months before he was baptized, from the time he signified his desire to receive this holy rite. There is every reason to believe that he has been born of the spirit as well as of water. By his request, I stood as one of his witnesses. Miss Jones and ... were the other two. After the baptism, the Bishop preached and instructed the congregation assembled upon the rite which he had but just before administered. The whole service was in Chinese, except the singing, which was in English, in which the whole school joined. It was a day of much rejoicing, I trust, to us all; and to me it was one of peculiar interest, this being the first adult baptism I had witnessed in China. Let us all, who love the cause of our blessed Saviour, pray that this youth may, by the blessing of God, prove to be a useful servant of Christ, in making known the enlightening and saving doctrines of the Cross among his benighted countrymen. In the evening I preached to a congregation of not less than one hundred persons. I trust that what I said was in some degree intelligible to my hearers, as I labored much the week previous on the subject. It was on a part of the 4th chapter of St. Matthew's Gospel—the temptation of our Saviour by the devil.

Monday, Oct. 30.—We commenced the translation of the Gospel of St. Matthew in the Shanghai dialect. We meet at the Bishop's study, and sit engaged in this work from II o'clock till 2, P. M. We have all of our teachers present, and thus, by bringing them together, and consulting upon the less intelligible phrases, we hope to produce a much better "Too-Pah" version, (i. e. version in the vulgar dialect,) than we could hope to get from any one teacher. We have now completed the '21st chapter, and hope to finish the whole Gospel before the end of the Chinese year, which is January 23d. We also anticipate the doing of the other three Gospels, the Catechism, and the occasional services of the Church. We all find that it is a profitable exercise, in the acquisition of the Shanghai dialect. When the Gospel of St. Matthew is concluded, we shall have it published for circulation.

Nov. 1.—Wednesday, All Saint's Day, was the day appointed by the Church Missionary Society for the commemoration of the Jubilee of that society. The services in Shanghai were held at the house of the **Rev. Mr. [William] Farmer**, one of the Missionaries of that society here. The services were attended by nearly all the Missionaries here. There were between thirty and forty persons present. **The Rev. Mr. McClatchie**, the senior Missionary of the Church Missionary Society, at this station, made a statement of the origin and onward progress of the society up to the present time. The other religious exercises were reading the Word of God, singing and prayer. At the Chinese service this evening, there was a large congregation of about one hundred and twenty persons, who remained sitting quietly during the whole service, besides many who stood around the door, who did not choose to enter in.

Friday evening, Nov. 3.—The Chinese congregation was about seventy persons. This evening, when I had finished preaching, one young man, who had been present during the whole service, asked me what was

my name? I told him my name in Chinese. He then asked me, if in my country we had a king; and what kind of things or business we did to get rich, and if we believed in the "Tienn long-Shang-te," or the Heaven above Supreme. He seemed to have no end to his questions. After he had asked me many about the doctrines of Jesus, I thought it was time for me to have my turn, and I asked him if he wished to "Ching-Kean," or enter religion? He then appeared shy, and seemed to fear that he had gone too far, until some one with him urged him, and told him to not be afraid, but to answer the "Seen-Sang," or teacher. He then said he would come the next night and enter religion. I have never seen him since. This is a sample of a hundred cases which I have had from the time I commenced preaching, up to the end of this quarter. Indeed, hardly an evening when we have service, passes without something of this kind occurring.

Sunday, Nov. 5.—Morning at 9, A. M. , had Chinese service in the chapel—there were about forty persons present. The hour was rather early for the cold season. At 11, A. M., attended divine service in Trinity Church, Shanghai, after which, the Holy Communion was administered. To-day I commenced the Sunday morning service; so that from this time onward, I shall strive to keep up four services during the week—two on Sunday, morning and evening, and one service on Tuesday evening and one on Friday evening. Mr. Syle has one service in the chapel on Sunday at half-past two o'clock. This afternoon, before the service commenced, there was a man in the chapel, whom I have noticed as an almost constant attendant on the services since I have been in Shanghai. He is a respectable tradesman, and lives not far from the chapel. I sat down on the bench beside him, and entered into conversation with him. He asked me, among other things, what was the difference between the "Ya-soo-Kean" and the "Tienn-Tsoo-Kean," or the doctrine of Jesus and those of the religion of the Lord of Heaven, as the Romanists style themselves. I explained the matter as plainly as I could to him. He then replied, "The Jesus of the 'Ya-soo-Kean' is the same as the Jesus of the 'Tienn-Tsoo-Kean?' namely, that we worshipped the one and the same Jesus. I said, they were. After conversing with him some time, I said to him, "Now, you have heard the Gospel-preached a long time, and must understand a good deal about it; why have you not repented of your sins, and confessed Jesus?" He said he believed the doctrine was good, and he learned that the people of China had many customs which they must give up if they believed in Jesus. He mentioned many, and among them all, he mentioned the worship of ancestors, as very difficult. I told him I knew that it was difficult, but if he truly believed in Jesus, he would find a way to forsake everything that God forbid. For this cause came Jesus into the world. I had the Liturgy in my hand, and he took it from me and retained it until the service was over, and then brought it to me and pointed out to me the phrase in the Lord's Prayer, "Feh-yan-ling ngoo-song-tong," lead us not into temptation, and said we ought not to use these words, because, he said, God was good, and could not lead us into temptation. I explained the phrase to him, and he said nothing more about it, and seemed to assent to what I said. In the evening I preached to a congregation of eighty persons.

Sunday, Nov. 12.—Sunday morning, congregation much unsettled, people coming and going, which is more the character of the morning, than of the afternoon and evening congregations. Evening, the congregation was quite large. To-day had a priest of Buddha present at both services. I gave him the catechism in Chinese, and after talking with him some time, desired him to read it. Monday I met the priest in the city, and asked him if he had read the catechism; he said he had, and the doctrines were good, and he believed them.

Tuesday he came again to my study, and I had a long conversation with him. He told me his history. He said he did not believe in the system of religion of which he was a priest, and had not practised it for eight months previous. He said he wanted to enter the religion of Jesus. He has been to me every day this week, receiving instruction. I set him to work to commit the catechism. He comes every day to repeat what he has learned, and I explain it to him and pray with him. Tuesday evening and Friday evening of this week, I preached to good congregations. The evening congregations are very encouraging, as they are mostly composed of people who live in the neighborhood of the chapel, and seem to have some object in coming more than to gratify their curiosity.

Nov. 19.—Sunday morning preached in Chinese at 10 o'clock. The congregation this morning was much more orderly and larger than I have heretofore had on Sunday morning. After service, I catechised my house-hold, consisting of one man who cooks my rice, and a boy which I have taken, and the two men servants of the Rev. Mr. Farmer, who is my nearest neighbor. I catechise them every Sunday, and pray with them. I get them all to commit one article of the Creed to memory each week, and then I explain it to them by question and answer. For one or two weeks, my man did not learn the article. He assigned as

the reason, that he could not read. He seems very honest in all he says, for a heathen man, and declared to me, that he believed all I told him, and that he had no "ne sing" or doubting heart. I told him he must first know what he was to believe before he could believe. And if he wished to convince me that he had no "ne sing," he would go to work and learn one article of the creed each week. "Alas!" said he, "I cannot read; my father and mother were poor, and could not send me to school." I told him that that difficulty was easily overcome. God had given him ears, and he could hear. He could come to me every day, or to my boy, or go to **Chae**, (who lives in the same house with me,) and ask either of us to repeat one article until he could repeat it himself. He said he would follow my advice. It is now six weeks since he took this advice, and resolved to learn at least one article each week. He can repeat, now, without one single mistake, six of the twelve articles of the Apostles' Creed; and I hope he understands, in a good measure, the doctrines contained in them.

This afternoon, at Mr. Syle's service, there was a very respectable-looking priest of Buddha, who remained during the whole service, after which Mr. Syle gave him a catechism. He remained in the chapel after Mr. Syle had gone, and I entered into conversation with him. He made a motion for us to sit down together, which we did on one of the benches in the chapel. He then asked me, "If a man desired to enter the religion of Jesus, what is the custom?" I told him he must throw away his idols, and cease to be a priest of Buddha, as he could not teach people to reverence gods which be no gods, and believe in Jesus. I then took the catechism which he had in his hand, and read from it the ten commandments, and told him that his practice and these commandments had not been the same. He said they were two kinds. There was a person in the chapel, whom I did not know, who was disposed to laugh at the priest, whenever I pointed out any difference between his doctrines and the Gospel of Christ. I reproved him, and told him it was not a matter of jesting. The priest then asked me if there was a private place, where we could talk I then took him above stairs to my study. I had before smelled the scent of opium, but supposed it was the person we had left in the chapel; but when I got the priest alone, I found it was he who had been smoking instead of the other man. I told him I smelled the scent of opium on him. He then confessed that he smoked. He then told me that the head-priest of the sect had threatened to degrade him because he smoked. I told him that the doctrines of Jesus were far purer than those of the religion which he then professed; and if he could not smoke opium and be a member of the sect to which he then belonged, much less could he smoke opium, and be a true follower of Jesus. He said he would smoke no more, and asked me if I had any medicine that I could give him to cure his taste for the drug. I told him that I had not. I told him that it was much easier to say that he would give it up than it was to do it; and that I was afraid he would soon forget what he had said. He said that Jesus was able to succor him. I told him that what he said was true, and for this end he came into the world; "Not to call the righteous, but sinners to repentance." He soon left me, and promised to come again. He gave me the name of the temple in which he lived, and wrote it down on a piece of paper. The following Sunday I sought him out, and found that he lived in the temple to which he had directed me the week before. I went in. and he was the first person I met, and pretended not to recognize me at all. I asked him if he had read the books which I gave him? and he asked me what books? I then showed him the name which he had written on the paper, and asked him who wrote it? He said he did not know. When I had told him of all that passed between us, he finally confessed that he had been to see me; but he had no other motive, than he thought he ought to answer my questions; though he would not own that he had ever said he wished to for-sake the religion of Buddha and enter the religion of Jesus. There had by this time some other priests come into the room where we were, and I suppose he had rather deny what he had told me, than that they should know it. I have been at the temple once or twice since to see him, but have never been able to meet him. I was there again to-day but he was out.

In the evening of this day the congregation was about 90, and were very attentive. Tuesday and Friday eve Sunday, Nov. 25.—Morning congregation between 40 and 50 persons. In the evening I preached to one of the largest congregations I have had since I commenced preaching. Not less than 130 persons, and a good many standing about the door.

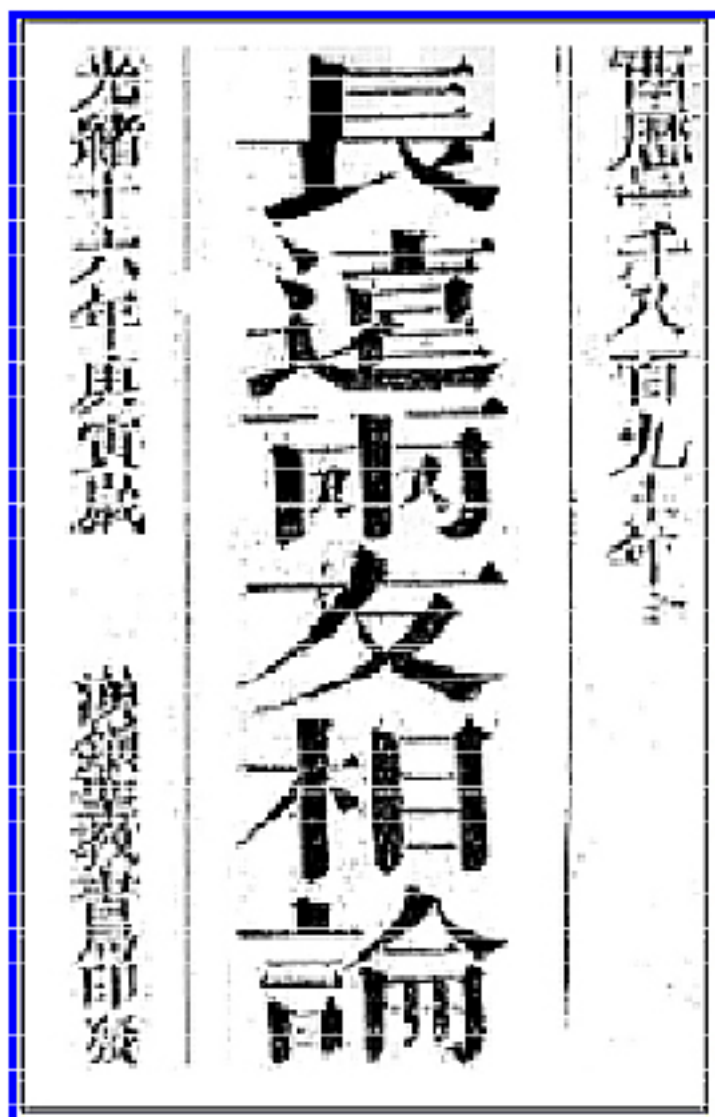
ning of this week I had a good attendance.

Tuesday and Friday evening the congregations as usual.

Sunday Morning, Dec. 3.—The Chinese service at 9 o'clock, and a very good attendance. I had the service earlier on the first Sunday in the month, on account of the Communion Service at Trinity Church, at 11 o'clock, A. M. In the evening of to-day I had a large congregation; and after the service distributed

20 copies of the Catechism, and 50 of **the Two Friends**.⁹¹

The Two Friends: Over 2 million copies distributed.



Tuesday, Dec. 5—Which is the day on which the poor people come for the communion alms. I had a very interesting season with them. There are, in all, about 69 who come for the alms, including 8 or 10 to whom it is carried, as they are too old or infirm to come for it. After I had finished the portion of instruction which I had intended for them that day, and was about to kneel down to pray with them, I thought I would not dismiss them until I had given them an opportunity of declaring their allegiance to all that I had taught them. I told them that I had been trying to instruct them nearly one year. That when I first began I could say but a few words which they could understand; but now I had reason to believe that they could understand me much better. That they had learned a good deal about Jesus, and his doctrines. That many of them could answer my questions; many of them very correctly. I then told them that four or five out of their number had died during the past year; and I was afraid they had not gone to heaven. I told

91 Courtesy, Prof. Lauren Pfister, Hong Kong Baptist University. “The Two Friends” was widely used from the time it was first published by the Rev. William Milne in the early 19th century and remained in print into the 20th century. Welch, Ian, “Chinese Missionary Literature in Australia in the 19th Century”, Paper presented to the Annual Conference of the Asian Studies Association of Australia, Melbourne, April 2000. For a comprehensive discussion of the wider issues of tract publishing see works by Prof. John Lai Tsz Pang of the Chinese University of Hong Kong. The image is of a copy made in 1906. Courtesy of Prof. Lauren Pfister, Hong Kong Baptist University. The full text is available from Ian Welch at a186081@bigpond.net.au

them I felt very sad, to think they could come, week after week, and hear so much about the Saviour's dying for us because we were such wicked sinners, and seem to care no more, than to get the few cash which they received. (Cash is the name by which foreigners call the Chinese copper coin, or (doong-de;) a silver dollar, is worth about 1,500 doong-de's, or cash. I then told them that if there were any among them who wished to receive particular instruction, and if they believed in the doctrines of Jesus, to be baptized in the name of the Father, Son, and Holy Ghost, they could stand up and give me their names, and I would instruct them, and pray with them as often as they could come to me. There was a blind man sitting by my side, and he first rose up, and said: "I truly desire to be instructed. " Then there were two women, who always came together; who, after speaking to each other, rose up and said they also desired to be instructed. Then there was an old lady, tottering with age, and whose hair is white with many winters, who also rose up and gave me her name. This latter person can read in her own language, and has read her catechism through. Some time in the summer I had my teacher write out the Lord's Prayer, in the Shanghai dialect, and gave it to her. These four have continued to come to me twice a week, when I instruct them carefully, and pray with them; so that with the priest, I have five persons, who, I have reason to hope, have some concern about the salvation of their souls. It is encouraging that any are found who believe our report; and I pray that the arm of the Lord may be revealed in all these cases, and turn them from darkness to light, and from the power of Satan unto God. Tuesday and Friday evening good attendance.

Sunday, Dec. 10.—Morning about 50 persons. In the evening the congregation was large, and they seemed much interested. The subject was the accusation of our Saviour before the High-Priest and Pilate.

Monday, Dec. 11.—By invitation from Dr. Bridgeman, I accompanied him and Mrs. B. [formerly Eliza Gillett of the Episcopal Mission] on a journey to the hills, which are about 30 miles from Shanghai in the interior. We left Shanghai Monday evening, and the next morning at 11 o'clock we were at the hills. We went in a covered boat by canal. The country through which we passed was perfectly level, and even at the hills and about them, no elevations, except the hills themselves. We passed through one quite arched town, built up on each side of a large stream, and over the stream there were three large bridges built of stone. Each bridge had three arches. The larger or centre arches of each bridge were not less than 25 feet span. The town looked like a thriving country-town. We ascended the highest hill, which I should judge is not less than 1,000 feet above the level. We ascended it by a flight of stone steps the whole distance. At various distances, on the side of the hill, were temples, and also a pagoda very much dilapidated, which we were told was built in the " Chan" dynasty, about 200 years ago. This was situated about two-thirds the distance up the hill, and was about 90 feet high. On the very top of the hill which we ascended, was a large temple. The priests who lived in it, brought us tea to drink. I had an opportunity of speaking to two assemblages of people. At the foot of the hill, on the west side, was a large and very clean-looking village. We did not go into it, as our time was limited. We distributed during the day about 500 tracts. The people were kind and courteous. There are eight or nine hills in a circumference of about five miles; but we only ascended one of the highest. From this we had an extensive view of the surrounding country. We could see the city of "Soong-kong," which was about six miles from the hill which we ascended. This is a walled city, and has a great deal of trade with Shanghai. I could distinguish no difference in the dialects of the people at the hills and that of Shanghai. We were absent two nights and one day, and reached Shanghai, on our return, Wednesday morning, just as the sun was rising above the horizon.

Thursday, Dec. 14.—By the request of the Bishop I bargained for the site for the church [**Christ Church**]. It is about the centre of the city, and a very densely-populated district. As the great obstacle is now overcome, namely, the selection of a site, we shall soon commence the erection of the church. There has been more delay than we could have wished, but there is every reason to believe that it has been all for the best.

Friday evening, service well attended. The Tuesday evening that I was absent to the hills, Mr. Syle kindly took the service for me.

Sunday, Dec. 17.—Morning wet, and only about 30 persons present at the service. In the evening it rained very hard, during the whole service, as well as for two hours before; but I counted 40 persons in the chapel. They came in, one by one, bringing their lanterns in their hands, quenching their lights as they came in, as leisurely as if they had been stated attendants.

Tuesday and Friday evening, attendance good as usual.

Sunday, Dec. 24.—Morning, good congregation. This afternoon, at the Mission Chapel, 3 P. M. the Bishop confirmed "Choo-kiung," the youth who was baptized on the 22d of Oct., previously mentioned in this report. He was anxious to come to the Communion on Christmas day, and there was no reason why he should not be permitted to enjoy that privilege; so the Bishop confirmed him. The confirmation service was in Chinese, after which the Bishop preached in Chinese. The following day he came to the Holy Communion. This evening had a good congregation, and preached from Luke, ii. on the nativity of our blessed Lord.

Monday, 25th, Christmas-day.—I attended divine service in Trinity Church⁹², at which time the Holy Communion was administered. In the afternoon, at 3 P. M., I preached in Chinese to a very large congregation. I had prepared a sermon suitable to the day with much care, and found the people very attentive during the whole service.

Tuesday afternoon I had a very interesting time with the poor people. The subject upon which I was talking to them, was the first commandment. One of the questions was: "In China are there men who worship false gods?" The next question is: "I hear false gods' names; you speak, and I hear?" The answer is, "Veh," the Chief God of the Buddhist sect; "Tiem-hur," the Queen of Heaven [Xi Wangmu?]; "Quam-le," the God of War [Guan Yu]; "Tsoo-zung," the God of Fire [Zhu Rong];" and "Si-zung," the God of Water [Gong Gong?]; and many others. I then asked several of the most intelligent of my congregation to mention such gods as the Chinese worship, with which they were familiar. They named over a long string, until I told them to stop. They all seemed much awakened to the subject. Tuesday evening service, a good number present. Friday evening, after the service. I had the priest in my study, hearing him repeat the portion of the Catechism which he had learned for the day. After I had finished with him, he told me that the night before, his father's spirit appeared to him, like a sheep, and told him he must go and bury him and his mother. His mother died when he was but a few months old, and his father about seven years ago. They lived in Suchow, a city about 150 miles from here. After their death, having no one to bury them, they were deposited in a dead-house. He said, because of this his heart was troubled. I told him if he had the means, I thought it would be his duty to decently bury his father and mother; but, as he was poor, and had as much as he could do to get an honest living, he ought not to let this trouble him. As for the dream, I was no believer in dreams. And about his duty, the Saviour had a similar case, who came to him when he was on the earth. "One came to him and said, Suffer me first to go and bury my father. Jesus said, Let the dead bury their dead, but come thou and follow me." I told him I thought his duty was to do as the Saviour told this person.⁹³

Sunday, Dec. 31.—Morning service, 60 persons present. At the evening service a larger congregation, and were very attentive. I preached this evening from John, iii. 16; my second sermon on this text.

For two services of the week I prepare my sermons with much care. I first write them out in English, and then, by the help of my teacher, I translate them into the dialect, at the same time he writes them down in the Chinese characters. I then read them over and over until I get familiar with the subject and manner of expression, and then preach them without relying upon my manuscript, though I have it before me. I find that this plan is very profitable in acquiring a knowledge of the dialect. It involves much labor, but then the satisfaction of knowing that the more pains we take in preparing what we have to tell the people, will enable them to understand more clearly the saving Gospel of Jesus, ought to be a sufficient reward for any toil. The other two services are more expository preaching than otherwise. Since I have commenced preaching in Chinese, I have been entirely through with the Gospel of St. Matthew in course, chapter by chapter, in this way. When I had finished the Gospel of St. Matthew, I then took the Acts of the Apostles, and have gone through 10 chapters. Sometimes I read a whole chapter, and sometimes a part, just according to the length of the chapter and the connection of the subject. I strive to confine myself to one prominent point on each occasion. I have thus, my dear Bishop, given you a report of what has principally been my occupation during the past quarter. We have all great reason to thank God for his

92 A visitor described that the service conducted in the British Consulate by the Rev. Phineas Spalding of the American Episcopal Mission as being held in a little chapel. *Chinese Repository*, Vol XVII No 9, September 1848, p. 468. Mr. Spalding does not mention the Holy Communion service at Bishop Boone's residence.

93 This is an accurate description of a long-standing practice in China by which deceased persons were placed in coffins and then stored until such time as they could be properly buried. Shanghai had a Chinese charity that took care of abandoned bodies—the Tongren Fuyuantang. It was reported that in 1938 the charity collected nearly 60,000 bodies. The charity does not now exist.

goodness and mercy in sparing us to see the end of another year. I pray that before another year shall have rolled around, your hands may be strengthened by accession of many more laborers to this field over which you have been placed in the Lord. That it may please God to continue to strengthen you, in body and soul, and spare you many years to guide His work here, is the fervent prayer of Your friend and brother in Christ,

P. D. SPALDING.⁹⁴

1848, OCTOBER, New York.

Foreign Committee. 14th Annual Report.

Peculiar causes for devout gratitude are found in the continuance of the life and labors of the Missionary Bishop in China; in the very zealous and efficient exertions of his associates; in the liberality with which the erection of his Church and school, as well as the Mission itself, has been sustained; in the actual conversion of a few, as the first fruits of our Church amongst the Chinese; and in the near approach of the day when one of them is to be ordained as a minister of this Church amongst his countrymen, the first man of Pagan birth who has ever been received to its orders. The Church having decided that Foreign Missionary Bishops should be sent to China and the dominions of the Sultan, it is clearly the duty of this Board to do all which lies in their power to sustain alike the interests of both. Since the Mission of the American Bishop to Shanghai, measures have been taken for the establishment of the Diocese of Victoria, in the Island of Hong-Kong, belonging to Great Britain, and a Bishop of the Church of England has been consecrated for that See. Your Committee trust that the General Convention will hereafter adopt all such conciliatory means as may promote a cordial unity of operations between the Missionary Bishop in China and the Bishop of Victoria, who are happily united in that one communion and fellowship which existed in Apostolic times, and continues in the reformed branches of the Catholic Church.⁹⁵

The Fourteenth Annual Report provided a comprehensive summary of the activities of the three fields of work of the Foreign Missions Committee:—Africa; Constantinople and the Middle East; China, where specific grants exceeding \$6000 had allowed the building of new school buildings and the mission church. On a very positive note, although finance always remained a problem for the missionaries in the field during times when receipts were low, the Committee was considering, optimistically placing any surplus income in a sinking fund to overcome seasonal variations in income. As in previous years, space was given to extracts from letters previously published in *Spirit of Missions*, an inevitable process given the different audience of the Annual Report.

CHINA. Re-established, 1846.

Eight Rev. Wm. Jones Boone, D. D. , Missionary Bishop; Rev. E. W. Syle, Rev. P. D. Spalding, Missionaries; Miss Jones, Miss Morse, Teachers.

The Missionary Bishop in China, with his small company of Missionaries and assistants, is persevering in his labors, and is beginning to reap some fruit from them.

The health of Bishop Boone has fluctuated much during the year. It has, however, on the whole, so far improved, as to enable him once more to take an active part in the duties of the Mission. He has given his personal oversight to the school, has preached and otherwise officiated in the Mission Chapel, and has continued with very little remission in the revision of the Chinese version of the Scriptures. He has been likewise occupied in the preparation of portions of the Scriptures in the colloquial dialect of Shanghai, for the use of the Missionaries.

During the year, the Rev. Mr. Spalding, by close application, has qualified himself for preaching in the difficult language of the country, so that the Bishop has now two presbyters to aid him in that most important department.

The promise of funds for the erection of a suitable Mission Chapel⁹⁶ has been realized, and the Bishop

94 *Spirit of Missions*, Vol 14 No 6, June 1849, pp 177-185.

95 *Spirit of Missions*, Vol 14 No 7, July 1849, pp 211-212.

96 In context, this is probably a reference to the Chinese mission church in the old Chinese city—i.e. Christ

advises the Committee of the receipt of the sum of £1000 sterling from a member of the Church in the United States.

Some difficulty has been experienced in securing a proper site for this building; but late advices mention that this obstacle has been removed, and that a position in every respect desirable has been secured. Preparations were going on for the commencement of the work.

The Missionary Bishop has received a valuable token of the estimation in which he is held among the European residents at Shanghai, in a liberal contribution presented by them, in furtherance of his plans for erecting Missionary buildings. This contribution having been devoted to the School House, it left a portion of the grant of the previous year for that purpose unemployed, which, by consent of the donor, has been appropriated to the erection of a dwelling for the Missionaries. By this, an annual saving in rent is made to the Committee of several hundred dollars.

The Mission School has contained its full allotment of pupils, forty, and affords the highest encouragement to those engaged in its duties. Two of the pupils have been baptized, of which the letters of the Bishop make interesting mention. Ten candidates for baptism are now under special instruction, preparatory to that Sacrament.

The Chinese youth, who was baptized three years since, is prosecuting his studies preparatory to an entrance upon the Holy Ministry.

Every letter from Shanghai renews the appeal long since made for ordained Missionaries, for a Layman to superintend the school, and for two female assistants in the educational department. **The Committee, attributing to constant excitement and overwork the severe attacks of illness which have threatened to cut short the life of the Missionary Bishop, feel deeply the need of such aid, and cannot but hope that applications hitherto un-heeded, may, through the divine goodness, find soon a favorable answer.**

The importance of an addition to their number of clergymen and assistants is thus earnestly presented by one of the Missionaries.

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 chafes 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

Church. The term "mission church" is not always clear in identifying whether it is Christ Church or the church built in the mission centre at Hongkou.

multitude of scattering, some of the seed will spring up and bear us fruit.

The following extract from a communication of one of the Missionaries, contains allusions to several of those points:

This week, the **Rev. Mr. Syle** and family moved from their former residence in the city to the new school-buildings, outside of the city walls, on the north-east side. The portion of the house occupied by Mr. Syle is that which, in the erection, was contemplated, and still anticipated, with some hope, to be occupied by the layman, whom the Bishop has so long been calling for to take charge of the school. I hope the Foreign Committee will soon be able to fill this important post, by sending us a man whose delight it would be to spend his strength in the cause of Christian education among this benighted and idolatrous people. May the Lord put it into the heart of some Christian layman of the Church, to consecrate him-self, soul and body, to God, in this great and good work. No one who truly loves the cause of Christ and the souls of men, can gainsay this branch of Missionary work among the heathen, and say it is not a reasonable service. I hope the Committee will increase the school force of our Mission, until all the accommodations provided for them are full, and until we shall be called upon to increase the school-buildings, so as to accommodate 100 scholars. The school, even now, in justice to the scholars and those engaged in teaching, cannot be increased beyond the present number, which is 40.

Three months have now expired since the Bishop removed his family, and we all feel that he has been much benefited by the change already. In the meantime the Committee, having forwarded means to erect dwellings for our Missionaries, the Bishop has made a contract for the erection of a house for himself, which has been commenced. The contract has been taken at less than one-half the amount that houses among the merchants, during the past year, have been contracted for. In building, the Bishop has made arrangements for the accommodation of two unmarried Missionaries in his house. We have one here already, and I hope the other will soon be added to fill up the accommodations. The Bishop's house will be ready for occupation in March or April, and he has determined to make arrangements for the winter where he is, and not return to the city.

The third week in July the school was removed to the new buildings. The same week Miss Jones also moved, and I vacated my rooms in the house which Mr. Syle occupied, and took those formerly occupied by Miss Jonea, in the building which we still hold for a chapel. The Bishop's house and Mr. Syle's have both been given up, which at once dispenses with the rent of \$600 per annum, more than verifying the Bishop's statement, made to the Committee, that it would be a saving of means to loan the money in New-York, even at high rates of interest, and build, rather than rent Chinese houses. The saving in health money cannot count, because, when once a Missionary's health is undermined in this climate, his best days, in most cases, can be reckoned as gone for service here. The house which Mr. Syle occupied has been taken by the Rev Mr. Farmer, a Missionary of the Church Missionary Society, who arrived here in April, with two unmarried Missionaries from the same Society, who were designated for Ningpo, about 150 miles south of Shanghai. I am now keeping house by myself in the city, in the upper part of the building formerly occupied by the school, and the lower floor of which is now used for a chapel. I find that it has been of no little profit to me in the use of the language, which I am daily studying, by giving me occasion to express myself on a variety of things, and which are quite important to learn. I shall live in this way until the Bishop occupies his house; and then I shall, in all probability, take up my abode in his family. The boys of the school all exhibit a better appearance, in regard to their health, than when confined in their close quarters in the city.

And from the last Quarterly Report of the **Rev. Mr. Spalding** the following is taken:

On the 15th of October, I commenced preaching in Chinese. I have one service on Sunday morning and one on Sunday evening, and two during the week, on Tuesday and Friday evenings in the chapel, which is in the building in which I live. Mr. Syle has one on Sunday afternoon, and one on Wednesday evening at this chapel, and he and the Bishop have four at the Mission Chapel in the new school buildings. The congregations of the latter are gathered from the neighboring hamlets and the servants of the Mission, who are called together by the sounding of a great gong. I prepare two of my sermons in English, and then dictate them to my teacher, who writes them down in the colloquial dialect character, and then I go to work on them and read them until I can preach them without being confined to my notes. This will give me greater variety of discourse, and aid me much in becoming acquainted with the idiom of the language. At the other two services I use the Liturgy, and read one chapter from the Gospel of St. Matthew. I commenced with the first chapter and have now got through the eighth, explaining as I go

along. I find the people very attentive. My sermon last night was from 1 Cor., viii. 6. On the 22nd of October, the Bishop baptized Choo-Kuing, one of the eldest boys in the school. He gives every evidence of having been born of the spirit. He had been a candidate for full three months. Miss Jones, Chae and myself were his witnesses. He is a fine lad, about 18 years old, and I trust it may please God to make him an instrument of much usefulness to his countrymen. Another of the boys about the same age, by name Wong-Chung, is a candidate for this holy rite, and also a woman, the mother of the little girl who has been with Miss Jones two years. Both cases are full of promise, and they will, in due time, be perfected, we trust. Wong-Chung, who is a Canton lad, wrote to his parents, and since the school has been removed to the new buildings, they have sent two of his younger brothers, fine lads, to the school. I trust these cases that I have mentioned, are but the beginning of a greater blessing on our work. Oh! that we could see our force increased by more laborers. But if they do not come from abroad, God will raise them up here. Let us then look to Him with more faith and confidence, and more love in our hearts. I thank God more and more, that he ever called me to this field. I pray God to give me strength to live here to his glory. The Committee cannot refrain from repeating the expression of their conviction, that the importance of the Mission at Shanghai, in its opening for usefulness, is not too highly estimated; and they indulge the belief that the prayers, and contributions, and personal service, of members of the Church, will, through the Divine blessing, be offered freely for this good work.

<i>Expenditures</i>	
Mission Account,	\$8,788 80
Church,	4,601 28
School Buildings.	<u>1,600 00</u>
	\$14,990 08
<i>Special Contributions</i>	
Mission Account,	\$8,433 94
Church,	4,601 28
School Buildings.	<u>1,600 00</u>
	\$14,635 23

It should be noted, that the China Mission, since its re-establishment in 1844, has never drawn any portion of the General Fund of the Treasury, but has been supported exclusively from funds specially contributed to it.⁹⁷

1848, OCTOBER 18, Shanghai.

Rev. Edward W. Syle.

From Rev. Mr. Syle, we have a letter of date of 18th Oct. last. He writes:'

We have been all much delighted by the receipt (three days since) of your letters of 31st May and 3d July, ultimo. The satisfactory results of the last meeting of the Board, are an especial gratification **to** us in this portion of the field, and we trust the day is very far distant, when the present members of the Foreign Committee, shall feel themselves constrained to retire from the position they now occupy. The laborers engaged in the foreign field feel greatly strengthened for the carrying on of their work, when friends at home approve of their plans, and are prompt **to** second them in their operations. I also was personally interested in the fact that Providence was the place of meeting. I trust all that took place tended **to** strengthen the good cause among my own immediate friends. I have already written, not unfrequently, to the Sunday school and **to** individual members of St. John's, and I intend to make it part of my regular duties **to** continue this correspondence.

You will be anxious **to** learn something concerning the health of the Mission, and I am thankful it is in my power **to** say that we are now all tolerably well, though we have not entirely escaped suffering somewhat this season. It has been an uncommonly sickly summer. The almost incessant rains during June and July, and a wide-spreading flood in August, have been, in connection with a very cool season, the probable causes of much low fever, chills and fever, measles, &c. **Mr. Spalding** was the first who was laid aside; for more than a fortnight he was very sick, but has since rallied, and now seems quite restored, with the exception of some remains of weakness. The measles then got among the children of the Bishop's family and ours; the three who took them are now recovered. **Miss Jones** and **Miss Morse** suffered severely for a short time from chills and fever; and now Mrs. Syle is but just recovered from a sudden and somewhat alarming attack of an undefined character. But few of the school-boys have

suffered, but among the servants there is hardly one who has not been disabled at some time during the last few weeks. In the city we are told the Chinese are suffering very much;—indeed, one of our school teachers has been carried off; and in the country round about, they say it is still worse. Two of the foreign mercantile community have died, one is now given over by the physicians, and others have hardly escaped.

In the midst of all this the Bishop has not, since the severe attack mentioned in my last, been laid by from daily attention to his ordinary duties, i.e., the school, chapel, &c. How much pain he may endure, none, perhaps, knows but himself. He is, however, enabled in a quiet way to attend to as much as one man can well take charge of. I might swell the numbers of the sick list by mentioning the names of those attached to other Missions who have suffered this season; but I fear the doing so would convey an exaggerated idea of the sickliness here. I feel persuaded that his has been a very uncommon summer, the like of which will not probably be known for many years to come; and I am persuaded also that we, the school boys especially, have escaped a great deal by being in our present situation.

The attendance at my Chinese services has been small, not so irregular as formerly, but small—lamentably so. Mr. Spalding is now prepared to take his share in public preaching; and it will be my endeavor during the winter months to explore and visit frequently the numerous villages immediately around the school-house. A few inquirers have come forward with professions of interest and purposes of discipleship. The particulars of these cases will be found in my journal, a packet of which is waiting to go by the 'Houqua.'

Difficulties, far greater than we at first anticipated, have come in the way of obtaining a suitable lot for our new church building. The Bishop is now, however, in treaty for one, and there are two others in reserve. I hope next mail will advise you of a commencement having been made: when finished, it will afford great facilities.

The minister for Trinity Church, Rev. John Lowden [Lowder], has arrived, and has been received very cordially by his people. We feel confident of finding in him one whose influence, as far as it affects our work, will be altogether such as we could desire.⁹⁸

1848, Date unknown, Shanghai.

Rev. Edward W. Syle.

A friend has favoured us with the following extract from a late letter of the Rev. E. W. Syle:

Looking on our field of labor here the prospect is all promising, but looking homeward it is very forbidding; yes, I must use the word *forbidding*, for there does appear some special influence, or set of influences, which forbids our obtaining what we most need—men and women too, teachers and preachers, fellow-laborers of almost any class of talent or diversity of character, provided only they be godly men and women, single in their purposes and industrious in their habits. With these qualifications they can certainly do much good in China. By the liberality of one gentleman of Boston, we have a convenient healthily situated school-house. By the donation of another, we have funds for building a church; most providentially and opportunely have both these been provided, without any direct solicitations on our part. And now what do we want? As I said, teachers and preachers. If one of our number fails in health, either his or her duties must devolve on some other already occupied **to** the extent of their time and powers, and thus our good work has been often given up, and a post of most promising usefulness deserted for a time, and we with sorrow have to retrace our steps. We cannot enlarge our Boys' School, because we have no teacher. If we desire to begin a Girls' School, for which the people here are now prepared, we cannot do it, because we have no teachers; if we desire, in spite of our small numbers, to make a humble beginning with a few little girls, (a work which **Miss Jones'** heart has been yearning for, the last three years,) we cannot do it, because there is no one sent out as a principal of the Boys' School, and Miss Jones cannot retire from the superintendence. We wish **to** use the old school-house as a Hospital and Dispensary, for the hundreds who would flock **to** such a place, but we cannot attempt this;—we have no physician. The Romanists are sending Sisters of Charity to Ningpo. The Independents, Baptists, Presbyterians, and Congregationalists, all have physicians. Two single ladies, unconnected with any organized board, and with no other protection but that of neighbouring Missionary families, are doing a good work at Ningpo by maintaining a girls' school, whilst we find it impossible **to** persuade our

brothers and sisters at home that there is a call for their services, although we have a Bishop who deservedly possesses the confidence of the Church at home. We have a wide, free, promising field, and the implements for its cultivation, ready **to** put into the hands of any new assistant, immediately on his or her landing, as the facilities for acquiring the language, which we now possess, (the result of the last three years' labors,) put it in the power of the newly-arrived to do something for Christ the day after they reach us, by teaching some of the classes English! As **to** the Chinese spoken in this region, in fifteen months I was able **to** preach it. Our manuscript vocabularies increase, and when our Brother Spaulding came, he was able by diligent teachable application, in some months to make himself understood by a weekly concourse of the poor, who came **to** receive alms from our communion money.

We cry for Help. I am no alarmist you know, but I feel from my heart that God will not do good to us as a Church—will not be merciful to us, to bless us, and lift up the light of his countenance upon us, unless we do the work to which he so plainly points us—that His way may be known upon earth, and His saving health to all nations. We may increase in numbers and in wealth, and weary ourselves with crying the temple of the Lord are we; but in all this, unless we keep his commandments, we shall be none of his.⁹⁹

1848, NOVEMBER 22,—FEBRUARY 25, 1850, Shanghai. **Rev. Edward W. Syle.**

Shanghai, Jan. 1849.

Wednesday, November 22nd, 1848. The news reached us to-day that another of our Teachers had died, after only a few days of illness. He was one for whom we all, I believe, felt a fond degree of respect and attachment. His intelligence and quickness of perception have often been of great service to me in rendering into Chinese the few things I have prepared for the music classes in our school. Some verses of the Morning Hymn, written in lines of eight syllables, so as to suit its own tune, is to me a very touching memento of the old man. I owe to his teaching, also, whatever insight I have obtained into the Chinese method of musical notation, for he had some knowledge and a little practical skill in the divine art. The last work in which he assisted me was the most difficult of any I have yet undertaken—an attempt to render the Sunday Collects of our Prayer Book into Chinese. And now he is gone—the fourth of those who have been connected with us as Teachers—and who have been, by force of the circumstances in which they were placed, made of necessity somewhat intimately acquainted with the truths of the Gospel; and yet concerning none of them have we any good ground for hoping that they had faith, even as a grain of mustard seed. I enquired anxiously to-day whether, during his sickness, my poor old instructor had said anything concerning Jesus, the Saviour. His son told me that he could not speak, because of his throat being the part chiefly attacked; but that before the illness came on, he had spoken of the doctrine of Jesus as being good, and had exhorted others to believe on Him. But I could take little comfort from this information, even supposing it to be true, which there is much reason to doubt. He was self-righteous to the core; never but once, I think, did he seem moved at any appeals I made to him, and never would he confess to any other fault than that he did not rise early in the morning.

