

Part 10

SHANGHAI, 1852-1853



1852, January 22, Shanghai.

Intelligence.

The induction of the new Episcopal missionaries in the first half of 1852 reduced the workload of Bishop Boone and the Rev. Edward Syle, whose reports continued to provide a regular pattern of detail about the mission, the new staff, and the changing Protestant missionary population in Shanghai. Culture stress was common to all new arrivals, as illustrated in many of the reports in this collection. Culture stress began with the vast difference in values between the middle and upper class backgrounds of the American missionaries. The first reports of the Rev. Robert Nelson, in this part, or those of the Rev. Phineas Spalding in the preceding part, are excellent examples of new arrivals responding to the entirely different world of Chinese Shanghai.

New arrivals always reported that learning the local dialect was their pre-eminent task. It was made all the more complex, as the debate over the best Chinese word to convey the Christian word GOD demonstrated (Terms of God debate), by the enormous gap in understanding between the college educated missionaries and the entirely different intellectual knowledge and processes of the Chinese.

There are many evidences of the “bi-polar” existence of most missionaries. In their daily work, missionaries tended to be involved with poor, uneducated and exploitative personalities in the local Chinese population. Episcopal and Anglican missionaries sought to bridge part of the workday gap by their endless efforts to introduce the liturgical values of historical Anglican worship and belief.

Some missionaries found the two different worlds of missionary service emotionally untenable. For some, China and the Chinese remained incomprehensible and they returned to the United States. Some never fully recovered from a sense of personal failure compounded by the challenge to their faith in Divine omnipotence. Others, and in general these references are suppressed, found themselves in personal conflict with other missionaries, amply demonstrated in the life of Lydia Mary Fay, or in the case of some women, futile romantic attachments to already married male missionaries, as in the case of Mary Morse’s infatuation with Bishop Boone.

Overall, as the American “settlement” at Hongkou was to illustrate, American missionaries sought to create a domestic environment modelled, as closely as the situation allowed, on their way of life in the United States. The pleasure in occasional immersion in a distant American world can be seen in the linkage between the Episcopal missionaries and the United States Navy during the many visits of American warships to Shanghai. The emotional and physical importance of the Episcopal campus at Hongkou can be seen in the way in which Americans generally took refuge with the Episcopal mission during serious periods of unrest in Shanghai, notably the Triad uprising of the early 1850s and the insecure period in the 1860s when Taiping rebels threatened Shanghai.

Another recurrent issue was the need to send back to America and relatives their surviving children as they reached an age where it was necessary, culturally and educationally, as well as for health reasons, to return to the United States.

Ill-health from long service in a difficult climate affected all the Protestant missionary groups. Fevers of various sorts were frequent with almost all the foreigners experiencing malaria and various gastro-intestinal disorders at one time or another.¹

These issues occur many times but are rarely as overt as stated above. For the greater part, the inner lives of missionaries are subsumed in the anxiety of mission publishers to maintain enthusiasm for missionary enterprises and to emphasise the nobility of the missionary calling. What follows is a characteristic style of missionary information.

The overland mail for April brings advices from Shanghai to 22d January. The Missionaries who sailed in the Oriental, viz: Mr. and Mrs. Nelson, Mr. Keith and Mr. Points, arrived in good health on Christmas day, greatly to the joy of their brethren in the Mission.

A portion of the new female school-building had been completed, and was occupied; and arrangements had been made for the immediate reception of forty female pupils.

The additional space thus gained in the other school-building, had, admitted of an enlargement of the male department, and the number of boys was at once to be increased to sixty.

Chu-Kiung, the young man whose letter to Bishop Boone was published in the last number of this journal, and who had been six years under instruction, had been received as a candidate for holy orders; so there are now connected with the Missions, as fruits of its labors, one native deacon, and two candidates for orders.

The addition already made to the number of laborers in the China Mission since the last annual meeting, together with that now arranged for the present season, will call for a large increase of expenditure upon this branch of our missionary operations. But with such an open door of successful labour, it cannot be doubted that the Church will supply the necessary means.²

1852, JANUARY 22, Shanghai.

Rev. & Mrs. Robert Nelson.

FIRST IMPRESSIONS OF SHANGHAI.

The following extracts from private letters written by some of the Missionaries to China who arrived at Shanghai on last Christmas-day, were not intended for publication; yet they will interest a very large circle of friends in Virginia, and may serve to indicate to others in the Church the spirit with which their Missionaries have gone to work:

EXTRACTS FROM A PRIVATE LETTER OF THE REV. ROBERT NELSON.

SHANGHAI, Jan. 22, 1852.

Last Sunday, as I was walking along, I saw a large number of people filling an ice-house from a pond near it, the ice being only about three-fourths of an inch thick. Of course the Chinese work upon Sunday as upon any other day, and this is a sight seen every week. A special bargain has to be made with them to prevent their working on Sunday, as they consider it so much time lost to atone one day in seven.

The city of Shanghai, and the population all around, give many very different phases of the blighting influence of heathenism. The filth, the beggary, the crime that is shockingly apparent, is distressing proof of the blackness of darkness that broods over the whole country. But we trust that God is raising up His

1 Lennox, William G., *The Health of Missionary Families in China: A Statistical Study*. (Denver, Dept. of Economics, University of Denver, c1920). Lennox, William G., *The Health and Turnover of Missionaries*, (New York, The Foreign Missions Committee, 1933).

2 *Spirit of Missions*, Vol 17 No 6. June 1852, p. 170.

power to come among this benighted people, and that light will soon rise upon them. Already quite a number of Christian Churches, in the heart of this densely-crowded city, rise above the poor shells of houses of the Chinese, and point to heaven, and from these the sound of the gospel is heard several times every week.

The density of the population here is inconceivable almost to one who has not seen such a state of things." The whole country around is populated nearly or quite as thickly as what we would call villages. Their villages have a population ranking them with our towns, and the people, in all directions, are like swarms of gnats in a marshy place in the summer-time at home. **This is the people among whom we live, and to whom we have the freest access, except those in high life, and their females; but to the masses, the hundreds of thousands, we can have as free access as to any people on earth.** We frequently go right into their houses, and they always seem pleased, and will show you everything in them. We walked out a few days ago, and they took us in one house into the sanctum, threw open the shrine, and showed us their idols; and everything of this sort they will do.

EXTRACTS FROM A PRIVATE LETTER OF MRS. NELSON.

SHANGHAI, Jan., 1853.

Every Sunday evening at 7 o'clock we have service at Mr. Syle's. This is the only English service held in our Mission, save when we have communion. Last Sunday was the first Sunday in the Chinese month, so we had communion in our own chapel, and there, for the first time, knelt at our Lord's table with our Chinese brethren. The morning service and sermon were in Chinese, but the communion service was in our own tongue; and delightful indeed it was, to hear the voice of praise and thanksgiving from those who once were given up to idolatry and heathenism. The first time I saw any of the Chinese converts was the Saturday evening after Christmas, when there was meeting for prayer in the Bishop's parlour, and they were present. They are some of the boys of the school, of whom the Bishop has great hopes: and to us, who had so long been without the society of Christian brethren, it was a delightful meeting.

During the past week we have had very cold weather, the thermometer being very little above zero, and we had to go about the house wrapped up, or there was no comfort. I spent the week in doing, I may say, nothing; but trust I soon will be able to do what my hands find to do earnestly and heartily. Oh, the work there is to do here! Could our brethren at home only see the numbers here that must perish in darkness, they would do more for the poor heathen. There is money enough subscribed for a hundred scholarships in the boy's school, and for a large number of girls; but there are not teachers enough, and so the money must lie idle; but I do hope this year just entered upon may have much in store for the heathen. Let us all pray for the Spirit to come with great power among this people. The Sabbath is no Sabbath to them. Their days of labour know no end, until death gives them rest; and they are the most miserable objects sometimes—though, generally speaking, they are the most cheerful people I ever saw.³

1852, JANUARY & FEBRUARY, Shanghai.