Sunday, Nov. 26th.—**The Bishop being well enough to take the morning service in the School Chapel himself**, I took some tracts in my hand, and went among the people of the village nearest to us. To say that on such occasions one is "well received," does not convey a sufficiently favorable idea of the lively welcome offered to us, and the eager attention with which our remarks are listened to. Indeed, it is hard to say which is the more inviting field for exertion—the city where the numbers are so great, or the country-parts where the people flock round us so eagerly. Oh, that we had men enough to attend properly to both! In the afternoon I took, as usual, the service at our first-established preaching place, now in Mr. Spaulding's charge; then I proceeded to my little day-school near the Mound, and then to visit a poor, bed-ridden old woman, who professed to be an inquirer. Such is now my usual routine of occupation for Sunday.

Nov. 30th.—**To-day were brought to a close our negotiations for a piece of ground, admirably adapted as a site for our Church**; but unhappily the titles are in such a state of confusion, and the owners are of so many minds, and so exorbitant in their demands, that to continue longer in treaty with them is only to lose time and add to the delay, which has become a daily source of lamentation: so our ultimatum was proposed to them to-day, and they declined. One of the parties claimed to be the rightful

owner of the whole lot; another, a widow woman, protested that about one-third was hers. He, the first-named, insisted that the original title-deeds were his, though unfortunately they were in a mortgagee's hand just now; she produces the government receipt for the annual tax, which is considered evidence of ownership of the best kind. He declares that his grandfather permitted the poor woman to live where she now does out of compassion, and that she has never been ejected, though often warned off, because she is a widow, and if he should deal hardly with her, he would lose "countenance." Three times the cause has been before the chief-magistrate of *Shanghai* Heen, and once it has gone up to the higher court at Song-Kean Foo; in which last place, he says, there is judgment recorded in his favor. She replies by reproducing her receipts, and he rejoins by declaring that she gets them because a relative of hers has some office in the Collecting-Magistrate's Court. An offer was made by the Bishop to give so much for the whole lot, paying over the amount in the Land Officer's hands, and leaving him to settle the conflicting claims; but none of the parties would listen to this.

Sunday, Dec. 3d.—Having been about among the neighbouring houses a good deal during the week, it was resolved to try the experiment of assembling them for Divine worship by the sound of the gong, in place of a bell. None came, however; partly, I believe, because they have not yet a clear idea of what is intended by the summons; and partly also, I think, because the sound of the gong is not sufficiently distinctive. At the Romish Chapel, and at Mr. Lockhart's Hospital, bells are used; I could wish that we had one also. Afternoon attendance at the Old Chapel remarkably good.

Monday, Dec. 4th.—The meeting of Missionaries for prayer on behalf of Missions, was held at our School-house.

Dec. 5th.—In the evening, I went out to one of the nearest villages, and sat down in one of their tea-drinking shops, intending to make acquaintance with the people. This is a matter of little difficulty. I was soon surrounded by a crowd of listeners', whose occasional questions gave me the opportunity of explaining at full length the objects we had in coming from our homes to these ends of the earth.

Dec. 6th.—Received a visit from one of my last night's auditors—the owner of a little timber-yard. Nothing can exceed the respect and politeness with which persons, even of the rank of small shop-keepers, conduct their visits. I trust we shall win our way into their confidence in time.

Dec. 7th.—Another village—the one at the Ferry where we cross over to the city—was visited this evening. It is a wretched collection of small houses and sheds, consisting of two tea-houses, where gambling goes on, an opium-smoking den, a barber's, two groceries, and a few boatmen's houses. Close by is a small temple, dedicated to the Goddess of Mercy; and where should I find the Bonze who serves the shrine but in the opium-den, smoking! He desisted, on my remonstrance, and followed me out. As we were leaving the village a very old Bonze joined us, and began telling me his grievances against this younger one, the opium-smoker: "We are of one cap and one gown," their way of describing a fellow Bonze," and I lent him two dollars some months ago. Now I want the money to pay for repairing my own Temple at Kong Wan," about three miles off, "and he says he cannot pay me!" "How should he have any money," I asked, "for he is a Bonze, and Bonzes are mendicants?" The answer was, "he rents out the side apartments in the court of the Temple, and all he gets in that way is spent for opium." I proposed we should all go into the Temple, and discuss the matter; so we all went in—the old man, with his friend the timber-merchant, the young Bonze, the village school-master, and two or three others.

"Now," said I to the poor victim, "we all join together in exhorting you to leave off smoking opium, and pay your debts. But you cannot do this without the True God helping you. If you will pray to Him, and promise to break off this bad way, make up your mind, and do it at once." After some demur he said he would, and I told the schoolmaster to write down his promise, and he signed it, and I gave the paper to the old gray-bearded Bonze, who looked wonder-struck at the whole proceeding. "Now," I proceeded, "you must pray every day, and go every morning to Mr. Lockhart for physic." To this he made another demur, alleging that he must be in the Temple every morning to burn incense. I knew this was a mere get-off, and that it was customary with him not to wake up from his nightly state of stupor till about noon; but my only answer was—"It is better that the incense should be unburned in this Temple for a few mornings, than that you should burn in the fires of hell for ever and ever." I wrote the note to Mr. Lockhart, and gave it him; and then took my leave of the whole company, promising to come and visit the old Bonze soon. If it should be thought that my method of dealing with this case was harsh and peremptory, I can only say, that none but those acquainted with the depths of depravity to which these poor Bonzes are sunk, can judge of the degree of severity necessary to be used in their case.

Sunday, Dec. 9th.—This morning, a few of the people who live just across the stream came over, and increased the number of our usual congregation. **The Bishop has been very sick for the last two weeks, so that for the present this service devolves on me.** In the afternoon, I had a very good and attentive audience at Mr. Spalding's Chapel.

The little day-school at the South Gate has increased in numbers; the Teacher brings his scholars to the afternoon service, and **Chai** has been authorized by the Bishop to visit the school every morning, open it with prayer, and instruct the children in the Catechism. I feel much interested in this humble effort; this work of gathering up the poor little stray lambs from the wilderness of heathenism, and feeding their souls, at least once a-day, with Gospel truth, is very delightful—to me, at least.

Dec. 12th.—Distributed the alms, and took the Tuesday evening service, in Mr. Spalding's stead, to-day.

Dec. 15th.—In the morning, was visited by a mendicant Bonze from beyond Nankin; he was begging for money to rebuild his Temple. In the afternoon we followed to the grave a very young and very lovely member of our community—the wife of Walter Medhurst, jr., (son of the Missionary,) British Vice-Consul at Amoy, but now on a visit here. She was only about eighteen years of age.

Sunday, Dec. 17th.—My usual round of services at the School Chapel, Mr. Spalding's, and the South Gate School.

Dec. 18th.—After much trouble, many fruitless negotiations, unnumbered walks of exploration through the lanes and alleys of the city, and much more delay than was at all anticipated—at last a lot of ground suitable for the erection of our new Church has been found, treated for, and to-day actually purchased—though, after so many disappointments, I can scarcely believe it for joy and thankfulness. The cause of our difficulty can be easily understood, on a little reflection. Where the population was close and the passers-by many, there, as a matter of course, the land was valuable, and it was hard to find a lot large enough for our purposes that was not already built upon. Where, on the other hand, the lots were open and the land cheap, by the same token the population was sparse, and the place, therefore, not such as we wanted. The lot that has been secured, through the instrumentality of Mr. Farmer's teacher, chiefly, is very eligible as to location, being near the very heart of the city. As to size, it is just large enough for the Church itself, and no more; my own regret is, that there is not money, enough to buy up the low buildings immediately surrounding it, so as to lessen the danger from fire, and allow the building to be better seen.

Dec. 19th.—A little country girl was brought to us to-day, and though there is some risk and much inconvenience in taking charge of female children in our present circumstances, yet Miss Jones's heart failed her at the thought of sending her back to heathenism, and she was accordingly taken under her care. Oh, when shall we have the means of commencing the girls' school!

Sunday, Dec. 24th.—Our baptized scholar, **Tchu Kiung**, received confirmation this afternoon, at the School Chapel.

Christmas Day, Dec. 25th.—Morning service and communion at Trinity Church. All the Episcopal clergy dined with the Bishop in the evening.

Sunday, Dec. 31st.—At the School Chapel, some present from the villages. At Mr. Spalding's, a large and attentive congregation. At the Free School, evidence of great improvement since **Chai** commenced his catechizings.

Monday, Jan. 1, 1849.—The Missionary Prayer Meeting was held in the evening, at Dr. Bridgman's house.

Jan. 2nd.—Hitherto the things I have noted in my Journal have been chiefly such as meet the eye or come under the notice of a casual observer of the scenes around him; and I have endeavored (as far as I found practicable) to fulfil my promise of giving an account of the course of events during a Chinese year; other claims on my time and eyesight have prevented me from making my account a fuller one. Now, I am beginning to come more in contact with individual minds, and my simple records will therefore assume a different character. Applicants for religious instruction are becoming numerous; attention to them occupies a good deal of my time and thoughts. The case of the Romish youth I have already detailed. Another is now before me, which has a good deal in it that is painfully interesting. A man of very unprepossessing appearance, but uncommon intelligence, comes to me professing to be convinced of his having been very wicked—a smoker of opium, and an otherwise abandoned character—but he desires earnestly to repent and reform, and begs me to instruct him, and to give him some little employment—just enough to earn his rice, and keep him from desperation. The case is a very doubtful one, for he is

suspected of having forged the letter of recommendation he brought to me, and it is known that he was dismissed from the employment of one of the Missionaries here for a variety of misdemeanors. The former charge he denies, offering a most ingenious explanation; the latter he admits, acknowledges his faults, (some of them,) professes to repent of them, and pleads with such painful earnestness, that I have consented—being without a teacher just now—to employ him as a copyist at a weekly pittance, and to give him daily religious instruction. He and another applicant have a daily reading with me, and it would make a long and curious chapter in the history of superstitions, if I should note down all the strange notions of which their minds are full, and which they seem half to believe and half to be in doubt of. I will select a few:

One day, when endeavoring to enforce and illustrate the words—"I believe in one God," I made use of a proverb common among themselves:

"The skies have not two suns,
The people not two kings."

After assenting to what I had said, (which, alas! is considered only a piece of common courtesy,) one of my anything-but-hopeful pupils ventured to remark, that at this present time it was true that there was only one sun, but that in the *Zaw* dynasty there had been ten; of these, however, nine were false, and an archer, named *Hur Ne*, had shot them down without difficulty: when, however, he came to shoot at the true one, his eyes were so dazzled that he could not take aim, and the sun held on his way unharmed. Whether this is a mythological fiction, or an allegorical way of describing the downfall of some usurpers of that period, I have no means of determining; at all events it furnished me with an illustration of the truth, that no weapon shall prosper against Him who is the Sun of Righteousness.

On another occasion, when explaining the doctrine of the Resurrection, I quoted a passage of our Catechism, where it is said that the body "both dies and corrupts." In reference to this, one of my inquirers said, that "in China it was otherwise. There are some who die, but their bodies do not corrupt;" if they have come to an untimely end—that is, if by accident or violence they have lost their lives before the time recorded in the book of fate—their bodies remained undecomposed until that time arrived, when the soul (which had been wandering about homeless in the meanwhile) was summoned to its account, and the body decayed as in ordinary cases. The same belief I had heard expressed many months ago, by a man of more than common intelligence; and I am struck, the more I read and converse with these people, at the frequency with which certain things are spoken of as happening when they ought not to have done so. It is told of a man famous for paternal affection, that in a time of famine, when all his family had perished but his wife, his own child, and his little nephew, he persuaded his wife to sacrifice the life of their own child that they might save the nephew's; giving, as a reason, "our brother is dead, and has no other descendant to perpetuate his name; we are still alive, and may have other children when this famine is passed." They did survive the famine, but had no more offspring; whereupon the common people made a proverb: "Heaven has no knowledge, for *Puk Taw* has no children."

Another instance. Speaking of the rainbow, *Tsoo-foo-tse*, the famous commentator on the classical books, says: "When there is such a conjunction of heaven and earth as ought not to take place, then a rainbow appears." On reading this passage with my *Seen Sang*, I expressed surprise that such a thing should be said of the Highest Divinity recognized by the *Literati*. His reply was, "Heaven is no more responsible for many things that happen, than I am for becoming hungry while I sit here reading the Books. Sometimes it rains too much, and sometimes there is a drought; Heaven attends to such matters no more than a man attends to his sensations and appetite when he is occupied in study." These must suffice for the present.

Jan. 4.—My two inquirers continue their readings. One remarked that while thinking about the "True God," his mind felt impressed with a sense of His great wisdom and knowledge, because He could hear the prayers that were offered to Him in all languages, at the same time in all places. This sounded to me very much like something he had gleaned from the preaching of Missionaries. The next matter was introduced by him with some embarrassment and a good deal of preface: "In the tea shops he had heard men speaking of us and our doctrines, and there were three things which were believed among the people that kept many of them from becoming believers. He begged that I would allow him to write out a contradiction to the slanders, which might be printed and placarded." I told him I was very glad to hear the people were slandering us, because it showed that our great enemy felt we were beginning to make the truth known here; and as he had no true accusation to bring against us, and moreover was himself the

Father of Lies, there was nothing left for him to use but slander. You should have seen the astonishment with which this method of receiving his intelligence was listened to! After recovering himself, he began to enumerate: 1st. We pull out the eyes of the dead. 2d. We get hold of the property of our converts. 3d. We admit none but married men. I soon convinced my informant that none of these things were chargeable upon us, and did my best to explain how these notions must have sprung from the practices of the Romanists, who are very numerous in this place, where they have been established for about two hundred years. The first charge was probably founded upon what takes place at the ceremony of extreme unction. It is one of the Chinese superstitions that the eyes of the dead are used for enchantments, and it is most likely that the officiating priest, when anointing the head, was supposed to be occupied in extracting the eyes. [See “The Pig Sect Gouging the Eyes”].

‘THE PIG SECT GOUGING THE EYES.’



TRANSLATION OF CHINESE CHARACTERS.

TOP: The Pig Sect Gouging the Eyes.

COLUMN RIGHT: You foreigners would deceive the gods, but the gods truly know; you scoop out the eyes of men, and men will scoop out your eyes.

COLUMN LEFT: Dead devils (native converts) who have just joined the devil-sect!
Be it known to you that those who have sight may seek blindness,
but in vain will the blind seek sight.

NOTES

1. Native converts are called Dead Devils because they are regarded as dead to all virtue, and to be worthy of death.
2. The cartoon shows two foreigners gouging out the eyes of a man. The crouching figures in foreground are two blind men whose eyes have been scooped out, and are now in the possession of the two foreigners, after whom they are crawling.

On the second point, little need be said by way of explanation; the experience of all communities under Romish influence will show that the families of devotees may not unreasonably feel anxious about their patrimony; and in this Empire families are so closely linked together, and the claims for support of the poorer members on the richer are so imperative and burdensome, that a more than ordinary jealousy may be looked for on this point. The third clause involves an implication of extreme licentiousness, and has reference to the requirements of the confessional previous to the celebration of nuptials. These are found to be common-place objections—objections naturally emanating from a people themselves superstitious, avaricious, and licentious—as such they are here noted, for the information of those who want to know the exact state of our field of labor, and not for the indirect crimination of adherents to the Romish communion. As to the Romish Missionaries, judging from their letters and their labors, there have been some here, especially among those of the "Lazarist" order, whose memory cannot be otherwise regarded than with esteem and affection. How the system of Romish Missions, as a whole, has worked itself out since the vigorous revival of their efforts which has taken place of late years, I have not had sufficient opportunities of learning. Only this I know, that they come here, and pass on into the interior in rapidly succeeding companies of three, five, and seven at a time.

January 5th.—I have allowed my "probationer" to go on preparing his refutation of what he reported as being charged against us. This I did, partly to find out the expressions to be used in conducting such a discussion, and partly to see what line of argument he would adopt as best suited to the purpose. On examining the paper he brought me, I found that the appeal he made was to our formularies, to the Scriptures, and to our conduct; the argument was very clearly and forcibly drawn out, and might very well have been put forth, if such method of proceeding had been judged best. But I folded up the paper, saying, that it was well enough to write it, but that I had no thought of publishing, much less of placarding it.¹⁰⁰ His surprise was very great—"that was the way they did," he said, "but do other people believe them?" I inquired, "Will they not say, the men who are wicked enough to do these things, will be wicked enough to deny them?" "Yes, very true," said he. "Our way is different," I continued; "God has told us exactly what to do in such a case. These are ignorant and foolish men, and they will not believe what we say, until they have learned to put confidence in us by seeing what we do; so we must be content to continue patiently going on in well-doing, till they have had time to become convinced that we speak the truth, and God shall give them grace to receive and acknowledge it." And then I told him to look out the passage 1 Pet. 2, 15, which, in the brevity of Chinese translation, reads thus—"Must take good deeds (to) stop stupid people's know-nothingness: this accords with God's holy will." To those familiar with the beautiful English translation of that verse, this will seem almost unmeaning; but the Chinaman understood it, and did not recover for some time from the astonishment occasioned by this "strange doctrine."

Such scenes and conversations take place frequently now; indeed so frequently, that I have not time to take any but the briefest notes of them. These may serve as a specimen) both of the mind of the people with whom we have to deal, and of our method of treating them. Daily do we meet with things for which we are not sufficient, and greatly do we need our brethren's prayers.

January 6th.—To-day I received a contribution of seventy dollars from an English gentleman here, for the purpose of supporting the free day-school for a twelvemonth. I calculate that this sum will cover all expenses.

Sunday, 7th.—My usual course of services at the school chapel, at Mr. Spalding's station, and at the day-school; at this latter place, the neighbours show much interest, and gather in to listen to my instructions.

January 10th.—During a walk I took to the country-parts to the eastward of our school-house, I met with a young Bonze who asked me for an antidote against the habit of opium smoking, which was killing him.

Sunday, 14th.—The same duties as on last Sunday.

January 15th.—Mrs. Syle went with me to the day-school at the South Gate, for the purpose of giving little presents to the children, previous to their dismissal for their mid-winter vacation. According to Chinese reckoning, this is the 21st day of the 12th Month; by their custom, schools re-assemble about the middle of the next month. The scene on this occasion was one so much like "home," that a description of

100 The discussion above took place in late 1850. For a clearer idea of the Chinese scholar elite or literati, criticisms offered against Christians, primarily Catholics, see Welch, Ian, *Flower Mountain Murders*, Pt 10 - pp.1083-1150, *Anti-Christian Cartoons*. Online 1 July 2013 at—<http://hdl.handle.net/1885/7273>

it would seem tame; to us, however, whose eyes, for three years past, have looked on none but heathenish sights, (except in the circle of our Christian acquaintances,) it was a refreshing thing to see springing up what promised to bear some fruit to the honor of the True God, Maker and Preserver of all mankind.

January 17th.—A comment on yesterday's remarks. The man who came to me with such earnest professions of penitence, that I could not feel free in my mind to send him away—who had shown so much interest in the instructions I have been daily giving him—who affected to feel so grieved at the evil reports which were spread about us, and was so ready to compose a refutation of them—this man fell under suspicion of having stolen a little compass which I keep in my writing desk. I charged him with the theft, and he confessed it virtually, though not without a pertinacious fight of equivocation. I required him to restore it, which he did. I then dismissed him, and he left me greatly exasperated. In the course of the night my study was entered in a way which but one acquainted with the fastening of the window could have effected, and about a dollar's worth of small articles carried off. So end my hopes of him for the present!

January 19th.—The evils arising from having girls under our charge while living in an establishment where there are so many boys, were so strongly exhibited in a matter which occurred, to-day, that one boy was discharged from the school, and we were constrained to find another home for the little girl of whom Mrs. Syle had taken charge. Till we have a house of our own, or a girls' school is established, our friends the Taylor's (of the M. E. [Methodist Episcopal] Mission) have consented to take care of her.

January 20th.—One of my former teachers, named Yang, called on me to-day, and I took occasion to urge on him the duty of becoming a Christian. His excuses were those we most commonly hear: "Wait a little; by-and-bye: gradually I am preparing. Wait till all my family will come over with me. In about ten years time the children you are instructing will have grown up, and many will have become believers; then I can join you."

Sunday, 21st.—The experiment has been made of leaving it to the choice of our servants whether they would attend the chapel prayers; the result showed that only about half of them listened to our exhortation that they should do so; the excuse that served the other half was, that they must stay about to watch the premises while the rest of the establishment were at prayers." So I told them that hereafter I would watch the premises myself, while they went in and heard the bishop preach; in this way there will be every morning a congregation of about sixty persons, not counting such passers-by as I may intercept and persuade to enter. In the neighboring hamlets, as I passed through them this morning, I found very few able to read. I am more and more convinced that the high estimates given of people who can read in China are very incorrect.

January 22d.—The man whom I employ as Chinese teacher for the day-school, and who professes to be an inquirer after truth, came to read and converse about our religion; but his listlessness and evident distraction of mind, prevented me from feeling any satisfaction from his visit. I told him that seeking employment was one thing, and seeking religion another, and begged him to keep the two subjects separate, and not suppose he should commend himself to me as an instructor by making a false pretence of becoming a Christian.

January 23rd.—The French corvette "La Bayonnaise" arrived to-day, having on board M. Rouen, plenipotentiary from the new Republic. What effect the recent political changes in France will have upon the patronage of Romish Missions to which the *soi-disant* "Heart of Europe" has heretofore, devoted itself, remains to be seen.

January 27th.—Mrs. Syle has suffered for some time past from debility, which seemed to be increasing to such an alarming degree, that Mr. Lockhart has to-day ordered a new course of treatment for her case.

Sunday, 28th.—Fifth day of the Chinese New Year; many people going about to pay visits of ceremony. One man—advanced in years, and who had been engaged in teaching the Chinese language to Missionaries—came and paid his respects just before my afternoon service. "The years are passing away," I said to him, "when do you intend to become a Christian?" He said he "would wait until the majority had become believers." **Mr. Spalding has, at his own expense, fitted up his temporary chapel with desk, font and table, and hung up the Creed, Lord's Prayer and Ten Commandments in a suitable manner.** The curiosity of the people was much excited to know "what these things meant?" and I am sure that I never had a more attentive audience, than that which crowded close round the rail of the little chancel while I explained the use and meaning of each separate thing.

**The Lord's Prayer, Ten Commandments, Apostles Creed Boards.
King's Chapel, Boston, a former Anglican Church, now Unitarian.**



Note the location of the prayer cushions beside the altar, or holy table.
The left side of the table is the "North" end where low church clergy used to conduct Holy Communion Services.
In the 19th and 20th centuries a majority of Anglican clergy stood at the East side, i.e., with back to the congregation.
Modern Anglican practice is for clergy to stand at West side, i.e., behind the altar facing the congregation.

The Apostles Creed in Chinese.

使徒信經

我信上帝，全能的父，創造天地的主。

我信耶穌基督，上帝的獨生子，我們的主，因著聖靈成孕，
從童女馬利亞所生，在本丟彼拉多手下遇難，被釘在十字架上，
死了，葬了；下到地獄；第三天從死人裡復活；後升天，坐在
無所不能的父上帝的右邊；將來必從那裡降臨，審判活人死人。

我信聖靈，一聖基督教會，聖徒一體；罪得赦免；肉身復活；
並且永生。阿們。

The Ten Commandments in Chinese.

- 一、不要等到想要得到愛時才學會付出
- 二、不要等到孤單時才想念起你的朋友
- 三、不要等到有了職位時才去努力工作
- 四、不要等到失敗時才記起他人的忠告
- 五、不要等到生病時才意識到生命脆弱
- 六、不要等到分離時後悔沒有珍惜感情
- 七、不要等到有人贊賞你時才相信自己
- 八、不要等到別人指出才知道自己錯了
- 九、不要等到腰纏萬貫才準備幫助窮人
- 十、不要等到臨死時才發現要熱愛生活

The Ten Commandments. King James Version.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.
3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.
5. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

January 31st.—The ladies of our Mission visited their lady friends, the Wong family, and were by them escorted to some of their friends and relatives, of the name of Tsu. This last-mentioned is considered the first family here for rank, &c.; others of more recent origin surpass them in wealth; but there is a good deal of aristocratic feeling, and pride of ancestry, arising from the fact of former members of the family having been distinguished for talent and station in the Imperial service. I have little doubt that judicious efforts, on the part of the Christian ladies here, might very soon give them a sufficiently free access to the penetration of the female apartments of influential Chinese families.

February 1st.—The gentlemen of the Wong family made a business of paying us a New-Year's visit at the school-house. This proves them to be in earnest, for the expedition involved the hiring of a boat, and something of a walk besides.

Sunday, 4th.—A Sabbath more fully occupied than usual, and, by the same token, one of more than usual enjoyment, seeing my health is such as enabled me to meet my duties without painful exhaustion. In the morning, at nine, I took the service in the school chapel, and then went up to the village that lies about half a mile from us, and where we have hired a room for preaching. At Trinity Church attended the morning service and communion. In the afternoon, visited the school outside the south gate, on my way to Mr. Spalding's. After the usual service there, returned home to dinner. Made another visit, gave another discourse at the village, and returned again to enjoy our customary quiet little Sunday evening service in the Bishop's parlor. Oh, why are there not more with us to enjoy such days as these! Surely, if some of our brethren now at home in Christendom could "taste and see" how good and pleasant our occupations are, they could not remain away from us as they now do.

February 5th.—Monthly meeting for prayer at Mr. Shuck's this evening. At its conclusion, a letter from a Missionary at Ningpo was read, asking the opinion of those at this station as to the case of a convert who scrupled to share with his family the profits arising from some landed property dedicated to the keeping up of their ancestral worship. The case was a complicated one, and touches the tenderest point of Chinese error—worship of ancestors. Great wisdom and clear-sightedness is needed in dealing with such cases.

February 7th.—A young Romanist, whom I met in my walks to-day, told me, that, on the island of *Tsung Ming*, at the entrance of the Yang-tse-Keang river, there are Romish chapels scattered here and there to the number of forty-five. I think it not at all unlikely, for we are constantly lighting upon them here, in our immediate neighborhood, generally attached to some convert's house.

In the evening I went out to the village, but found no congregation—all the people had gone off to a temple some two miles distant, which, at this season, (the Feast of Lanterns,) was fully illuminated, so as to be visible at a considerable distance. My accustomed hearers having gone off, I thought it my part to go after them, supposing there might be something in the scene which might add force to my remarks. A countryman passing by, acted as my guide through the fields, which are so intersected with small canals, that, unless one knows the road, he is constantly "brought up," and obliged to make a long and tedious circuit. When I came to the scene of noise, commotion, gambling, illumination and idolatry, I found myself recognised by very many of those present; and I did my best to show them how much wickedness there was mixed up with their folly. I should be glad to describe the scene at length; but, of late, I find myself continually remembering Dr. Johnson's caution, to beware "lest a great part of life be spent in writing the history of the rest."

February 8th.—After the New-Year's vacation, (during which, the room has been enlarged, for the accommodation of more children,) my little day-school was re-opened to-day. Coming home from the city, in the ferrv boat I overheard many comments being made on my remarks at the temple last night. They had evidently made an impression.

February 12th.—An atrocious case of punishment by beating, ending in death, has come under our immediate notice. The victim was a carpenter, in the employ of the man who contracted to build the Bishop's house. The details of the case would be interesting, but I have not time to write them out. This is the first lime I have come in personal contact with a Mandarin, or had the opportunity of observing the Chinese methods of administering law. They rule by terror, with a rod which is not only of iron, but of iron red-hot, so that he who does but touch it is scorched, and shuns it, as, among us, burnt children fear the fire. "Full, full of iniquity and cruelty are these dark places of the earth!"

February 16th.—One of our older scholars—a native of Canton—came to me, asking that I would be

sponsor for him at his approaching baptism.¹⁰¹

Sunday, 18th.—At all three of my accustomed places of preaching, I had good congregations, notwithstanding the wetness of the weather.

February 19th.—Having, with the Bishop's approbation, rented a room at the village nearest us, as a preaching place, I have ventured, at my own risk, to engage a teacher, and open a day-school. To-day it commenced with two boys.

February 24th.—Mrs. Syle accompanied me, to-day, in my visit to the new school. We found four children present, and screaming over their books in the way which is the peculiar way of learning this peculiar language.

Sunday, 25th.—The scholar mentioned above was baptized this afternoon by the Bishop, in the school chapel, by the name of *Kway Loong*. He is a boy of some force and peculiarity of character, rising considerably above the dead level of sameness which marks so many of those about us. The Bishop has expressed himself as being better satisfied with his experience, as exhibiting marks of the Spirit's teaching, than with that of any other Chinese he has met with, whose acquaintance with the Gospel was of the same date. Much solemnity prevailed among our teachers and the servants; they, evidently, are beginning to feel that there is more in this new religion than they had heretofore been at all aware of.¹⁰²

1848, DECEMBER 1. New York,

Rev. Pierre P. Irving, Secretary, Foreign Missions Committee.

COLLECTION FOR FOREIGN MISSIONS.

FIRST SUNDAY AFTER THE EPIPHANY.

Foreign Mission Office, 2 Park Place, New York.

Rev. and Dear Sir, In accordance with a recommendation of the Board of Missions at its last Triennial meeting, a collection for the Foreign Missions of the Church was very generally made at the Epiphany Season in this year.

The result was a most liberal contribution, relieving the Department from embarrassment, and bringing with it many encouraging expressions of cordial interest.

Although these offerings enabled the Foreign Committee to meet the claims of the last financial year, and likewise to extinguish the indebtedness which oppressed their Treasury, still no surplus was accumulated for future expenditures.

The receipts of late, as is usual during the summer quarter, have been light, and the Committee are now pressed with great urgency by their respective Missionaries abroad, for the remittances essential to their subsistence.

The calculations for the Missions at Constantinople and Athens, have not sufficed to cover the first quarter of the present financial year. The Committee are yet in debt for the whole amount of the Annual shipment made to the African Mission in August. The contributions to the Mission in China, which sufficed to meet the last two quarters of 1848, have not yet enabled the Committee to authorize drafts for the quarter due at January next, so that the Missionary Bishop must necessarily be left at least two months in arrears for his remittances.

The Foreign Committee therefore appeal with much earnestness and they may say with confidence, to the Churches, and respectfully solicit contributions to their Treasury, to be made on the 7th January 1849, the first Sunday after the Epiphany, or on some other Sunday of the Epiphany Season.

In behalf of the Foreign Committee.

Pierre P. Irving, Secretary, etc.¹⁰³

101 There is frequent mention of Canton in this collection. One estimate is that there were 80,000 Cantonese and 50,000 Fujianese out of a total Shanghai population of about 300,000 in 1853. Dillon, Maureen "The Triads in Shanghai: The Small Sword Uprising, 1853-1855," *Papers on China*, 23 (July 1970), p. 68.

102 *Spirit of Missions*, Vol 15 No 2, February 1850, pp 43-53.

103 Rev. Pierre P. Irving, to clergy of the Protestant Episcopal Church, 1 December 1848. Dioces of Maryland DArchives, Baltimore MD.

1848, DECEMBER 12, Shanghai.

Mrs. Eliza Jane Gillett Bridgman.

The Rev. P. D. Spalding, an unmarried missionary, having fitted up a chapel, at Wonkamoda [Wong Ka Modur] remained there, and occupied apartments adjacent to our dwelling.

He had a hold upon the people, and long will the influence of his labors and his godly example be felt, not only by the Chinese, but by us, who set a high estimate upon his Christian friendship. His missionary career was brief, but replete with those labors of love, which will always result from a heart wholly bent upon the conversion of the heathen.

Under date of December 12th, 1848, I have memoranda of an excursion, in which our dear friend, Mr. Spalding, was one of the party.

The city of Shanghai, and the country surrounding it, on an extensive plain, the nearest hills are twenty miles distant, and to the "Hills" the residents go for a change. They are so called because they are the only heights to be seen in this part of China.

Our mode of travelling is quite unlike the unprecedented speed of the locomotive; we cannot, if we would, rush to our destination.

A boat is in requisition, that must be rowed by several men; one that will afford us lodging; our bedding and our food must be prepared and taken with us, and a rule was then in force, that we must not be away from the city over one day.

We commenced our little journey on foot, Mr. Spalding, Ah-yee, Alan, Dr. Bridgman and myself, It was a pleasant moonlight evening, and our walk lay through cultivated fields outside the walls. The fresh country air in winter is invigorating to those who are always confined in cities. The distance to our boat being about three miles, the little girls and myself alternately walked and rode in the Sedan chair, along the foot-path through the field."

As soon as we reached the boat, we went to rest, and when the tide served we were on our way.

Our boat-ride continued through the night; and the next morning, we found ourselves on the canal, passing through a number of villages, the houses of which were built on the bank near the water's edge.

"The whole country is crossed by natural channels and artificial canals. We reached a place for landing about ten o'clock. A large extent of cultivated fields was spread out before us, which we must cross before we reached the place of ascent.

The hills are ten or more in number, ranging in height from two hundred to three hundred feet. The scenery around them is truly beautiful and picturesque. Temples, dedicated to the worship of false gods, are built on the sides and the summits of these hills, from which you can look down on populous villages below.

Although the air was very cold, the sun was so warm, that an umbrella was needed for protection. As we passed along, not only the peasantry, but some of the higher classes, men, women and children, came out from their houses to see the foreigners. They manifested as much curiosity as the Cantonese.

I spoke to them kindly, told them we had come there for recreation. On hearing me speak, one little child, in his father's arms, screamed out with fright, and hid his head; I tried to pacify him with an orange, and then the whole group burst into a fit of laughter.

Dr. Bridgman and Mr. Spalding employed themselves in distributing Christian books, and talking to the people.

After a long, but pleasant walk, crossing several little bridges over the canals, we reached the foot of the Tien-ma-Shan, or heavenly horses' mountain, and commenced the ascent. We were followed by a crowd of people. The little girls, I left in the boat, in the care of a trusty servant, thinking the fatigue would be too great for them.

"On this hill there are two temples, one about halfway up, and the other at the summit. There is also a leaning pagoda, very ancient in its appearance. Reaching this, Mr. Spalding and all the crowd who accompanied us, halted, and he, in imitation of his master, Jesus Christ, preached the gospel to the multitude.

We then continued the ascent, and were glad on reaching the top, to seat ourselves in the outer court of the temple and partake of some tea, brought by a priest of Budha.

From the brow of this hill, we enjoyed a view of a beautiful landscape. Before us was spread a cultivated plain of great extent, crossed by canals and serpentine foot paths, dotted here and there with little groves of trees, enclosed by a bamboo fence. These were cemeteries for the dead. On the right and left were thickly settled villages. Far in the distance was to be seen the city of Sungkiang-foo, which was marked by its pagodas. The day was rather hazy, or probably we might have discerned the great city of Suchan, the 'Paris of China.'

Save the marks of idolatry, which met the eye at every turn, it reminded me of the view from Catskill mountain. The handy-work of God is beautiful and glorious.

We descended the steep side of the hill, which shortened our walk to the boat. We returned to Shanghai, and reached home early the following morning, not exceeding the limits of the regulation of being absent only one day."

Our friend, Mr. Spalding, at this time was troubled with a cough, which continued to increase during the winter and spring, accompanied with spitting blood. Early in the summer, he joined his friends at the mission-house, to enjoy purer air, but failing to regain his strength, he embarked in the *Coquette*, during the month of August, for Hong Kong, on his way to the United States.

The vessel encountered a terrible typhoon. The last tidings of her was, that she was reported as being in the best condition to ride out the gale, but was never heard of more.

Dr. Bridgman and myself had the pleasure of knowing him intimately. His devotion and zeal in the missionary work, his self-denial and deep personal interest in the Chinese, his untiring efforts in acquiring the language, and his success in winning the souls of the heathen, during his short career of service, are strong evidences how worthy he was of the confidence reposed in him, and raise an imperishable monument above the waves that were commissioned to engulf his mortal tabernacle.¹⁰⁴

1849, FEBRUARY 13, Shanghai.

Bishop Boone's Fourth Annual Report.

Bishop Boone's Fourth Annual Report was the next item published in *Spirit of Missions*. Apart from his usual comments on schooling, particularly the need for a male lay teacher to supervise the boys's school, Boone reports on the plans for a new Chinese church within the old city of Shanghai.

FOURTH ANNUAL REPORT OF THE RT. REV. WILLIAM JONES BOONE, D. D. , MISSIONARY BISHOP IN CHINA.

SHANGHAI, February 13, 1849.

To the Board of Missions of the Protestant Episcopal Church in the United States:

DEAR BRETHREN,

In the Providence of God, it has again become my duty to address you, that I may tell of the goodness of our gracious Saviour to us, "in these ends of the earth," and report the progress of his work committed to our hands. As in former years, so in that which has just passed, mercy and loving kindness have followed us through all its months, and weeks, and days; all our lives have been graciously preserved, and our work prospered .

In a former Report, I mentioned that our greatest encouragement at this place arose from the large numbers who constantly attended at the various places for public worship. This attendance has not diminished at our own chapel, nor indeed at any of the others at Shanghai. As sufficient time has now elapsed, since these chapels were opened, to allow the novelty to wear away, we trust that it has not been the only attraction. Of the numbers who attend on our ministrations, you will form a correct idea from the quarterly reports of Mr. Syle and Mr. Spalding. During the past year, greater familiarity with the dialect spoken at this place, has enabled us greatly to increase the number of our services. At the chapel in the suburbs of the city, five services are held each week, three on Sunday, and two in the week. In the chapel

104 Bridgman 1853, op cit, pp 141-147.

connected with the school, a daily service is held for all who will attend. This service is conducted by myself, when my health permits; **Mr. Syle kindly officiates for me when I am too unwell.** Unhappily this service is not generally well attended, though last Sunday, we had the gratification to see the chapel quite full; the attendance of the boys of the school, our servants, and their servants, and others, however, usually make up a congregation of about sixty. In addition to the usual places for preaching, Mr. Syle has rented a small house in a village near us, where he will hold as many services during each week as he finds, upon experiment, the people will bear.

Through God's blessing upon our exertions we have been privileged, during the last year, to admit two of these poor heathens into membership with the Christian Church; and we have now ten candidates for baptism, who are receiving special instructions to prepare them for the reception of that holy sacrament. This, though indicating only "a day of small things," is felt by us all to be a matter for devout thanksgiving, and great encouragement.

The school is doing well, and has contributed its quota of those who are, as we trust, in penitence and faith, seeking the salvation of their souls; three of the number being from among its members. As the boys increase in age, and advance in their studies, we are made, in that proportion, to feel the aid of a layman to aid in carrying on its operations; indeed, male superintendence is becoming every day more and more indispensable. Shall we call in vain upon all the young laymen of the Church, for aid in so important a work—a work which, although but just commenced, is already bearing fruit to the glory of our Divine Master?

I am persuaded that if our young men, whose heart's desire is to live for the advancement of our Saviour's cause, only knew what an opportunity is afforded them in this school, of influencing the future progress of the Gospel in China, at least so far as it shall please God to make the exertions of our own Church instrumental to this end, they would press forward in numbers, eagerly demanding of the Foreign Committee their passports for China.

All good men endeavor to cherish with the greatest care, and to foster with their warmest sympathies, Christian schools, where children are brought up "in the nurture and admonition of the Lord." These are the gardens wherein are planted by the river of God's precious word, those trees that bring forth their fruit in due season, and whose leaves also wither not in the time of drought and trial. It is to aid in the culture of such a garden that its plants may become "trees of righteousness, of the Lord's planting." We entreat our young brethren to hasten hither, and will make bold to promise them that many of the objects of their care and culture shall hereafter bloom in the Paradise of God, and become their own exceeding great reward, yea, the very crown of their rejoicing.

We are so fully persuaded, that we shall not do all for the Chinese that our positions and their necessities demand of us if we content ourselves with merely teaching the adults among them, viva voce and by means of books, that we have determined to get as many native schools under our control and direction as possible. For this purpose we offer to Chinese teachers a bonus of one dollar per annum for each boy; in compensation for which, we claim the right to direct the studies of the boys, to have the Scriptures and our Catechism studied, in addition to the Chinese classics, and to have prayers and other religious exercises whenever it may suit us to visit the school. Of course there is no attempt to teach the English language in these schools. Last year we had one such school, under the care of Mr. Syle. This year we shall endeavor to increase the number—ultimately we shall hope to have two or three under the care and superintendence of each presbyter, as part of his parochial charge, that our blessed Lord's injunction to feed the lambs, as well as the sheep of his flock, may be attended to.

We have one Candidate for Orders, Chae, the youth who accompanied me to the United States. He continues steadfast in his desire to serve the Lord in the Ministry of the Gospel, and we trust that towards the close of this year, he will be found "apt and meek to exercise the office of a Deacon to the honor of God and the edifying of his Church." He is at present very usefully employed in aiding in the distribution of the alms of the Church, visiting the sick, aged, and infirm; and in assisting to superintend the Chinese School above mentioned.