Rev. Edward W. Syle.

THE last overland mail has brought further passages from Mr. Syle's journal, with the daily memoranda for January and February. Several subjects are here introduced of much interest, especially those relating to the admission of two native candidates for holy orders, and to the departure of members of the Missionary family on a long voyage to the United States. No one can read the account of the separation of our Missionary friends from the objects of their warm affection without being moved. May our sympathies quicken our prayers for them all!

DAILY DUTIES—A LEARNER'S INQUIRY—NEW ARRANGEMENTS.

1852—January 1st.—An early morning prayer meeting was held, as on former years, at the house of Mr. Hobson, the chaplain. It was but moderately well attended—the early hour, and the distance of several of the missionaries' houses, sufficiently account for this. An earnest spirit pervaded the meeting.

Friday, 2d.—The instruction of the two classes—the recently baptized and the candidates for baptism—at the Church is now become so regular a duty, that I shall cease to mention it on Wednesdays and Fridays, except when something occurs of special interest; though the simple fact that there are such classes, and that they can be regularly taught, and that, too, in a consecrated house of prayer, which they have learned to love as their spiritual home—this fact itself will not be wanting in interest to those who realize all that

3 *Spirit of Missions*, Vol 17 No 6. June 1852, pp 201-206.

it implies at the present time, and all that it promises for the future. For myself I can say, that I am learning to enter into the anxieties and joys which exercise a pastor's heart by tending this "little flock," which, five years ago, had not been gathered out of the wilderness of heathenism.

Sunday, 4th.—Morning service at our own Church; then visited Mrs. Bridgman's school, and in the afternoon preached at Mr. McClatchie's Church, near the West Gate. In the course of the day, *Soodong* came to me with the question, "If all light comes from the sun, how is it the Bible says there was first light and then the sun?"

Monday, 5th.—The Missionary prayer meeting was held this evening at Mr. Culbertson's. Though Mr. C. is still a member of the Presbyterian Mission at Ningpo, he resides here with his family, expecting to be occupied with the work of revising the Old Testament for some time to come—perhaps two or three years.

Tuesday, 6th.—Letters by the mail to-day: dates from New-York as late as 8th Oct., 1851.

Thursday, 8th.—Busily engaged most of the day in doing my part towards making the alterations which have become necessary by the recent arrival of our friends, and the new arrangements consequent upon having co-labourers enough to attend—each one to his own department of duty. This is a truly delightful and refreshing novelty to us; it is like taking out a new lease of hope and cheerfulness.

A SUNDAY—FEMALE ATTENDANCE—AN AMERICAN WEDDING.

Sunday, 11th.—**The Bishop was too sick to preach in the School Chapel, where, consequently, the service devolved on me.** In the afternoon Mr. Nelson accompanied me to the Church, where I had a good and attentive congregation to address. It is a great satisfaction to me that the women and children still continue to line the front benches in our galleries. Heretofore it has been found almost invariably the case here, that the females soon cease to attend the places of public preaching. That our Church is an exception, results, I think, partly from our having three baptized females, who are regular attendants, of course, and form a sort of nucleus; partly, also, from the fact of *Soodong's* wife living on the premises, but chiefly from our galleries being allotted to females exclusively.

Wednesday, 14th.—**Mr. Points** and myself were fortunate this morning in happening to call at the house of one of the brothers of the Wong family, where the central hall was open and prepared for the reception of visitors. The occasion was a curious one. We were told that a boy of thirteen, son of their family tutor, had succeeded in taking his first degree at that early age, and that the opening of the family hall was for the purpose of receiving congratulations on the event. I may mention in connection with this, and as an illustration of what takes place, not unfrequently, at the examinations, that an old man of *eighty*, who lives at the village of *Loong-heoo*, where the Pagoda is, *also* succeeded this year in getting his B.A. degree⁴—intervals of several years having elapsed between the various unsuccessful attempts he made since he was twenty. I will finish this record of this day's events by mentioning, that the first American wedding in Shanghai took place this evening. Our Bishop performed the ceremony at the U. S. Consulate. It is a happy feature in the history of this port that several of the merchants have their families residing with them. I think that, among the mercantile community, as many as nineteen families could be mentioned, and more are said to be coming.

Friday, 16th.—Dr. Bridgman's health has failed to an alarming degree; he is recommended to try the effect of a visit to Canton. He has laboured with unremitting diligence at the work of revision, and is now paying the almost invariable penalty which falls on those who strain their powers in this climate. But who could have the heart to blame him for *such* an error in such a cause?

RUMOURS—AN APPLICANT FOR THE MINISTRY—A CANDIDATE ADMITTED.

Saturday, 17th.—The British war-steamer "Sphinx" is here, and is about to proceed to Ningpo, to act, it is said, against the pirates, who are keeping the people of our neighbouring port in a state of alarm. We hear various rumours of what is going on there from time to time, but it is impossible to know what or how much to believe. One thing, however, is certain, that a formidable piratical force has taken up its station among the Chusan Islands, and that the Mandarins and people of Ningpo are a good deal alarmed thereat.

Sunday, 18th.—Mr. Keith accompanied me to the Church this morning. The old man, *Soodong*, came in

4 This is an early example of a common foreign practice of equating the three levels of Chinese literati examinations with the three levels of European academic degrees. The basic district examination=Bachelor degree. The provincial examination=Master degree. The national examination=Doctor degree.

to pay his respects, and I had the pleasure of interpreting between him and our newly-arrived brother. In giving some account of Mr. Keith's history, I was led to speak of his father, and of the theological seminary at Alexandria, of the studies he had gone through before taking deacon's orders, and of the way in which Christian boys are trained by their parents and in schools. "Ah," sighed the old man, happy are they who have known the gospel in their childhood!" Mr. Keith replied—"Happy also are they who receive it without delay when once it is brought to their knowledge!" *Soodong's* heart seemed to be moved, and he found courage to tell me that he had often thought about himself applying to be made a deacon, but that he supposed his age (now about fifty) would be an insuperable obstacle. So far from that, I told him it was rather a reason for making his application as promptly as possible, and recommended him to see the Bishop immediately on the subject. He left the vestry-room with a bright countenance.

Monday, 19th.—**Mr. Points** and myself have commenced spending an early half-hour together, before breakfast, in reading over the Gospel of St. Matthew in the Shanghai colloquial. He bids fair to make rapid progress in acquiring the language.

Wednesday, 21st.—Accomplished, with no little difficulty, the rendering into Chinese of the certificate of those to be recommended as candidates for orders required by Canon I. of 1850.

Procured the signatures of four of the male communicants, (all Chinese,) and laid them before Mr. Nelson, to enable him, according to the requisitions of the Canons, to join with me in recommending *Chu Kiung* as a candidate.

I would fain hope that, in future years, I may always have equal satisfaction in signing such testimonials as I had on this occasion. I feel deeply that the Lord has dealt very graciously with us in this matter.

A LIBERAL AMERICAN—AN EXAMINATION—HEALTH OF MISSIONARIES.