I cannot close this report without making grateful mention of the Lord's goodness in inclining two of his servants to grant us, in the most liberal and large hearted way, the seasonable aid our wants imperiously demanded. By the donation of one of these gentlemen, we have been enabled to build a school-house that furnishes accommodation for all the boys of the school, their teachers, and another family: by the liberality of the other, we have the means to erect a good substantial brick church for the

worship of God and the administration of his sacraments. These excellent brethren have caused our hearts to sing for joy, and we pray earnestly that the joy wherewith they have made us glad, may return into their own bosoms with tenfold power and unction. It has been a great trial of our patience, to have the funds lying so long idle in our hands, before we could commence our church; but as we are not so sanguine as to expect many more such benefactions, we determined it was better to use it some time, than to put our first, our best church, in an obscure corner, and this caused the delay. We have encountered no difficulty arising from any opposition »on the part of the Chinese officers, or any unwillingness of the people to sell us land; but as we wished to get on one of the great thoroughfares of the city, the price asked for several lots we endeavored to purchase, was entirely beyond our means. At length, however, after nine months' trial, by the good hand of our God upon us, we have succeeded in getting an excellent lot, and we now anticipate no delay in the erection of our church.

In conclusion, let me say, that when this church is finished, we shall, in all probability, deliver the Gospel message within its walls, in the course of the year, to many hundreds of these benighted idolaters around us. The Word so preached, will prove to each of those who hear us—it is a most solemn thought—a Saviour of life unto life, or death unto death. If, knowing this awful character of a preached Gospel, we fail to accompany its dispensations with constant prayer for the quickening influences of God's Holy Spirit, (without which, our preaching is but pouring water on the dry ground,) the very Gospel we preach will condemn us at the last day, of want of true love for the souls of these poor heathens. And so my dear and respected brethren of the Board, let me say to you and all the members of our beloved Church, if you send us here to make known these awful truths, and content yourselves with merely supplying our temporal necessities, you desert us where we most need help, and exhibit towards these heathen a like want of charity. If we merely proclaim the Gospel here, and bring this people under the crushing weight of the responsibility incurred, by having the folly and wickedness of their idolatry exposed to them, without, at the same time, by our ceaseless prayers and intercessions in their behalf, obtaining grace to enable them to renounce these vanities, and turn to the only living and true God, instead of rejoicing at the day of judgment, you may see, so far at least as concerns the destiny of these, our fellow-men, only cause for weeping over the work you sent us here to do. Dear Brethren, pray for us. The burden of this so great a people is too much for us. Hold up our hands or we faint. To God's infinite mercy and to your earnest prayers, we commend our poor labors and our immense work. I am, dear Brethren,

Faithfully yours in the Lord.

WILLIAM J. BOONE,
Missionary Bishop of Protestant Episcopal Church of the U. S. to China. ¹⁰⁵

1849, JANUARY-MARCH.

Rev. Phineas Spalding.

RT. Rev. W. J. BOONE, D. D.

Shanghai, China, 1849.

MY DEAR BISHOP.—My Heavenly Father has spared me to see the beginning of another year. During that which is past and gone, He has permitted me to enjoy many mercies; and I trust, that in consideration of His abundant goodness, for the future I may be more devoted to His service. The following is the report of my labors for the **first quarter of this year, ending March 31, 1849.**

Tuesday, Jan. 2d.—At 2 o'clock, the usual hour, I addressed the poor people who come every week on this day to receive their alms. There were forty of them present to-day. I trust, that the truth which I have been permitted to tell them, has taken root in some of their hearts, and by the grace of God, will prove that which will make them wise unto salvation. In the evening, at the usual Tuesday evening service, eighty persons present.

Friday, Jan. 5th.—Evening service, about fifty present during the whole time.

Sunday, Jan. 7th.—At 9 o'clock, a small number, who remained during the whole service, though there were many who came, and after sitting a short time, rose up and went away. This is more the character of the Sunday morning congregation, than at any other time. The reason is, that at this hour the people are passing to and fro in the street, buying and selling, and seeing the chapel open, they often enter from curiosity, and as soon as that is gratified, they depart about their business. The evening congregation to-day was over one hundred. The evening congregations, I find upon experience, are more satisfactory than my morning hearers, because I notice the same countenances again and again, which leads me to hope

that many of them come really to get instruction. I wish I was better able to tell them the truth. But as you remarked a short time since, "with all our inability to speak as plain as we could wish, if those to whom we preach would believe one-half we are enabled to tell them, they would have received that knowledge which, by the blessing of God, would prove a rich mercy to their everlasting souls. "

Tuesday.—The poor people at the usual hour. The services on Tuesday and Friday evenings of this week were well attended, and those who came were very quiet and attentive.

Sunday, Jan. 14th.—Morning service at 10 o'clock; not more than thirty persons present, who remained through the service. At 12 o'clock I catechised my servants and Mr. Farmer's. I have for several months past collected them together at this hour, and instructed them, and prayed with them. I take as the basis of the instruction for the day, one article of the Creed, which I require them to commit to memory during the week. My servant who cooks my rice, and washes my clothes, though he cannot read a character, has the whole of the Creed learned in this way, and is now on the second of the Ten Commandments. I pray that what they are thus, from time to time, being taught, may be blessed to the salvation of their souls. Evening congregation quite large, over 100 persons.

Tuesday.—Addressed the poor people, and held service in the evening, and favored with a congregation of over eighty persons.

Friday Evening.—The attendance at the service small, though very quiet and attentive. The evening dark and rainy.

Saturday.—I went through a large part of the city, about my residence and the chapel, and distributed at the shops, leaving in each place one book, 300 copies of the Christian tract called the "**Two Friends.**" It is probably one of the best tracts, as a tract, that we have in the language. It sets forth the main truths of the Gospel in a very clear and interesting manner, and I doubt not, in a very attractive style to the Chinese mind.

Sunday, Jan. 21.—Rainy day. Morning, forty persons; evening, upwards of sixty. , At both services very attentive, and none left until the close of the services.

Tuesday.—Not more than twenty of the poor people present to-day, owing to the wind and rain. The evening, somewhat larger than the previous Sunday evening congregation.

Wednesday, Jan. 24.—The Chinese new-year day. The weather too unfavorable to enter much into the spirit of their general custom of calling upon their friends this day: though, if the weather is not favorable, they do not risk the spoiling of their clothes by the foul weather, but defer their visiting until a fair day rolls around.

Friday.—Held the service to-day in the afternoon, instead of the evening, and had a large congregation—full 150 persons. There is no business done for several days at the new-year holy-days; but there being a great many people in the streets, walking to and fro for pleasure, I had the chapel opened, and the pleasure of preaching to a large number of persons.

Saturday, Jan. 27.—Mr. McClatchie and myself went to the Pagoda, which is about four miles from Shanghai. We took a quantity of tracts with us, but did not find so many people here at this time as are usually assembled on these holy-days. We, however, collected two small assemblies at two different points, to whom Mr. McClatchie spoke, in each place, for several minutes. In the village at the Pagoda, we went from house to house, distributing our tracts to such as could read. They were kindly and thankfully received by all to whom we offered them. We returned to Shanghai about 4 o'clock, having been absent five hours, and walked eight miles.

Sunday Morning, Jan. 28.—The chapel was opened for service this morning, and I had one of the largest congregations I had ever had before in the morning—full 170 persons. The day was very fine, and there were many persons in the chapel, both before and after the service, to whom I had an opportunity of speaking, and giving them Christian books. The congregation in the evening was much smaller than usual, though when I had more than half-finished my sermon, a great number came in, which led me to protract my exhortation, striving to give them all their portions of meat in due season.

Monday, Jan. 29.—I went to a place by the name of "Chur-poo," to which place I had been requested to go and preach. The man who asked me to go is a carpenter by trade, and with whom I became acquainted by his very regular attendance upon the services of the chapel. **This place is about ten miles distant**

from Shanghai. I walked going and returning. I left Shanghai at 10 o'clock, A.M., in company with my guide, and reached the place at 1. 30 o'clock, P.M. My friend who had desired me to visit the place, lived on the opposite side of the town from which I entered it, so that I was obliged to pass through the principal street, of course followed by a great number of people, who were not a little curious to know the precise reason that had brought me to their town. Before I reached the house, I was met by my host, who received me very kindly: and as he was a man in humble circumstances, he seemed to take no small pleasure in doing all that he could for the comfort of the person who, for the time being, was the lion of the place. Having arrived at the house, I entered with about forty persons, whom, I was told, were the friends of my host, who had come out to receive me, but more probably to gratify their own curiosity of seeing a foreigner. Soon after we entered the house, tea was passed round, with some other refreshments, such as cakes and nuts. I partook freely of them, and after I had rested myself from the walk, I started for the "Zung-Wong-Meaw," the chief temple of the place, where my friend had previously given the people to understand I would preach. In going through the town to the temple, which is in about the centre of the place, I was followed by a great concourse of people, who, on our arriving at the temple, soon filled it. In front of the huge idols, stood a table outside of the railing, which surrounds them. I stood upon this, and thus elevated above a sea of heads, between 400 and 500 people, I preached to them for half an hour. They were very quiet, for such a promiscuous crowd, and did not interrupt once during the whole time I was preaching. I did not think it prudent to attempt to distribute books, so I did not take any with me from the house to the temple. I then returned to the house of my friend. A short time before sunset, I went out to see a portion of the town through which I did not pass when I entered it. I was followed by a few people, and by a good number of boys, some distance from the town into the country; and when I had gone as far as I desired, I stood still, and talked to the boys—about 75 or 100, who had gone out with me. They said they would never forget what I had told them. They were all neatly dressed, and appeared intelligent. In the evening, I preached in my friend's house, to a congregation of about sixty persons, as many as the room would hold of his friends and neighbors whom he had called together to hear me. Many remained to ask questions, and get books, with one and another of whom I conversed, until near 11 o'clock, before the house was cleared. I then went to bed on a lounge which had been prepared, where I slept soundly and securely, until the dawn of the next day. My breakfast was served up, and soon after, several neighbors came in, to whom and the household, I read the 10th chapter of the Acts of the Apostles, explained a portion of it, then knelt down and prayed with and for these poor heathen, in their own hard tongue, and soon after, took my leave of my friend, to return to Shanghai. As I passed by the shops, I heard the people within say to each other: "That's the man who preached yesterday at the temple. Where did he sleep? When will he come again? To-day he is going to Shanghai. He believes the doctrines of Jesus," and very many more such words, until I had got beyond the town. I reached Shanghai about 12. 30, P. M. , thanking God for his protection and blessing, in permitting me on one occasion to preach to so many poor heathen and idolaters. At 2 o'clock to-day, I addressed the poor people, and gave them their alms. After the others had departed, I instructed the three from among them who are candidates for baptism, and prayed with them. In the evening, there was about forty persons present at the service, it being a dark and wet evening, but those who came remained during the whole service. Many of them had their lanterns in their hands, and as they entered the chapel, extinguished the lights, and took their seats as quietly as any congregation at home.

Friday, Feb. 2.—I was returning from the city to my house, through the little south gate of the city walls, when just without the gate, on the bank of the moat, which surrounds the whole city, there were two small children, about three years old, playing with some empty tubs, when one of the vessels upset, and it and the child rolled down the bank, (about fifteen feet high) into the water. The mother was engaged in washing, on the bank, but in her fright, and with her small feet, she made little progress to rescue her offspring. I ran down the bank, took the child out of the mud and water, in which it was completely immersed, and carried it to the top of the bank, and gave it to the mother, who received it, constantly exclaiming, until I was out of her sight, "Zny'r-koo. " This is a very common expression among the people, and means, literally, "I have passed over to be a sinner. "

This evening, I had a very quiet and attentive congregation of eighty persons, and after the services, distributed about fifty Christian books—Catechisms, and **the "Two Friends. "**

Sunday, Feb. 4.—Morning congregation, between seventy and eighty persons The service was held at 9 o'clock, it being Communion Sunday. In the evening, I had a congregation of one hundred and thirty persons. There were several Romanists present, one of whom, after the service, desired me to listen while

he repeated the Creed. I frequently meet with those professing this faith, in this portion of the city.

Tuesday Afternoon,—addressed the poor people. To-day, was obliged to deprive one old lady of her ticket for cash, because I found that she had for a long time divided her portion with a woman, who was in no way needy, on pretence of her coming and getting the cash occasionally for her.

In the evening I preached to a congregation of over one hundred and fifty persons, very quiet and attentive.



Wednesday, Feb. 7.—To-day is the **Chinese annual feast of lanterns**.¹⁰⁶ It was not observed in Shanghai, this year, on account of the scarcity of the crops last season. This feast occurs on the middle of the first month in the year, and is a day of great pleasure; and instead of spending their money in making paper lanterns, they have been constrained to give it to the poor.

Friday, Feb. 9.—This evening, between fifty and sixty persons present at the service. After the service, one of the congregation asked me "if, in the religion of Jesus, we have any fasts?" I have had this question frequently asked of me. I answered the man, that we observed fasting, but that this was not the most important

doctrine I came to preach. He wished to know what was more important? I told him it was what I had just been telling them all—"That we are all wicked sinners in the sight of God, and unless we repent of our sins, and believe in Jesus Christ our Saviour, we can never be happy." I told him also, "that wicked men could keep the fast and not reform, but no man did truly repent who did not reform. The doctrines of the Budhists [sic] make much of the fasts—that is, of eating nothing but vegetables.

Sunday, Feb. 11.—Morning congregation, had between ninety and one hundred persons present. In the evening, the attendance was somewhat larger than the morning one.

Monday, Feb. 12.—Commenced reading "Mentius" [Mencius]. This is a Chinese author, who lived about 320 years before the nativity of our Saviour. This is the commencement of my study of the Chinese classics. My time heretofore has been almost entirely devoted to the study of the Shanghai dialect. I hope, from the study of Chinese authors, to get some knowledge of the Chinese mind, and mould in which it is formed, and hope by thus becoming acquainted with their own system, to be prepared to preach the truth of the living God with more efficacy. To-day, my own teacher professed his desire to become a candidate for baptism. He is now daily receiving instruction in the religion of Jesus. He has commenced reading the Scriptures in course with me. Up to this time we have read to the 15th chapter of Exodus. He seems much interested in the reading. He comes to my study every evening, and we read from one to five chapters, according to circumstances. There is a teacher now employed in our Mission, of whom I have had hopes for a long time that he will, ere long, become a follower of the blessed Saviour. At the time my teacher became a candidate, I had a long conversation with him; but he said he would wait until a more convenient season. He wished to write to his friends, who reside at Suchau, and said he would give me an answer on the 28th. He confessed very openly that he was very dependant upon his friends, and he knew they were averse to his becoming a disciple of Jesus. I told him I had but one answer to return, and that was the words of Jesus, whose gospel I called him to obey—"He that loveth father or mother more than me, is not worthy of me." He is very highly related; the second officer in the Emperor's cabinet is an own cousin of his. The 28th came, and the answer of his friend was adverse to his entering the religion of Jesus.¹⁰⁷

106 *North China Herald*, 13 March 1852, p. 130. "Its distinguishing feature consists in the display of the common oiled paper lanterns in great numbers suspended in front of shops and dwellings along the streets."

107 *Spirit of Missions*, Vol 14 No 10, October 1849, pp 375-379.



The Rev. Edward Syle had a deep interest in the disabled, especially the blind, and established a training institute for them in Shanghai.¹⁰⁸ Blindness was the major factor in the life of his own son, the **Rev. Henry Winter Syle**, the first blind Episcopal minister and who, under the mentoring of another Episcopal minister **Rev. Thomas Gallaudet**, became a leading figure in blind education in the United States.¹⁰⁹

1849, FEBRUARY 14—MARCH 20, Shanghai, Rev. Phineas Spalding

Shanghai, China, 1849.

Tuesday, 13th. —Afternoon, engaged with the poor people. Evening, a very wet and dark night, and consequently not more than twenty persons out to the service.

Wednesday. —On my way to the city, I passed through an old burial place, which lies between my residence and the Great East Gate of the city. In this place I saw a poor woman, standing at the head of a coffin, and weeping most bitterly. I drew near to where she stood, and asked why she was weeping so? She told me, because her husband was dead and she had no money to bury him. Several persons gathered around us, as I was trying to pacify her, and wished to explain to me why she was weeping, thinking I did not understand her. When they had done speaking, I told them (if the doctrine of the Resurrection. One man said, "Do you say, that when I am dead my body will be raised again *" I told him " Yes." "Ah!" said he, "that is impossible." I told him that the God who made man at first, could cause him to rise again, though he had laid in the grave thousands of years. I talked to about twenty persons there in the graveyard, for half an hour; they all listened, some asking curious questions, until I chose to leave them.

Friday evening. —At the service, not more than twenty persons present, owing to the rain, and its being a very dark night. Those that were present were very attentive. It is a privilege not to be despised, of preaching the saving Gospel of Jesus, to even twenty fellow sinners hastening on to the Judgment Seat of Christ. Whenever the numbers have been small at the Chapel, I have felt more than repaid for my labor, by the attention given to what I told them. May God give me to feel my privileges to be of more value than I fear I do esteem them. May He teach my cold, icy and self-bound heart, to love the souls of my fellow-men, even as Christ loved me, and gave himself to die for me.

Saturday, Feb. 17. —I distributed one hundred and thirty copies of the Gospel by St. Luke in my neighborhood. This is an edition of St. Luke in the Shanghai dialect, prepared by the Rev. Mr. McClatchie, who placed five hundred copies in my hands for general distribution.

108 Miles M, *Blind and Sighted Pioneer Teachers in 19th Century China and India*, (Revised edition), online 1 January 2013 at— http://www.independentliving.org/files/miles201104Pioneer-Teach-Blind_v2.pdf

109 Protestant Episcopal Church, *Church Journal*, 5 February 853,

See online 1 January 2013 at—

<http://liturgyandmusic.wordpress.com/2010/08/27/august-27-thomas-gallaudet-1902-with-henry-winter-syle-1890/>

“One fruit of Gallaudet’s ministry was Henry Winter Syle, who had lost his hearing as the result of scarlet fever. Educated at Trinity; St. John’s, Cambridge; and Yale (B.A. and M.A.); Syle was a brilliant student, who persisted in his determination to obtain an education, despite his handicap and fragile health. He was encouraged by Gallaudet to seek Holy Orders, and, having moved to Philadelphia, was supported by Bishop Stevens, against the opposition of many who believed that the impairment of one of the senses was an impediment to ordination. Syle was ordained in 1876, the first deaf person to receive Holy Orders in this Church. In 1888, he built the first Episcopal church constructed especially for deaf persons. He died on January 6, 1890.”

On Gallaudet University for deaf people see online 1 January 2013 at—

<http://pr.gallaudet.edu/GallaudetHistory/page1.html>

Sunday, Feb. 18. —Morning service, only fifteen persons present, owing to the rain, which continued all day. At the evening service, there were thirty persons present.

Tuesday. —Addressed my poor people, nearly all of whom were present. In the evening there were between forty and fifty persons at the service.

Wednesday, Feb. 21. —Being Ash-Wednesday, at three o'clock, P. M. had the notice for service hung out, the Chapel opened, and one of the largest congregations to which I have preached, soon assembled. There were full two hundred persons seated, and many standing about the door.

Friday evening, Feb. 23. —Chapel opened, but the rain came down in such torrents all the evening, that few came out to the service.

Sunday, 25. —Morning service, about forty present. At two o'clock I went to the Mission chapel, to attend the baptism of Hong-Loo, another of the pupils of the school, who was this day admitted into the fold of Christ. This person is about eighteen years of age, a native of Canton, and has been in the school almost since its commencement. The service was in Chinese, conducted by the Bishop, and after the baptism the Bishop preached from Mark, xvi: 15 and 16 verses. By the baptized person's request, I stood as one of the sponsors.

I returned home, and in the evening preached to a congregation of sixty persons. The Bishop had designed to have the baptismal service in my Chapel, and after postponing it one Sunday on account of the rain, and the second Sunday also being a rainy day, it was deemed best to have the baptism at the Mission chapel. Those of the Church at home, who have taken an interest in the work of Christian education in China, will bless God, that He is thus early pouring out his sanctifying power upon their labor of love. How much should they pray to God to carry on and perfect the work which he has begun in their hearts.

Tuesday, 27th. —Afternoon engaged with my poor people, and was pleased with their attention and interesting questions about the doctrines which appear to them so strange. Many of them are in their second childhood, and I find it very difficult to get an idea into their minds, and lodge it there, though they say the doctrines are good, and why should they not believe what I tell them. I asked one old lady, of 86, "what she believed, and what idol she worshipped?" She said, "before, I believed in the gods, and worshipped them, but now I only believe in the true God, Jesus, and the Holy Spirit; and I pray to God every day to bless me." In the evening there were over fifty persons present at the service. Wednesday. —Went with the Bishop and Mr. Syle, to lay out the Church on the lot purchased for that purpose. The dimensions are eighty by forty-four, outside; and we estimate that it will seat six hundred people. The contract has been taken for six months. We are all, every day, more and more pleased with the site, and are now not at all sorry that we took the time to select a good position, instead of placing the Church in a situation which we should have regretted.

Friday morning, March 2d. —I went to the Confucian Temple, to witness the worship paid to the great Chinese sage, whose name the Temple bears. The animals intended for the offerings on this occasion, had been killed the evening previous, and arranged in the Temple. There was an ox, three sheep, and three hogs. These were dressed and placed on wooden frames, before the shrines of the sages; or there are others of the scholars, besides Confucians, worshipped at the same time.¹¹⁰ I recollect of hearing among others, the names of Mentius and Choo-footsz [Mencius, Confucius}, called over at the time of the devotions and presenting of the offerings: The ceremonies took place at the break of day. There were nine Mandarins present, arranged in their scholastic robes; besides whom, there were ten scholars of a lower degree, who assisted in the ceremonies.

110 The Wen Miao Temple [上海文庙], completed in 1296 but moved four times, settling at the present site in 1855 and renovated in 1999. See online 1 January 2013 at— <http://www.sacred-destinations.com/china/shanghai-wen-miao-temple> See also Shanghai Confucian Temple, http://commons.wikimedia.org/wiki/Category:Shanghai_Confucian_Temple

Examples of Chinese Official Dress



From Watercolors of Chinese Costume and Trade, mid 19th century Guangdong.

The chief Mandarin acted as the Priest on the occasion. The ceremonies, on the whole, were the most imposing of any civil or religious ceremonies that I have yet witnessed among this heathen people, I procured a copy of the devotional form which was used on this occasion. This was repeated by a scholar, kneeling at the side of the officiating Mandarin, who, himself, was kneeling before the shrine of Confucius. This Mandarin only came into the Temple, the others were in the court, about four hundred feet from the door of the Temple, immediately facing the shrine; and at a given signal, they all, simultaneously, with the Mandarin in the Temple, made their prostrations. The following is a translation of the above mentioned devotional form.

Wen Miao Confucian Temple in the late 19th century.



"At this time:" In the Great Central Kingdom, on the eighth day of the second month of the first quarter of the 29th year of the reign of the Emperor Tau-Kwong, I, in obedience to the imperial decree communicated to the Superintendent of the Maritime Customs in the province of Kiang-Su, and Joint Director of the Military in the departments of Suchan, Soong-Kong, and Taitasang, and all whom it may concern. With due respect to the ritual of sacrifice, this year, at the opening of spring, on the appointed day, having carefully arranged the things for sacrifice, and duly prepared fragrant candles, paper money and happy wine; the oxen, sheep and swine having been killed, the Temple cleansed, and the worshippers having purified their persons and clothing, we do, with undissembled hearts, present these offerings to our God, the most holy Master Confucius. We humbly confess to the Holy Man, instructor of the people to generations and ages, relying upon these before known and explained most important doctrines of the six classics; thou hast reformed men's hearts, giving clear instruction in all customs and learning, in which we should also follow or walk. At Yang-tan, thy residence, at the sound of the bell, were gathered together seventy-two of thy superior disciples, whom thou did'st instruct, and through whom we do much more understand thy doctrines up to this time, when they are spread abroad over the whole world, being one thousand five hundred years. (The one thousand five hundred years here spoken of, does not refer to the days of Confucius, but as including the time in which his doctrines have been generally known.) In this generation, also, we have faithful and intelligent scholars, who teach and explain clearly these most excellent doctrines. From this present time, until the end, men should learn these doctrines. This day we fulfil the command of the Emperor, the most virtuous Son of Heaven, in every place, to perform this ceremony of the spring offerings. I, in obedience to the law of the land, perform these rites, leading the civil and military officers, each one of them manifesting forth by this service, the devoutness of his heart, united thou dost come and consume these offerings.

After the ceremony of offering is over, and before the Mandarins retire from the Temple, the scholars take the above used form, and a portion of each kind of the offering, and placing the iron basins in which the offerings are burned, in the centre of the court of the Temple, and the offerings within the basin, they are set on fire and ascend to the offered person. The celebration of these rites appertain to those who are highest in rank in China. And as we go from the higher classes to the lower, we find some outward form of idolatry pervading all classes of society. It is either idolizing some created being into a God, or acknowledged dependence on some invisible power. Thus have they "changed the glory of the incorruptible God into an image made like to corruptible man." While these things remain in the earth, let the disciples of the exalted Jesus remember his last words, "Go ye into all the world and preach the Gospel to every creature."

Friday, March 2d. — At the evening service there were eighty persons present.

Sunday, 4th. — Morning service, about fifty persons; at the evening service between eighty and ninety, and very quiet and attentive. This evening, after the service, I told the congregation, that if there were any present who desired to follow what I had told them, they could come the next day, and I would farther instruct them.

Monday, 5th. — A man came to me, and said, "last night, in the 'Le-padong,' the right of prayer place, you said, if any one wished to enter the religion, he could come to-day, and give you his name." He said he wished to enter the religion of Jesus. I said, "why do you wish to enter religion?" He replied, "that he had no friends to employ him, and since the beginning of the year, he had had no trade or work." I told him, "I did not come to China to find trade or tell men how to make money, but to teach them to honor the true God, and save their souls." He did not pursue his object any further. Such calls are not unfrequent.

Thursday, March 6th. — Afternoon, engaged with the poor people: evening, I held service, and had a congregation of one hundred persons, and very attentive.

Friday, March 9th. — Evening service, and eighty persons present.

Sunday, March 11th. — Morning service, about forty persons present. At 11 o'clock I attended morning service, and united in the reception of the Holy Communion, at the residence of the **Rev. Mr. Farmer, of the Church Missionary Society**. Mr. Farmer arrived here in April, 1848, and is now obliged to return to England on account of his health. He had requested a few of his friends to unite with him in this service, in anticipation of his departure the following day for Hong-Kong, and from thence home.

In the morning, at the Chinese service, there were between seventy and eighty persons present.

It is two years to-day, since I embarked at Boston for China; and when I remember the goodness of God which has followed me ever since, I truly feel, that he "has dealt bountifully with his servant according unto his word. " May my life, for the time to come, testify of his goodness, by striving to honor Him in all I do or say.

Tuesday, March 13th. —Afternoon, engaged with the poor people. I had the Creed written off in large Chinese characters for four or five of the old men, who can read a little, and whose eye-sight is dim. One of them, whose head is white with the frosts of many winters, and who has learned two Articles of the Creed, said to me, "I am deaf of my ears, I am blind of one eye, and the other but slightly sees; I am lame of one leg, and I am seventy-four years old, and what use am I?" I told him "he must not think thus; but that, though he had many infirmities, and his mortal body appeared near the grave, yet he had a soul, which could never die. " He seemed much surprised at what I had told him, and said "he would remember all, why should I not?" In the evening, there were sixty persons present at the service.

Friday evening. —Between eighty and ninety persons present. To-day I became acquainted with the hypocrisy of a man who has been a long time under Christian instruction. It is the person spoken of in my last report as having been a Priest of Budha [sic]. He had been through with the whole of the Catechism, and read with me three books of the Old Testament. If he had shown any penitence for his faults, I do not think that I should have cut him off from the Catechumens; but he persisted in his innocence when I had so much proof to the contrary, that I could not believe him. I had very strong hopes that he was truly seeking the salvation of his soul, but his " sin found him out. " Unless he repents and turns from his evil ways, the truth which he has been permitted to know, will stand as testimony against him, when we both shall appear in judgment. I had taken a great deal of pains with him, and have reason to believe that he had a clear mental knowledge of the plan of salvation. But, if we do thus daily meet with proofs that the doctrines we preach are true, that the "heart of man is deceitful," let it make us more engaged in striving to rescue those who are held in the grasp of the father of all deceit—the devil.

Sunday, March 18th. —At the morning service there were about eighty persons present. Alter the exercises I distributed sixty copies of St. Luke's Gospel, in the Shanghai dialect. There have been many persons coming in and going out of the chapel to-day, to whom I have had an opportunity of speaking. There were two young men present at all three of the services to-day, who came from Suchan. They said they came for pleasure, and were to return after three days. I gave them each some Christian books, for which they seemed very thankful. In the evening the congregation was over one hundred persons.

Tuesday afternoon. —The poor people were all present; before they came was a man in the Chapel with whom I entered into conversation: he has frequently been present at the Chapel services, and is a cotton merchant who lives not far from the chapel. In speaking of idolatry, I repeated the first commandment, and directed his attention to the others, as they are suspended on a scroll in the rear of the chancel of the Chapel.¹¹¹

He said he worshipped only one god, and therefore he had not broken that commandment. I asked him if the name of his god was Jehovah? giving the name in Chinese. He said no; but that the name of his god was "Zay Zung," the god of riches. Then, said I, you have broken this one commandment, because Jehovah says, "besides me thou shalt have no other gods." I then told him to read the second commandment, which forbids the making of any image for worship, and I said, truly your "Zay Zung" is an image. He then asked, to believe in Jesus, what must I do? I told him he must stop sinning, and come to (rod for pardon through Jesus Christ. He said he had no sins. I told him he had just admitted that he had broken the first and second commandments, and this was sin, because he had broken God's law. I then looked to the fourth commandment, and applied it to him in the same way; but beyond this he would not let me apply any more; but declared most strenuously that the fifth, sixth, seventh, eighth, ninth, and tenth he had never broken, by any outward act. I told him I would not dispute with him about these, but as I had him an acknowledged transgressor of the first, second, and fourth, my business was to exhort him to repent of these sins, and to pray to God to pardon him for Jesus' sake. I then gave him a Catechism and a copy of Luke; but he said he had them both, and had read them; that I had given them to him a long time before. He soon said he must go, and said he would come in the evening; but when the evening came I saw nothing of him. A few days after I met him as I was walking in the city. We mutually halted and

111 It was a long-standing practice in the Church of England, and in America, for the Creed, The Lord's Prayer, and the Ten Commandments to be displayed on the East Wall, behind the altar or holy table. Spalding's remark indicates that this was also the practice in the Episcopal mission in Shanghai.

saluted each other, and I then asked him if he had forgotten what I had told him a few days before? He said not, but he had no time then to, "together speak," as the Chinese phrase is. The congregation this evening was very large, from one hundred and fifty to one hundred and seventy-five persons present, and all very attentive, one person only excepted. This was an old man who had been drinking wine too freely. He first sat near the chancel and interrupted me some, by his muttering over what I repeated. He soon rose up, after I had spoken to him to keep quiet, and went to the far end of the Chapel, and began to make a noise, in a sort of a mock sneeze. I requested some one to lead him out, which was done. This is the first time any one has intentionally attempted to disturb the services; and it is worthy of remark, that here too it is Satan in the shape of intoxicating drink, that has made this first breach upon us, and not Satan in the shape of a bigoted love of idols. After the service I was asked for a book by one or two persons. I asked them, what they wanted of the books? They said they lived in the country, and wanted them to carry home with them, that they might exhort their friends to be righteous. I said, they ought first themselves to become righteous, and then others would listen to their instructions. I sent to my study for one or two books; but some others standing by said, bring several; so the boy who went for them brought fifty copies of the "**Two Friends**," which I distributed among them. After the others had gone out, there was one man remaining, who approached me in a very respectful manner, and asked me for a Catechism, and also inquired, what he must do first to worship the true God? I gave him the desired information and the book, and wait to see whether I shall hear from him again. He is a respectable tradesman, and lives near the Chapel.¹¹²

1849, MARCH 3, Shanghai

Rev. Edward W. Syle.

Shanghai, March, 1849.

March 3d.—Returned this evening, after an absence from home of three days; during which time, I have been occupied in seeking for, and bringing back to the school one of the boys who had fallen sick when at home last vacation, and had remained there ever since. The lad was one for whom his teachers, and the Bishop also, felt an especial interest, supposing that his heart had been the subject of spiritual influences; they were, therefore, very anxious that, if possible, he should return to the school and spend the rest of his days (for he is dying of consumption) where he may receive daily religious instruction. Accordingly, a boat was procured, and in company with our oldest baptized scholar, Tsu Kiung, I set off on my errand of recovery.

In a covered boat, along small canal-like streams, during three days of almost continuous rain, hardly anything like adventures could be expected. When I reached the village near to which the sick boy lived, I waited for some time secluded in my boat, until the bridge and the banks of the stream became crowded with people, wanting to see the "outer-country" man. The rumor of my arrival seemed to have reached the ears of the village mandarin, for I overheard a messenger from him questioning the boatman about myself and my object in coming to the place. I opened the slide-door of the boat, and told them to send the man in, and in he came, with a somewhat disconcerted look, as if he had been caught surreptitiously obtaining side-winged information.

Travelling by River Boat in the Shanghai Region.



Without giving him any time to recover himself, I inquired his name, his age, his residence, and other matters of common-place civility, and then asked what was the object of his visit. He said the Law-Ya, literally "Venerable Father," but equivalent to "Magistrate," had sent him to learn who I was, and what I came for. Whether or not this was true, made no difference to me. I told him to carry back my respects to the Law-Ya, and say that I had come from Shanghai to fetch a sick boy back to our school; that my name was Say-le, of the Ta-Yung country, and that as soon as I had accomplished my object, I intended to return whence I came. The man took his leave very civilly, and after a little while I came out of the boat, amid the shoutings of the people, many of whom had never seen a foreigner before, for I was the first who had visited the place. I found here, as I have elsewhere, that the "dwellers in the fields" are much more boisterous than "men of the cities." The word rustic here, as elsewhere, expresses rudeness of manners, and ignorance of the principles of propriety. I was enabled, however, by walking very slowly, and often turning round to look at things, and speak to those immediately following, to repress that tendency to turbulence, for which I have as little taste as any Chinese mandarin can have—and by them it is, I believe, the thing of all others "most dreaded. The boy's house was reached, and he was induced, chiefly by the persuasion of Tsu-Kiung, to return with us. After waiting a couple of hours, and making three or four informal discourses to the neighbors who came trooping in from the adjacent hamlets, we turned back towards the village where the boat was lying. As I passed through the streets, I was beset by petitioners for books, who became clamorous, and seemed disposed to make high sport of my visit. I told them that our books were not written for fun and vanity, but for instruction, and for exhorting men to goodness. I refused to give to the loungers about tea-shops and gambling houses, but said that if any of the respectable old men would come to me in my boat, I would present them with some. It was really delightful to observe how they appreciated this appeal to their reverence for age, and with how respectful a manner those who did come down, as I suggested, made their request for books. I left the crowds assembled on the banks, amid many requests that I would repeat my visit; the distance from Shanghai, however, will prevent me from entering upon what—if our Mission were stronger in numbers—might prove an encouraging field for Missionary effort. On my way home I passed several villages, one large town, and one walled city.

Sunday, 4th.—The usual services at the usual places, viz., the School-Chapel, the neighboring village, Trinity Church, (attended service,) Wong Ka Mo Dur, the School at the South Gate, and the evening Prayer Meeting.

The Bridgman school in Wong Ka Modur, Shanghai.



Bridgman, Eliza J. Gillett, *Daughters of China; Or, Sketches of Domestic Life in the The Celestial Empire*, (New York, Robert Carter & Brothers, 1853).

March. 5th.—Monthly Missionary Prayer-Meeting at Mr. McClatchie's.

March 6th.—While visiting my New School at the Village, the people asked me, and begged and insisted that I would "discourse book" to them. It would be a series of tame tautologies, if I should repeat the proofs which every day furnishes, that the people here are entirely ready and willing to hear our message whenever we will deliver it to them.

March 8th.—Mr. Goddard, (Baptist,) formerly of Bangkok, Siam, but residing here for some months past, has gone to Ningpo, as his permanent station.¹¹³

March 9th.—Good congregation at the village school-house.

Sunday, 11th.—Services as usual:

March 12th—**Mr. Farmer's** health has not been benefited by his recent trip to Ningpo; to-day he took his farewell of me, to embark first for Hong-Kong, and then for England. So are our ranks thinned.

March 15th.—Taking advantage of the presence of **Mr. Cobbold**, (who had accompanied the **Farmer's** from Ningpo,) a meeting of Episcopal Missionaries was held in Bishop Boone's study, and an agreement was entered into for the present that we would, in our public Chinese services, use only such prayers, &c., as were common to our respective Prayer-Books. Present—The Bishop, Mr. McClatchie, myself, Mr. Spalding, and Mr. Cobbold.

Sunday, 18th.—The Bishop has again taken charge of the Sunday services in the School Chapel; yet I have not, in consequence of this, increased the number of my regular services, because if I did so, on the first interruption to the health of any one of us, we should be obliged to retreat, which is worse than not advancing.

Saturday, 24th.—During the past week much occupied with the church building; the workmen, partly from unacquaintance with our ways and wishes, and partly from unfaithfulness, and slighting their work and using bad materials the moment our back is turned, require a very burdensome amount of oversight.

Sunday, 25th.—The Bishop's congregation to-day was quite large. At the village school-house I had also a large number of children crowding in, and at our old station the hearers were unusually attentive. In many places I observed the people repairing and beautifying the shrines of the God of Wealth.

March 27.—One of the members of the London Society's Mission, whom I met to-day, Rev. Mr. Edkins, told me, that he had been living, for about the last two months, at what we call "The Hills"—a place about twenty miles inland, to the westward, where parties from Shanghai occasionally go on excursions, for health or amusement.¹¹⁴ Mr. Edkins object was to get among the people, and also to ascertain how far it would be tolerated that a foreigner should reside at such a distance from the city. It seems that the neighbors found fault with the old Taouist priest for letting out apartments in the Temple, over which he had no control; and he, the priest, intimated to Mr. Edkins, that as a festival was approaching, and the concourse of people visiting the Temple would be great, perhaps he had better withdraw, which he did accordingly.¹¹⁵

March 28th.—A British ship-of-war has just returned from the Loo-Choo Islands, where it had been sent to look after the wreck of a merchant-ship, recently reported as lying on the shores there. The accounts of the gentlemen I have seen, correspond very well indeed with those of Capt. Basil Hall.¹¹⁶ Dr. Bettelheim, who is there as a Missionary from an English Society of Naval Officers,¹¹⁷ can by no means get access to

113 Josiah Goddard, biographical details and picture online 1 January 2013 at—
http://en.wikipedia.org/wiki/Josiah_Goddard

114 Became the hill-station of Kuling.

115 The behaviour of resident priests in leasing temple premises gave rise to many disagreements. The priests were employees of the temple associations and as such had no legal capacity to enter into lease arrangements with foreigners. The most detailed case *The Wu Shih Shan Trial: Report of the case of (Names) Directors of the Taou Shan Kwan Temple at Wu Shih Shan, Foochow, versus Rev. John R. Wolfe, of the Church of England Missionary Society*. (Hongkong, "The Daily Press Office, 1879).
Online 1 January 2013 at— <http://www.archive.org/details/wushihshantrialr00fuchrich>

116 Hall, Captain Basil RN, Account of a Voyage of Discovery to the West Coast of Corea, and the Great Loo-Choo Island, (London, John Murray, 1812).

117 The Loo-Choo Naval Mission, 1846-1861, online 1 January 2013 at—

the people.¹¹⁸ The government keeps a guard of soldiers, or policemen, as we may choose to call them, constantly round him and his family, and it is only with these that he can hold any communication.*[The United States sloop-of-war "Preble," has also visited these most beautiful islands. Her commander, Capt. Glyn, is enthusiastic in his admiration of the climate, &c].

March 31.—The oldest of our scholars—in accordance with engagements which were made known when he entered the school—was married to-day, at a little after noon, in the School-Chapel, "after a godly sort," and with the promise that there should be no heathenish ceremonies afterwards. This was done at his own request; for, although he does not profess to have become a true Christian in heart, he declares that he sees the nothingness of idols, and believes in the true God, whom we have preached to him. The Bishop had previously prepared the Marriage service in the local dialect, and as he performed the ceremony, nothing could exceed the interest and attention of all present. I trust the testimony borne against polygamy will not be without its effect; one of my servants, who has two wives, looked a good deal troubled.

Sunday, April 1st.—Morning and evening preached at the Village. In the afternoon, at *Wong Ka Mo Dur*, my hearers were very attentive; among them were some Romanists, who insisted on calling me by a title of honor, which has been assumed by some of their priests—as I think, very unwisely—for it is that used in addressing Mandarins of rather superior rank.

April 4th.—To-day, a special meeting of the Revision Committee was held, to consider and reply to a letter, recently received from the B. and F. Bible Society.¹¹⁹ The letter contains a series of resolutions, discountenancing the use of the word "Shin," as a translation of [theos], and hopes that by their Bible Society thus setting aside one of the points of dispute, the Shanghai Translators will be better able to arrive at some agreement on the vexed question. The Translators, however, have replied that they "are as equally divided as ever; and that having, by a formal vote, put the matter out of their own power to decide, they beg to refer it back to the Society. The Bishop and Dr. Bridgman have addressed a joint letter to the Directors, showing that the choice lies between using some one of the titles of the Chinese chief god, or the general name for the objects of the worship of this polytheistic people; and begging for a decision of the question on this general ground. It would take many pages to explain the various propositions that have been made for getting over the difficulty, and some of them would be thought by friends at home as surprising as we think them unsatisfactory.

April 5th.—The cough which has been troubling Mr. Spalding all winter, has increased rapidly of late, and the colored appearance of what he expectorates has become so alarming, that Dr. Lockhart says he must desist entirely from preaching.

April 5th.—Mr. Spalding seems better, but is much reduced.

Sunday, 8th.—I went up early to *Wong Ka Mo Dur*, to take the morning service, which Mr. Spalding has hitherto conducted. After waiting awhile, and then preaching a second time, I returned to the School-house, to be present at the baptism of the poor consumptive boy I brought back from *Lew Woo* last month. (See Journal 3d March.) The Bishop baptized him, and also a woman-servant of Miss Jones's—our first female, convert, and one whose simplicity of character and steadiness of conduct has caused us to feel a sincere regard and respect for her. Her second daughter was baptized with her, being over four years old; the eldest is under Miss Jones's care, and is too old to be considered a fit subject for infant baptism. In the evening I had a good congregation at the Village,—and after that, it was truly refreshing to take part in our usual Sunday evening service, "in our own tongue, wherein we were born." Altogether, it may be truly said—"That Sabbath-day was a high day."

April 12th.—Through the city. The church building is going on again, after having dragged for some weeks past; now the materials are not forthcoming, then the workmen are drafted off to work elsewhere, or else the weather is not favorable; or else, any excuse—no matter what—is got up for the nonce. The reason of all this difficulty seems to be, that there is no such thing here as a class of master-builders, who can undertake and carry a work through energetically. When a Chinaman is about to build a large house, it seems to be the custom for him to buy the materials himself—a little now and a little then—a few

<http://faroutliers.wordpress.com/2010/12/19/the-loo-choo-naval-mission-18461861/>

118 Dr. Bernard Jean Bettelheim, See online 1 January 2013 at—
http://en.wikipedia.org/wiki/Bernard_Jean_Bettelheim

119 Refers to the "Terms for God" debate.

thousand bricks, and then some timber, a load or two of lime and a small lot of varnish. Workmen hired from day to day—a considerable portion of which is spent in smoking, or, when pile-driving, singing solo and chorus. The appearance of the day-school at the South-Gate was very encouraging. Mr. Spalding is about the same—no decisive symptoms, either for the worse or better.

April 13th.—When I went to the village to-day, quite a troop of children followed me, till we came to an old ruined house at the outskirts, where we spoke to them of our bodies—"the house we live in"—and had an uncommonly interesting discussion with them. But I have not time to detail it.¹²⁰

1848, MARCH 24, Shanghai. Rev. Edward W. Syle.

Shanghai, China. March 24th, 1848.

It would occupy too many pages, if I were to attempt giving a sketch of the effect of the embargo by the British Consul, which has now begun to move the mass of the people in this city and neighborhood, making itself felt like leaven, slowly but effectively. The people of the surrounding villages murmur, declaring that they depend for their food upon daily supplies from Shanghai, and that to stop these is like seizing a man by the throat and choking him. Again, a large number of small boats from the surrounding parts are coming in with their tribute grain, but not being allowed to discharge, the rice is spoiling by fermentation.¹²¹ Even on some of the large junks ready to put to sea, they say the grain is spoiled, because the merchants who have contracted for the transportation to Peking, (not knowing how this affair will end,) have discharged the hands employed in turning over the rice to keep it from fermenting. I never saw the river so thronged with all sorts and sizes of boats and junks, and I never noticed so many averted looks on the part of the people, as we pass through their streets. It makes one feel that he is moving in a close and heavy atmosphere, with the sky above him dark and lowering, and a heavy storm impending. **A crisis is very close at hand—the Towtai still makes profession of his inability to apprehend the culprits, though he has attempted to pass off two poor fellows, of whom nothing is known, as the real offenders.**¹²² The British Consul refuses to relax the least iota of his demands. The commander of the brig-of-war enforces the embargo with rigor, keeping out all four of the ships' boats, day and night, and on one or two occasions firing shot to deter companies of junks from their attempts to push by the brig in numbers. Commercial intercourse with Soochow is said to have become affected by the present state of things.

The "Espiegle" brig-of-war is known to have been despatched to Nankin, with communications for the Lieutenant-Governor, and Mr. Alcock has refused to treat with a Canton man, (an expectant Mandarin) who came to him, professedly from the Provincial Judge, wishing, in a semi-official manner, "to arrange the affair." And so matters stand: all hearts full of anxiety, and conscious that the result of this contest is fraught with consequences of the highest moment, in view of our present and future position, not only in this place, but in China generally.

In the midst of all this, some "whose hearts were failing them for fear of what might be coming" on the city, have come to us and entreated that "as it was our calling to exhort men to good works and benevolence, we would go to Mr. Alcock, and exhort him not to be so hard in his requirements, but consider the evil he was bringing upon the common people. It was hard to show them that we were not indifferent to their inconvenience, and yet that it was not our part to attempt any interference: their own method of conducting public affairs is one tissue of favoritism and side influences.

Sunday, 26th March.—To-day, my Chinese audience was quite large and attentive, and the children so numerous, that the idea occurs to me of endeavoring to collect them at a different time of day in a little congregation by themselves. It will not, however, be practicable to carry out such a plan until our school removes to the new house: an attempt to teach two sets of Chinese scholars in one place, at the same time, would be like the coalescence of an infant school and a singing class at home, only many degrees more

120 *Spirit of Missions*, Vol 15 No 3. March 1850, pp 87-91.

¹²¹ *Overland Chinese Register*, 29 March 1848.

122 It was common practice in 19th century China for magistrates to produce people to take responsibility for criminal acts who were entirely innocent. Money was often paid to relatives of the accused as compensation for the arrest and punishment. Welch, Ian, "The Flower Mountain Murders: A 'Missionary Case' Data-base. Part Six: Letters and Reports of the Rev. William Banister & the Huashan Commission of Enquiry," online 20 April 2011 at — <http://hdl.handle.net/1885/7273>

confused. My mind is much drawn towards the instruction of children, and I have strong hopes of being able, if the Lord favor my endeavors, to gain access to the schools of the common people, in such a manner as to permit of my teaching them the elements of the truth, which is able to make them wise unto salvation. On this point more, when my plans are more matured; only let me enlist the prayers of our Christian friends, that good may be done in this way. How much is to be desired that truthful teachings should be attempted in the day-schools of the poor, may be judged from the fact, that the second sentence of their first reading-book, declares that "man's nature is originally good." To be sure the child, at the time he learns these words, has no idea at all of what their meaning is; but in moments of hesitation in after life, do not men always fall back upon the teachings of their childhood? Certain it is, that here in China, the insufferable self-sufficiency of those who in after life attain to any degree of correctness in conduct, is exactly such fruit as might be expected to spring from such a seed as the sentence referred to, sown at the time when his first lesson out of his first book is learned by the little embryo Pharisee.

March 27th.—A great day for Shanghai. The culprits from Ching-poo have been produced, examined, and convicted; the requirements of the British Consul have been met; the embargo on the grain junks removed. Already they have begun to avail themselves of their privilege of egress, and are said to be swarming down the river towards Woosung, presenting a most beautiful and uncommon appearance, as they spread themselves all over the surface of the smooth, broad river.

It is not for me to enter into the details of such political movements, or to express opinions upon the course pursued by either party. The result, however, is one over which we may well rejoice; for it indicates that the footing we have here is incomparably better than that possessed at Canton, and likely to be better still, for which there is room. The door is opening wide, more wide, and the day is coming—coming fast, when the impious claim of a right to prevent free passage over the highways of God's earth shall be relinquished. "The earth is the Lord's, and the fulness thereof." "He hath given it to the "children of men," and not to him who styles himself the "Son of Heaven." Now that "men run to and fro, and knowledge is increased," a Pope among the nations will find it as hard to "hold" what he calls "his own," as a Pope in the church has found it. May the God and Father of us all put it into the hearts of many of his filial children to go forth, and lead back their wandering, suffering brethren, into the paths of knowledge, faith, and obedience.

April, 1848.—Under date of the 28th of March, I had intended to perform a task which I have repeatedly put off, for the great aversion I feel to enter on its details; and I allowed my unwillingness to prevail once more at the time I closed my report up to the end of March.

It would, however, be unfaithfulness to my profession of giving an honest account of the real state of things in this city, if I should any longer withhold what forms so very prominent a feature in the moral picture. Let me then approach the subject as it presents itself to the eye of an observer.

Woosung Village



At the distance of **about twelve miles from Shanghai**, and at the point where the waters of the Wuosung River lose themselves in the great Tang-tze-Keang, there stands a little fishing-town, also called Woosung. Off this town there is a convenient anchorage, and here it is that most of the vessels bound for Shanghai make a stop, waiting for a good opportunity to come up the muddy river. Some pass on without discharging any cargo; others discharge some dozens of wooden cases, about the size of an ordinary travelling trunk, and then pass on to the city; and others again go no farther than the anchorage, but stay there a few days transacting business with some one or more of the ten or twelve "Receiving Ships" which lie there constantly—a formidable little fleet, heavily armed, manned chiefly by Lascars, or Manila-men, and commanded by Englishmen and Americans, who are, many of them, men of good education and superior manners. These are the opium ships, and around them are clustered numbers of China boats, which are constantly coming and going; bringing either specie or opium orders, and carrying away those boxes before mentioned. Any detailed account of the scenes which the deck of one of these ships presents, I have no intention of attempting. The notes of Rev. G. Smith (Ch. 9, p. 129) are in the main correct, though liable to some correction in the business parts of his sketch. At this one "Station," as it is called, I am credibly informed that some millions of dollars change hands every month; and there are some eight or ten such stations on the coast of China.

Opium Receiving Ships, Shanghai.



We pass on up the river to Shanghai, where one must dwell some months before he is able to descend to those more minute observations which reveal the multiplicity of those ramifications by which the evil practice of opium smoking has spread itself through the entire mass of the population. It is some time before he learns that those scores of low houses which are made noticeable by a bamboo screen-fence constructed in front of them, are all smoking dens, where the small shopkeeper and the day-laborer spend from the fifth part to the half, or more, of their small earnings, in making a filthy smoke-house of their head and nostrils. His attention is not at first sight caught by the difference between the ordinary sallowness of the Chinese complexion, and the hollow, sunk pallor of the infatuated smoker; but when he does get accustomed to remark it, large numbers of all classes are found to be sealed and branded victims of this vampire habit. The delicately-dressed and intellectual-looking Mandarin, who passes by with his long and noisy retinue—he shows by his air of exhaustion and internal craving, that he knows too well what the evil is; **the poor scholar or broken-down tradesman who comes to us with first a profession of belief in Jesus, and then a petition for employment—his shaking hand and brown-stained fingers**

disclose, as plainly as words could tell, what has been the chief cause of his poverty; and so on, the signs and tokens of this enslaving habit may be plainly traced through all classes down to the beggar who lies dying at your door, and the emaciated Coolie who sets down his burden because his accustomed strength is gone from him.

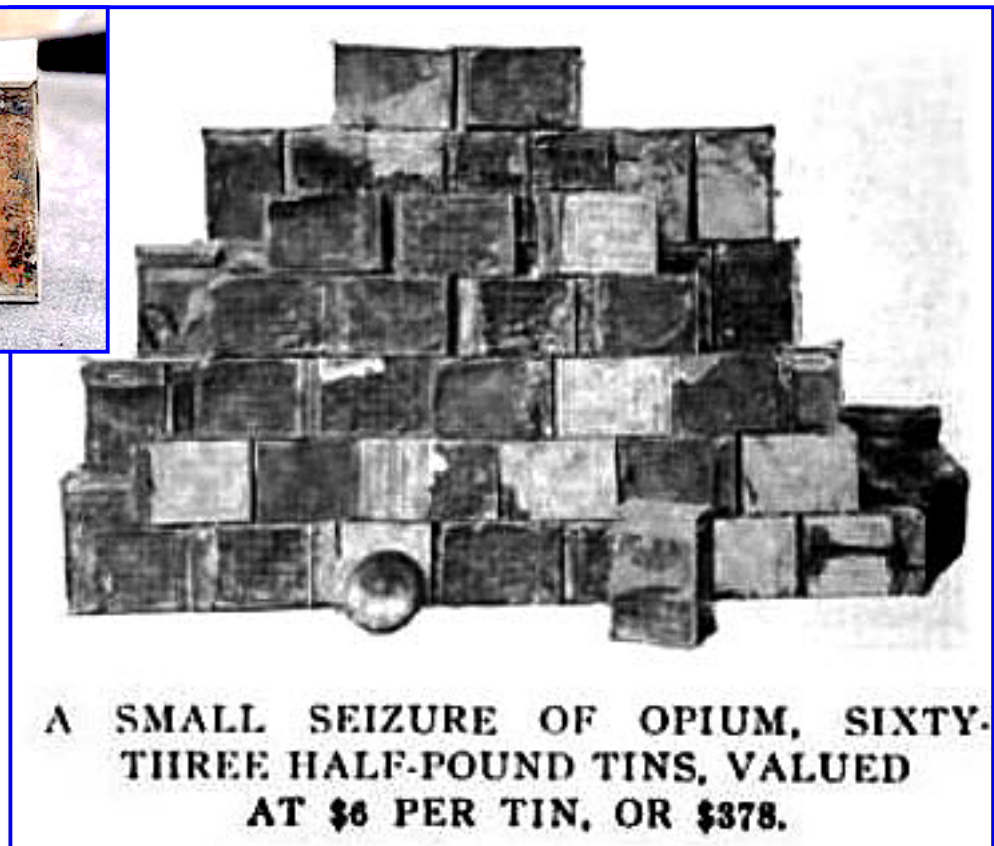
I will now come—(for this subject must not be allowed to take from me time that should be given to better things)—I will come to the brief mention of some facts concerning this matter which have forced themselves upon the attention of this Mission. My own teacher—the first I had after arriving here—a man of superior scholarship and excellent manners; he died at about forty-five, of opium smoking. Mr. Graham's teacher, who was a young man, in uncommonly fine health when we first knew him, fell a victim at about eight and twenty. The son of another of our teachers was drawn into the practice, and became so enslaved to it, that his poor old father has sent him home, and shut him up. Two cases have come under the Bishop's immediate notice, in which there seemed to have been a real conviction of sin wrought in the heart: but the requirement to give up the darling indulgence was too much, and there is reason to fear, that in both these cases, a dreadful hardening of heart has taken place. The fear that one or another of our servants will become smokers is a great source of anxiety: the thing has occurred in more instances than one.

Immediately behind the Bishop's house there are four of those smoking dens I have mentioned, all in close neighbourhood to each other; right across the narrow street, from what was Mr. Graham's house, is another, much frequented; not fifty yards on the same street is yet another, and immediately south of my own house there are others still; and I have no reason to think that our immediate neighbourhood is more infested with them than any other.

Opium Tins-Retail sale.



Janis Wilton,
University of New
England, Australia



One of the most frequent things noticeable as one passes through the streets, is the little heap of refuse left after straining the drug, and preparing it for use: this is thrown carelessly by the way-side, with perfect recklessness as to the clue it furnishes for discovering dealers in an article which is contraband. But this last idea seems to have no place here. Chests of opium, just as they come from the ships, are carried to and fro in open day. The very leather which is used to cover these chests may be seen hanging on the portable workshop which the itinerant cobbler carries about. All this goes on openly, and passes under the eye of one who merely walks through the streets. If one has had any experience in threading out the narrow passages, and side-long entrances, and introverted arrangement of apartments in which the people of this city seem to delight, he might find in dilapidated temples, and small taverns, and on the outskirts of public offices, scores upon scores of the haunts where this miserable vice does its deadly work.

Should it now be asked, how do men of intelligence and respectability of position justify themselves in participating in a traffic of such a character as this? it is only necessary to recall the arguments of those who set themselves to justify traffic in ardent spirits. The cases are nearly parallel; only that here some men undertake to be "prophets of the nations," and talk of the "destinies of the Anglo-Saxon race," regarding the Chinese people as doomed to be subjugated, if not exterminated, and disposed to think that opium will do the work as well as gunpowder. Indeed, not a few of this class will even express a civilized horror at the idea of military operations against the Chinese, putting them down as hardly to be reckoned as fellow-men, and having therefore no taste for shooting them off by hundreds.

Another manifestation of the mischief recently occurred. Two men came into my study with great haste, and begged me to give them physic for a woman who had poisoned herself by eating raw opium. I obtained from **Miss Jones** some strong emetic that had proved efficacious in a similar case on a former occasion; and as I went with the men to the outer door, I gave the directions for its use; adding, that those who gave others opium to use were very little different from murderers. One of the men colored up, and looked much alarmed. I learned afterwards that he was the seller of the dose, and was in great fear lest the death of the woman should be laid at his door. In some cases where we have given out emetics, the antidote has come too late: the poor suicide died.

Sunday, 2d April.—I noticed in the Chinese Congregation to-day—which was not as numerous as usual—that the boys who attended were almost entirely a new set. Those who have been accustomed to come are, I suppose, tired of hearing the first principles of the Gospel told over and over again; and yet what else to do while those who hear me are so ignorant, I cannot tell. It strikes me, that a day-school, tuition free, would furnish a good means of reaching the minds of the young; the benevolence of teaching them would be appreciated by the parents, and the opportunity of giving regular and progressive religious instruction would be ensured.

4th April.—1st day of the Chinese 3d month, and one of the festive seasons. People busy for some days past trimming up their family graves. I went to the **City Temple**, and heard the discourse against litigation. Judging by some meaning glances which the reader cast towards the place where we were standing, he made a mental application of some of the Imperial wisdom, to the conduct of the British in the recent affair of the grain junks.

8th April.—Brig "Espiegle" returned from Nankin, reporting a very honorable and courteous reception by the Governor-General of the Two Keang; that is, the two provinces of Keang-Nan and Keang-Soo. The war steamer "Fury" also arrived from Hong Kong.¹²³ Of course, all active political movements tend to the enjoyment of still greater freedom of intercourse with the people of the interior—the central and western portions of this vast land, of which we are at present but on the narrowest outskirts. If for the cultivation of this small field our numbers are so inadequate, what will it be when the whole wilderness of idolatrous China is challenging our labors

Sunday, 9th April,—Congregation but small—why, I do not well understand; or rather, I fear to think how much of the reason may be my own want of grace and ability for my work. I

10th April.—Last night a little daughter was added to my domestic circle; for whom, and for all the children connected with our Mission, let me bespeak the prayers of our dear friends in Christ. These little ones are exposed to evil influences of a peculiar nature; but then, again, I firmly believe that they are in a

¹²³ HMS Fury. See *Straits Times*, 27 December 1848.

position where they are in the way of obtaining a preparation for peculiar and most extensive influence. May we who are their parents be wise and faithful to do our part in so good and so delightful a work! Think what earnestness it must add to our teachings when, telling them that "The Lord He is God, and there is none else," we point to the shrines, and images, and temples, which belong to "them that are called Gods, but are not. " And think again, how anxious we must feel for their freedom from contamination, when the very processions through the streets and through the country—the play-things which are given to them—the little songs our school children have learned at home in early childhood—all these, and many other sad like things, are so many inlets to idolatrous and heathenish ideas: and it is hard, nay impossible, to keep them unacquainted with what thus meets the eye and ear.

Sunday, 16th April—Congregation to-day much larger, and quite attentive.



17th April.—We have had the pleasure to-day of welcoming the arrival of our brethren from the **Church Missionary Society**, so long expected. Messrs. **Cobbold**¹²⁴ and Russell,¹²⁵ who are unmarried, go to Ningpo; Mr. and Mrs. Farmer remain here.

Across the river to the eastward, there took place to-day one of those long processions in honor of idols, which seem to be the chief pastime of the people. I could make nothing out of the black-faced God, whose image, seated in a huge chair, closed the procession: popularity for the time being seemed to supply the place of rank, for I did not learn that this Yang Law Yah was anything more than an eminent man of former days. The procession, however, was very long, containing persons to the number of, I suppose, three thousand—some on foot, and some on horseback—all well dressed. Flags and spears, and various old-time weapons; bands of feeble music every now and then; Mandarins' followers; incense bearers, who turned and prostrated themselves every few steps; men bearing censors suspended by hooks from the flesh of their arms; supporters of huge embroidered umbrellas, who had much ado to keep themselves on their feet, because of the high wind; these, with some other varieties of mountebanks, made up the long train which toiled on through the straggling villages and the burning open fields for twelve hours or more. It was a holy-day to them.

One object, which for its beauty would have drawn my attention, excited also my feelings of compassion more than any other. It was a little boy who, from his look and manner, and style of dress, plainly belonged to a family of the better class. He was seated on a handsome white pony, which was well nigh half buried under the load of his trappings and caparisons. The child was understood to represent the idol's eldest son, and the poor little fellow was evidently pleased with the part he bore. Oh, what an education for his young soul!

19th April.—The donation of £1,000 for the building of our church, which arrived to-day, made us feel a renewed confidence that our Mission will be made to flourish and extend in God's good time. If now He moves the hearts of his servants who are rich in this world's goods, to give their money for the building of a house for His worship in the midst of the heathen, will He not also soon move the hearts of others, also His servants, to come out here, that they may stand up in that house and declare His unsearchable riches of love to them in Christ Jesus? It is the most usual course of Providence, that the readiness of men for a work precedes the furnishing of means for carrying it on. With us, however, the order seems to be reversed; but whether or not this fact itself is a symptom of especial backwardness in those who should labor, rather than of especial forwardness in those who give, is a question which I long to see practically answered by the coming out to us of three or four more of those "ten Presbyters" who should have been with us from the beginning. If that cannot be accomplished, cannot our whole number be brought up to ten, besides the Bishop, thus: by sending out promptly one Presbyter, a Deacon, one Physician, two Candidates for Orders, and two Teachers for the Schools. Surely, this is no unreasonable suggestion; and if it be looked upon as impracticable, the sooner our friends at home receive notice to moderate their

124 Rev. Robert Henry Cobbold. b. 1816. D. Hereford 1893. Cambridge University 1839-1843. Deacon 144. Priest 1845. To China with Church Missionary Society on 10 November 1847 with Russell [below]. Archdeacon of Ningpo. Married in England 1852. Returned to England 1857. Prebendary Hereford Cathedral 1885.

125 Rev. William Armstrong Russell. b. Tipperary, 1821. d. 1879. Trinity College Dublin and CMS College Islington. Ordained 1847. Worked in Ningpo. First Anglican Bishop of North China. Brief biography online 1 January 2012 at — <http://www.bdcconline.net/en/stories/r/russell-william-armstrong.php>

expectation of great results from this their well-founded Mission to the third part of mankind, the less they will be in danger of experiencing disappointments which, by their recoil, shake the foundation of the whole cause of Gospel Missions.

21st April.—Good Friday. A large number were present at our Service, held at the Bishop's, to-day. **Mr. Cobbold** preached for us; and we found it greatly refreshing to hear the words of truth and mercy from the lips of one so recently departed from the shores of Christendom—it was like a message to us from home.

23rd April.—Easter Sunday. The English Service at the Consulate was conducted by **Mr. Russell**. My Chinese congregation to-day was very large, and quite attentive. I know not how to account for these fluctuations in the number of hearers, unless it be by the fact, that on certain days people from the country pass by in great numbers, whilst at other times—there being no high-day approaching—the streets are comparatively deserted; though that can hardly be said of our neighbourhood, which is an over-crowded and busy one; but they are working hard for daily food.

25th April.—Some of the poor whom we see, frequently profess to desire some more knowledge concerning Him whose name is above every name; and they also say, that they will leave off calling upon their idols: but to do this last thing is a very difficult task. Old habit has taken so firm a root, that the abominable "O-me-too-Veh" rises incessantly to their lips whenever they wish to express their sense of obligation for some small favor received.

One of the most helpless of our pensioners on the Communion alms is an old woman called Neur, whose case is especially interesting to us just now, from the fact, that she has been brought out of the city and placed in a little house near the Great South Gate, that she might be near enough to receive the more frequent instruction which she professes to desire. When we first knew any thing of her, she was able to help herself in part by picking cotton, and such like occupations, common here among the very poor and half-decrepid. When thus circumstanced, she lived on the southern outskirts of the city, and was treated very kindly by her village neighbors; but she was the most ungracious old woman, in the way of finding fault with those who assisted her, that I almost ever met with. When I had become, by repeated visits, somewhat acquainted with this fault of her's, I undertook to illustrate the unpalatable doctrine of heart-wickedness, by showing her, that for the good her neighbors did her she returned very evil thanks.

It was about the time when our brother Spalding arrived, that she was forced to leave one house by the landlord, but was very kindly received in another by a poor woman who had a family of her own to care for. Spalding accompanied me the next visit I paid her, and full enough she was of all her grievances, which she set forth in a right orderly discourse (for long practice had given her method and facility) in the presence of a considerable number of women and children who had gathered round. Now, this I felt was going beyond the bounds of laudable patience, so I reprov'd her sharply for her ungrateful ways; and the rebuke was so evidently well-deserved, that the neighbors around, both old and young, joined in with numerous expressions of their agreement with what I said: indeed, they became so animated, that Spalding (who could not, at the time, make out what they were saying) enquired of me what it was that was making such an impression on my auditors. And the impression was not all on one side: from that day I have not heard her indulge herself in the same manner as before, though she has been becoming more and more helpless, and does not now, I think, since we have taken her in hands, receive as much assistance as formerly.

After awhile, we lost sight of her. They told us some relatives had taken her off into the city to live with them there. Many weeks, however, did not pass before she found means to send to us, begging for the weekly allowance she had been accustomed to receive, and sending us just such a crooked direction to her present dwelling as the poor every where are apt to give. Spalding and myself made an essay to discover the place, and actually did get into the alley which afterwards proved to be the right one; but the strange sight of two foreigners looking up and down, and all about them, attracted quite a little crowd of followers; and then when we knocked at some one's door to ascertain if we had found the right house, the only answer we got was a hasty shutting-to and barring of the outer doors, and a great rushing about of the occupants within. So we desisted for the time.

I made another attempt with **Chi [Chai]**, but with no better success: it was not till first one of the school-boys and then Chi had explored the filthy lanes and alleys, that we succeeded in discovering the poor old soul. It would occupy more time than I can well spare if I should attempt to describe the place. There were but two rooms; one was used for receiving friends and smoking opium, the other was kitchen

and sleeping-place: by the bed-side, it was with difficulty that Chi and myself could find room to kneel down and pray. We resolved to remove her from such a wretched lodging: as a mere act of compassion we were moved to do so; but when we considered that she had shown some little interest in religion, and professed a desire to know more, we felt no hesitation about rendering her some further assistance: so we offered the young woman who kept by her (said to be an adopted daughter) so many additional "cash" each week, if she would find a better place for her in a better neighbourhood, and nearer to our dwellings. This has been done—not, however, without several small attempts to impose upon us, incidentally, as to expenses—and to-day she was in her "own hired house," very feeble from sickness, but almost overjoyed at her escape from the den to which she had been taken.

What led me into this long account was the fact I first mentioned, that, instead even of the careless, matter-of-course "Thank God!" which the poor at home use at such times, her poor heathenish memory could furnish her with no better exclamation than "O-me-too-Veh, O-me-too-Veh !"

I told her that Jesus was the one she ought to thank, for that it was because of what He had taught us, that these things were done for her. She listened, and intended, I believe, to comply; but before I left, she returned involuntarily to the "O-me-too-Veh!"

27th April.—To-day the woman Neur had evidently been thinking about this name, Ya-Soo, (as Jesus is spoken here;) and she asked me, if kneeling down, and putting her hands together, if that was the way to thank Ya-Soo. Her mind would be very much relieved if I would only prescribe a form of words for her to say over, as the Buddhist devotees are accustomed to do, without caring at all about the meaning of what they repeat.

30th April.—Sunday. My congregation to-day was very large; the number of women was greater than usual, and the children were too numerous to allow of our being very quiet. If it were practicable with our present premises, and would not interfere with the exercises of our own school, I should like to attempt something like a Sunday-school.

1st May.—Messrs. **Cobbold** and **Russell** took leave of us, and embarked for their final destination, Ningpo. The views concerning this port which **Mr. Smith** has expressed in the 14th and 19th chapters of his book¹²⁶ are, to my mind, so satisfactory, and are confirmed so fully by all I have been able to learn about our neighbouring port, that I need do no more than refer to his remarks, and express the satisfaction I feel that the Church Missionary Society has resolved to make vigorous efforts there.

2d May.—The house where the woman Neur now lives, is just outside the South gate, and lies back from the street "two courts," as they reckon here: that is, behind the low range of apartments on the street, there is an open court: then another range, and then another court. In the first of these open spaces, there is an old grave-mound¹²⁷, with two or three small trees growing beside it, which relieve by their fresh foliage the squalor of surrounding objects. At this place I have often times thought of collecting the many children and others who gather round the old woman's door at such times as I make my visits to her. This evening, some little time before sun-set, I resolved to make my first attempt, the Lord being my helper. So I took in my hand the manuscript of St. Mark's Gospel, (which was my first achievement in the studies of this dialect,) and went forth from my house with the feeling in my heart that I was going to begin a great work, though it might make a very little show at first.

I came to the grave, and stood beside it for some time, casting in my mind how I had best proceed, when a well-looking boy came up, and asked me "What book was that I had?" I answered, "It is the book that tells of Jesus: of His birth and teaching, and miracles, and life, and death, and resurrection. " After a little pause, he said again: "Explain the book for us to hear: would not that be well?" You may imagine that I waited for no farther solicitation, but began at once. Presently, one of the neighbors brought out a bench, and placed it on the summit of the mound. I went up and seated myself, and continued my simple teachings with a deep sense in my heart of the great honor of being privileged thus to declare to the

126 Smith, George, *The Consular Cities of China*, (London, Seeley, Burnside and Seeley, 1847).

127 In Shanghai, ground water required grave mounds to be above ground. "The custom here is to lace the coffin...upon the surface of the ground; they are usually packed in mattresses. Some place them within a brick-vault built upon the surface of the earth, because, here, the water follows the cutting a very shallow distance beneath the level of the ground... Within a space of perhaps less than a hundred yards there are, or rather were, seven mounds containing seventeen coffins, 15 adults' and 5 childrens'...most of them in excellent preservation." *North China Herald*, 15 February 1851, p. 114.

heathen the wonderful works of God; to tell it out among them that He is the Lord, and that it is He that made the world, and all that is therein.¹²⁸

3d May.—As I was passing by the grated doorway of the city jail, one of the prisoners called to me, and begged my interference with the authorities, assuring me, that he was falsely imprisoned. He scratched down his case upon a scrap of paper, and as it professed to be one in which a foreigner was concerned, I promised to hand it to some officer of the British Consulate. I did so; but the investigation showed that the man was fairly implicated at least, if not guilty, of all charged against him.

This brings into notice another subject about which I feel the same sort of reluctance as I did about the opium—I mean, the subject of law proceedings among the Chinese. The deep, cold, relentless cruelty which is practised in the so-called courts of justice; the torture of witnesses—the corruption of judges—the inflicting on whole families of the punishment due to but one or two of its members—the extortions of underlings—the deaths by imprisonment—these are all topics on each of which might be written some of the most revolting chapters that the history of human depravity could furnish. Let me be indulged with a little further procrastination.¹²⁹

4th May.—The number that gathered round my novel preaching-place this evening was quite considerable; the children in the neighborhood seem to wait for my coming, and after they have listened to my remarks, and answered my questions, accompany me part of the way homeward, with more noise than would be altogether creditable in a more civilized neighborhood.

5th May.—One of those numerous applications for help with which we have become quite familiar, was made to-day by a poor scholar, who professed to come from Nankin. There is a strong "family likeness" about such petitions as they present. The party is invited by a relative who lives in some distant place, to leave his home, and come "broad," generally some two or three provinces off, to better his fortune. When he arrives, the relative is either not to be found, or has died, or has removed; and now the present object is to get back home again, for very few seem to possess spirit enough to resolve on making their way in the world under adverse circumstances; they choose rather to beg their way from place to place, until they arrive at the family homestead, and take the not uncongenial position of listless dependence on older members of the "clan." One man of this kind came with the story that he had come out of his road all the way from Soo-chow, on the strength of his hearing some one say at a public inn, that there was a house at Shanghai where they "acted benevolence," and gave relief to all persons in distress. His case was quite a doubtful one; so I briefly told him that, as he had come from Soo-chow upon the strength of our probably assisting him, I felt bound to give him "cash" enough to take him back there again; which I did, with a book, adding, that it was only the blind, lame, decrepit, and helpless, who were assisted out of our little means.¹³⁰

1849, MARCH 23-MARCH 31, Shanghai, Rev. Phineas Spalding.

(Continued from March 1849).

Shanghai, 1849. Wednesday, March 22d.

Today, the teacher of whom I have spoken above, and who was to write to his friends at Suchan, to get their consent to enter the religion of Jesus, showed me the reply which he had received. It is from an aged uncle of seventy-six years, formerly an officer under the government, but who has retired from office. The teacher's own father and mother died when he was about five years of age. He looks up to this old uncle as his guardian, with the respect and reverence due to a father. He gave me the letter at my request, a translation of which I here insert, thinking it will be interesting to many at home, as affording a little insight into the Heathen mind, and its adverse position to the Gospel of Christ. The following is a translation of the letter:

"To my nephew Tsy-Ngay, I write this letter, and give it to him to read. The written words of your letter, which came to me, say, you desire to enter religion. Now, to enter religion, is to forsake the

128 The presence of grave mounds within premises reported by Syle was a common feature in Shanghai. See *North China Herald*, No 29, 15 February 1851, p 114.

129 Giles, Herbert A, *Chinese Sketches*, (Shanghai, Kelly & Co, 1876). See extracts "Torture" online 1 January 2013 at — <http://www.worldwideschool.org/library/books/lit/historical/ChineseSketches/toc.html>

130 *Spirit of Missions*, Vol 14 No 10, October 1849, pp 366-375.

duties we owe to a father and the emperor. In our family for generations and ages, have been those, who are high in office, and have received the favor of the emperors, and have handed down an unimpeachable name, and have thus been constantly retained in the rank of our ancestors. 'Moreover, on your own head you have the emblems of rank, and around your own body you have the girdle of honor. (This last sentence refers to the button worn on the cap as a mark of imperial favor. The degree of rank is denoted by the color. The girdle spoken of refers to one in which is set a precious stone.)"

Why is it, that you, in your heart, do not desire to read the books, and become intelligent and wise, and hope to rise in rank and attain to be a Mandarin. Then you can make some returns of the emperor's favor, in spreading abroad the glorious name of your father and mother. Still more, you will then be able to hand down power and a great inheritance to your own posterity. I do not want you to think about, or meddle with the principle of things. You say, if you enter religion, then, your soul will go to Heaven, and enjoy everlasting happiness. These words are altogether erroneous, and it is not right to treat them as real, because they have no proof. How can you take this present time, good things and happiness, and throw them away? At the present time, your being engaged in explaining the books, does not compensate you, even not sufficient to nourish your family, and the amount must needs be made up. Therefore you must only instruct them clearly in the righteous doctrines, and not forget your own high origin. If you will deceive yourself and not become intelligent; if you enter religion, and forsake your father and the emperor, you will certainly come to ruin. Besides this, you cannot any longer be numbered among the posterity of our family; and you cannot receive the monthly allowance of the government. Truly think and see which is better, to throw away all these good things, or not to throw them away. (Signed,)

YUNG TING.

The date of this letter is written on the back of the envelope outside, and is thus: Suchan, first month, 24th day, reign of Tau-Kwong, twenty-ninth year. This corresponds with our 16th of February, 1849. The nephew or person to whom the letter was written, thought that his uncle's condemnation of the doctrine of the immortality of the soul was most too glaring, and needed some apology; so he said, he did not know, because he had never read the scriptures, and therefore he thought there was no proof. I gave him a copy of the Old and New Testament, with a Catechism and some other good Christian books, which he has sent to his old uncle, and I hope and pray they will prove a blessing to his soul, before he goes into eternity.

Friday Evening, March 23d. — There were one hundred and twenty present at the service.

Sunday, March, 25th—Morning congregation about eighty persons, and very attentive. This morning, during service, a very aged beggar woman came into the chapel, and walked to and fro, distracting the attention of the hearers, and much to my own inconvenience, when one of the congregation, a very respectable person in appearance, gave the old lady two cash, hoping that she would then go out, or sit down; but she continued to walk about, when the same person ran up, took her by the hand, and led her to the outer door, and returned himself and remained during the service. The evening was wet and dark, and I had only about fifty present. Among the number, I noticed several who were present in the morning.

Tuesday Afternoon. — Engaged with the poor people. At the evening service between seventy and eighty persons present.

Friday Evening, 30th. — A rainy night, and forty persons present.

Saturday, March 31st. — Attended the marriage ceremony of Chung-Chang and his wife, at the Mission Chapel; the service was in Chinese, and performed by the Bishop. It was that of the Church, translated entire from the Prayer-book. Chung-Chang is the eldest boy in the school, and was betrothed when he was received by us. When the time came for the marriage, he told his parents he could not, after all the Christian instruction he had received, worship Heaven and earth, which is part of the Chinese marriage ceremony. With much reluctance, the parents consented to his being married according to the rites of the Christian Church. The young man is not himself a baptized person, and consequently there were no vows of renunciation of Heathen rites upon him. Taking all the circumstances into consideration, it was an interesting ceremony, and we pray that God will enlighten his Heathen mind until he shall become a decided follower of the Lord Jesus. **Chai** has contrived to read to me regularly, and has now nearly finished the reading of St. Matthew's Gospel, with commentary. I trust at the end of this year, he will be prepared to receive the office of a Deacon in the Church of God, and exercise the same to His glory and the good of souls. I believe I have now given you an account of all that has transpired in my field of labor... May it please God to call many more laborers into this field, over which you are set in the Lord, and bless you abundantly in the guidance of the work committed into your hands, is the fervent prayer of

1849, APRIL, Midway Academy, Miller's Post Office, Essex County, Virginia.
Miss Lydia Mary Fay.

Midway Academy, April 1849

My dear Pastor

I might have written to you ere this, but as you know my letters are either a glance at my heart or a little piece of my everyday life. I felt as if I had nothing to tell you, not that I flatter myself that you interest for me would make your sympathy very painful for you but I did not like to send you a letter filled with accounts of sickness, nursing, watching, weariness, care, anxiety and teaching which you know must have been my lot since I left Alexandria.

As much as I value your sympathy and even love your pity I would think it selfish in me to excite it, if it gave you one moments pause. But things wear a brighter aspect now. Anna Howard is again able to assist me in school. Five of "my last patients" came in school this morning and though not able to study much I was very glad to see them in their places again, tho' it required a greater effort to amuse those who are getting well, and make their time pass agreeably than it did to take care of them when sick. But this of course, will not last long, and I hope soon to be left with only my usual duties to perform. Yet Mrs. Minor has praised my housekeeping and nursing so much I am quite repaid (or should be if I cared much for anyone's approbation except yours). All of her own children, she has eight, have been ill, all the house servants besides a number of the Boarders which left me quite a field for the exercise of useful and discretionary talents.

My sympathy has been much excited by the circumstances of some of the young ladies here. Miss Robbins, our music teacher, while very sick did receive a letter from her father, who lives in Richmond, informing her that her Mother was very ill, that the physicians had despaired of her life, that she must come home immediately. As soon as she was able to leave her room she went. We have not yet heard from her, but fear every day to hear the death of her mother. This is the gay Lalla Rookh of whom I have spoken to you before. She is much changed since last session, but I know not that she is really converted, yet I hope these trials may prove to her real blessings. Two of our young ladies were sent for a few days since at 3 o'clock in the morning, to see their father, Doct. Wright, who was taken with a fit of apoplexy and not expected to live.¹³² We have since heard they arrived just in time to see him breath his last. He was a highly respected physician, very much esteemed, and a member of the Baptist denomination, as were also his daughters. But poor things! I feel much for them, their religion never seemed to be of much use, they have strong feelings with little mind, and less self-control. They were devoted to their father, their mother is a very weak woman and always in poor health. Of course she has no influence over them

And last though not least I have felt very much for Lucy and Susan Dew, who if I have any favorites in school are certainly among the number, as they were last session and are very clever, interesting girls, obediently quiet and affectionate in their dispositions. Besides I like the family (except they are Camelites¹³³), but Susan and Lucy are getting fond of the Church. You know the name no doubt. Their

131 *Spirit of Missions*, Vol 15 No 1, January 1850, pp 17-19.

132 University of Virginia, Special Collections, Afro-American Sources in Virginia: A Guide to Manuscripts. 646. WRIGHT FAMILY PAPERS, 16 items, 1839-89

A small collection of personal papers of Dr. William Wright of Amherst County. A letter of December 1845 from Macon County, N.C., to William Wright informs him that the writer was quite happy with a slave [Jourdin?] received from him and that Jourdin sent his regards to all, "both white and black." Also a letter of November 10, 1847, from Sheldon Wright to Dr. William Wright notes that Sheldon had sold his slave Nancy and her children for \$740; he could have received a higher price if he had separated them, but he chose not to. (Acc. 3824)

133 Dr William Dew was a Baptist. "Some time between 1845 and 1850 a church claiming to hold the truth as given by the Apostles was organized in the upper portion of the county (King and Queen County), and called Horeb; sustained by Dr. William Dew, John Lumpkin, Roy Boulware, Richard Pollard, and others, it held regular meetings until during the [Civil] war, when the Yankees destroyed it, and all the leading members dying or moving away, the organization was broken up and has never been revived." The term "Camelites" is a corruption of "Campbellites" followers of Alexander Campbell, a revivalist leader in first half of 19th century. Resulted in church body known as the Disciples of Christ and today as the Christian Church.