Thursday, 22nd.—It is, I trust, no breach of confidence to mention here what we have just learned concerning an offer made to Dr. Bridgman. An American merchant of this place, believing that Dr. B.'s health would be most effectually benefited by a voyage home and back, has offered to meet all the expenses of such a visit to the United States, even to the extent of furnishing, if necessary, the amount of his salary while at home. This is one of those refreshing instances of large-heartedness which deserve to be recorded as breaking in. from time to time, **upon the sad monotony of parsimonious charities.**

Friday, 23d.—An examination of the school-was held to-day in the English studies. The boys had evidently made very creditable progress since the last scrutiny; at the same time, the peculiar difficulties which lie in the way of mental education in China were made very manifest. I remember that Mr. (now Bishop) Payne, in one of his journals, draws a contrast between his circumstances and ours as to educating the people to whom we had severally been sent. His inference is, that we are much better off than they in Africa are in this respect, and, upon the whole, I suppose we are. But there is a heavy per contra in the account: the habit of learning by the merest rote, which is encouraged by their method of learning Chinese, is transferred to the English studies, and the poor children become bewildered when they are required to think while studying, because, in learning their own language, they are, in effect, *required not to think*. It becomes a serious question whether it might not be well to insist upon a change in the method of teaching Chinese to the Chinese—a bold project! In the Presbyterian school at Ningpo, however, they are making the experiment. There the boys are required to furnish the meaning of whatever they read in the far-famed "Four Books and Five Classes [sic-Classics]."

Saturday, 24th.—**Mrs. Boone's health is so very feeble** that it has been recommended her to try the effect of a visit to Macao for a few months. The restrictions which limit the residence of foreigners to a few places on the coast—none of them favourable to the recovery of health—are felt to be very trying in those cases where no medicine is so useful ns a change of air and scene; besides which, travelling from one port to another is very costly, and, when such a trip is made, there are no hotels to furnish accommodations suitable for an invalid, and the only alternative is to live and furnish a house one's self, or to domicile with some missionary friends. A cordial welcome is always ready for one in such circumstances; but it is not always that a missionary's domestic establishment—maintained, as it ought to be, on a moderate scale—can furnish either the room or the quiet which an invalid requires.

SUNDAY SERVICES—PROPOSED VOYAGE OF MISSIONARIES FOR HEALTH.

Sunday, 25th.—**The Bishop, though very far from well, conducted the communion service at the School Chapel this morning.** I visited and discoursed to Mrs. Bridgman's school-children. Dr. B. and

herself are, with much difficulty, making up their minds to leave their work here for awhile, and return, for a season, to the United States. This is the unanimous advice of their whole circle of friends. The congregation, in the afternoon, at Christ Church, was numerous, and gave good attention while I preached on one word—which is to be seen on almost every door and window-shutter in the city at the new year—"Happiness."

Monday, 26th.—The return home of Dr. and Mrs. Bridgman being decided on, Mrs. Syle and myself felt called upon to avail ourselves of their willingness to take charge of our little boy, Henry, whose strength was greatly impaired last summer by repeated attacks of fever, besides his having a troublesome and somewhat alarming affection of the throat. To-day, also, after much anxious consideration, it was determined by the Bishop and Mrs. Boone, that for her to make a visit home by the same opportunity (taking the two children with her) would be a wiser course than to trust to the faint promise of benefit to her health by going down the coast. At what a cost of feeling such a determination is arrived at, let those judge (as they only can) who know what such a world-wide separation involves. To part with one dear little child, though we know he will be in kind hands, and is going to kind relatives, opens deep fountains in a parent's heart.

Wednesday, 28th. — Our homeward-bound party are thinking of going in the "Adelaide," to sail next Monday. This is Wednesday, and we shall have enough to do to get them ready in so short a time. Mr. Taylor, of the Methodist-Episcopal Mission, has also concluded to send his wife and children home in the same ship.

NATIVE AID—AN INQUIRER.

Friday, 30th.—At the meeting of the class this afternoon, as our custom is, *Soodong* engaged in prayer after the Scriptures had been read and explained by myself. The tenderly-affectionate manner in which the old man implored the Lord's protection and blessing on the ladies and children who were going to sea was exceedingly touching, and made it difficult for me to pronounce the benediction in an audible voice. How does it encourage one to find that the hearts of the Chinese, under the teachings of the Spirit, are indeed capable of bringing forth the fruits of love, and peace, and joy in the Lord!