83 "My paternal grandfather, Thomas R. Dew, was a large land and slave-owner, and regarded as wealthy by the

father, Doct. [William] Dew is a brother of the late Prof Dew of Wm and Mary College. They have been much afflicted of late. The girls here are lying very sick with the Measles. The Doctor's father was not expected to live nor was his brother, Mr John Dew. Both had been ill for several weeks and he died on the same day. Lucy and Susan were very much distressed and I suppose anywhere else except at a Boarding School they would not have heard of it while they were too sick to leave their rooms but Doct was one of their attending physicians and it seemed quite unavoidable. Susan particularly was very immediate in giving way to her grief and seemed to turn almost in anger from all sympathy and would only be comforted while I sat by her. I tried to persuade her that her friends were happier now than when here. She explained that no, no, Uncle John was not a Christian! He cannot be happy now. This from a girl of 14. I could hardly restrain my heart. I told her he might have repented and been forgiven on his death bed. Yet I have heard since he died as he had lived without one thought of God. He was one of the finest looking men in this part of the county, talented, remarkably agreeable in conversation, had been married about two years to a beautiful and lovely women who is not yet 19, very wealthy and lived in the most expensive and dashing style. I shall never forget the first time he and Mrs. Dew came to Dr. Minors. It was soon after their marriage. I was sitting at the parlor window. Suddenly a splendid carriage whirled up to the door, drawn by magnificent horses in silver studded harness sparkling in the sunlight, smartly dressed attendants; and when Mr. and Mrs. Dew alighted I really wondered where so much grandeur and elegance came from. Last week I saw a company of eight or ten men on horseback followed by two carriages winding slowly along the dusty road preceded by a small plain wagon drawn by one horse; upon the wagon was placed a coffin covered with a white sheet on which a man sat to drive. The coffin contained the mortal remains of Mr. John Dew. They were carrying to the family burying ground that he might sleep with his father who died a few hours before him.

But I will dwell no longer on such sad scenes, though our days usually pass so quietly and with so few events to mark their flight they have made more than are ordinary impressions upon our minds. But you are more accustomed to such reverses yet when the rich die, in town they have a grand funeral which still assures and flatters the mind, and prevents one from feeling how terrible is death without any ornaments! And yet this carrying the dead without a hearse, the coffin covered with a sheet upon which sits a colored driver. Oh! it is too shocking, too irreverent. But I believe many of the Virginians particularly those who live in the county have less regard for the dead than any people in the world. The very expression they use in place of saying "going to a funeral" and "going to see them put away" always makes me shudder and hope I shall not be "put away" here. However as they are so often "put away" without any religious services the expression may be very proper.

I hope these events may be to us something more than subjects of conversation. Some of the young ladies seem quite serious and I hope their feelings will not pass away with the causes which produced them. I believe you have much interest in the conversion of the young and the early formation of right habits of thought and action. You must therefore think of affiliate, sometimes in your hours of devotion. I am never so much engaged that I forget the last time you told me, "God bless you"; and He does bless me in giving me peace, a quiet mind, and a desire to do His will among the sundry and manifold changes of the normal life.

I suppose by this time you are beginning to think of going to the Convention.¹³⁴ Can you not let me hear from you before you go, and tell me how your health is. I have thought so much about it since I saw you. Mr. McGuire called for our contributions yesterday in Church for the Convention but as he only asked \$1.00 from each Communicant will you allow me to send another to you for the same purpose, not because I think you will not easily make out the required sum without it, just for the pleasure of giving, where heart is. And as I still count myself a member of Christ Church I ought to have sent you the whole

estimate of that day. He was born in 1765, and died in 1849; married Miss Lucy Gatewood, who survived him for eight years. As a product of that marriage there were six sons and three daughters, to wit: Dr. William Dew, Thomas R. Dew (afterwards professor and president of William and Mary College), Philip, John W., Benjamin F. (who was my father), L. Calvin, and Mrs. Colonel Hudgins of Mathews, Mrs. Colonel Thomas Gresham, and Mrs. Temple. He was a member of the Baptist Church, exerted a wide influence in his community, and served with distinction as captain in the War of 1812." By John G Dew. Rev. Alfred Bagby, *King and Queen County, Virginia*, New York and Washington, Neale Publishing Co, 1847.

134 "Convention" is the name used in the Episcopal Church to describe the annual meeting of a diocese. "General Convention" is used for regular national meetings of the Episcopal Church. A common term among other Anglicans is "Synod" for a diocesan meeting and "General Synod" for a national conference.

of it, perhaps. Indeed, it is quite a serious question with me where the little I give ought to be given. I would tell you what I have done in regard to it, but have already written so much. I believe you would rather that I should tell you "good night" than anything else right now. Well, please let me hear from you soon. I will say "good night" and that I am, as ever, Yours with truest devotion. L Mary Fay.¹³⁵

1849, APRIL 14, Shanghai.

Rev. Edward W. Syle.

Shanghai, April, 1849.

April 14th.— I was passing one of those places where they make houses, clothes, trunks, silver money, tables, &c., &c., all of colored paper! cut out and pasted together, so as to make excellent miniature imitations of the real objects. The "end" of such frail furniture is "to be burned," in order to transfer it to the invisible world, there to contribute to the comfort of the deceased; such a silly and childish delusion! Is it not literally "feeding on ashes?" The thing which especially drew my attention was the couch, pipe, lamp, drug-box, and all the, other apparatus of an opium-smoker! I asked the workman what it was he was about. He answered, "It is for ... of the ... family; he smoked opium in this world, and of course he will want it in the next."

Grave goods—Paper Offerings.¹³⁶



135 University of Texas at Austin, American Studies, Papers of Rev. Charles Backus Dana.

136 Mrs. Eliza Gillett Bridgman wrote in 1846.

"An occasion offered very soon after our arrival, to witness a burning for the dead at a short distance from our residence. It was a house made of paper, consisting of various apartments thoroughly furnished, and large enough for persons to enter them. The eating-room was supplied with a table, bowls, chopsticks, tea, &c. ; another room with all kinds of native musical instruments, servants of various grades at their appointed stations; a Sedan chair, and coolies, &c., all made of paper of various colors, and in native costume.

A company of native priests were standing outside of this fairy habitation, waiting to perform their appointed services. Notice was given to us to hasten out, when they commenced their unmeaning chanting and prayers. These rites performed, the flame was applied to the house, and it was quickly consumed. According to their belief, it all ascended to the spirit-world, for the use of a deceased son who had been a few months dead." 136 Bridgman 1853, op cit pp 105-106.

Sunday, 15th.— To -day I met with a man, who is almost the only one I have encountered in China, who seemed shocked when he heard me make light of the wooden idols of the temples. He declared they were "efficacious," and seemed to believe that when feasts were made before them at night, and all the lanterns lit up, and the music played, the images perspired, and their faces became "flush red." Such were his expressions.

Temple Guardians



Mr. Spalding is very feeble. Dr. Bridgman also is sick. A sort of preaching conversation in the ferry-boat, and a morning and afternoon discourse at Wong Ka Mo Dur, were all the services I attempted to-day.

April 16th.—The British war-steamer "Inflexible," which came here last night, brings the news that the City Gates of Canton were *not* opened to foreigners, as Keying, two years ago, had promised they should be. Parties here seem to be agreed that the most efficient, as well as the most merciful way, of punishing the Cantonese, would be to withdraw the trade entirely from the city, and leave the Chinese authorities to make the best they can out of their turbulent province—whose seamen are pirates, and their peasants murderers.

April 17th.—Mr. Spalding seems in better spirits to-day; Dr. Lockhart feels confident that his lungs are only irritated, and that no tubercles have yet formed.

April 21st.—In company with a Christian friend, made an excursion to a town about five miles up the stream, at the mouth of which our school-house stands. Preached, and distributed a number of select tracts.

Sunday, 22d.—This morning my congregation was so unsteady—coming and going incessantly—that I laid aside the regularity of my usual method, and kept on preaching and praying alternately, three or four times. It is hard to know what method suits this people best. In the afternoon, after sermon, I have a public catechising of the boys of my day-school; this often engages more attention than the previous discourse has been able to command. Evening—At the Village good attendance; many women and children—noisy.

April 24th.—Mr. Spalding does not seem to be improving at all.

April 26th—Finished my part of the revision of St. Matthew, in the local dialect, which we have been endeavoring to get up among ourselves.

Sunday, 29th.—After service, a man stayed to converse with me; he said he was about to sail to-morrow for a place 1,500 le (500 miles) distant, and asked for tracts, of which I gave him a bundle. Coming home, the ferry-boat gave me quite a good audience; and my hearers at the Village were more orderly.



May 5th.—The **United States sloop "Preble"** arrived here to-day from Japan, where her commander, Captain Glyn, has been successful in recovering sixteen seamen, who had been shipwrecked, and were treated very inhospitably by the Japanese.¹³⁷ It is not for me to expatiate on the commercial and political advantages to be anticipated from the opening of these important and interesting islands; but as one who is not indifferent to the bodily sufferings of his fellow-men, I should be glad to see the Japanese made to feel that they must treat the shipwrecked with humanity; and, as jealous for the honor of my Lord, I long to see the

Gospel so preached there as that Christianity shall be no longer regarded as the watch-word of revolution, or the badge of the mercenary. The word "Japan," (Jih-pun,) is Chinese, and means, "Day-spring," or "Sun-rise." When shall the true knowledge of the "day spring from on high" visit those isles of the sea? How long shall they "wait for His law?" When shall we see realized that glorious prophecy—one of the three "sentences" which our own Church has added, to those of the English Prayer Book—that "From the rising of the sun, even to the going down of the same, His name shall be great among the Gentiles?"



May 5th.—A man who was going home with some **strings of copper "cash"** over his shoulder, has been struck dead by lightning. The people's account of it is this: he had been selling a quantity of cotton seeds, which he knew to be worthless, and "Heaven" thus signally punished his fraud.

Sunday 6th.—Weather wet; hearers few. Mr. Spalding seems better.

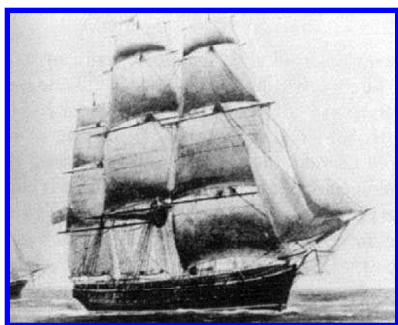
May 8th.—We were told "not at home," when the **Bishop, Mr. McClatchie** and myself sent in our cards to the Romish establishment, distance about four miles from the city. The neighboring villagers either knew, or professed to know very little about the occupants of the "Hospice," when I questioned them. Certain it is that they conduct all their proceedings very quietly; and not less certain, that they are especially shy of us. They return Dr. Bridgeman's visits, but not ours.

May 9th.—An old man, Yang by name, came to me to-day with one of those mixed-motive applications which are so perplexing. He wants to earn food for his body—about that there is no doubt; and he professes to crave food for his soul—concerning which I am by no means so certain. I told him, however, that if he would gather a school of children in some one of the destitute villages close around us, I would give him a dollar a week, with the understanding that I should visit and instruct the school, and that on Sundays they should use none but Christian books. Under his guidance I set off to walk through the fields, to a town called Yung Zeang Kong, about four miles due east. How can I recount the cheerful, hearty, eager reception I met with from the inhabitants of the scores of hamlets through which, or near to which we passed. Few of them could read; generally but one or two persons in a neighborhood. To such I gave a book, and the rest said, "will you not come again, and discourse to us?" What could I say, but that I would try; in the meantime I bid them take care of the books, and in the evening gather round some one who could read it, and thus learn something of the way to be saved. At last we came to a large village, where I was told there was no school at all, but that there was an empty house that would be very suitable for one. So I said to the men whom my coming had gathered together: "I find that here, in Sing Kea Loong, you have no school. Now, if you will promise the house, seats and tables, I will pay for the teacher and the books. Consult together, and send a messenger or a letter to tell me the result." They seemed quite taken with the proposition, and promised to see about it.

When we arrived at the town, Yung Zeang Kong, I walked up and down the main and the cross streets, and then sat down to take a cup of tea, and see what course the people's minds would take. They began to make merry of my coming, for the Chinese are as jocose as the Malays are grave. One brought out a stool and urged me to get up on it and "discourse book." "No," said I, "I am not a mountebank or tea-shop reciter; the doctrine I preach is a very different thing from stage-plays or lewd stories. If you wish to hear the heavenly doctrine, provide me a suitable place to preach it in, and I will do so willingly." Whereupon several cried out, "in the Hall, in the Hall?" But the Hall was locked up, and no one could get at the key; it was plain to me that the keeper had got alarmed; so I said to them, "never mind this time; I will come again seven days hence, and meanwhile you may be able to prepare a place." I then went out to the end of

137 Commodore David Geisinger, online 1 January 2013 at—
http://en.wikipedia.org/wiki/David_Geisinger

the town where the Temple stands, and in the corner of the quietest court I gathered round me as interesting a crowd of listeners as I ever remember to have addressed.



May 12th.—The **United States flag ship "Plymouth"** has been in port some days, and we have enjoyed some very agreeable intercourse with the commodore and officers. Friday we were invited on board, in company with all the American residents of the place, to join in receiving a visit from the Tao-tai and another Mandarin. He came, bringing with him his little daughter, a quick child of—years old; the old gentleman seemed well pleased at the opportunity of becoming acquainted with "Vun Seen Sang," the Bishop, and the ladies who conducted the school, whose fame as "good-deed doers" he seems to have heard.

Sunday, 13th.—On the invitation of Captain Gedney, repeated very cordially by Commodore [David Geisinger]¹³⁸, the Bishop officiated this morning on board the "Plymouth." Myself, at Wong-Ka-Mo-Dur¹³⁹ twice, and at the village once; to which last place I was accompanied by one of the "Plymouth's" officers—Mr. Goldsbrough.¹⁴⁰

1849, May, Shanghai.

Mrs. Phoebe Boone.

The visit of the "Plymouth" and the steam-powered HMS Fury, was a source of excitement among the American missionaries who were usually socially dominated by the British community of Shanghai. They decided to organise a party for ships' officers but found themselves competing with a British diplomatic function and several private gatherings. **Phoebe Boone wrote:**

I will tell you how our heads have been turned this week. One morning we rushed out to the verandah to see the stars and stripes sailing by! It was not long before the ship was anchored and Captain Glynn¹⁴¹ [USS Preble] came over to our landing to make us a call. He stayed a long time with us, went over the school and said he had a number of friends in New Haven who were interested in our Mission and he wanted to see everything. He gave us an account of his recent visit to Japan. He went there to rescue some American sailors who had deserted a whaler and wandered to Japan where they were put into cages (where they could neither stand upright nor lie down at full length), forced to trample on the Cross and treated in the most inhumane manner. They had been caged for six months—one or more had died and the rest were brought here in a miserable condition. The Captain had not been allowed to land at Japan and was surrounded by armed boats. The sailors were, however, all given up.

The very day the *Plymouth* arrived we had another visit, from Mr. Beal and Captain Wilcox of the *Fury*. They invited Dr. Boone and others aboard to see their very first steamboat. Dr. Boone came home excited and described the whole ship's company as charming people—so we agreed forthwith to give our beloved countrymen a party. I wrote to them all from the Commodore to the Clerks to invite them for the next evening and then wrote to most of the Americans here and several American merchants and a few select English friends. A part with us is a rare event now-a-days and we had to have a contribution of furniture from all our parlours, also a joint stock company to furnish cups etc... We found there was to be a dinner party at the British Consulate for the Diplomatic Corps and several little private parties of two or three friends. However the Commodore sent an excuse to the Consulate and accepted our invitation—bless his American heart, I say! As many of the officers as could ... came also and a very nice set of

138 David Geisinger b 1790, Maryland. See notes on Geisinger's naval career online 1 July 2013 at — <http://quod.lib.umich.edu/c/clementsms/umich-wcl-M-4625.4smi?view=text>

139 Wong-ka-mo-dur (Wang Jia Ma Tou) or "Street of Wang family dock" is indicated in map **Gates of the Old City** in Part 1: Introduction at p. v. It is in the southeast corner of the Chinese city of Shanghai about halfway between the small Southern Gate and the Eastern Water Gate at p. vi. . *Chinese Repository*, Vol VVIII No 10, October 1849, p 520.

140 *Spirit of Missions*, Vol 15 No 4, April 1850, pp 122-124.

141 Commander James Glynn, Connecticut. Discussion of rescue mission see online 1 July 2013 at — http://en.wikipedia.org/wiki/James_Glynn

young men they proved—from the best families of Virginia, Maryland and Philadelphia. We had a roomful in spite of the other parties and we did enjoy ourselves particularly.¹⁴²

The American Commodore invited the American community to inspect the ship on the same occasion as he also invited the Taotai and other Chinese officials providing the missionaries an opportunity to meet people who had previously avoided meeting them. The emotion of the occasion infected Mrs. Syle who burst into tears when the ship's band played "Yankee Doodle."

In Syle's June Report, below, he mentions the departure of around one hundred Chinese for the Californian goldfields, the first mention of this event in the mission records.

1849, May, Shanghai. Rev. Edward W. Syle.

Shanghai, May, 1849.

May 10th.—Towards evening I went to Yung Zeang Kong, (the town I visited last week,) and finding the doors of "The Hall" open I went in and inquired for the head of the establishment. He made his appearance, and behaved very courteously: "Knew the Bishop—praised him in subscribing towards the repairing of a broken bridge, of which operation he (the hall keeper) had the management. Knew our school, and thought us prodigies of beneficence for sustaining it," &c.. &c.

"The Hall," of which the town's-people seemed to be somewhat proud, is a newly established institution, called the "Hall of Great Benevolence,"¹⁴³ and is affiliated with the Shanghai "Hall of All Benevolence." The buildings are not completed, nor all the branches of operation yet entered on: Chinese-like, they have begun, at what we call, the "other end." Not being able to do much, at present, they have hitherto attended only to the decent burial of coffins lying about the fields and elsewhere!

It moved my heart to observe the strange perversions even of the better impulses of our fallen nature, of which these people are the victims; and I endeavored to throw into my informal discourse, at this place, and afterwards at a tea-table, where I sat to take some refreshment, that instruction which I thought suited to their circumstances. They begged me to come again next week, and bring them books.

On my way home I stopped at the large village, Sing Kea Loong, and found them unprepared to meet my proposition: the empty house had been let, and I thought I saw, pretty evidently, that the predominant idea in the minds of my new friends, was to ascertain how they might, by ingenious scheming, get the most money out of the "foreigners."



May 11th, Ascension Day.—This afternoon the boy, Niok Yung, and the woman, Fok Chung, who were baptized 8th April, received confirmation at the hands of the Bishop. The very precarious health of the former, and the steady character and satisfactory deportment which the latter had exhibited, were reasons which had weight in procuring for them a speedy admission to this rite as preliminary to the Communion. Several officers of the [USS] Plymouth were present at the ceremony.

May 18th.—**Mr. [Judson Dwight] Collins**, (Am. Epis. Meth.)¹⁴⁴ from Foo-chow, and **Mr. [William] Jarrom**, (Engl Bapt.)¹⁴⁵ from Mingpo [Ningpo], are here on a visit. They

142 Boone 1973, op cit, p 141.

143 See Appendix 6C-Chinese Benevolence.

144 Rev. Judson Dwight Collins, American Methodist Episcopal Church. Arrived Fuzhou 6 September 1847. Appointed Superintendent at Fuzhou 2May 1850. Returned to US (ill-health) 14 July 1851. Died Michigan May 1852. Wylie, op cit, pp166-167. "Judson Dwight Collins", *Biographical Dictionary of Chinese Christianity*, online 1 January 2013 at — <http://www.bdconline.net/en/stories/c/collins-judson-dwight.php>

145 Rev. William Jarrom, Cambridgeshire, England. General Baptist Missionary Society, England. Arrived Hong Kong, September 1845, Ningpo 1846. Mrs. Jarrom died Ningpo 26 February 1848. Returned to England 1851. Wylie, op cit, p. 164. "Jarrom, William" *Ricci Roundtable-Biographies*, online 1 January 2012 at — <http://ricci.rt.usfca.edu/biography/view.aspx?biographyID=1550>

both give very encouraging accounts of their respective fields of labor.

June 7th.—Since closing my last sheet, (which was despatched down the coast, so as to go by the mail, which leaves Hong-Kong the last of this month,) the Bishop has received Mr. Irving's letter of the 7th March—another instance, in which the good Providence of our Heavenly Master has proved better than our fears.

Mr. **Spalding** is not so well again; last evening twenty leeches were applied to the left side of his chest, notwithstanding which he passed an unrefreshing night. His cough is frequent and dry. Yesterday the news of three deaths reached us: one was **Mrs. Gutzlaff's**; the second, Mr. [Rev. William] **Farmer**, (who left us on the 12th of March, to return to England;) and the third, my own Chinese Teacher—a young man, who asked leave to go home for a few days, till he should recover from a cough which had settled on him. He is said to have died of blood-spitting in one night.

June 9th.—Mr. **Spalding's** cough continues to trouble him a good deal, though without any other unfavorable symptom, except a pain in the shoulders. The church walls are up as high as the flooring of the galleries; all well built, so far, I think; though not without much vexation and trouble with the workmen.

Sunday 15th.—The cordial co-operation with us of **Mr. McClatchie**, of the English Ch. Miss. Society, has proved in this, our hour of need and trial, "how good and pleasant a thing it is for brethren to dwell together in unity."¹⁴⁶ He has kindly agreed to undertake three weekly services in connection with us; two in the evening, (Sunday and Friday,) which Mr. **Spalding** had established at Wong Ka Mo Dur; and one, in my stead, on Sunday morning, at the village. I take Mr. Spalding's Sunday morning and Tuesday evening services, and attend to distributing the Communion alms; so that by this opportune assistance, afforded us by our brother of the English Church, we are enabled to maintain all the regular services hitherto established, and to avert the doing of what I should regard as a great disaster and calamity—that is, letting go of any opportunity and instrumentality of which we have once taken hold. God helping us, we will hold on, and hold hard, though the enemy assault us spitefully, and hack away at our hands till some of the fingers be chopped off.

Mr. **McClatchie's** congregation at the Village, in the morning, was a large and interesting one. My own, at Wong-Ka-Mo-Dur, morning and afternoon, was small, partly because of the wetness of the day. At 1/2 past 4, the Bishop administered the Lord's Supper in Chinese for the first time, and the **first Chinese communicant to whom the sacred elements were delivered in the "vulgar tongue," was a female**; it so happened, and we noticed the incident with feelings of interest and thankfulness. Many pages would not suffice to write down all that was thought and felt by us, as we saw, what I might call our "sheaf of first fruits," presented before the table of the Lord. Four only in number—a woman, a sickly boy, fast dying of consumption; the scholar Tsu Kiung, and one tried brother, **Chai**—these were the earnest of future trophies of His grace and power, here to be manifested, which the good Lord hath already vouchsafed to our Mission. May these all, and many others with them, be safely harvested at last!

In the evening, the weather continuing stormy, I determined that instead of preaching "publicly," I would go "from house to house," through the Village. Twice I gathered round me considerable numbers of boatmen, and others who were idling about; once to a tea-house, where a man undertook to draw out the points of resemblance and dissimilarity between his doctrine and ours; and another time, when I sat down to have some conversation with a poor crippled Bonze. On both these occasions, what I learned of the minds of the people was to me highly interesting and instructive; but I fear they would not appear so to those who are likely to be the readers of this Journal.

Wednesday, 13th.—In consequence of another engagement I postponed the evening service, which I usually held on Tuesday, till to-night. While sitting in my little "vestry," to prepare for it, I received a visit from the Teacher of my day-school at the South-Gate, who applied for baptism, with an appearance of earnestness which he has never exhibited heretofore. I told him plainly, that the listlessness he had shown on the two occasions when I had given him an opportunity of reading and conversing with me on the subject, had quite quenched any hope I had cherished of his being in earnest. I told him, also, that he knew this had made no difference in my dealings with him as the teacher of the school; that I had often entreated him to keep separate the two matters, of seeking employment and seeking salvation; for I wished to treat him as one whom I hired to instruct the scholars diligently, and not profess Christianity

hypothetically. He agreed to all this; but assured me that now he was really in earnest, and urged me to baptize him soon, for that people were dying fast all through the city, and who could tell when his time should come. He brought in his hand a written amplification of the Ten Commandments, and answered my questions with such unexceptionable correctness, that I felt bound to give him some encouragement. I told him, therefore, to go on as he had begun; and write out his understanding of the Creed and the Lord's Prayer, which he might bring with him next week; and then, after praying with him, bade him farewell for the present. But he lingered, and evidently had something more to say. What was it? "Couldn't I make some change in the school arrangements, so that one of the other teachers should take his place, and he might come down and live at the School-House; in which case he would be near **Chi**, who is very kind in instructing him, and would also be able to attend on the daily services, in the School Chapel. I told him that I had no control over any other teacher than the one at the village day-school, and that he might possibly be willing to make the exchange, particularly as the teachership of the South Gate School was worth more than the other by about \$25 a-year. Was he willing to make a sacrifice of so much salary for the sake of being where he would have more opportunities of religious instruction? He said he was, and I promised to see about making the exchange, feeling thankful that such a test of his sincerity had been so opportunely presented; for if he cheerfully stands to his own proposition I shall have some confidence in his sincerity.

June 15th.—For a long time past the weather has been almost incessantly rainy, and we begin to fear another wet, unhealthy summer, like the last. Now in the middle of June I am wearing woollen clothes. The Chinese houses have become saturated with damp, and much sickness prevails.

Sunday, 17th.—At the morning service, few hearers; in the afternoon a more numerous attendance, and more interest shown, especially at the catechizing, which now takes place regularly after the discourse. Evening,—my villagers rather more boisterous than usual: the promiscuous huddling together of all sorts, from the very aged down to infants in arms, makes it no easy matter to keep order, much less to speak suitably to each and all.

June 18th.—The effect of Mr. Spalding's disablement is making itself felt in the necessity it places me under, of not enlarging my field of operations. I found it impossible to keep up the regular weekly visits I had projected to the town of Yung Zeang Kong; and still more out of the question, that I should establish the school in the large neighboring village, which had been so urgently brought to my notice. Mr. McClatchie, however, thinking he would like to have such a school, (serving, as the school-houses do, for preaching places,) agreed to my proposal that we should go in company and visit the villages, &c. within the reach of a day's itinerancy. I took books to distribute at Yung Zeang Kong, as I had promised to do at my last visit. They were received with much civility, and Mr. McClatchie's preaching was listened to with great attention, by a number of intelligent men who gathered round him.

I sat by and listened with much interest. The folly of worshipping wooden idols was soon acknowledged; but Mr. M's hearers fell back (as is frequent in such cases) on the worship of "Heaven Earth," (as the expression literally is,) that is, Heaven and Earth, though the idea of the philosophic dual system is conveyed better when the conjunction is unexpressed. The illustration used to meet the more difficult case, (that of Heaven,) seemed to strike those who heard it with much force:—"Suppose," said Mr. McClatchie,— "suppose a friend should come one day to pay his respects to you; and when he entered the door, instead of bowing to you and offering the usual salutations, should turn round to the posts in the room, to the walls and the furniture, and pay them compliments—thanking them for their favors to him, and begging them to continue their benefactions—what would you think of your friend? You would fear he had gone deranged. Now "Heaven" is a place and not a person. Above there is one true God, Jehovah, and Heaven is his dwelling-place: do not commit the mistake of worshipping the house instead of the Master of it. This may give a little insight into the sort of "speaking unto the people by parables," which is found to be the most successful preaching.¹⁴⁷

1849, JUNE 24-JULY 11, Shanghai, **Rev. E. W. Syle.**

Shanghai, June 24, 1849.

June 24th.—Sunday.—Two services to-day at Wong-Ka-Mo-dur, but none at the village in the evening, owing to my feeling much indisposed. My symptoms seem to threaten an attack of biliousness.

147 *Spirit of Missions*, Vol 15 No 5, May 1850, pp 151-153.

June 26th.—On the Tuesdays of the last two weeks I have been busy about rearranging the tickets, &c. of the poor people, who receive each their pittance from the Communion Alms. Mr. McClatchie's pensioners are now blended with ours, so that when all are assembled together, they make quite a little congregation; some seventy or eighty in number.

I have **detected several attempts to play off tricks**. One boy presented a ticket that had been given to an old woman. "Whose ticket is this?" "My grandmother's." "Why does not she come herself to receive the cash?" "She's dead, Sir." "And who told you to bring the ticket, and get money for a person who is dead?" "My sister, Sir; she is ashamed to come herself.

Another case. One woman brought three tickets—two of them belonging to neighbors who could not come themselves. "What are your neighbors' name?" Here she blundered so much, that some voices outside the half-open door prompted her:—the voices were those of the neighbors "who couldn't come themselves," but who wanted to get off quickly by unfairly anticipating their turn. Oh, how foolish and how childish these people are!

But it is not all discouragement. There are two out of the number—one, a blind man, and the other a woman who can read a little, that appear to be really earnest seekers of salvation. The man told me his story to-day—how he became blind, and how he first heard of us, and the reasons he had for believing the things we preached. His acknowledgments of sin in breaking the Commandments, were ingenious and explicit. The old woman's case is an especially interesting one: her poverty is very great, but in her younger days she spent three years in learning to read, in consequence of which she is able to understand most of the catechism, and hence the work of instructing her is much facilitated.

June 28th.—Parcels of newspapers, &c., sent per "Virginian" and "Samuel Russell," arrived to-day: the Secretary's long letter of April had reached us four days.

July 1st.—Sunday.—Continued and very heavy rains. Attendance in the morning small; afternoon and evening more numerous. Mr. Spalding has not seemed so well to-day.

July 6th.—The whole city and neighborhood seem to be rife with rumors of our being about to go off home in foreign ships, and to carry all our scholars with us. A few days ago, one of our female servants was obliged to go home and comfort her family, who are reported to have been crying continually for two days together, because we were going to take her away with us. The other woman had a visit from her husband, who seemed quite incredulous when told that no day had been fixed for our departure. Miss Jones says that the school-boys, are constantly having some of their relatives come to look about and see that no harm has happened to our young victims. To-day, my man-servant tells me, that everybody is talking about it, and the school-teacher, Zeay, says that the boys are so much alarmed, that very few of them will come to the day-school, now about to be re-opened after a short vacation. I believe almost all this. This is owing to the fact that **the ship "Amazon" left this port for California a few days since, carrying out upwards of a hundred Chinamen—some mechanics, some were day-laborers; but all eager in gold-digging**. May the expedition not prove a disastrous one!

July 7th.—Dr. Kirk was called in to-day to hold a consultation with Mr. Lockhart on Spalding's case. His opinion will no doubt be communicated fully by the Bishop to whom it was fully expressed. The practical conclusion was, that the case was one that needed active treatment, and that it would be unwise to attempt a long voyage without the presence on board ship of a medical man.

July 8th.—Sunday.— Few at the morning service. At noon went to the South Gate School-house, and endeavored to set at rest the people's fears about our going away. The thing that seemed to convince them most, was the fact of our building a Church in the city; for "how could we carry that away with us?" I asked; and of course there was no answer but "sure enough!" The attendance at afternoon preaching was large and animated; and my conversation afterwards with the two-aged inquirers was interesting, and elicited much that would be found full of instruction to one studying the minds and habits of this people. During my village conversations in the evening, there was a perpetual struggle between myself and my interlocutors—they perpetually bringing in questions of government, customs, trade, agriculture, &c.; and I as perseveringly bent on bringing each new topic to bear on my one great subject.

July 9th.—If I did not observe, on looking over the published accounts of existing Missionary operations, that in all quarters of the world our Missionary brethren are under the same necessity as we find ourselves to be of giving much time and attention to the building of houses, churches, &c. I should be tempted to think I was not in the path of duty when occupied in passing along the walls, examining the materials,

drawing out the plans and patterns, overseeing the men, &c., &c, But I notice that in all parts, at Benares and at Red River, in the East African Mission and among the New Zealanders—all Missionaries seem to have much of this kind of work to look after, at the time of their first settlement. Moreover, it does not become me to profess more spiritual-mindedness than the Great Law-giver, of whom it is written, that he "did look upon all the work," on their Haggai and Zechariah, through whose "prophesying" the building elders of the Jews "prospered." Oh, that here may be fulfilled the words of those prophets! "In this place will I give peace, saith the Lord of Hosts;" and again—"THE BRANCH; he shall build the temple of the Lord, and he shall hear the glory, and shall sit and rule upon his throne, and shall be a priest upon his throne."

These and such like thoughts are often brought into my mind, when I am called upon to go into the city (as I did this afternoon) to see how the building progresses. The original plan, making of the contract, &c., was all attended to by the Bishop. Mr. Spalding effected the purchase of the ground, and when he was well, did a good share of the practical overseeing; but now that he is laid by, this devolves chiefly on me—the Bishop making a visit when any point of especial importance needs to be settled.

July 10th.—The number of applicants for alms was greater than ever we have known; much distress prevails, and there is more in prospect. My evening congregation was a very interesting one.

July 11th.—I have performed to-day a very sorrowful task—no less than parting finally with the little girl whom Mrs. Syle had taken to educate. I mentioned, at the time it occurred, the fact of our being obliged to send her back to her parents temporarily, because of the undesirableness of our having her with us now, that we are in the same house with a whole school of boys. I also mentioned, that some little time after, our friend, Mrs. Taylor, was kind enough to take a temporary charge of her; but this arrangement, being only for a time, came to a termination, and we were sorrowing over the fact, that the interesting and promising child on whom two years of Christian instruction had been bestowed, should be falling back among the Heathen, when we heard that Mrs. Southwell (of the London Society's Mission) would take her. The opening seemed providential, and as we had no definite prospect before ourselves, we consented, though not without a heaving heart.¹⁴⁸

1849, JULY 12, Shanghai.

Bishop Boone.

The next letter was passed on to the Foreign Committee from a woman, apparently a Sunday School teacher, who wrote to Bishop Boone directly about the lack of response to an offer, apparently from her Sunday School, to sponsor a specific child, to be recommended by the Bishop.

MISSION SCHOOL AT SHANGHAI, CHINA.

We have been favored with a copy of the following letter from Bishop Boone, and as it answers many enquiries of a similar nature, we avail ourselves of a permission to transfer it to these pages:

Shanghai, July 12, 1849.

DEAR MADAM—Your letter of 25th January has just reached me, and I hasten to reply to it. The matter of which your children complain has been cause of no small disappointment to me. When I was in the United States, through God's blessing on my exertions, subscriptions were pledged for nearly one hundred boys, and we came to Shanghai with all the strength we could enlist to set about our work. As soon as the excellent ladies, who accompanied me, could begin to lisp in this strange tongue, they commenced their arduous duties. A school of about twenty boys was collected the first year; during the second year it was increased to (say) thirty-five—the greatest number we could accommodate in our rented Chinese house.

Since then, through the liberality of a member of the Church, we have been able to erect school buildings, and we are no longer straitened for room. We have now forty-five boys, a number which the two ladies, who have charge of the school, find a very serious burthen; so serious, that we make no further efforts to increase the number of our pupils for the present; and I have determined the number shall not exceed fifty, until we get a male superintendant for the school. We have been writing for two years to the Committee on this subject, and they have made constant efforts to procure us suitable aid, but

so far without success; and until we obtain this aid the school cannot be materially enlarged. When we first opened the school, it was felt to be a very delicate matter to choose among the numerous patrons of the school, who should first have boys assigned to them; the matter was therefore carefully considered before a single boy was given to any one.

The principle of distribution adopted was as follows:—Sunday-schools were placed first; children who subscribed second; and adults third. A copy of the "Spirit of Missions" was then carefully consulted to see who were our paying patrons, and a list of their names was made. It was found, when this list was first drawn up, that there were more Sunday-schools subscribing than we had boys; lots were therefore drawn to ascertain which Sunday-schools should have assigned to them the boys then in the school. In this way we have proceeded in the allotment of the boys; those to whose care boys have fallen, have been written to by some member or other of the Mission; and I wrote more than two years since, for the Spirit of Missions, an explanation of our plan for assigning the boys to our respected patrons.

I beg, my dear Madam, that you will assure your children of my sincere sympathy in the trying delay they have met with in their effort to do good to the poor young heathen. But let me beg of them not to grow weary in well-doing, for "in due time," the divine promise assures us "we shall reap if we faint not." Four of our boys have been baptized upon a credible profession of their repentance and faith, and we have good hopes of others.

I will endeavor to assign the very next boy that comes, to your children, whose interest in their expected protege delighted me very much; and I promise that when they have a boy, they shall hear of him from us, until he is able to give some account of himself in English.¹⁴⁹ In the mean time you may assure them from me, that their subscription is perfectly safe. The Foreign Committee are bound to produce it for the education of ... as soon as I can present ... to them.

And now, dear Madam, let me indulge the hope that this explanation will cause you to sympathize with, rather than blame me in this matter. Believe me, it is very trying in my position, to see a good work like this, for the accomplishment of which God has given his people the heart to provide the funds so abundantly, delayed, year after year, for want of faithful men willing to consecrate themselves to his service in this position of their Master's vineyard. "Pray ye, therefore, the Lord of the harvest, to send forth laborers into his harvest." Believe me, my dear Madam, with sincere respect, Yours in the Lord,
WM. J. BOONE.¹⁵⁰

1849, AUGUST 4, Shanghai **Rev. Edward W. Syle.**

Syle's next letter contained an understated report of the death of his daughter, Elizabeth. Syle remarked on the frequency of children's deaths in the 19th century. The development of anti-biotic drugs in the 20th century has dramatically reduced the incidence of child deaths from infectious diseases.¹⁵¹

REV. AND DEAR SIR:

Shanghai, 4th August, 1849.

I must beg you to accept my report for the past month in the form of a letter rather than of diary; and if I write less than I am accustomed to do, it will, I am sure, be readily excused, when I inform you that the hand of death has been laid on my little daughter, Elizabeth. The summons came on the 27th of last month, and to-day it is a week since I laid her precious remains in the little grave to which my thoughts are constantly travelling. The loss of children is a matter of so frequent occurrence, and the consolations in regard to their state of which a Christian is privileged to avail himself are so abundant, that I might seem to be writing foolishness if I gave expression to the sense of sorrowful bereavement which this

149 This was a common practice of all the Protestant missions in China. Most of the letters were highly formal with little detail and much gratitude expressed.

150 *Spirit of Missions*, Vol 14 No 11, November 1849, p. 411.

151 Lutz, Jessie G., Attrition Among Protestant Missionaries in China, 1807-1890, pp 22-27 in *International Bulletin of Missionary Research*, Vol 36 No 1, January 2012. James L. Ulvog, CPA, "Ten Leading Causes of death in 1850 and 2000," Online 1 January 2013 at— <http://ulvog.wordpress.com/2010/10/21/10-leading-causes-of-death-in-1850-and-2000-2/>

trying dispensation has created in my heart. Moreover, the good Lord and gracious Master whom we serve has been bountiful to myself and my poor wife in the bestowment of the spirit of consolation, and in the affectionate attentions and tender sympathies of all our dear friends around us.¹⁵² Hardly any alleviations can be thought of, the benefit of which we have not enjoyed: the blow was so lightened by the merciful character of all the attendant circumstances, that it cannot be said to have fallen heavily, only it fell in a very tender place. The dear little one, thus lost to us for a time, was a very sweet and lovely plant, and we watched her growth, oh, with how much fond solicitude! But she is in far better keeping now—transplanted to the paradise of bliss—under the more especial care, and in the more especial presence of Him who "went before to prepare mansions" for them that are His; and such, surely, are the baptised infants of believers. My dear wife has been especially sustained, and though she has suffered, and is still suffering, in health, yet she has borne up under her sorrow in a manner wonderful to herself.

I have said enough on this mournful topic, and would gladly endeavor to continue my letter in a more cheerful strain; but I cannot pass on to what might prove more encouraging until I have mentioned our poor brother Spalding's case. He is suffering a great deal of bodily distress; the loss of our little one, who was his god-child, affected him a good deal; heavy sweats at night recur not unfrequently, and bring down his strength very much. The hot weather also increases his feelings of exhaustion; and though he has, within the last few days, removed his chamber to the Bishop's new house, which is yet more airy than the school buildings, he does not seem to be recovering himself in any respect. Would that, for his sake and our own, and that also of friends at home! and of the heathen around us—would that I had something more encouraging to communicate concerning him! But it is the Lord's doing; truly marvellous is it in our eyes, and strongly does it illustrate what we are taught so often, but learn so slowly, that "His ways are not as our ways." Nevertheless, "the Lord reigneth, and he doeth all things well:" this is the great stay of our confidence and perseverance; and moreover, we may do well to remind ourselves that when the Apostle's theme was death, his exhortation was, "Be ye always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."

Our dear Bishop's health is better, very decidedly, as we trust; and this is our comfort in the midst of our sorrows. He exerted himself a good deal at the time when our darling died, and even ventured to perform the funeral service himself, for the love he bore to us and our dear little one, so that I had in my fears lest he should overdo his strength; but such does not seem to have been the case, and we all begin to cherish the hope that not only will he live long to preside over this Mission, to regulate its affairs and ordain its deacons and priests, but that his voice may be heard in the midst of the great congregation, proclaiming aloud the power and glory of "that Name which is above every name. "

The new Church in this city will probably be roofed over in the course of two or three weeks, and finished, we hope, by the time the cooler weather commences. We have experienced none of that opposition from the immediate neighbors, of which I had, as I must confess, some apprehensions. Our old established station in the S. E. suburb still continues to furnish an interesting and promising field. It is my chief preaching place on Sundays, and I find that the attendance does not decrease in numbers, and seems decidedly to increase in intelligent attention and respectful behavior. Mr. McClatchie continues kindly to co-operate with me in the maintenance of services there; he preaches on Sunday and Friday evenings. On the 30th July, Mr. McClatchie's hands were strengthened by the arrival of another Missionary from his Society—Rev. Mr. Hobson, who is appointed to this station; other laborers from the C. M. S. are understood to be on the way for Ningpo, and will probably come out in company with the newly appointed Bishop of Victoria.

Our school must not be left unmentioned, though, from the nature of its operations, striking results are not to be frequently exhibited. It continues to work very satisfactorily, upon the whole, though the want of a male superintendent becomes each day more urgent, because of the advanced age of the elder scholars. The two ladies, whose assiduous devotion to their duties in this department are such as should assure their receiving every consideration and assistance in their exertions, are both of them evidently suffering from the accumulated burden of hard work and anxiety.

Of my two little day-schools, I shall have a good deal to say at some future time, if God permit; they have lately caused me some trouble; good teachers are not always to be secured, and parents and scholars

152 The death of young children was a common event in days when there were no anti-biotics to fight common infectious diseases. See report from Reuben Fleet Science Museum, San Diego CA, online 1 January 2013 at— <http://ulvog.wordpress.com/2010/10/21/10-leading-causes-of-death-in-1850-and-2000-2/>

are full of caprices here as well as in Christian lands. Meanwhile, I should be glad to know what would be thought at home of attempting an extensive employment of this kind of instrumentality.

Believe me to be, Rev. and dear Sir, though with a heavy heart, yet very truly, Your friend and brother
in the Lord, E. W. SYLE.¹⁵³

Despite his continuing ill-health, Spalding engaged in the preparation of **Wong Kong-Chai [Huang Gunagci]** for the ministry with a mention in the last chapter of his study of St. Matthew's Gospel prior to his ordination as a Deacon.¹⁵⁴

Syle's next very long letter covers a wide range of issues. He mentions local cultural practices, not least [see entry Oct 5th] some of the tensions surrounding the final burial of deceased parents. He refers to the everyday work of the mission, including how the distribution of financial assistance to the poor was managed [Communion alms], and refers in passing to the growing indisposition of the Rev. Phineas Spalding. It is one of the longest letters and requires careful and analytical reading. Underlying the document is deep respect for the Chinese and affirming that, contrary to the views of many foreigners, the Chinese were not "semi-savages" and their moral values show "practical good sense."

1849, JULY 31-NOVEMBER 30, Shanghai, Rev. Edward W. Syle.

July 31st. —A gentleman resident here has given me \$12, as rent for a school-room, in which, to-day, I commenced a day-school; employing, as teacher, a man who comes to us professing a desire for Christian instruction. Only two boys made their appearance, and they came with some reluctance, the plan being to give the teacher a premium of one dollar a year for every scholar he obtains; this sum is about half the amount usually paid by the very poor for their children's "schooling;" the teacher must look to the parents for the balance.

August 2d. —My two little scholars have drawn off from the new day-school; the parents declare themselves unable to pay anything at all for them.

August 3d.—We have found great difficulty in engaging a boat for a few weeks, from the men who inhabit the village close by us. To-day I learned, that they much prefer going over to the city landing places, and there waiting for the chances of being hired for some little opium smuggling transaction; this pays them better, and pleases them more than steady, regular employment.

One little boy, covered with sores, came to the day-school. Poor child! He was welcome to attend, since he had no school-fellows to infect; but, I should have been glad to bring him to our physician for cure, if our Mission had been favored with one.

August 4th. —My poor little school again! I fear it is not likely to succeed on its present basis; and the people give me as a reason that there are already native free-schools, where the children not only get their tuition, but an occasional present of "cash," as well as nailed shoes and umbrellas for wet weather.¹⁵⁵

153 *Spirit of Missions*, Vol 14 No 12, December 1849, pp 441-443.

154 It may be recalled that the Anglican/Episcopal Church has three orders of ministry. The first is that of Deacon, modeled on the office described in the New Testament. The second is that of Presbyter or Priest, and the third is that of Bishop. All orders are life commitments. All clergy of the Anglican/Episcopal tradition may be married.

155 It seems reasonable that Chinese parents, seeking a practical outcome for their children, should see little benefit in a mission school that offered nothing more than local village schools. Had English been a major element in the curriculum, Mr. Syle might have had a different feeling about the schools he was personally sponsoring, outside the Mission structures.

August 5th. —Some days ago, the Reader of Discourses in the City Temple asked for his child to be vaccinated. I sent him to Mr. Lockhart. To-day he comes offering his services to me as a sort of amplifying interpreter. "You know," he said to me, "how clearly I explain the Imperial Homilies. Now, your preaching is too brief, and you say too many things; and besides, it is unfinished, and not very clear. If I should stand by your side, and say over again to the people what you preach, then they would understand. Would not this be well?" I sorrowed to think how true his description of my poor efforts might be, and thought the better of my candid friend for his rare plainness of speech; but I declined his offer; the message comes better from sincere, though stammering lips, than through the smooth spoken medium of a hireling heathen. At least such is my judgment in such cases.

Sunday, August 6th. —Kept, by bad weather, so late, that Mr. Spalding had addressed the people and dismissed them before I could reach the chapel.



Monday, August 7th. —The monthly meeting of prayer for Missions, was held at Mr. McClatchie's. Mrs. Syle set out to attend it, and was mercifully preserved from serious injury, from an accident that happened on the way. As her **sedan [chair]** was crossing a narrow bridge, one of her bearers fell, and the sedan was thrown over into the stream below. Happily, the tide was out; and the banks being of soft mud, the concussion was not so severe as might have been expected. The frame of the sedan was, nevertheless, broken to pieces.

August 8th. —A large number of women from the neighbouring hamlets came crowding about the house to-day. One of them gave me the following reason for several of them being in mourning:

Some weeks ago, two or three English merchants hired boats to make an excursion to *Soochow*, and some parts beyond. They went and returned safely, though, by their long absence, they had transgressed the consular regulations as to the limits allowed to foreigners. Subsequently, however, I believe they were fined by their consul.¹⁵⁶ The four boatmen, however, who had carried them, did not escape so easily; they were apprehended, carried to the *Che Heen's* office, beaten, put in the *Kangue* [cangue], and kept prisoners until about fifty dollars had been spent in "fees," or rather bribes, to procure their liberation. One of the men fell sick of a fever, and died, leaving an old mother, a wife and four children, in great poverty.

Prisoners in Cangues, Shanghai.



156 Under the treaty arrangements, foreigners could travel freely in the countryside around Shanghai but were required to return to the foreign settlement before nightfall each evening. It is clear from this note that the British Consul, who issued passports for travel outside the foreign settlement, insisted on British subjects observing the treaty conditions.

By this specimen, the particulars of which are, I imagine, in the main, true, it may be seen what a hold the Chinese authorities have over foreigners, in checking their propensity to roam over the country. They know that it distresses us beyond expression to be the means of bringing Chinamen who serve us into difficulty, and therefore they treat such with the most cold-blooded cruelty whenever they get an opportunity; partly with the view of "squeezing" money, through the sufferer, out of his foreign employer, and partly to deter us from a repetition of the "offence!"

August 11th. —Kept at home, for some days past, by a slight illness and inability to bear exposure to the sun.

August 12th. —During dinner-time, a watch was stolen from one of our sleeping apartments. In such a case, I know of no redress—none, at least, of which a lover of justice and humanity can avail himself, with a good conscience. If I carry this matter before the District Mandarin, giving him the name of the party I most suspect, the first thing done, in all probability, will be to apprehend the party, and bent him as a preliminary to examination; or, if he cannot easily be found, his father or brother, or some other relative, may be imprisoned, and dealt cruelly with.¹⁵⁷ If any foreigner chooses, through his consul, to press a case of this sort, he is pretty sure of obtaining restitution; and I can easily conceive of circumstances in which it might become one's duty to do so, notwithstanding the wrong which is liable to be committed incidentally. But, for my own part, I had rather take quietly the spoiling of my goods, than thus go to law before the Heathen.

Sunday, August 13th. —Held two services in the Chapel. Some Romanists were present, and after the service they produced, as proof of discipleship, one a medal, and another a printed table of fast days, both in honor of the Virgin Mary; another proof, that what they preach most prominently is not the Gospel—not of the Blessed God, but of the Blessed Virgin.

August 16th. —Flood-tides so high, and wind so violent, that the boat in which I set out was drifted and blown back to within a few rods of our house; thus prevented from holding the Wednesday evening service I have recently commenced.

August 17th. —**Mr. Spalding is sick to-day**. His symptoms seem to threaten an attack of fever.

August 18th. —Received intelligence of the death of one of our Chinese school-teachers, from an attack of what seems to be malignant measles—a disease very prevalent here this summer.¹⁵⁸ He leaves four little girls, some of whom, I have no doubt, might be brought into our girls' school, if we had one.

August 19th. —Mr. Spalding's sickness has become serious, so much so, as to make his removal from the city, where he has been living, a necessary step. He came down to the school-house to-day.

Sunday, August 20th. —Of the two services held to-day, that in the evening was best attended. In the day-time, people from the country passing by, come in and listen, frequently standing with their burdens on their shoulders, or their little purchases in their hands, while the "strange doctrine" is declared to them; in the evening the neighbouring mechanics and shop-keepers come and sit down to give us a more patient hearing.

August 21st. —Mr. and Mrs. [Richard Q.] Way,¹⁵⁹ with their family, from Ningpo, and Mr. [William] Dean [**Mrs. Theodesia Dean**],¹⁶⁰ from Hong Kong, are to stay here, on a visit for health.

157 This is not idle speculation but an accurate description of a common judicial practice of the times.

158 See report of this disease online 1 July 2012 at —
<http://www.nejm.org/doi/full/10.1056/NEJM188208031070502>

159 Rev. R. Q. Way and his wife were American Presbyterians arriving in Ningpo in 1844 where Way established a mission school. They lived, as was quite common, in a compound with the Dr. D. B. McCartee and wife and Rev. H. V. Rankin and wife who arrived in 1846. *Twelfth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the United States of America*, (New York, Published for the Board, 1849).

160 Dr. William and Mrs. Theodesia Dean were American Southern Baptist missionaries who arrived in Bangkok in 1835 and moved to Hong Kong in 1842.
“Dean, William (1807-1895), American Baptist missionary in Siam (Thailand) and Hong Kong. Dean was born in Eaton, New York, the oldest of eight children of Joshua and Mary Dean. He graduated from Hamilton Academy and Hamilton Literary and Theological Institution; while there he also studied at the Burma School operated by Maung Sway Mounng. In 1834 he and his wife, Matilda (Corman), were appointed to Siam (Thailand) to work with the Chinese and begin a new mission for the Baptist Board of Foreign Missions, the first

August 23d. —Rather than not take advantage of an opportunity which seems to have been providentially afforded, I have resolved to make the school at the South Gate a, *free* one. The rent is paid, and the Bishop's premium of one dollar a year for each scholar, is an encouragement to the teacher; current expenses must be met as best they may, from time to time, on this basis; six scholars are now under instruction.

At the evening service, congregation numerous and attentive.

Sunday, August 27th. —Afternoon congregation only moderate; in the evening, more numerous and quite attentive. We meet with many things to remind us of the similarity of our circumstances, to those in which the first preachers of the Gospel must have found themselves in populous cities. The greater facility of gathering together our hearers in the evening, reminds me of a fact quoted in that interesting little book, "PERRAMZABULOE," p. 26:—"We learn from an early historian, that in Achaia, in Thessaly and Jerusalem, it was the custom to go to prayers when the candles were lighted; and likewise that, in Cappadocia, Cyprus, and Caesarea, the Bishops and Presbyters did not expound the Scriptures till after the candles were lighted. [Socrates Schol. Hist, Notes to Lib, v. , p. 347].

August 29th. —In distributing the Communion alms to-day, which I have done, in Mr. Spalding's stead, for the last two weeks, an attempt was made to impose upon me the use of the same ticket by two different parties—pains being taken to wait some little time between the two applications. This fraud was attempted in more instances than one.¹⁶¹

August 30th. —The settlement of the affairs of Trinity Church, on the basis first adopted—i.e., of **paying for the building by sale of pews, and supporting the minister by an annual assessment thereon**—has proved impracticable, from more causes than it would be worth my while, in this place, to recount.

To-day the British members of the Foreign community had a public meeting, and resolved to make application to the government, under an act of Parliament passed in the reign of Geo. IV., for a grant of one-half the amount required, themselves subscribing one-half; thus the Church comes into connection with the British government, and the appointment of the Chaplain falls into the hands of the Secretary of State for Foreign Affairs.¹⁶²

Chinese service in the evening, well attended.

Sunday, Sept. 3d. —Our brother Spalding's sermon, this morning, at Trinity Church, on "Christ, the bright and Morning Star," was one which, I am sure, did us all good to listen to. The Bishop baptized his own infant, Thomas, and our little one, Elizabeth, immediately before the Communion service.¹⁶³ My Chinese congregation, in the afternoon, rather small; in the evening, more numerous.

Sept. 6th. —Was present at the sitting of the Revision Committee; they have advanced as far as the 9th chapter of St. Luke.

This afternoon took place the funeral of a very estimable young man, whom we had known; his disease, a low fever. Attendance on the Chinese service not numerous; a wet evening.

Sept. 9th. —Two pirate junks are reported to have been captured outside; three of the crew killed, fifteen prisoners; all said to be very young men; they will most likely be all beheaded—a manner of death considered more disgraceful than strangling, because it dismembers the body.

A large body of rustics gathered around Che Keen's residence, and clamorously demanded a remission of taxes for this year, on account of the inundation. About two thousand men, in a state of destitution, are

American missionaries appointed to work among the Chinese....."

[Biographical dictionary of Christian missions By Gerald H. Anderson, p.173]

Rev. Dean's first wife, Matilda Corman Dean, died in Singapore. While on a mission in Macao, he met and married his second wife Miss [Theodosia Ann Barker](#), also a missionary. They continued their missionary work in Bangkok and Hong Kong where Theodosia died in 1843. Rev. Dean married as his third wife Maria Brown.

161 This is the first indication of the process by which the Communion Alms were allocated. It suggests that regular attendance was required before a ticket was issued.

162 Syle was English-born, educated at Cambridge University. He was ordained in the United States. It is not clear if he renounced his status as a British subject but a Certificate of Registration as a British Subject is in his collected papers at Gallaudet University, Washington D. C. His detailed note about the passage of legislation through the British Parliament is a reflection of his cultural identity, if not a clear evidence of citizenship.

163 Both these children subsequently died.

said to be encamped on the "Old Parade Ground." They are from the adjoining Province of *Keang Se*, and are proceeding, under conduct of proper officers, to the several districts where they are allotted. At least, this is what we are told.

Sunday, Sept. 10th. —The afternoon congregation large to-day; that in the evening smaller.

Sept. 11th. —A good deal of sickness at present among our Missionary friends. Mr. Spalding, Mrs. Wardner¹⁶⁴, Mrs. Milne, suffering in various ways. Mr. and Mrs. Way, with their three children, now staying with the Bishop, all down with measles. Much sickness among the Chinese, and much suffering also from destitution.

Sept. 16th. —Shattered hulls of pirate junks, recently captured, have been towed into the river; eight wounded Lorcha-men are now in Mr. Lockhart's hospital, and five bodies of pirates—all scarred and blackened—have been exposed on the river bank as a spectacle of horror to deter others from following in their evil courses. The trade of this city is said to have been materially affected this year by the existence of a numerous piratical combination infesting the whole coast.

Sunday, Sept. 17th. —Preached at the School Chapel in the morning. Afternoon and evening services well attended.

Sept. 18th. —The numbers of my little school at the Great South Gate have increased very encouragingly, though I have been so unfortunate as to scare away one of them to-day. I was told that he was sick, and with the instinct of an old Sunday-school teacher, I went to visit him. But I soon found the mistake I had made. The people of the house where he lived, barred the doors, and fled to the inner apartments, when they heard me knocking; and, even after I had gained admittance from an old man, it was plain that my coming was a terror, rather than a pleasure to them.

Sept. 20th. —My subject of discourse this evening, was the parable of the mustard-seed. One man exhibited a most lively interest in the explanation I gave of the spread of the Gospel among the nations, and of the growth of religion in one's own heart. Another explained aloud that he "believed it entirely;" but alas, here, as elsewhere, "believing," speaking after the manner of men, means no more than yielding a polite assent to what is said.

Sunday, Sept. 24th. —My hearers to-day unusually attentive. A man, evidently in very destitute circumstances, came requesting to be received as a believer; a believer in what he found it hard to explain, except by repeating set phrases from the discourses he had been listening to. Cases of this sort are becoming quite common.

Sept. 27th. —Received a present of ten dollars towards the support of the new day-school.

Sept. 28th. —Mr. Goddard, Baptist Missionary, has left Bangkok in Siam, on account of his own and his family's feeble health, and is now here to make trial of this climate for the winter.¹⁶⁵

Rev. John Lowder, and family, also arrived to-day. Mr. L. is the minister who has been invited for Trinity Church.

Sept. 30th. —As I passed through the city to-day, I saw a woman sitting at a gambling-table. This is not common, though I have often seen women, huddled up on settees, and bending over the little lamp by which the opium-smoker keeps his filthy, life-consuming orgies. There is a rhyme which I have heard among the common people, spoken in their local patois, that shows what some of them think of the practice. Before it can be understood, however, I must mention two things to which allusion is made in it. One is, a custom which they have of placing a lighted lamp at the head of a corpse immediately after dissolution has taken place; the other is, a superstition that each man's death takes place in consequence of a summons from the Royal Judges of their Hades [Taoism]. The following is about an equivalent for the original doggerel:

164 Wife of Rev. Nathan Wardner, Seventh Day Baptist. Arrived Shanghai May 1847. Returned to USA 1857.

165 Rev. Josiah Goddard. b 27 October 1813; Wendell, Mass. Graduated Brown University 1835. Graduated Newton Theological Institution 1838. Ordained September 1838. Arrived Bangkok Siam (Thailand), 16 October 1840. Pastor Chinese Baptist Church 1842. Moved to Ningpo for health reasons, 1848. Died Ningpo, 4 September 1854 possibly of tuberculosis. Wylie, op cit, p 114.

See online 1 January 2013 at— <http://www.bdconline.net/en/stories/g/goddard-josiah.php>

Who loves the opium's baneful fame,
Rushes, beforehand, to his doom, Ambitious to be dead;
And ere the Judge's mandate cites,
Beforehand, he the death-lamp lights, And puts at his own head.

Sunday, Oct. 1st. — Attendance at Chinese service small.

Oct. 2d. — Dr. and Mrs. Taylor¹⁶⁶, Episcopal Methodists, arrived to-day; another family of their company are detained at Hong Kong for the present. Both are intended for this place.

Oct. 3d. — The practical effect of the Chinese teachings on the subject of respect for ancestors, is very different, in many respects, from what would be imagined. To-day, in passing through the fields, I saw the bones of a human skeleton gathered together at one end of a decayed coffin which was lying on the ground, and had been there most probably for many years. The recent flood seems to have swept the bones together in the way I saw them; and in that way they were allowed to remain uncared for.

How, it may be asked, does such a fact square with the common accounts of the reverence paid by the Chinese to the remains of the dead? In this way: when the parent of a poor family dies, all their resources are exhausted, and most commonly heavy debts incurred, in providing for the coffin, the grave clothes, and the expenses of a feast; and after all this is done, no more is accomplished than to provide temporarily for the repose of the deceased. The coffin is carefully closed up, cemented at all the seams, and, if possible, varnished; and then it is kept in some quiet corner of the house, or laid on a little pile of brick or earth, out in the field. There it must remain, until a lucky spot for interment can be discovered or purchased, which—together with the attendant ceremonies—is a very expensive operation. Hence it often happens, that several individuals of a family remain for years unburied, and then a great effort is made to get them all disposed of at once.

The little books of moral exhortations are full of remonstrances with children who quarrel about the interment of their parents—one saying, "I am the younger," and another, "I am the poorer, brother"—until the whole generation passes away, and it devolves upon the grand-children to bear the burden, now grown heavier by the addition of the unfilial disputants themselves. This wretched kind of family contest, I have reason to believe, is not uncommon here, where every rood of the rich alluvial land is of value; but I imagine that where the people dwell in a sterile hill country, one's eye would not be so constantly pained with the sight of scores on scores of coffins uninterred.

Oct. 5th. — Finished, to-day, the re-perusal of a little book of moral instructions, which furnishes, I suppose, quite a good specimen of the popular Chinese method of treating moral subjects. The materials of the book seem to have been left by their author much in the same state as Pascal left his "Thoughts;" and the editor seems to have followed his own judgment in arranging them. The work is divided into three heads:—1st. What relates immediately to one's self. 2d. Family duties. 3d. All more remote relations. Under the first head, the topics are:—a. Keeping the heart; b. Deportment; c. Words; d. Affairs; e. Books; f. Occupation; g. Trade; h. Husbandry and Weaving; i. Industry; k. Various cautions and warnings. Under the second head:—a. Duty to father and mother; b. Ancestors; c. Father's relatives; d. Younger brothers; e. Husband and wife; f. Indoctrination of boys; g. Teaching of girls; h. Family affection. Under the third head, we have:—a. Neighbours; b. Distant relatives; c. Friends; d. Acquaintances; e. Servants; f. Beneficence; g. Love of all created things; h. Punishment of crime; i. Providential retribution.

I have thus written off the index of subjects, for the purpose of showing that the people with whom we have now to deal, are not such semi-savages as some would represent them; and if I could present my friends with a translation of this little volume, it would speak for itself, by the practical good sense of many of its rules and remarks. A book which begins with the importance of "keeping the heart," and ends with an appeal to the retributions of Providence, ought not to be considered contemptible; but alas, the absence of Divine sanctions to enforce the good rules laid down, renders their teachings nugatory; their notion of man's original goodness starts them off in a wrong direction; the belief in the transmigration of

166 Dr. Charles Taylor from South Carolina, Methodist Episcopal Church South, the first American medical missionary in Shanghai. Returned to US in 1853 as a result of his wife's ill-health. The MECS formed a separate identity to the MEM North in 1844. The focus of the Methodist Episcopal Church North was Fujian [Fukien] Province where they worked closely with the British Anglican missions [Church Missionary Society; Church of England Zenana Missionary Society].

souls weakens their sense of responsibility in this life. Not knowing the true character of God, they know not how far they have wandered from Him; not knowing the Lord Jesus, they know not how to return.

Sunday, Oct. 8th. — Attendance at both services to-day small.

Oct. 12th. — Much sickness prevalent at this time. Hardly one of our servants have escaped: Chinese doctors have been called into attend to them, for we have no physician of our own, though our establishment numbers about eighty, and Mr. Lockhart's strength is taxed to the utmost, by the many and incessant calls made upon him.

Oct. 13th. — Our next-door neighbour, an English merchant, remarkable for his florid health, died to-day of fever.

Oct. 14th. — Mrs. Syle attacked with a severe sickness. Our little boy just recovering from measles.

Oct. 15th. — As I was returning from our preaching place, I saw two boys who drew my attention. They were dressed as Chinese, but their luxuriant brown hair showed them to be Europeans. I learned afterwards that they were the sons of an Irish mechanic who had been here; and who, though not in needy circumstances, had given them to the [Catholic] priests as being the best thing he could possibly do for them. Protestant parents do not seem to find it so easy to part with their children for the service of Christ, as the more confiding Romanists do to give their offspring over to their church's servitude.

Oct. 16th. — Mrs. Syle is now considered out of danger; her attack is believed to have been one of Asiatic cholera.

Oct. 17th. — A boatman belonging to the village nearest to us, was caught by a rope in passing one of the foreign vessels, and dragged overboard. He sank immediately, and did not rise again, being weighed down, as was supposed, by some hundreds of copper "cash" which he had in his belt. There was a great and mournful wailing for him—a wailing as of those without consolation and without hope.

Sunday, Oct. 22nd. — The services to-day were well attended as to numbers, though not so orderly as usual; indeed, it is hard to keep a large concourse of these people quiet for half an hour together, especially during prayer: they will listen to the discourse with tolerable attention, but prayer, as a habit, is a thing so strange to them, that they seem to have no idea of themselves joining in it. On questioning my teacher, as to the ideas of his people about prayer, he says:—"It is not a regular, settled thing. Burning of candles and incense is considered prayer; when these are lighted, the worshipper bows to his God, and the thought of his heart is prayer. When a great worshipping takes place, the party who bears the expense, spreads out the meats and the wine before the idol, and then kneels down, while an attendant reads off a list of the offerings: this is prayer. Also, when the Buddhist and Taouist Priests recite their odes and supplications on behalf of those who employ them, it is considered prayer; the idea of it all is, that of those two sentences in your Lord's Prayer, "Lead us not into temptation," "deliver us from evil." This account is, I think, a correct one; and who can fail to see in it the essence and natural exhibition of symbol worship, meritorious offerings, and vicarious masses. But the Lord is graciously visiting the hearts of some of this people, and teaching them what it is to worship Kim in spirit and in truth. This afternoon our Bishop baptized, in the School Chapel, one of the oldest of our boys, by the name of *Tchu Kiung*. He is a native of *Soo Chow*, and was brought to the school by an English merchant, who was himself baptized but recently. Of the lad's religious history, I cannot say much, seeing that his instruction has not devolved upon me; but the Bishop's mind is satisfied as to his sincerity, and we all rejoice over the exhibitions which we see of the work of grace which has, as we confidently hope, been begun in his heart.

Oct. 25th. — I am told that there are four native free schools in this city; two I have myself seen; the others I have not yet discovered, though I intend to search them out.

Sunday, Oct. 29th. — Owing to the unsettled state of the affairs of Trinity Church, Mr. Lowder has refrained from occupying his own pulpit till to-day. This morning he preached an excellent sermon from Acts x.29. My Chinese congregation was numerous and attentive.

Oct. 30th. — Being anxious to get a good uniform version of the Gospels, in the local dialect, all the members of our own and the English Church Mission assembled, at Bishop Boone's suggestion, in his study, and brought together the various translations we had each severally made for our own use, together with one already published from the press of the London Society. We hope, by a comparison of all these,

to be able to compile one which shall be easily understood by the people.¹⁶⁷

Nov. 1st. —The day appointed for holding a jubilee of the Church Missionary Society. A large meeting of Missionaries located here, from various Societies, both English and American, took place at the **Rev. Mr. Farmer's** house.

Nov. 5th. —**The Holy Communion was administered for the first time in Trinity Church**, this morning. My Chinese congregation was numerous and attentive. Mr. Spalding's services are also very well attended. I have omitted to mention, that some short time since, (19th Oct..) we made a re-adjustment of our respective duties. The Bishop takes entire charge of the School Chapel Services. Mr. Spalding is now qualified to assume the charge of the preaching place in the house where he lives, and I assist him by taking one service on Sunday, while the rest of my out-door efforts are made among the villages in the neighborhood of the School-house.

Nov. 6th. —As I passed through the streets, I saw men carrying off for burial the bodies of two beggars, who had died during the night. To have flung them, like dead dogs, in the canal hard by, would have been almost better than the way in which they were disposing of them. Rolled up in strips of filthy matting, and tied round here and there with ends of rope, gathered up by the way-side—the wretched, half-stiffened corpses were slung up across a rope, and carried off by two coolies, swaying about at every step their bearers took. It was with a heart-sick feeling that I endeavored to tell the by-standers, that so must we all die; and after such a scene, it was like enjoying a foretaste of Paradise to attend the meeting for prayer which was held this evening at Mr. Milne's. But for prayer and communion with our brethren and with the God and Father of us all, how could our hearts be sustained in the midst of heathenism?

Sunday, Nov. 12th. —Congregation to-day pretty numerous, and quite attentive; one old woman applied for baptism. On my way home through the city, met many foreign sailors making purchases—not a few of them drunk.

Sunday, 19th Nov. 1848. —This is the third anniversary of my arrival at Shanghai, and must not pass without a special notice, The uppermost of all the regrets which spring up on my taking a review of the time I have been permitted to spend here is, that I have made such very poor progress in learning to read. My idea concerning what is generally to be considered attainable in regard to the Chinese language, is this: at the end of one year, a new-comer should be able to converse intelligibly and usefully on the simple topics of religion; at the end of two years, he should be able to preach publicly in the local dialect; and at the end of three, to read the ordinary books. In attaining this last stage of advancement, I have failed decidedly, and have little hope of reaching the point specified in less time than another twelvemonth. This is to me a very lamentable fact; but I know of no remedy except perseverance, and a greater attention to books than I have hitherto given.

Let me not, however, give way to lamentation, for many and great have been the blessings of the three years now past. Exemption from sickness—of myself entirely, and of my family to a very great degree; great freedom of access to the common people; my "liberty of prophesying" unrestricted, and a fair prospect that so it will continue to be. As a messenger of the Church, what more could I wish for?

To-day has been spent much as former Sabbaths were. At nine o'clock, public service in the School Chapel. At three, service and preaching at the S. E. Station, now considered as Mr. Spalding's. There I examined and instructed the scholars of my little free-school at the Great South Gate, and visited two old women just now on the sick list. One of them was afraid that she had sinned against "Yasoo," (Jesus) by not fasting from meat, because some fish which she had eaten had disagreed with her; the other professed to believe that "Yasoo" had heard her prayers for relief, because the pain she had in one of her limbs had subsided, and nothing but a stiffness remained. It is hard to tell what we should think of such unaccustomed exhibitions of a *kind of faith* in that blessed and holy name; who shall say that there is no work of the Spirit in such cases

20th. —Early this morning I went over to the little village which lies just across the stream from us, to find out the reason of a commotion which had disturbed us yesterday. While some of us were at morning prayers, a sudden and tumultuous tramping across the bridge was heard, and a crowd of men was seen carrying hoes and sticks. They went deliberately to one of the small houses in the village, and began

167 This observation relates to Boone's efforts to develop a common form of literature (Bible and Prayer Book) for use in all Anglican/Episcopal Churches in China.

heating in the roof and pulling down the walls. The little building being brought into a state of half ruin, they tramped back again over the bridge, and dispersed in a tolerably quiet manner. Being Sunday, and learning from our servants that it was a matter of not much consequence, I made no further inquiries at the time; but this morning, as I have mentioned, I went across to see and inquire for myself. It proved to be a case of summary infliction of punishment for adultery. The relatives of the woman concerned, first pulled the house down about the ears of the guilty man; and then the whole case is to be reported, as they say, to the Mandarins. I did not care to make any particular inquiries, considering the nature of the circumstances, although I confess I felt curious to know how such outbreaks are tolerated under a government which reckons popular commotion among the most serious crimes. I suppose, however, that the principle of making the kindred of any one responsible for his or her ill-conduct, furnishes the key to the anomaly; they are not willing to appear before the Mandarins until they can say that they have done all that in them lies to clear their skirts of the evil-doing.¹⁶⁸

1849, AUGUST 20, SHANGHAI,

Miss Emma Jones.

Miss Jones wrote a letter to the Sunday School children of St. Paul's Church, Philadelphia, as the Bishop had promised.

The following communication from one of the teachers in the Mission School at Shanghai, to the **Sunday School of St. Paul's Church, Philadelphia**, has been furnished for publication:—

Shanghai, August 20th, 1849.

My DEAR YOUNG FRIENDS,—Though personally unknown to any of you, an event has lately occurred in which you are deeply interested, and I think calls for a more particular communication than you would be likely to receive by a passing notice in a paper which, perhaps, some of you never see.

It relates to the scholar you have supported in the Episcopal Mission School in this place for more than three years, without hearing particularly each year that your money was well expended. Perhaps it was contributed by practising some self-denial, but I hope you gave it cheerfully, in faith; and I consider it a privilege to inform you of the result, to tell you how quickly you have reaped your reward, an imperishable reward, laid up for you in Heaven—if the givers shall be so blessed as we humbly hope the recipient of the gift is now. Did you not give your money, and with it your prayers, to prepare a child for Heaven? Well, thanks to our Heavenly Father, who put it into your hearts to do it, and blessed your offering to its use. (The) day before yesterday your dear beneficiary died—died in full assurance of having had his soul washed and cleansed in the precious blood of Jesus. This is your reward, and the wide world cannot afford you half so great an one. Oh, 'tis not a vain thing to be the instrument, in God's hand, of saving one precious, never-dying soul. But let me give you his short history.

You have probably heard the Mission School was first opened in Feb., 1846. About a month after its commencement, the man who supplied the children with food, brought his nephew to assist him. We observed that though rather pale and very dirty, he was a bright, good-looking boy, and asked his uncle if he would not like him to learn to read foreign books. He readily consented. After taking a bath, and changing his clothes for those we provided for him, he presented himself in the school-room as a scholar, and after the usual time of trial was duly bound for ten years.

He was mild, obedient, and industrious, and I think from the first gave as little trouble as any boy in school. His talents were of a middling order, yet he always kept his place in the first class, and received instruction with them, without attracting particular notice or attention from his teachers. He was never ill, but several times had cold; and I remember remarking to Miss Morse how hoarsely he coughed when he took cold. A little medicine, however, was all he required; and in this way the time passed till about a year ago, when we observed he was getting thin and sallow. Still he did not complain, and to all enquiries put by his father, (who was my servant,) or his teachers, he returned the same answer—"he was only weak." Our physician prescribed for him, giving him tonics from time to time. He often appeared serious, and sought the society of one of his school-mates who had been baptized, to talk to him on the subject of religion, and said he also would like to become a disciple of Jesus.

At the commencement of the Chinese New Year, the best boys generally receive a Bible, as a reward for good behavior or scholarship, and then have a vacation of three weeks. *Neok-Woo*, or, as he is generally called, (*A-woo*.) received the prize for good behavior, and then went home to see his mother, who lived some distance in the interior. When the vacation expired he did not return, and we heard, with some anxiety, his health was so bad that his mother positively refused to let him do so till he was better. We had no hope of his recovery, and to suffer him to die among the heathen without one Christian word or prayer, could not be thought of. We talked to his father, promised to allow him a Chinese physician, and give his mother her food, if she would let him return, and come with him. Mr. Syle, his father, and his young friend, then started in a boat, and on the fourth day we had the mournful pleasure of seeing our poor young scholar again. The terms were strictly complied with; Chinese doctors were called in, and medicine given, but in vain—**consumption** was doing its sure work, and he gradually declined. He was able to go about, and allowed to do pretty much as he pleased. A short time after his return, he requested to be received into the church by the holy rite of baptism, and went to the Bishop's study every day to receive the necessary preparatory instructions.

On Easter Sunday he was baptized, in company with a woman and her little daughter, confirmed on Ascension Day, and went to the Lord's Table on the following Sunday. The Bishop requested him to continue his visits to his study, and it was pleasing to see how punctually he attended, showing he valued the privilege he enjoyed. After he became too feeble to go up and down stairs much, he used to come to my room every evening, and liked me to read to him, beside the Bible, some simple history of young Christians. You will, perhaps, wonder he should still cling to life, yet so it was; we did not think it best to shock him by telling him he could not live, but thought the truth would gradually reveal itself to his mind by his own feelings and our remarks.

I had been reading to him an account of a boy from the Marquesas Islands, who died in the United States, and had read as far as his conversion, and great anxiety to return and preach the gospel to his countrymen. Afterwards, in conversation, I asked him which he would rather do—live, or die and go to Heaven? He replied. "What did that poor heathen boy want to do?" Then said I, "You would like to live and leach your countrymen?" He said, "Yes," very promptly, but evidently wished to drop the subject, and no more was said.

His flesh and strength wasted day by day, till he became the most emaciated creature I ever beheld—he was the wonder of all who saw him. His mind, also, seemed to weaken with the decay of his body; still he professed to hold fast his confidence in Christ. His faith was simple and confiding, and we are thankful Satan had no power to suggest doubts. He never once wavered, and was surprised any one could think it possible he should let go his hope of eternal life; still, for more than a month before he died, such listlessness came over him, that though the Bishop would go to his bed-aide every day to read and pray with him, and others would talk with him, he did not rouse from his lethargy. I confess I often felt tried and anxious, lest the enemy of souls had taken advantage of his weakness, and drawn him away from the one true God. You can scarcely understand, my dear young friends, the trials and anxieties of Christian teachers in heathen lands; but the Lord was graciously pleased to lift the cloud, if any existed, off the mind of our dear young Christian brother. About a week before he died, he asked me to pray with him before I left him for the night—which he had not done for a long time before, and scarcely listened when I did it voluntarily. I had a pleasant conversation with him then, and he again assured me of his firm trust in God, and expressed his thankfulness that he had been placed in this school, where he had learned about the one true and living God, and Jesus the blessed Saviour.

From that time his mind brightened. His sufferings were great, but no murmur escaped his lips. When asked if he thought God dealt harshly with him, keeping him so long suffering, he said, "No: God do all right." His wish to live was all gone, and he desired to depart and be with Christ. He said he had no fear of death. His mother wanted him to say she should practise the heathen ceremonies for him when gone—as burning syce paper, incense, &c.—but he told her it was all of no use, and begged her to believe in Jesus. All the request he made was, that he might be buried after the foreign custom—no doubt he meant in a Christian manner.

The day before he died, he sent for me to pray with him. I asked him if he knew he was near death, and if he could still say he was not afraid to die? He said in English, "Yes, I am not afraid." I asked him if he had no words to send to his school-mates. After struggling for breath, he said, call Chu-Kiung—the friend before-mentioned, and who was also one of his sponsors. When he came, he spoke to him in

Chinese, gasping for breath almost between each word. I told him to write down what he said to him, and I will send you his own translation:

Next day before Neok-Woo die, he call me, and tell me a few sweet words; it was this: While he was well, he heard the word of Scripture preached, and believed that his soul was saved only by the precious blood of Jesus Christ shed on the cross; that he had found rest for his soul. He say he not afraid to die, for surely he would go to Christ our Lord. And then he charge me—'You do the will of God, not according your own will, and teach your school-mates repent and believe one true God, and Jesus Christ; remember this; do not forget my words, my Christian brother.' These were the last sentences he uttered. It was painful for him to speak at all, and afterwards it was only by monosyllables, though he was perfectly sensible to the last; and when asked if he was happy, replied by a nod. I have written a much longer letter than I intended, bat I hope it will interest, more than tire you.

I will only add, there are yet a multitude of A-woo's yet in China, who have not heard the sound of the Gospel, and I hope you will not "tire in well-doing." Allow me, also, to ask you one solemn question, "Are you prepared to meet your Chinese boy in Heaven!" to join with him in singing praises to Him who has shed His precious blood alike for him and for you. He had a good voice, and loved to sing the songs of Zion. That when you come to die you may be as happy as he was, is the prayer of your sincere friend,

E. G. JONES.

Neok-Woo was about sixteen years old, as we count time: His mother calls him seventeen.¹⁶⁹

1849, JULY 31-NOVEMBER 30, Shanghai,

Rev. Edward W. Syle-continued

Although not of very recent date, the following will be read with interest, from its reference to the late and deeply-lamented Missionary, the Rev. Mr. Spalding, of whose subsequent loss at sea mention was made in the Annual Report.¹⁷⁰ We deeply regret that no one has yet been found to take his place:—

August 30th.—The brief notes, which are all the record I have found time to make for the last fortnight, make mention of large and interesting congregations at Wong Ka Mo-dur, and also of occasional meetings with the candidates for baptism. I much regret my present want of leisure, because just at this time I am beginning to reach the minds of some of the common people, and to learn what it is that they believe, and also how the know-ledge of the truth, "as it is in Jesus," affects them, when it first dawns upon their minds.

But regrets of this kind are swallowed up in the distress of feeling which we all experienced to-day, in bidding farewell to our good brother Spalding. The Bishop, Mr. McClatchie, and myself—Mrs. Syle also went, with the hope of benefit to her health—accompanied him as far as *Woosung*, in the ship which is to take him down the coast to Hong Kong. We remained together until evening, and then, after praying together, the Bishop gave him his benediction, and, exhorting him to watchfulness, commended him to the especial keeping of the Lord who keepeth covenant for ever.

We took our leave and returned home in a Chinese sailing-boat, endeavoring by the way to cheer our hearts and admonish one another, by the singing of psalms and hymns, and spiritual songs. The Lord, we know, is wise and merciful, and His ways are not as our ways: and but for our certain confidence that "He doeth all things well," our hearts would faint and our minds become perplexed.

Three young, strong, promising men—all of them just entering hopefully on their work, after having overcome the chief difficulties of preparation—have now been, in as many years, taken away from the Christian army in China: Lowrie¹⁷¹, from Ningpo; Pohlman¹⁷², from Amoy; and now Spalding, from this

169 *Spirit of Missions*, Vol 15 No 2, February 1850, pp 53-56.

170 *Bangor Daily Whig & Courier*, 7 March 1850.