February, Sunday, 1st.—The ground was covered with snow, consequently few came out to service. Three boys, however, followed me into the vestry, and I taught them there—*Soodong* assisting. I had some hope of getting them to come regularly, and so make a beginning of a Sunday-school. *Chi* preached in the afternoon. After the sermon, a man from Soong Keang, the county town, came in, professing to desire more instruction. He was, by occupation, a reciter of tales—all of them, he assured us, designed to inculcate the four virtues: Loyalty, Filial Piety, Continnence, and Righteousness. He had been much taken with my discourse last Sunday on happiness; had gone home and reported it to his mother, and she had told him to come and learn more of our doctrine. Reading the stamp on the cover of our books, he had been emboldened to seek this interview, &c., &c.;— therefore it was that he asked for instruction—at the same time, would we be so kind as to give him two *clean* glass bottles,—not black beer-bottles; he didn't want them, — his old mother would be so much obliged to us. I tried to impress upon him, as I have had occasion to do upon scores of others, that bottles were bottles, and believing was believing, and that the two things must not be mixed up together. For the result we must wait patiently. After he had left the room, I said to *Chi*—"Poor encouragement that for letting down the net twice!" Our young deacon looked anxious, and said—"Yet he also is a man."

Monday, 2d.—It devolved on me to conduct the Missionary Prayer Meeting, which was held at the Bishop's house. Occurring immediately before the departure of so many of our missionary circle, the meeting was quite fully attended, and was pervaded, I think, by an affectionate spirit.

EMBARKATION OF FRIENDS — THE FAREWELL.

Tuesday, 3d.—The "Adelaide" having previously dropped down the river to Woosung, it was required of the passengers to join her to-day, in spite of a strong N.W. wind, which was contrary to us. With the tide in our favor, however, we—that is, *Mrs. Boone and her two little boys, William and Thomas*, the Bishop and Miss Jones bearing them company; also myself, with my little Henry in charge, Mrs. Syle's health not allowing her to go — all succeeded in reaching the ship without any difficulty. We did not succeed, however, in getting on board without having a fright from the snapping off of our boat's mainmast, which was strained beyond its strength against the ship's yard. At the same time the weather was so cold that the forepart of our boat was covered thick with ice, and the boatmen could hardly do anything because of the strong, cutting wind, and the sweeping tide.

Wednesday,. — Remained on board the "Adelaide," she being detained for want of a full crew. This afforded the Bishop and Mrs. Taylor good leisure to make the staterooms of their families as comfortable as the circumstances would admit, while I was busy with fixing up the little berth that was to be my poor boy's sleeping-place. These details may seem foolish and over minute to those whose experience of a voyage has been confined to a two or three weeks' passage across the Atlantic in a well-furnished packet; but to send off, half round the world, in a transient merchant-ship, all that the heart holds dearest, is a very different thing. **Although on this occasion my own share in the general sorrow was the least of any, perhaps, yet it was with no common tremor of heart that I sat and watched my child sleeping the last sleep that I should watch over for many a month—for years, perhaps—perhaps forever.** Early in the evening he had crept into my arms and gone to sleep there. It was getting late before I undressed him and laid him down in his berth. What prayers were offered and what tears were shed beside him, he, dear child, knew not; but they are known to the God and Father of us all, to whose holy keeping I committed him.

Thursday, 5th.—Early in the morning the complement of the crew came down, and we hastened to bid our last farewells to those who were leaving us... As we rowed away from the ship's side, I never saw a more lovely scene than that which surrounded us. The bright, early sun made everything look beautiful. Two other American ships, the "Joshua Bates" and the "Oriental," were near, just preparing to depart. We saw the "Adelaide" shake loose her sails and get under weigh, and, long after the bends of the river had carried us out of view, we could make out her top-gallant sails high above the intervening foliage. With what a sense of bereavement the heart is filled on first returning to the home from which dear friends have departed, it is not needful to express. Missionaries are not such superhuman beings as some of their fond admirers would suppose them; neither are they so dead to the things of this life as some others would imagine. It is no slight deprivation when a little Mission company, so united in feeling as ours have been, loses the society of one of its most esteemed members, not to mention the sight of the children, who used to enliven those hours of domestic enjoyment which bring solace and refreshment to minds wearied and disgusted with the sights and sounds of heathenism. But they are gone, and have the Almighty Protector for their friend: it remains for us to devote ourselves anew to His blessed service.