171 Bishop Boone noted: "We have been pained deeply by the melancholy end of the Rev. W. M. Lowrie, thrown overboard by pirates in Hang Chow bay; 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." *North American and United States Gazette*, 19 January 1848.
"The Rev. Walter M. Lowrie, an American missionary at Ningpo, a gentleman of eminent attainments, has been cruelly murdered in the Chinese seas by pirates. The Rev. gentleman took his passage in a Chinese boat from Shanghae to Ningpo..." Letter from Rev. A. W. Loomis to Lowrie's father. *Ohio Observer*, 12 January

place! Just two years and two days ago, I welcomed him, oh, how joyfully! to our house in the Chinese city; to-day I say farewell to him, on ship-board, homeward bound, with a heart saddened by the thought that it is very doubtful whether his earthly or his heavenly home will be the one first reached. To him this trial has been a very, very severe one; and hardly less so to all of us who remain. As regards the welfare of our Mission, my hope has been that he will be spared to return to the Church that sent him forth, and tell its sons and daughters, "We have seen the land, and behold it is very good; and are ye still? Be not slothful to go, and to enter to possess the land.

REFLECTIONS OF THE MISSIONARY.

September 8th.—The history of a Mission, projected on a bold scale and carried out on a feeble one, might, without much difficulty, be written beforehand. Disappointment to those who put their hand fearlessly to the work, relying on the assurances of reinforcements when their own strength should begin to fail; feebleness, and a painful sense of insufficiency in those who find the little effort they have attempted growing so favorably and so fast upon their hands, that their strength falls far short of meeting the calls that come to them unsolicited; distress of mind, because demands upon the time and attention are so numerous and so varied, that no one thing can be cultivated with that care, or brought to that maturity which might produce satisfactory results; the necessity of saying, "Depart unhealed," to the supplicating sick; "Return home, untaught," to the childish applicant for admission to the school; "I cannot come and preach to you," to the villagers who invite us to repeat our visits;—all these are chapters of such a history, the details of which I should find but too abundant means of filling up from our own experience for the last six months. Let us hope, however, that as it is our first, so it may prove our darkest season of distress as a Mission. And now let me turn to those facts that wear a brighter aspect.

INCIDENTS IN THE MISSION SCHOOL.

In the school, which, as it was our effort first commenced, may be first mentioned, we are still favored with evidences of the improvement of the little and most interesting flock gathered within its fold. One whom the Saviour had already taken into the bosom of his Church, has been gathered to his abiding home. I speak of the boy Awoo, whose return to the school and subsequent baptism have already been mentioned, under dates of 3d March and 8th April. His sickness wasted him away to a degree of emaciation seldom witnessed; but his mind was cheerful and his heart seemed full of trust, that the Saviour, in whom he believed, would take good care of the soul which he had committed unreservedly into His keeping. Another boy, younger in age, but well instructed in the way of salvation, was called away this morning; and now, while I am writing, his body lies in the adjoining room. His case is a painful contrast to the former one; no tokens of repentance can be recalled, but on the contrary, a monomaniac persistence in the vice of stealing, almost to the very hour before his death. Judge how, added to the toil of teaching, such things must tend to weigh down with sorrow the instructors' heart and mind.

The health of the two ladies, on whom the burden of the school chiefly rests, cannot be said to be unimpaired, though it is not yet so much enfeebled as to make it necessary for them to desist from their exertions. Would that we had some reinforcement to hope for.

Our public services of prayer and preaching have been maintained as usual, at the school chapel, at Wong Ka Mo-dur, and at the village. No new candidates for baptism have come forward; those who are already on the list have continued to receive instruction according as I have found it practicable to meet with them. The Bishop has a lecture every Friday evening for the Chinese who are communicants, and gives daily instruction in theology to Chi.

EXERCISES ON THE LORD'S DAY.

I seated myself in the preaching place, and entered into conversation with the various little companies of country people who found their way in, and sat down to inquire about the foreign people—their countries, their customs and their religion. At such times I meet with some friends, the inquiries of which are very interesting, and to myself highly instructive, as disclosing the habits of feeling, and the notions

1848.

Lowrie, Walter M., *Memoirs of the Rev. Walter M. Lowrie, Missionary in China*, (New York, R. Carter & Bros, Philadelphia, W.S. Marten, 1849).

- 172 Rev. William John Pohlman, Dutch Reformed Church in the US. Wylie, op cit, p 111. See Pitcher, P. W., *Fifty Years in Amoy: A History of the Amoy Mission*, (New York, Reformed Church of America Board of Publication, 1893). The death of Pohlman by drowning is reported in *Chinese Repository*, Vol XVIII No 1, January 1849, pp 51-54.

of the unseen world, that prevails among the common people. Among those who came in this morning, was a well-dressed man, engaged in distributing tracts for the sick—little sheets giving directions for the treatment of the various kinds of diarrhoea and dysentery, with which the population of all this region are greatly afflicted this season. This is only one of many heavy calamities that have fallen upon the people this year.

At about two o'clock, I held my great service—that at which the scholars of the free school are present, and also as many of the poor old pensioners as come freely of their own accord. To-day the congregation was very large and unusually attentive; and the private conversations I had after-wards with two of my hearers—a blind man and an aged woman, were such as to greatly encourage my heart, because of the evidence they afforded, that not only "the hearing ear," but also, in some degree, "the understanding heart," was given in connection with the public ministration of the truth. In the evening, at the village, only one young man showed any interest in what I had to say; but the attention he gave was of the most lively kind. At my request, he explained how, according to Chinese notions, "Heaven and Earth" should be worshipped—incense, candles, prostration, sacrifices of sheep, swine, &c. &c.; and when, in return, I told him how the true God of Heaven should be honored—by praise, prayer, love, faith, obedience, holiness, &c., &c , he exclaimed that it was "altogether very different," and we parted with his voluntarily assuring me he would thank God every morning, and adore him every night.

Sept. 10th.—The continued feebleness of my dear wife's health has made a change of air and scene highly desirable for her recovery. A trip to Ningpo has accordingly been ordered for her, and we are now only waiting for an opportunity, such as would be suitable for our purpose. Portuguese Lorchas pass to and fro not unfrequently, but they are not the places we would choose in which to place an invalid for a week. A "country ship" which agrees to take us was to have sailed to-day; but her departure is deferred.

Sept. 12th.—The little brig which is to take us to Ningpo has just passed our door, and we are busy gathering together our things to get on board. Not without some sinking of heart do I set out on this trip, but my trust in the Lord is that He will bless it to the reinvigoration of health that has been much enfeebled.¹⁷³

1849, OCTOBER 22, Shanghai, News from Bishop Boone et al.

Just as this number is ready for the press, (22d October,) we are, by the arrival of the English steamer, put in receipt of many letters from Bishop Boone and the Missionaries, replete with interesting intelligence, some of a most gratifying and cheering character; yet, in one particular, of an exceedingly sad and painful nature. We refer to the tidings of the **threatening illness of the Rev. Phineas D. Spalding**. During the winter he had been troubled with a cough, but could not be prevailed upon to relinquish any of his labors, which were excessive. Indefatigable application had given him sufficient command of the language to enable him to preach to the Chinese in their own tongue; and once qualified, he never ceased, in public and private, to "teach and preach Jesus Christ."¹⁷⁴ At last, during Passion Week, a violent hemorrhage ensued, which wholly disabled him. For several weeks he hovered on the verge of the grave; and the letters of the Bishop and Mr. Syle are full of the touching incidents of this period of fluctuation. Towards the beginning of July there had been an improvement, and at the date of the last letter, (10th July,) it was decided, that could a passage be obtained in any of our national ships, carrying a surgeon, he should return to the United States.

Our space, in this number, being already fully occupied, we can find room but for a short note of Bishop Boone's, dated 6th July, from which it may be seen that God's blessing follows the labors of the Mission, although he visits it with sorrow. We are obliged to reserve all other let-ters for the next number.

"Mr. Syle," **writes the Missionary Bishop**, "has given you so full an account of Mr. Spalding's case, which has been the matter of absorbing interest during the month, that I have only occasion to add a few lines. Our poor dear Brother S., you know how highly I estimate him. It is most sad to see him so soon and so suddenly laid aside. We can only say, with the aged Eli, ' It is the Lord: let him do what seemeth him good!'"¹⁷⁵ We may fairly yet entertain hopes of his recovery, but I must repeat what I said before,

173 *Spirit of Missions*, Vol 15 No 9, September 1850, pp 327-330.

174 New Testament. Acts of the Apostles, Ch 5 v 32. (Acts 5:32).

175 Old Testament. First Book of Samuel, Ch 3 v 18. (1 Sam 3:18).

“He is on trial for his life, and time alone can say what the issue will be.” Dr. Lockhart is quite confident that there are no tubercles in his lungs, and that all he has so far suffered from, has been great irritability in the bronchia and lungs. I trust that his precious life may be spared. He is a most promising young Missionary—so earnest, simple-minded, diligent, straight-forward in his work. It is wonderful how much he has accomplished since he came.

On Ascension Day I held a confirmation, and confirmed two persons recently baptized. One of these is far gone in a consumption, and appears truly ripe for heaven; for which, God's holy name be praised. To see a Chinese triumphing over the fear of death, and rejoicing in hope of the glory of God, as in this case, seems to us a greater miracle of divine grace than the same thing appears to be at home. You cannot tell how such a sight, in one who recently bowed down to idols, strengthens the faith and quickens the love of the beholder.

I have just moved into my new house, a very excellent one for the price; much better, indeed, than we expected to have when we commenced building. This is a rare experience, but so it is. The good providence of God has thus given to the Mission two good houses, which will afford shelter, I trust, in future, to many zealous and faithful men.

The Bishop repeats his earnest appeal for Missionaries, for two female assistants in the school, and for a male superintendant of the same.¹⁷⁶

1849, OCTOBER 26, Canton, Unnamed American correspondent.

We have received, through a letter from a gentleman at Canton, addressed to a member of the Foreign Committee, the following distressing information. Our latest advices from Shanghai had mentioned the departure of the Rev. Mr. Spalding in a rapidly declining state of health. It is now but too probable, that this faithful and most able Missionary of the Church has found a grave in the depths of the sea :—

Canton, October 26th, 1849.

I hardly know what news may have gone up the coast during the present month, or the last part of September, in relation to the Coquette, the ship in which Rev. P. D. Spalding was a passenger from Shanghai; but it is so unlikely that any of the brethren there can have heard in time to write you, that I think I will drop you a line to let you know that all hope of her safety is given up. She probably was lost between Hong Kong and Arnoy, on the 14th Sept., in a gale which passed over both places with considerable force, though not so strong as has been known. You have doubtless heard of Br. Spalding having left Shanghai on his return home, his health having failed entirely.¹⁷⁷

1849, OCTOBER, New York. Foreign Committee. Annual Report for 1849

The Foreign Committee's Annual Report for 1849 acknowledged the ongoing difficulties experienced by its missionaries in Shanghai. The underlying issue of lack of staff, repeated in almost every report, is acknowledged but, as the Committee could do little to change the situation, the report includes long extracts from material already published. The Committee repeated the idea, launched by the letters of missionaries, that it was essential to ensure a supply of Christian girls to be wives for the Christian boys being educated in the Boys' School, some of whom would become clergymen and others teachers in Christian schools.

CHINA. Re-established 1846.

Right Rev. Wm. J. Boone, D. D. Missionary Bishop, Shanghai; Rev. E. W. Syle, Missionary; Miss Jones, Miss Tenney, Teachers.

The reports from the Mission at Shanghai have been of a very varied character: at one time cheering

¹⁷⁶ *Spirit of Missions*, Vol 14 No 11, November 1849, p. 418.

¹⁷⁷ *Spirit of Missions*, Vol 15 No 2, February 1850, pp 62-63.

the hearts of the Committee by the intelligence of God's blessing upon the work of their Missionaries; at another saddening them by afflicting news of the death or return of those, who had given the best proof of their thorough adaptation for their work.

The death of the Rev. Mr. Spalding has been a severe loss to the Mission. His indefatigable diligence had given him sufficient command of the language, to enable him to preach to the Chinese in their own tongue; and once qualified, he never ceased, in public and in private, to "teach and preach Jesus Christ." Over-much exertion, connected with a cold, brought upon him a consumption, that prostrated most rapidly his once vigorous constitution. Assured by his physicians that his recovery at Shanghai was hopeless, he most reluctantly yielded to their advice, and embarked on the 30th August last for his native land. This is the last that is known of him! He took passage on board of the ship *Coquette*, which, there is little reason to doubt, foundered in the China Sea, during a terrible gale in the month of September.

This dispensation is one which strikingly marks the inscrutability of God's providence. The fervent piety of Mr. Spalding was united to a soundness of judgment, a practical common sense, a steadfastness of purpose, an extraordinary measure of untiring diligence, which, together, gave singular promise of usefulness in the cause of Christ; and just as he had mastered the language, and had become, in other respects, fitted for the work—just as he had begun to see the first fruits of his ministry among the heathen—the voice of the Lord called him away, to enter thus early into his rest.

The departure of Mr. Spalding was followed by another serious deprivation. The health of Miss Morse began to fail, and here again the positive injunctions of physicians made it a matter of duty in her to seek repose from labour and the refreshment of a voyage. In obedience to this advice, she embarked for this country. The Committee feel constrained to express their sense of the value and efficiency of Miss Morse's disinterested labours of five years in the Mission school at Shanghai. Placed by a gracious Providence beyond the necessity of drawing any support from the Church which she served, she has given herself to her toilsome and self-denying task, with a patience and energy which no mere temporal reward could have secured. The Committee hope that the object of her return may be speedily accomplished, and that she may, with renovated health, be enabled once more to engage in the work of teaching the little ones of the heathen people the way of eternal salvation.

These losses, together with **the enfeebled state of health and constant physical pain under which the Missionary Bishop himself has continued to suffer**, have compelled the Mission to curtail some plans of usefulness, and to assume individually more labour than would otherwise have been done. And yet when the number and condition of the labourers is considered, the Committee may well feel thankful that God has granted to them to accomplish so much as they have.

THE NEW SCHOOL BUILDINGS, without the walls of the city, were completed and taken possession of last summer. These afford admirable accommodations for the pupils and for a portion of the Missionaries. The Bishop's house has also been completed. The Chapel of the Mission, built within the city by an American layman, was so far finished, as to allow of its consecration at the festival of the Epiphany, 1850. Of this interesting service the Rev. Mr. Syle has transmitted the following account:

Sunday 6, Jan., 1850—Epiphany—First Sunday of the year.—A day ever to be remembered in the history of our Mission! Let friends at home rejoice greatly, that they may be sharers of the joy with which our hearts have been filled this day. But the day before yesterday, the Bishop and myself had been invited to take part in the opening of the Church of our English Episcopal Brethren. To-day they assisted us at the consecration of our 'House of Prayer,' for the children of the most numerous nation upon the earth.

We often read accounts of consecration of the Churches in Christian lands, where the crowd of worshippers have a heart for prayer and a voice for praise, and the event is one of general rejoicing.

Let me give a brief account of a consecration under very different circumstances; where the crowd who assembled were not worshippers, but wondering listeners; where the hearts that prayed were few and the voices lifted up in praise were feeble; and the great part of those present knew not wherefore they were gathered together, until they were told by us what all these things meant.

In the morning, the Bishop took his accustomed service at the School Chapel, and I mine at the Wong Ka Mo dur station. At about three in the afternoon we met together, with **Mr. McClatchie**, (who had also held previous services at his own Church) and with **Mr. Hobson**, in the Vestry of the new Church. It was not without some difficulty in pressing through the crowd, that we made our way to the little room, and there knelt down to pray for that Divine help and blessing of which we felt in so great and immediate

need. On coming out into the Church, and taking our place in the chancel (the pulpit and desk are not yet finished) what a sight met our eyes! In the body of the Church many hundreds of the people whom we had come to teach, eagerly assembled to "see and hear some new thing." Immediately in front of us, our orderly, clean-looking school of between forty and fifty boys, together with the four other converts, (not of their number,) whom we have been privileged to baptize. In the galleries, on one side, a good number of English and American friends, whose interest in our labours had led them to be present on this occasion; on the other side, a crowd of women, old and young, whose animated countenances showed that they felt an especial concern to understand the meaning of our proceedings; and in the end gallery, right opposite to us, there sat a little group, whose appearance moved my feelings more than anything else—the five little girls who had been gathered together and cared for by the already over-occupied teacher, whose yearning for the welfare of her own sex, will not allow of her living here and doing nothing for them; there they sat around her, looking so bright and animated and promising, that for a moment they made one forget the multitude gathered together in the space between myself and them.

But to proceed—The Bishop's voice was the first heard in the setting up of the worship of Jehovah in that place. He began with the address which first recites the fact and suitability of consecrating houses for public worship, and then exhorts those present not to doubt but that God will approve of the present purpose of our hearts; and finally calls on them to unite in begging His gracious blessing. Then the succeeding prayers; after which our first convert, and now candidate for the Deaconship, **Chai**, came forward with a memorial, addressed to the Bishop, reciting that a certain believer in Jesus, who dwelt in America, and who honoured the True God, having heard that the people of Shanghai knew Him not, but worshipped idols and false gods, had therefore given money for building this Church: and the money had been taken and used for that purpose; and the Church was now built; whereupon, in the name of his fellow communicants here, he prayed the Bishop to consecrate this Church. To this the people listened, evidently not knowing what to make of this strange proceeding; and moreover not being able to hear well because of **Chai's** face being necessarily turned away from them. The Bishop then handed me the sentence of consecration to read, which I endeavoured to do in as distinct a manner as I could, and this document, repeating, as it did the substance of the foregoing memorial, the people seemed to understand, and to be in some degree prepared for the sentence 'The Lord is in His holy temple,' with which the Bishop began the morning service. The Gospel of the day, Matth., ii.1, 12, was read by **Mr. McClatchie** as a Lesson; and the sermon, (which it had been made my duty to preach) being ended, the people were dismissed, but not before some of them had come up to us at the chancel rail, saying, 'You exhort us to believe in Jesus—but how are we to do so? Make known the way to us.' Such inquiries we felt to be the crown of the day's exertions.

I have not time to tell how, besides the seven or eight hundred who remained, crowds came and went again; how many stood up on benches and window-sills that they might see and hear; how the crowd pressed in nearer and nearer round the chancel rail during the prayers and sermon, and yet a good degree of order was preserved throughout.

In connection with this event, it should be remarked, that the ordination of **Chai**, the first convert to the Mission, to the lowest order of the ministry, was appointed for Easter day last. The Mission school has continued in successful operation. The number of pupils remains the same as at last report, forty-six—too many, in fact, for the present force of the mission. The care of these devolves almost entirely upon Miss Jones and Bishop Boone. The arrival of Miss Tenney, about August next, will afford some relief to the former; but to the Bishop there is, at present, no prospect of assistance. And when it is remembered that, in addition, he is engaged in the work of translation, and the general duties connected with the public ministry of the Word, it must be evident to all that this cannot last long.

One of the pupils of the school has died during the year, leaving behind a pleasing testimony that the Christian instruction which had been given him, had been blessed by the Spirit of God to the enlightening of his mind and a preparation of his heart for God's presence and kingdom.

At the date of the last advices, there were five of the older pupils who had been baptized, and six more were candidates for baptism. Two adults, not connected with the Mission, had likewise been baptized.

The whole number baptized—Adults, 9, Infant, 1;—total baptized 10
Confirmed. 9

Communicants—Present number, 7; deceased, 2 . Total 9

Catechumens receiving instruction, with a view to immediate baptism.10

The Missionary Bishop has appealed to the Committee, with great earnestness, for their sanction and assistance in another department of usefulness which he desires to open, viz. a female school. The force of the Bishop's representations no one can help feeling, and there could be no hesitation on the part of the Committee, provided the funds for the erection of a building, and especially suitable agents were forthcoming. Scholarships for female pupils have already been provided to a considerable extent. No serious embarrassment, it is believed, would be experienced on this score. Every considerate mind must instinctively perceive and measure the trials and temptations which may grow out of heathen alliances, for the Christian youth now coming forward in the Mission School; and there is little doubt that, as in the instance of buildings for the male department, sufficient funds might be provided, by private benefaction, for the erection of another building for an independent department for females. The serious obstacle is the inability to obtain suitably qualified teachers. If these can be induced to volunteer their services and their lives for this noble work of training up Christian wives and mothers for China, the hopes of the Missionary Bishop may soon be accomplished.

The Missionary Bishop and the Rev. Mr. Syle have continued to contribute their share of labour in the work of a revision of the translation of the Scriptures into the Chinese tongue. The disputed point concerning the rendering into Chinese the name of God, has not yet been adjusted. The Missionary Bishop, in connexion with the Rev. Mr. Syle and the Rev. Mr. McClatchie, the latter of the Church Missionary Society, has nearly completed the translation of the whole order for "Morning Prayer," in the local dialect of Shanghai.

The most serious difficulty connected with the China Mission, is the inability of the Committee to procure suitable Missionaries and Teachers. Money has never been wanting. The contributions specifically designated for this Mission, have exceeded what has been expended. Benefactions of private munificence have provided it with a variety of appointments, essential to the convenience and usefulness of the Missionaries. School Buildings, Dwellings, a Chapel—are all there. A growing European and American population, has brought with it nearly, if not quite, all the comforts of a civilized society. The climate is certainly equal to that of at least three-fourths of the United States; and the prospects of usefulness certainly not behind those of any Missionary position in the world. And yet, the earnest and importunate appeals of the Missionary Bishop, reiterated month after month, and now it may be said, year after year, are heard almost without the least effect. It is a matter deserving most serious consideration. Certain it is, that all the admirable arrangements made at Shanghai, and all the spiritual fruits which have begun to appear, and all the prospects of the pupils in the school,—who have been now for five years under Christian instruction—seem, to our eyes, to hang upon the slender thread of one or two most precarious lives!

Contributions for the China Mission . . .	\$9,088 97
Expenditures	9,755 94
Remittances amounting to \$2,000, on account of the next financial year, have gone forward.	

CONCLUSION.

The Foreign Committee here close their statement of the operations of the year. They confidently believe that, through the blessing of God, the Foreign Stations of the Church give greater promise of permanency and of usefulness, than they have yet done. They believe that the blessing promised to the preaching of the Gospel in all its purity, is realized at these stations. The voices of our Missionaries have given no uncertain sound. The power of God has accompanied the promulgation of His truth, and is causing it to bring forth fruit to the glory of His name. Thus may it ever be. Then God shall bless us. God, even our own God, shall give us His blessing.

For the Foreign Committee:

PIERRE P. IRVING, Secretary. Etc. June 15th, 1850.¹⁷⁸

1849, NOVEMBER 15, Shanghai.

Rev. Edward W. Syle.

We commend the journals of our Missionaries to the readers of the *Spirit of Missions*. The portions in the present number exhibit pleasing evidence of that patient continuance in well-doing, which rarely fails of success.

We cannot help repeating the remark, that the need of additional Missionaries at Shanghai is most pressing. Painful dispensations have led Bishop Boone with but one Presbyterian, the Rev. Mr. Syle, and by the **return of Miss Morse**¹⁷⁹ [to the US], the care of the school of forty pupils falls entirely upon Miss Jones. An assistant in the latter department, **Miss Tenney**, sailed on the 16th of March to join the station. Her arrival will afford some relief, but far from enough.¹⁸⁰ The subjoined communication puts this very strongly, while it shows that the labor of those now engaged is not altogether in vain:—

Shanghai, China, November 15, 1849.

REV. AND DEAR SIR,—You will, of course, hear fully from the Bishop himself of the further diminution of efficiency which our Mission has suffered in the loss (for a time, at least) of the exertions of our indefatigable fellow-laborer, Miss Morse. Her departure has devolved upon us all an additional amount of exertion, though it is on the Bishop and Miss Jones that the added burden rests most heavily. It would be gratuitous in me to make any suggestions as to the necessity of reinforcements from home; the circumstances of our case, if only known and considered, must present a stronger appeal than any I could make; my hope and prayer is, that it may prove a more effectual one than those I have made so frequently during the last four years.

Hitherto, I have written only of efforts, plans and operations, in reference to my ministry among the heathen; to-day it is my happiness and privilege to speak of what I trust will prove but the beginning of the glorious results and fruits which we look for confidently in this teeming harvest-field, not many years hence. Last Sunday morning, 11th November, I baptized a man by the name of Soo-dong, an elderly man, one who for eight and forty years has lived in heathenism, and who now, at the end of that time, comes forward to renounce the world, the flesh and the devil—the worship of idols and ancestors, and the following of all evil “customs;” who professes that he believes in the Lord Jesus Christ, looking to Him only for the pardon of his sins; that he receives all the truths of the Apostles' Creed, and that he will continue to serve the one living and true God all the days of his life. Believing, as I do, that this profession is made in sincerity, I cannot but rejoice exceedingly for his sake, who has been baptized, and for the sake of the service he may render to the Gospel cause. Neither can I fail to return joyful thanksgivings to the God of all grace, who has granted me a seal to my ministry, the first in this my allotted field, indeed the first since I have been in Holy Orders. The baptism took place in the school chapel, that being the nearest place of worship to the candidate's residence. He had chosen for his witnesses the two of the fellow-countrymen who had been earliest admitted to the Church, **Chi** and **Tsu-Kiung**—Mrs. Syle was his God-mother. I could not have wished for anything more sincere and earnest than was the old man's manner during the service. His answers to the all-important questions put to him, were made in a plain, firm, audible manner, giving to those present the impression that he understood what he was doing, and was not ashamed of the step he had taken. The Lord daily add grace to persevere according to this beginning.

During the few days both preceding and subsequent to his baptism, I have been spending a considerable time each morning in reading one of the Gospels; and I should find it difficult to express the pleasure it gives to a Missionary, who has been preaching for two or three years without visible fruit, when he finds one who delights to sit down and read page after page of our Lord and Saviour's history; and who shows, by the nature of the questions he asks, that his interest is a heartfelt one, and his words

179 See other references to Miss Morse's departure in this part and also in Part 9, 1850-1851 at 1850, February 9, Shanghai, Bishop Boone, 5th Annual Report.

180 Caroline Phebe Tenney b. Newmarket NH, 13 May 1821. Home educated. Graduated Adams Female Academy, Derry 1837. Attended Charlestown Female Seminary 1839-1840. Governess, South Carolina, 1841-1842. Teacher, New York City 1843. Governess, Jefferson County, Virginia 1844-1845. Teacher, Louisville, 1845-1847. In 1846, having been born Congregationalist, later attended Unitarian Church, Tenney joined the Episcopal Church. Governess Virginia, 1847-1849. Teacher, Episcopal Mission Shanghai 1850-1862. Married Rev. Cleveland Keith in Shanghai 27 April 1854. Died San Francisco 1862. Funeral Holy Trinity Church, Brooklyn, interred Greenwood Cemetery NY 10 July 1862. (Section 22 Lot 14125). Wylie op cit, pp 211-212.

are such as go not out of feigned lips. Such a pleasure as this I have not enjoyed since the days when I was a Sunday-School teacher at home.

The new convert has now gone to see his family; and has it in charge from me, to go and visit a man, who some months ago was in the habit of coming often to my study for reading and conversation. This man had, since that time, (as I am told,) fallen under the fascination of a very able, but very unprincipled man, who led him off and involved him in evil ways, so deeply that he is said to be ashamed to come and see me again. But I have told *Soo-dong* to go in search of him, and to say that I look upon him as a "walk-wrong-road sheep," (to use the Chinese phrase,) and that I am anxious to receive him if he is ready to return. I trust that he will yet be brought into the one true fold, and that what has happened to him of late, has been permitted, or rather, divinely appointed, to teach him that the way of transgressors is hard. The wretched man who led him astray, has left this part of the country, and the poor victim of his allurements has fallen into great poverty and distress; out of which may the Lord deliver him, by making him rich in faith, and an heir of everlasting life.

I have thus, my dear sir, written out somewhat at full the particulars of this, my first case of baptism. Many other cases have occupied my attention during the last few months—some of them of much interest and promise; but I regret to say that I am so "pressed out of measure" with many occupations, that I have no time to record their details. There is one little boy in my day-school who instructs his grandmother how to pray. There are two old people (one a blind man) attached to the Wang Ka Mo-dur chapel, who are able, through Mr. Spalding's patient teaching of them, to repeat the Creed, and who exhibit an increasing knowledge of its doctrines, and adherence to its principles. Besides these, 'here is an old woman in our service, the one who took care of the dear little girl we lost, who gives Mrs. Syle a good deal of reason to hope that she has some sincere faith in her heart, though it may be but little, and very feeble.

With all my fondness for writing, and with my desire to make our friends at home acquainted with the progress of our labors, and with the true character of the people to whom we are sent, still I really *cannot* find lime for writing such communications as would interest them; and I see not how I ever shall be able so to write, until some reinforcement of our numbers enables each one of us to take up with, and adhere to that department of labor for which, by reason of the particular talents God has entrusted to him, he may be peculiarly adapted. As it now is, much time and strength are dissipated, and go for nothing, because every one of us is so carried to and fro by the current of conflicting calls upon our thoughts and exertions. With the earnest hope that the good Lord of the harvest will soon send us help in our present distress, I am, very truly, Yours in the Gospel, E. W. Syle.¹⁸¹

1849, NOVEMBER 17. New York.

Bishop Boone.

This number of the Spirit of Missions was on the Press when we received letters from our Mission at Shanghai. These are of so interesting a nature—partly sad and partly encouraging—that we have deemed it expedient to delay the number a little, that we may lay them before our readers at an early day. The following communication is **from Bishop Boone**, under date of 17th Nov. last:—

Rev. P. P. IRVING, Sec., &c.

Shanghai, Nov. 17, 1849.

MY DEAR BROTHER—The sad office falls to my lot to report the departure of another of our small band for the United States. **Miss Morse, with my son Henry, left us on the 5th inst.** She went on the urgent request of her physician, and with the approbation of every member of the Mission. It was a very severe trial to her; she had made up her mind to ten years absence from home, to ten years hard work in China, and the bare mention of her going away at this time threw her into hysterics; but **the opinion was so unanimous that the change was necessary for her, she was obliged to yield.** We trust that she will be quite well before the ship rounds the Cape, and that she will be all ready to come out again after four or five months at home. **Miss Morse has served the Committee gratuitously** and most indefatigably for five years. She has been, since her connection with the Mission, the most persevering and untiring laborer that I have ever seen. She has well deserved the warmest thanks of the Committee, not only for the amount of work she has done, but also for the example she has get of what a young Christian female can do for the Missionary cause...¹⁸²

181 *Spirit of Missions*, Vol 15 No 4, April 1850. pp 124-127.

182 Lin Mei-mei wrote: "Mary J. Morse improperly confessed her secret passion for Boone to other female

I have sent my son Henry with her, and have communicated to Mr ... It goes very sorely with me to part with the lad; but the circumstances of the case have left me no option...

I am supplying Miss Morse's place in the School, and trust God will graciously vouchsafe me health to continue to do so until you can send us help. Mr. Syle's time must be given up to out-door work; besides, all his talent lies that way.

He has written you a full account of the baptism of **Soo-doong [Soolong]**, in whose sincerity I have great confidence. **I expect (D.V.) to baptize Chai's youngest brother soon.** Through God's blessing the work is growing in our hands. Chai's brother will MAKE THE SIXTH BAPTIZED THIS YEAR.

We are very hard pressed for funds; the rains and scarcity of provisions have greatly increased the cost of the Church, and we shall be obliged to live very economically all next year. You must aid us all you can. Above all things, my dear brother, send us help. We have now got large houses to accommodate your Missionaries, but their rooms are left desolate on our hands. Oh, it is most sad and heart-affecting! The Lord—the Lord look upon us with mercy!

I have been writing so much at large about Henry, that I am completely exhausted. Commend me to all my friends.¹⁸³

Another source reported, perhaps as part of the omissions marked in the letter above, that Bishop Boone also remarked about Miss Morse that:

I believe I may truly say that, with the exception of the lamented Spalding, she labored more abundantly than us all. With all her strength, and beyond her strength, night and day—yea, and with many tears, she labored to instruct her pupils, and toiled at their difficult language that she might acquire greater power of communicating knowledge to them.¹⁸⁴

1849, NOVEMBER 17, Shanghai, Bishop Boone.

IN ADDITION to the foregoing, the **following letter from Bishop Boone**, addressed to a member of the Foreign Committee, has been furnished us for publication. It gives us something of an insight into the trials of Missionary life, and may well quicken the sympathies and prayers of the friends of the Missionary.

Shanghai, Nov. 17th, 1849.

MY DEAR FRIEND:—I have been obliged to send my beloved son, Henry, away from the parental roof, and I now write to commend him to your care, on his arrival at New-York. He is quite too young to leave me for this many a day, and I had hoped, when I left the United States, to have kept him with me until he was fifteen, but his health has been so affected at this place, from repeated attacks of fever and ague, that I am constrained to send him away much earlier than I designed. He has had so many attacks this last summer, that our physician, Dr. Lockhart, said, there was no hope of his ever becoming a strong, healthy man, if he continued in this malaria district. I am satisfied of the correctness of the doctor's opinion, and it is for this reason that I have consented to part with him.

An additional reason of great weight is, that Henry will not learn well alone; he needs a class, the companionship of other boys—competition, which cannot be had in Shanghai, all the other boys here being mere babies. He by no means wants mind, and he is very fond of general reading; but we have entirely failed to teach him anything like habits of study, or to learn anything accurately. Poor fellow! his

colleagues. Her behavior embarrassed the bishop and affected the sisterhood treasured by female missionaries. At first Morse had personal disputes with Lydia M. Fay. Her motives of being a missionary teacher were further questioned by Emma G. Jones. Her misdemeanor of losing her temper with missionaries of other societies in public embarrassed the whole Episcopal missionary team. When she plainly informed others how she loved the bishop, Boone removed her from office as a missionary teacher. Lin Mei-mei, *The Episcopal Missions in China, 1835-1900*, PhD (unpublished) University of Texas at Austin, May 1984, p 133.

183 *Spirit of Missions*, Vol 15 No 3. March 1850, p. 92.

184 *An Historical Sketch of the China Mission of the Protestant Episcopal Church in the U. S. A.*, (New York, The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, 1893). 3rd Edition, p 19.

love for reading has been almost his only resource, the adults around him being all very busy men and women, and the children only just learning to talk. An evil arose from this, which it seemed almost a cruelty to interfere with; he would go into the library, and lay his hand on any book, good or bad, and set to work and read for hours, which made his reading too desultory, and dissipated his mind. Indeed, it is a most unnatural state to place a boy in; his mind must either be dwarfed with the babies, or stretched out of all proportion, to find amusement and interest in what engages the attention of educated men and women. **Hence this forms so invariable a portion of the Missionary's cup, a sad separation from his offspring.** It is not enough that he must leave the home of his ancestors, his calling also demands this more heart-rending offering. The gracious Saviour, for whose sake the offering is made, mercifully accept it, and in pity bind up all the hearts that bleed from this cause, as mine now does.

I have seen for some time, that Henry's going home must be the issue of these continued attacks of fever, and of the increasing difficulties of his education; but hoped to hold out at least a year or two longer. Miss Morse's return brought me to a sudden resolution; I knew she would take such good care of him on the voyage. The loss of Spalding, and now of Miss Morse, is a very sad blow to our Mission. I should like to write to you at large, but I am really exhausted, and have still more letters to write.

Mrs. Boone joins me in Christian love to Mrs. W., and your whole house-hold. Do be kind to my poor boy.¹⁸⁵

The following may have formed a part of the letter cited above:

Phoebe is of a most magnificent size. If our prospects bear any proportion thereto, there is no telling what the number of our family may be after the middle of next month. She enjoys very good health. Willie's cheeks are like roses and he is a very strong, active, lively, brisk child. Our dearest little Thomas is a tender plant. A most precious little fellow he is.

My own health was much better last summer than it has been any time since my attack and it was supposed winter would set me up and quite restore me. But the first appearance of cold has had a contrary effect, irritating my spine and causing sudden dreadful pains in my heart, but I have been better for the past two weeks.¹⁸⁶ Miss Morse's departure throws some school duty on me daily. Our mission is sadly depressed by the loss of Mr. Spalding also. Of his return we have no hope; indeed it is most probable he has already passed away from this life. In Miss Morse's case we think a few weeks at sea will quite restore her to health and she may return to us. It is time to bring my long letter to a close. Give my warmest love to my dear Aunt and all my cousins. And for yourself, my dear Uncle, accept the assurance of the sincere affection and gratitude of your Nephew, (signed) Wm. J. Boone.

P.S. I am enclosing a letter to my Brother John and a copy of this letter for my Mother. I would send it to them direct except that the overland postage is so high. Please will you forward it to them.¹⁸⁷

1849, NOVEMBER 22, Shanghai.

Bishop Boone.

DEATH OF REV. PHINEAS SPALDING.

The **Bishop writes** under date of 22d November, to the Foreign Secretary:

Shanghai, Nov. 22, 1849.

MY DEAR BROTHER:—I wrote you only a few days ago, since which time the overland mail has come in and brought us your letters of 17th and 31st July. They were very gratifying to us in every respect.

The same mail, however, brought us most distressing intelligence—that our beloved brother, Spalding, went down, with all on board, in the *Coquette*¹⁸⁸, somewhere about the 13th September. We had heard by

185 *Spirit of Missions*, Vol 15 No 3. March 1850, pp. 92-93.

186 Boone continued to have problems with his spine and heart. "The treatment was to apply plasters until blisters appeared and was most uncomfortable, although it seemed to supply some relief through counterirritation. Boone 1995, op cit, p. 167.

187 Boone 1995, op cit, p. 149.

188 "Samuel Hall, of East Boston, built the barque *Coquette*, 420 tons, commanded by Captain Oliver Eldridge. The *Coquette* sailed from Boston, June 29, 1844, was 76 days to Java Head, and 99 days to Canton. She was owned by Russell & Co., of China, and made several fast passages between Calcutta and ports in China."

previous vessels that the Coquette was missing; but as she was considered one of the best sea-boats on the coast, and was commanded by a very able man, who was very familiar with the Chinese waters, we hoped she was only dismayed, and had gone down to Singapore; but recent intelligence from all the southern ports has robbed us of our last ray of hope. Our dear brother is gone; yes, gone from us, and from our work, which so much needed his efficient services; but, thank God, we can with much assurance say, gone to peace, to endless happiness and glory.

His health had failed very fast before he left us. From repeated examinations, the doctor unhesitatingly affirmed, that he had a tubercle in his left lung—the disposition to hemorrhage, from which he at first suffered, had left him, and Dr. Lockhart considered it quite safe for him to go to sea. He accordingly left us, as I wrote you in a previous letter, on the 30th of August, and was accompanied to Woosung by Mr. and Mrs. Syle, Mr. McClatchie and myself. Before parting we commended him to God's protection and blessing, little thinking how soon he would cease to need our prayers.

We are all deeply grieved at his loss. We mourn for him, as one of the most useful men in the Missionary field, taken away in the morning of his day. He was diligent, persevering in his work, very painstaking with those who came under his instruction, and did everything in a spirit of prayer, and of humble dependence upon his Saviour. He was unquestionably one of the most promising Missionaries in China. In him the Board of Missions have lost one of their most faithful laborers, and the Church one of the most devoted of her sons, who ministered at her altars. To me his loss is very great, for he had drawn out my heart to him, in a very especial manner. He commanded my highest respect by his genuine piety, his hearty devotion to his work, and by the talents he brought to its discharge. He won my affections by the warmth of his own heart, and by his downright honesty and simplicity, in which qualities I never knew any one who excelled him. I looked forward, with sanguine hope, if only my life could be graciously spared, to see his usefulness daily increasing for many years: but our Heavenly Father has other work for him, we may well believe brighter and better work than any in China.

Upon whom shall his mantle fall? Will none of our younger brethren, like-minded with the dear deceased, come to our aid to stand in the breach thus made? I am sure if they only knew the happiness which poor Spalding enjoyed in his work, and could look forward to the enjoyment of only a moiety thereof, they would hasten out to fill his post. God in mercy look upon our Mission thus smitten by stroke after stroke! Send us help, my dear brother, for the work to which we are pledged, is too much for the hands that are here to perform it... All pretty well.¹⁸⁹

The next item is in the great tradition of 19th century romantic literature. Mary Fay's description of her dream of her lover is an exceptional piece of writing in a letter addressed to a clergyman. It demonstrates the depth of her unrequited love for the Rev. Charles Dana. It matches the 19th century literary ideal of rejecting convention and undertaking a highly personal or individualised search for liberty and freedom in relationships, in this case between a woman and a man, but also in relationships between people of the same sex. The characteristic feature of the letter is the very subjective flow of emotion that surpasses the narrow boundaries of reason. Note the postscript.

1849, NOVEMBER 22, Midway Academy, Miller's Post Office, Essex County, VA.
Miss Lydia Mary Fay.

Midway Academy,
All Saints Day and Thanksgiving Day, 1849, (22 November 1849)

My dear Pastor

A double holiday! I do not know but I ought to say treble because the Saints Days are always holy days to my heart even when engaged in the usual routine of teaching; and today we have in School as it is Thanksgiving, and Mr. Temple preached at St. Paul's. As the Church calls upon us to think upon all the Saints you will not be surprised if I commence the day by sitting down to commune with the living, the

Clark, Arthur H. *The Clipper Ship Era*, (New York, G. P. Putnam's Sons, 1910), p 64.

189 *Spirit of Missions*, Vol 15 No 3. March 1850, pp. 93-94.

one nearest, or rather dearest, the first in my Calendar.

I hardly know how they who reject the Saints Days even attach much value to that part of the Creed which enjoins belief in "the Communion of Saints". Nor do I know how they can really enter into the spirit of the "Te Deum". It seems to me they cannot look so joyfully back upon the "glorious Company of the Apostles", "the goodly fellowship of the Prophets", "the Noble army of Martyrs" and see how they 'praise Thee" by giving light and strength and beauty to the Church's history, in every age of the world; as to those who day after day make the life of each a special study. To me, the record of the lives of those who have passed on to glory before us, is one of the most triumphant proofs of the truth of our holy religion; of its power to bless, to strengthen and to save & void earth's darkest sufferings. What heart can sink under the burden of earth's miseries while contemplating "the patience and virtue of the Saints? What mind does not draw extra strength for present and future trials by meditating upon their holy example? The Collect for this day is one of my every day prayers, but when this Day comes round I have a special pleasure in going over the long long catalogue of Saints and Martyrs, and trying to learn some lessons of patience, forbearance, and self control from their virtues I can imitate; and for those beyond me, I bless God that others have lived purer and holier than myself. Do you ask if in these contemplations I am not afraid of forgetting Him from whom they have received all their light and power to awaken our admiration? No, I am not. They are but the many points which reflect His glory to our weak eyes, and give us additional reasons for love and gratitude to Him. It is indeed a selfish religion to love God merely for what He has done for us, for if each of us were obliged to be thankful for all that He has done for every Saint, it would not exhaust our capacity for grateful love. consequently not even be the measure of our duty, because we are to love Him with all our hearts. To love Him for his natural attributes as they are manifested in creation and preservation is a pleasure we enjoy in common with the infidel and with all those who know Him not in Christ. But 'tis a privilege and pleasure peculiarly Christian to love Him for the stupendous work of Redemption, to mark its progress in the lives of the Saints, its transforming influence in changing their vile human nature into His own glorious image, in making them victorious in sharpest trials, the long suffering and tender love of Him who thus resolves to save the lost. Forget the Saviour by keeping the Saints Days! Oh: no, no, never. It is the only way I can remember Him, and say with St Paul, "thanks be unto God for His unspeakable gifts". As well might one say you will forget the king when you see him on his throne surrounded by thousands who are swift and joyful to do his bidding. But excuse me, you will think I forget to whom I am writing and fancy myself giving a lecture to my pupils. No, I am only trying to give you an excuse for keeping the Saints Days, though I hardly know as I owe you one, because you first indulged my fancy for keeping them by hearing me say the Collects and explaining them to us in Bible Class. **Besides you know that I am very fond of making excuse to write to you.** I can never speak of Saints Days to my scholars. I am but glad if I can induce them to observe Sunday, but when I see you or write to you I need hardly say that I speak and write just as I think and feel. Not but what I speak as I think to them but I have no wish to say anything that duty or the circumstances of my position do not oblige me to say. Please do not wish that I would extend this reserve to you, though my letters would be much shorter, because if I could not tell you my thoughts and opinions without considering even whether they were right or wrong, but that it was expedient or inexpedient, half the charm and value of our friendship would be lost for me. Any one will listen to us if we speak "wisely and well", 'tis only a friend can "bear a friend's infirmities."

'Tis night, Church is over, and the day is over. I have seated myself again to finish this letter. Mr. Temple's sermons generally put my mind out of frame, and particularly so today as he did not use any part of the Service appointed for Thanksgiving Day, not even the Lessons from the Bible. And the whole Service was quite as appropriate to a Fast as to a Thanksgiving. I wonder what the world would say if when assembled to celebrate the Fourth of July, they should commence by playing a Dead March, and then read a dry Lecture upon Political Economy and International Law. But I will say no more upon this subject. *Personne n'est comme vous.* [Nobody is like you.]

But I have told you this before and this reminds me of the past, it reminds me of a dream, and this, tho' I do not suppose you believe in dreams, or can interpret it for me yet as I cannot forget it, and would not dare tell it to anyone else I am going to tell you.

On my return from N. York, I staid [sic] in Baltimore one night and part of two days. To commence as the Book Makers say, "I had a dream." A strange sweet dream of beauty and repose. I thought my guardian angel was near me, Oh! How near. I was folded in his arms, pressed close to his pure heart, and in the silent rapture of that moment I felt that earth had no more to give of happiness, except its

continuance; and yet it continued long for a dream. I slept, and waked locked in the same sweet embrace, the strong and good was still watching over me, and all earth's evils seemed prevailed against one thus protected. It was morning, I fancied a gentle kiss upon my cheek, a quiet step as if someone leaving the room. I awoke and found myself alone. The commenced the "common places of life", the "waking realities" and morning toilette. The noise of servants. Breakfast. The salutations of friends. The Drawing room, in which was assembled a little world in miniature. The grave and gay, the young and old, the clear glad voices of children mingled with the wisdom of years and the frivolity of youth. All seemed engaged in some object. All seemed intend to promote their own, or others happiness. I saw again the form of my dreams. He spoke not to me, he appeared not to see me, though my heart listened to every tone of his voice as he said indifferent things to those around him. I tried to forget the impressions of the night. I joined in conversation, spoke of things in which I had no interest, and appeared listening to answers which I did not hear for amid all those voices there was but one I cared to hear.

At length, business, pleasure, the beauty of the Morning, . . . induced one after another to leave the room. Mechanically I followed, and glad to escape from those in whom I had no interest shut myself up in my chamber. I threw myself in a chair, took up a book, cast it aside, covered my face with my hands and wept. I fancied the angel of my dreams was again near me, but my heart was oppressed with thoughts of parting. I kneeled by his side. I bowed my aching head heavily upon his breast and prayed for strength to live in loneliness and continued absence from all that could make life bright and beautiful and desirable. He raises me from my knees, one long kiss and passionate embrace was returned with all a woman's deep idolatry. I was again alone, and shall never forget the moment of intense misery, of thought, of prayer that followed. The sun shone mockingly in at my window.

The clock struck the hour of departure. I wrapped my shawl around me and left my room. There was a running to and fro, the haste and bustle of departing travellers. The rattling of carriages, the coarse voices of the drivers. The dark, dirty water of the wharf. Shipping. Steam Boats. Mary Washington!!

I stepped on board. A kind hand was still near me, though strange voices were around me. The last adieu was said in a firm voice, but answered by a repressed tear and forced smile. the Captain's command was given for departure. The Boat was off and I was again alone and Oh! how lonely! upon the blue waters of the Chesapeake. The spell of my dreams was now fairly broken. I slept nor dreamed no more.

The evening was lovely. The sun sank gloriously and peacefully to rest. I felt my sadness reproved. There were gay and happy voices around me and though I sat for some time silent and absorbed in my own thoughts, I fancied if the spirit of my dreams was present, he would say "be cheerful" and I resolved to make an effort. Just then a lady who had been sitting some time by my side called my attention to a pretty bouquet of flowers she had in her hand, and asked me if I knew the name of one she thought very rare. It happened to be the "Gracilis", a sweet modest little flower that is a quite a favourite with me.

My answer led to some conversation and commenced an acquaintance that I found quite interesting for the remainder of our trip.

Doctor Minor met me at Tappanhannock with his carriage, and we were soon at Midway. As soon as we came in sight of the house I was frightened by loud cries, children and young ladies rushing furiously out of the house, running into the street and towards us. As it is against my rules for any of my scholars to go into the street without a teacher, I thought that the house was on fire, or that someone was taken seriously ill and that they were screaming for Doct. Minor to make haste. I looked to him for explanations, he smiled and said the girls are coming to meet you, they are delighted at your return. You must excuse them for coming in the street, and presently the cries of she has dome! she has come! convinced me that he was right. We stopped the horses and the carriage was instantly filled, covered I might say with young glad faces of my former pupils anxious to claim the first kiss. By the time we arrived at the door I believe I had kissed them all round. They almost carried me into the house and almost deafened me with their noisy demonstrations of joy, where I found that Mrs, Minor and Anna Howard, who I believe was not well pleased to see me but remained as they said, for the last kiss.

You see I am not so humble as you are, you would not even tell me when you write that anyone was glad to see you when you returned from the North, thought I know they were, yet I suppose they would not dare make such a fuss over you as twenty or thirty school girls would after three months vacation. Nor would you like it, I am sure. Indeed I fear I am not very grateful for their love though I know it makes the task of teaching must easier, and gives me a better opportunity of being useful to them.

Everybody quotes Mazzini now, and to me one of his finest sayings is “There is but one reality in our human life, Duty, mournful, but sacred as the stars, as all lovely things. Make a pact with Duty. God in His goodness will double your strength.” I remember who told me “to live for my pupils”, and I will try to do it though my heart is irreversibly “another”. I may perhaps be as faithful and useful to them, sometimes I think even more, because that “another” is still my love and guide and his counsel is ever in accordance with Duty. I may follow it with more safety than I would the dictates of my own feelings.

Have I wearied you with this long letter? I have not yet finished. for I have not yet told you that you are under great obligations to me, that is if making a great sacrifice of my own feelings because you requested it. I do not mean you requested me to make a sacrifice of my feelings, but you wished me to burn your last letters or notes which you knew I was unwilling to do. I found one here which had been forwarded from N. York, which though it seemed most sacrilegious, I burned with three others that I received from you while there. “Etes vous bien content?” I watched them till they were burned to ashes, and when I saw they were really gone I cried and was sorry I burned them. I would have kissed the ashes and half a mind to preserve them. I suppose they could tell no tales, even if I were to die and leave them. But you will tell me I had better talk about school and school girls. I know it am going to tell you good night now. If you will excuse this long letter I will tell you in my next what I think of a “Sermon” I have read three or four times lately. I am afraid to tell you now, I have already said so much. But all the ‘Events’ of my life are crowded into my vacations, and I suppose the rest of the year will be without “events” so I shall not have so much to write about.

I will not say how much pleasure it would give me to hear from you, because I know something of your varied and engrossing duties but you know you have promised to think of me next Lent! I told Miss Anna Morrill that you called upon me in N. York—inquired after your health and told her to tell me how you were. I beg you will take good care of yourself and not get sick again this year. Believe me as ever yours with entire devotion,
L Mary Fay.

To Rev. E B Dana. But what a letter to send to a minister!! ‘tis not to a minister, ‘tis to myself, or to a very dear friend who knows quite as well as I do myself. ‘tis to my conscience keeper.¹⁹⁰

1849, NOVEMBER 30, Shanghai.

Neok Toong to Miss Jones.

The following is the communication from one of the candidates for Baptism, referred to in Bishop Boone's letter:—

Letter of Neok Toong, a lad of 15 or 16 years of age, addressed to Miss Jones, making known his desire to be baptized.

Shanghai, Nov. 30, 1849.

MY DEAR TEACHER : Next Sunday (the first in Advent) is Tsok Lew's baptizing day: I read in one part of the Scripture, which Jesus himself said, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance: also there is joy in the presence of the Angels of God over one sinner that repenteth. Because of these, let me and those that have not repented follow the example of Tsok Lew, and pray God to give us grace to follow on, and mind what Jesus have said to us.

Last Sunday, Chu Chung (one of the baptized boys) asked me, you want to be baptize? I said, yes I want: on that night I think a longtime, I must trust on the Lord Jesus Christ, and pray him to make me repent of my sins,

Yo Koo-neang, (Miss Jones,) I feel myself is a poor wretched sinner, therefore I want to believe on the Lord our Saviour Jesus Christ, and want be baptize; for in the Scripture which Jesus said, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. Because of these, I must think whether I want to be saved, or I want to be damned; but I want to be saved.

The Bishop have teach us the doctrine of God about four years, and I know the doctrine which he has taught, it is came from God, and it is true. NEOK TOONG.¹⁹¹

190 University of Texas at Austin, American Studies. Papers of Rev. Charles Backus Dana.

191 *Spirit of Missions*, Vol 15, No 5, May 1850, pp 158-159.

CORRESPONDENCE WITH CHINA .

The Missionaries in China are desirous of receiving letters from their friends in the United States by the Overland Mail. To effect this, all letters must be sent to the Foreign Mission Office in New-York, so as to be there in time for the English steamer that may sail nearest to the first day of every month. Particular attention is requested to the selection of very light French paper for such letters.¹⁹²

MISSIONARY PROSPECTS AND MISSIONARY FUNDS.

No one who reads the correspondence of our Foreign Missionaries in the present number, can any longer entertain a doubt as to the efficacy of their labors. God's blessing is visibly upon them. The blessed Gospel of Christ, proclaimed in all its simplicity and purity, is made effectual to the conversion of souls. And yet this is the time, when the members of the Church at home are diminishing their contributions for the work abroad! O that all those who have ever looked with interest upon a world lying in wickedness, would meditate on the records now presented to them, and stir themselves to the immediate relief of this department of Missionary exertion!¹⁹³

1849, DECEMBER 13, Shanghai.

Bishop Boone.

The following letter of **Bishop Boone** gives pleasing evidence of the Divine blessing upon the labors of those engaged in that interesting Mission. The Foreign Committee are ready and anxious to respond to the Bishop's urgent call; and to send qualified clergymen, and likewise male and female teachers, to this promising field of labor.

SHANGHAI, DEC. 13, 1849.

We are just now enjoying a time of most precious visitation of the Holy Spirit. Since my last letter, one of the boys' teachers, seven of the boys of the school, and one woman, have become earnest inquirers of 'what they must do to be saved;' and by their own request have been received as candidates for baptism. At the Wong-ka-mo-dur Chapel, Mr. Syle, on Sunday, 9th inst., baptized a blind-man, the fruits of poor Spalding's painstaking industry among our pensioners. It was a very affecting sight to see him come forward, stick in hand, and to hear his firm and audible confession of true faith. God grant him abundantly the inner light of his Holy Spirit.

Chai's brother was baptized on the Sunday before, and it was in connection with this baptism, and the teaching which accompanied it, that the interest, of which I have above spoken, was manifested in my little chapel at the school. I cannot but regard it as the happiest spot in Shanghai, the place of most light and life.

I shall, D.V., send you soon a full account of our school, perhaps in the Annual Report. I herewith send you a copy of one of the applications for baptism, recently received. It will give you some idea of the prevailing state of mind. Perhaps its publication in the Spirit of Missions might gratify many who feel an interest in the school. The copy is verbatim et literatim from the letter of the applicant.

I am more and more convinced by all my past and present experience, that we must have, in addition to our boys' school, a large female seminary in connection with the Mission. The coming forward of so many young men to baptism, recently, has made me feel and think very much on this subject.

If the Gospel were here preached equally to male and female, we might feel certain, from past experience in all countries, that the females would bear a full proportion to the males, among the converts; but the customs of this country prevent young and unmarried females from going out of the house. Women attend our services, but they are all mothers and grand-mothers: no one, who could by any means become the wife of any of our youths, comes at all under our instruction.

We have now four baptized young men, and six more who are looking forward to baptism, (in addition to the one to be ordained at Easter.) These will want to settle in life within the next five or six years. During these five or six years, I am persuaded, that through God's blessing, many more will be added to these. Shall we see all this going on, and perceive the straits to which we shall be brought a few years hence—(the danger of forming idolatrous connexions)—and yet carelessly stand still? By no means. I am determined to be up and doing. We must have a girls' school in operation before next year. To this end we

192 *Spirit of Missions*, Vol 15, No 5, May 1850, p. 159.

193 *Spirit of Missions*, Vol 15, No 5, May 1850, p. 159.

shall need funds for a building, say \$3,000; and, also, a thorough qualified lady to be associated with Miss Jones in this work. In addition, we want two more ladies for the boys' school.

I am persuaded the Church will feel for us in this matter, and that God's blessing upon our labors among the boys, will encourage its members to second us warmly in the female department. We have a great work; we need large instrumentalities; but above all, we need more personal consecration to God, and more faith in Him, and in his gracious promises.

We trust, D.V., to consecrate our Church in the city, on the Epiphany, a suitable day. May it, indeed, be an occasion of the manifestation of Christ to the Gentiles.¹⁹⁴ The chancel is fifteen feet wide by thirteen deep. Cannot some one send us a suitable piece of carpet to cover it." P. S.—I add a line to my hurried letter to request you to send us some quinine and some cholagogue.¹⁹⁵

The India cholagogue is prepared by Dr. Charles Osgood, a friend of our dear deceased brother Spalding. Dr. O. was kind enough to send him six dozen bottles of this excellent medicine, as a present. We have used it very freely, and with the greatest success. It has proved successful in many cases where quinine had wholly failed. Some notice should be taken of Dr. O.'s handsome gift, in the Spirit of Missions; and it was the intention of our dear Spalding to have addressed you on this subject. I trust the Dr. will find a very extensive sale for his medicine, as I am sure it will do great good in these regions of the country where intermittents prevail. We have recommended its use extensively here in the East.¹⁹⁶

1849, DECEMBER, Shanghai,

Rev. Edward W. Syle.

DESCRIPTION OF THE NEW MISSION CHURCH AT SHANGHAI.

The last Annual Report contained an account of the consecration of the New Mission Church at Shanghai, on the Festival of the Epiphany. A late letter from **Rev. Mr. Syle**, gives the following description of the building itself:—

"I have already given you a description of the crowds that were assembled, and of the interest which was excited on the occasion of the Consecration of our new Church on Epiphany Sunday.

Let me now endeavour to give you some idea of the building itself, and of the situation in which it stands, so that you may, if possible, get some impression of the great good that has been accomplished by the building of this Church, both in the way of a testimony that we put great honor upon the worship of our God, and that we intend to take possession of the land in His name: and also in having given us a suitable place wherein large congregations can be gathered together to hear the message of salvation, and to be taught how they should behave themselves in the house which is to be called a "house of prayer for all nations."

At the risk of seeming somewhat tedious, I will attempt to make you acquainted with that portion of the city through which we most frequently pass in making our way to the Church, in order that you may better appreciate the feelings which the sight of it seldom fails to awaken in the hearts whose 'toils and cares have been given' to its erection.

The ferry-boats which ply from the village near our school-house across to the city, land us at the stone quay in front of the Queen of Heaven's Temple; from which place, a few minutes' walk, through dirty narrow busy streets, brings one to the South East Gate—the Fish and Water Gate of the city of Shanghai. The gateway is so low that sedan-bearers are obliged to crouch as they pass under the heavy arch of masonry. Here it is often necessary to fight one's way through the crowd of water-carriers, burden-

194 The church in Shanghai, the erection of which was commenced on the 16th of March, 1849 (for which the means were given by Mr. William Appleton of Boston), was consecrated by the name of Christ Church, on Epiphany Sunday, the 6th of January, 1850. The Services were largely attended and much interest was manifested by the Chinese friends of the Mission. The building was a substantial brick structure, forty by eighty feet in area. The church was placed under the special charge of the Rev. Mr. Syle, the Bishop devoting his attention more particularly to the school chapel. *An Historical Sketch of the China Mission of the Protestant Episcopal Church in the U. S. A.*, (New York, The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, 1893). 3rd Edition, p.20

195 A herbal product that stimulates the flow of bile from the liver into the intestine. It is not common in modern scientifically-based medicine.

196 *Spirit of Missions*, Vol 15, No 5, May 1850, pp 157-158.

bearers, hucksters and passers-through of all ranks. Once escaped from the press, and left at liberty to choose one of three ways that open before one—right, and left, and straight on—a visitor would be almost sure to take the street before him, because of the more animated appearance of the shops that stretch along on either side, so as to make the line of street look more like the avenue of a bazaar than the thoroughfare of a busy, maritime city; after a while, you pass a Mandarin's dwelling and office—all open courts and side-apartments, straggling and dilapidated; then into the narrow, busy street again for a little distance, and then a turn to the left takes you through the place where furs and china-ware are sold; to the right again, and you pass another and much larger Mandarin's residence—this is the head-quarters of the district magistrate, sometimes called the 'Mayor of Shanghai.' Straight on yet a little farther, and then, turning to the left, i.e. to the southward, the line of the main street is covered by an elevation of very peculiar appearance. On a nearer approach, this is discovered to be a bridge, over which a heavy shed-roof is thrown, supported on the one side by the walls of a little 'joss-house,' and on the other, by a stage used for musical or dramatic exhibitions intended for the hideous little idols' amusement; for such is the professed object of all public stage-playing here.

To stand upon this bridge, which you cannot do without being so near to the huge chafing-dish where incense or fragrant wood is burnt, that your face is scorched by the heat—to look up to the stage where the grimaces of a most unnatural stage-playing, or the squealings and clangor of a most detestable music are going on almost incessantly, certainly for four days out of seven—to see the constant stream of votaries, coming with cash and incense, candles and tinsel-money, bowing, kneeling, casting lots which are to answer questions concerning the recovery of the sick, the welfare of the absent, the success of speculations, or the event of lawsuits; to stand and witness all this, and to realize how the incense and candle makers in the neighbouring streets depend on this shrine in their business, and the apothecaries' shops are all waiting to make up the prescriptions drawn by chance from this demon-lottery, and the actors and musicians calculate upon frequent engagements at this favorite resort for rich and poor—thus making the interests of many trades to be concerned in the maintenance of a worship which offers at the same time a promise of relief to the sick in body and the anxious in mind; all this put together, works up in the mind of a Christian observer such a feeling-of horror at what he sees, and of hopelessness as to what he may look forward to, that he is almost sure to turn away and go down the southern slope of bridge, saying to himself, over and over again, 'Where Satan's seat is, where Satan's seat is!'"

After thus proceeding a few steps, if he should raise his eyes, he would notice a low brick wall, built more neatly than any other to be seen in the neighbourhood, for the houses hereabout are all of the poorer sort. Another glance, and what does he see? Some thirty feet back from this low wall, and there stands a Church—a Christian Church! Its solid walls and pointed windows, and tapering pinnacles; its buttresses and parapet; its windows, with their diamond-shaped panes, and doorways with their receding mouldings—all combine to pour in upon his mind that flood of associations, the force of which is made overwhelming by reason of the strong contrast which the building exhibits when compared with every surrounding object. There it stands, in the very middle of this heathen city, at once a monument to the honor of the True God, and a place wherein to hear His Gospel preached.

The interior is easily described. A moderate-sized Chancel, at the South end, gives distinctiveness to the whole building, and its large window affords light and air in abundance—both matters of much importance in a climate where winter days are lowering and the summers intensely hot. On either side of the chancel are doors, both above and below—of those below, one leads into the vestry where the minister can spend his quiet hours of prayer and preparation; and the other, into a tract depository and reception-room for inquirers and catechists with whom personal interviews must very frequently be held. Full-sized galleries extend round the three sides—east, north, and west; and here is the place allotted to females, old and young, who attend in good numbers. Simple, substantial benches are arranged throughout the Church, affording room for kneeling when the time shall come that the poor ignorant idolaters shall have learned to worship Him 'to whom every knee shall bow.' The pulpit, with a reading-desk below and in front, stands in the middle of the space before the chancel, and from it the preacher's eye and voice can reach without difficulty the remotest of his auditors. The ceiling, which is in Chinese style, exhibits height enough to suit the other proportions of the building, eighty feet by forty, while it is not so lofty as to waste the preacher's voice.

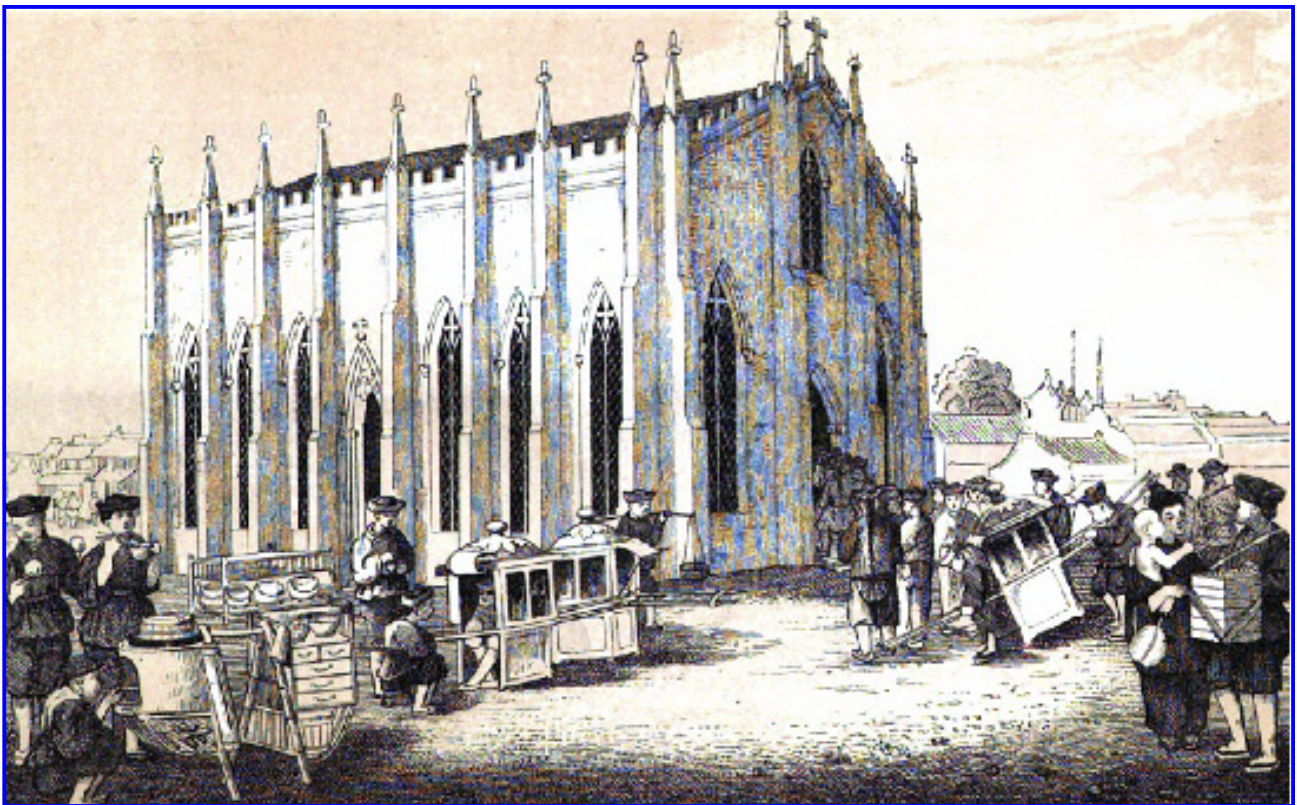
Two staircases in the vestibule, which is walled off at the north end, afford access to the galleries, while the body of the Church is entered chiefly by a large door in the middle of the eastern side; though there are smaller side-doors through which it may be entered from the vestibule.

The wood-work is all varnished of a dark brown color, except the pulpit and chancel-rails, which are made of Indian teak. The walls are washed stone-color, which makes the pure white of the chancel arch stand out with more conspicuous brilliancy.

Only one other feature of the interior remains to be mentioned, and that is, the little door at the south end of each gallery, opening into two small apartments which stand over the vestry and tract-room respectively. These apartments are private studies—one for the Bishop, and the other for the Missionary who may be his assistant for the time being in carrying on the services of this—the Cathedral—the Mother Church, the visible and most valuable rallying-point of our present and future Missionary operations.

Passing out of the north door, and taking as many steps off from the building as the narrowness of the street will allow, one may obtain the only point of view which brings two sides of the Church before the eye at once, and then the strain to look up is painful. The best view would be from the bridge before-mentioned; but a little two-story house, six rooms in all, shuts out from sight everything but some of the pinnacles. Mr. West, the artist who was here some time ago, in taking his sketch has acted, I believe, on the supposition that these buildings would be removed, and has made his drawing accordingly. I, for one, should be very glad to see this supposition realized; and that not merely because it would render the Church more prominently visible, but also because the danger of fire would be greatly lessened by the removal of these tenements.¹⁹⁷

**“Christ Church,”
The American Episcopal Mission Church in the old Chinese City of Shanghai, 1849.¹⁹⁸**



197 *Spirit of Missions*, Vol 15 No 10, October 1850, pp 367-369.

198 *Spirit of Missions*, Vol 15 No 10, October 1850, p. 370. Financed by a donation of \$5000 from the Hon William Appleton of Boston.

1849, DECEMBER 23-1850, JANUARY 6, Shanghai, Rev. Edward W. Syle.

CONVERSATIONS WITH THE CHINESE.

Shanghai, Sunday, Dec. 23, 1849.

This morning I went round to our Church building, for the purpose of carrying a book to the man who keeps the accounts there. He asked me yesterday, in a rather unusual manner, to furnish him with one for his Sunday reading. In the course of the conversation which ensued, upon my giving him a copy of Mr. McClatchie's Dialect Version of St. Luke, he told me that he could not venture to undertake anything in life till he was thirty-six years old; "he could not marry, he could not enter into business for himself, &c., &c. All he could do, with any prospect of success, was to earn his living by being an assistant to others. But what was the reason of this? What tied him down till the age of 36, and left him at liberty afterwards? He didn't know; but a blind man had told him so, and he knew it was true, for, notwithstanding this warning, he ventured to go into business, and had failed—losing some two hundred *teaw* of cash by the attempt. Who was this blind man? A strolling fortune-teller, casually passing by his door, to whom he gave twenty cash (not two cents) for his information. "But, do you believe what he said?" I asked. "I cannot help it," was the reply. "He told me so many things—when my father died, when my mother died, when I was sick, when I failed in my plans, &c.—that I must believe he knew all about me." I knew how little arguments could avail against such superstitions, so I gave my exhortations another direction, and then led him into conversation with old **Soo Dong**, who brought him down to the afternoon service at Won-ka-Mo-dur, where I had one of the most attractive and interesting conversations that I have been favoured with for some time.

MEETING OF MISSIONARIES.

Monday, 24th.—A very important meeting of Protestant Missionaries took place this afternoon, at the house of the Rev. W. Milne. Within the last few days a Circular has been issued by the Delegates now employed in revising the New Testament, stating that they expect to bring their work to a close about the end of May, 1860, and suggesting to the general body of Missionaries that immediate steps be taken for commencing a revision of the Old Testament. Our meeting this afternoon was called to consider this Circular, and was attended by all now labouring at this place, (sixteen in number,) together with Dr. Bridgman of Canton, and Mr. Stronach of Amoy. We unanimously concurred in the plan suggested by the Delegates, (one differing in certain details from that agreed upon at the Hong Kong meeting of 1843,) and added thereto an expression of our opinion that Shanghai be the place, and July next the time, for the assembling of the Delegates, for the Old Testament revision.

Only those who have experienced the difficulty of instructing inquirers and others in the doctrines of the Gospel, without having a knowledge of the facts of the Old Testament history to go upon, or even a clear translation to refer to,—only such can adequately feel how precious are the whole of the sacred oracles; any one who had been present to-day would have been struck with the earnestness of feeling manifested when the proposition was to proceed with the intended revision at as early a date as possible.

CHRISTMAS-DAY, 1849.

After attending the Chinese Service and Communion at the School-Chapel, I went off to my own district, and met the blind pensioners and the children of my day-school; to the latter I was enabled, by the aid of a friendly donation, to present an umbrella apiece, whilst the blind were cheered with an extra allowance of "cash," because of the day. The children trooped off with great glee, embracing their new treasures, and the sight of such a string of little ones, filing off out of the door-way into the street, drew the attention of the passers-by, and brought in a goodly number, to whom I preached a sermon.

A PROMISING PUPIL.

26th.—Almost every night, after the younger school-boys are in bed and asleep, and the whole building has become quiet, one sedate-looking youth may be seen, with book and candle on the desk before him, completely engrossed with what he is perusing. The youth is our baptized scholar, Tsu-Kiung, and the book which absorbed his attention is the Word which is able to make him "wise unto salvation." He has always shown a strong love for the Scriptures, and delighted me much, during the days we spent in the boat together, when I went to Leu-woo, with the never-failing interest he showed in the explanations given him of various passages—especially the Lord's Prayer and the 20th and 21st verses of Ps. ciii., as illustrating the clause, "As it is in heaven." I have great hopes that he will prove a steady, useful fellow-worker in the Gospel.

NEED OF HELP.

28th.—The Bishop is so unwell with sore throat and fever as to be unable to conduct the Morning Prayers in the School Chapel, and the Friday evening Bible Class for Chinese communicants and inquirers. In such cases his accustomed duties devolve on me; and though, of course, it is no hardship to attend to them, (but quite the contrary,) yet it is. Of course, also, that what I should otherwise be employed about goes unattended to. If, therefore, I write less than might be expected, and appear to fall short generally in every department, (as I am too painfully conscious is the case,) let due allowance be made for the unsettling of regular habits, both of study and effort, which our being so very short-handed unavoidably occasions. And if the Bishop and Miss Jones—being pressed out of measure with incessant and distracting claims on their time and strength—should break down prematurely, and be laid aside, either for a time or permanently, let it be remembered that the friends of our Mission have had plain and repeated warnings that such an event is that which it is most reasonable to expect, considering the circumstances in which we are left. Hitherto the Lord hath greatly helped and blessed us all; whereof we are thankful and rejoice.

CLOSE OF THE YEAR.

Dec. 31st.—The last day of the year finds all the members of our Mission in the enjoyment of improved health—though our numbers are greatly diminished, and the "hope deferred" of the accession of fellow-labourers, is like to terminate in a settled "making of the heart sick," whenever our thoughts turn to that subject. "Faint, yet pursuing," is our motto—and where is there a better one for "pilgrims and strangers?"

THE BIBLE TRANSLATION.

Jan. 2d, 1850.—Many things have happened to-day, on which I would enlarge if my time permitted. By the Barque "Candace," letters and papers from the Rooms, a present of books from the American Tract Society, &c. Conversation full of interest and encouragement with an old woman, one of the candidates for baptism, &c.

But one thing which we feel to be fraught with the most important consequences to the general progress of our work, was the signing of a petition to the English and American Bible Societies, praying from them a grant of money, to print an edition of the now nearly-completed Revision of the New Testament, "*with the word God translated by the word Shin.*" To those who are unacquainted with the important controversy still pending on this subject, the importance of this petition will not be so apparent; but to such as know how much is involved in the right settlement of the controverted points, it will not appear too much to say that the efficiency of all Protestant efforts for the good of China, hangs more upon it than upon any other one thing in the class of human instrumentalities. The fact, that 12 out of 18 in this place have put their names to this petition, and that the proportion of those who are like-minded is, if anything, still larger at the other five stations in China, ought not to be without its weight upon the mind of those at home with whom, in the course of Providence, it rests to decide on the manner in which large sums of money, given them for the spread of God's truth, shall be expended. Our prayer, and hope, and earnest expectation is, that this, and every other means we employ in this matter, may be owned of God, to the attainment of that end which is best in His sight.

3rd.—The thoughtful kindness of some dear Christian friend in Philadelphia, has made itself known to me by the arrival of a box of presents—among which I have to acknowledge, with many thanks, a donation of several very useful volumes from the Amer. S. S. Union.

4th.—The new Church, built by the English Ch. Miss. Society¹⁹⁹, was opened to-day with appropriate services. Mr. McClatchie, before the prayers, made a short address, stating the object for which the building had been erected, telling the people who was the one true God, and what were His Commandments, and exhorting them to worship only Him, &c. The short Service, which we had compiled together and agreed to use in common, was read by myself; and then the sermon was preached by Mr. McClatchie. **Bishop Boone had been invited to preach, but did not feel equal to attempting it;** he, however, concluded the services by offering prayers for a blessing on the ministrations of God's servants in that place. It was truly an encouraging scene, to behold so many of the, as yet, uninstructed heathen, gathered together to listen to Christian truths, and witness Christian worship.

199 The CMS Mission Church for the Chinese within the old city of Shanghai—not Holy Trinity Church, for English-speaking expatriates.

Sunday, Jan- 6, 1850. Epiphany. First Sunday in New Year—And a day ever to be remembered in the history of our Mission! Let our friends at home rejoice greatly, that they may be sharers in the joy with which our hearts have been filled this day! But the day before yesterday, the Bishop and myself had been invited to take part in the opening of the church of our English Episcopal brethren; to-day they assisted us at the consecration of our "House of Prayer," for the children of the most numerous nation on earth.²⁰⁰

The passing reference at the end of the preceding paragraph to the opening of the mission church in the old Chinese city of Shanghai was followed by a detailed account by Syle of the opening ceremony. In his summary for the Fifth Triennial Annual Meeting of the Board of Missions, held in Cincinnati on 3 October 1850, the Foreign Secretary, the Rev. P. P. Irving, stated:

Letters from the **CHINA** Mission to 13th May have been received. The burthen of all of them is, the pressing need of assistance. The health of the Missionary Bishop was better. The expected ordination at Shanghai, by Bishop Boone, of the first native convert of the Mission, did not take place on Easter day; the death of the Rev. Mr. Spalding having left the Missionary Bishop without the two Presbyters of this Church, whose signatures to the testimonials of the candidate for Holy Orders is required by the Canon.

Miss Fay of Essex County, Virginia, has been appointed a Missionary teacher under Bishop Boone, and will probably sail for China this fall, in company with **Miss Morse**, who is preparing to return to the station.²⁰¹

1849, December, New York.

Rev. P. P. Irving.

In the December issue of *Spirit of Missions* it was reported that **Miss Mary J. Morse**, and **Miss Lydia Mary Fay**, had sailed on 8 November 1850 for Shanghai.²⁰² The departure of Miss Fay, and the impending arrival of **Miss Caroline Tenney**, together with a donation of \$3000 by one of Mary Morse's fellow-parishioners in New York, allowed Bishop Boone to establish a Girls' School in Shanghai. The bishop had expressed the need for a male head teacher for the Boys' School, based on his belief that the boys would be too much for the tender sensibilities of women.²⁰³ The issue contained a detailed list of the students in the Boys' School together with the names of their American sponsoring congregations.²⁰⁴ The Foreign Committee also published a Circular urging Episcopalian "Young Men" to offer for foreign missionary service.

TO YOUNG MEN.

Circular addressed by the Committee for Foreign Missions, of the Protestant Episcopal Church in the United States, to Christian Young Men in the various Colleges and Theological Seminaries in the United States.

The Committee above designated, have the charge of the Foreign Missions of the Protestant Episcopal Church. These Missions have been established and maintained under the Divine blessing, with very encouraging success. There is a Mission of this Church established in Shanghai, China, under the charge and supervision of the Right Reverend William J. Boone, D. D., as the Bishop appointed to that field. There is another Mission on the western coast of Africa, over which the Rev. John Payne, for many years past a faithful Missionary in that field, has been lately chosen as Bishop by the General Convention of the Protestant Episcopal Church.

200 *Spirit of Missions*, Vol 15 No 10, October 1850, pp 357-360.

201 *Spirit of Missions*, Vol 15 No 11, November 1850, p. 390.

202 *Spirit of Missions*, Vol 15 No 12, December 1850, p. 436.

203 *Spirit of Missions*, Vol 15 No 12, December 1850, p. 437.

204 *Spirit of Missions*, Vol 15 No 12, December 1850, p. 438.

In the Mission to China, in consequence of the death of a beloved and faithful Missionary about a year since, there remains but a single clergyman to aid the Bishop. There are, besides, four female teachers, and schools established for both sexes. The boys' school has been remarkably prospered; several of the youths herein educated have been received by the Bishop as members of the Church of Christ; and one of them has been prepared for the ministry, and will shortly receive ordination, if the Lord will, as the first ordained Chinese minister of the Protestant Episcopal Church. The field for Christian labour at this place is in the highest degree encouraging. The want of labourers is very great. The Foreign Committee are desirous of sending out suitable young men, who may pursue or complete their preparatory studies there, and acquire the knowledge of the Chinese language in their course, under the direction of Bishop Boone, for their ordination there, to the work of the ministry. They may be employed in the work of teaching in the course of their preparation for the ministry, as the Bishop shall direct, in the schools of the Mission. The Foreign Committee think the opening for usefulness and happy employment in the Lord's service at this post, to be most attractive to young men, in whose hearts God has created by his Holy Spirit, a desire to labour for the salvation of men, and whose minds and circumstances are adapted to engage in such a work. There is every thing in the climate, comfortable provision for Missionaries, society, and means of usefulness, calculated to remove the customary difficulties in the way of the Foreign Missionary work, and to make the scene of labour as attractive as any scene of labour can be amidst the heathen nations of the earth. There are a large and handsome Church, school-buildings and dwellings, already erected and prepared. There are abundant means to sustain and prosper the labourers in earthly things. All that the Committee want, is a band of faithful and well qualified young men to enter upon the promising field. These they are anxious to engage and employ...

As general qualifications in such as would prove adapted to the purpose proposed, the Committee would mention, first of all, undoubted piety and devotion to the service of our glorious Saviour,—a competent preparation in classical and literary attainments—a reputation for wisdom, prudence, and industrious fulfilment of duty—a sound physical constitution, free from all inherent or settled tendency to disease—and a cheerful readiness to enter upon the work of teaching the .Heathen the unsearchable riches of Christ. They do not confine their invitation to those who are now members of the Protestant Episcopal Church; they extend it to all Christian young men, inviting them to look at the field for usefulness which the Missions of this Church open, and believing that they will find no reasonable objections to an union with this Church, if their hearts are truly directed to the work which has been described. Should the Lord move the hearts of any individual thus addressed, to open a correspondence with the Foreign Committee upon this subject, further information can be given to them, and further information will be asked of them, by the Secretary of the Committee. The Committee therefore invite the attention of young men to this subject, and pray that God would be pleased to call out suitable and useful messengers from among them, to tell the tidings of his redeeming love among the millions who are still in the ignorance of heathenism. Any communications upon this subject, may be addressed to

P. P. IRVING, Secretary of the Foreign Committee, No. 2 Park-Place, New-York.²⁰⁵