VISITS—CARE OF LITTLE CHILDREN.

Saturday, 7th.—Our blind brother, *Too Keung*, being sick at his home in the country, our newly-arrived friends made my paying him a visit the occasion of taking a view of the region round about Shanghai, we looking in at the Romish cathedral on the way. We also visited some Tokien junks, and gave away books to the sailors. One man among them seemed to have an amulet on which he set great price. We persuaded him to unfold it, and found a little tinsel cross, set in a frame after the manner of a brooch; also an odd sheet of printed texts, selected from the Gospels, in Latin, and a manuscript certificate, or letter commendatory, in Portuguese, from Mr. Danicourt, of Ningpo, to all whom it might concern, especially to the commanders of Lorchas, requesting them to treat the bearer as a Christian brother.

Sunday, 8th.—Notwithstanding wet weather, there was a good attendance at Church this morning. Mr. Wight⁵ having agreed to take charge of Mrs. Bridgman's school during her absence, I had expected to take no more part in the instruction of the children; but the request that I would continue to visit them once on the Sunday was made so explicitly, that I have promised to do so. I cannot but feel a special interest in this little flock: one of them is daughter to the blind woman I baptized, and another is our old nurse's grand-daughter.

Monday, 9th.—I accompanied the Bishop in his visit to the two day-schools we have in the city—nine under *Chi's* charge, and the other under mine—sixteen scholars in each. I cannot say that my own boys acquitted themselves at all creditably, though I, naturally enough, made many allowances for them, knowing that they had been fresh gathered, and had suffered from a frequent change of teachers; whereas *Chi's* who showed considerable proficiency, were, many of them, transferred from the former school, outside the South Gate, and have been the whole year under a man who was formerly a teacher in our school at Wong ka Modur. Notwithstanding all allowances, however, I still felt dissatisfied with my own school, and came home full of thoughts about the difficulties of making these little day-schools efficient. I am convinced that they form an important branch of anything like a perfect system of missionary

5 Rev. Joseph K Wight, Presbyterian Church in the US. Arrive Ningpo July 1849. July 1850 moved to Shanghai to establish permanent base for a Presbyterian Mission. 1854, sick-leave USA. Returned Shanghai 26 February 1856. Retired to US January 1857. Wylie, op cit, p. 195.

operations; but I find them less easy to conduct satisfactorily than I had anticipated. Let me fall back upon one of the lessons of my own childhood, and remembering *experiential docet*, hope that I may learn the right way yet.

Tuesday, 10th. Met to-day, at the Bishop's table, the Rev. E. Washburn, of Newburyport, Mass. Mr. W. has just arrived out in the "Mandarin."⁶

ANOTHER CANDIDATE FOR ORDERS.

Wednesday, 11th. — Prepared testimonials for *Soodong* as a candidate for orders. He has had a very satisfactory conversion with the Bishop, and is to be put upon a three years' course of study forthwith. Mr. Washburn and another gentleman went with me into the city, and saw some of those places and institutions which exhibit "the Chinese as they are." Among other things we chanced to see, what I had never myself witnessed in one of the temples, of the Ten Torments of the Infernal Regions—men pounded in a huge mortar, their tongues pulled out with hot pincers, their bodies sawn in two, down the length of back, &c., &c. Each torment was given in a separate scene, and the people seemed highly amused.

A CHILDREN'S FESTIVAL—ASH WEDNESDAY.

Friday, 13th.—The boys of the school had their farewell dinner to-day previous to dismissal for the vacation. The prizes were given in the chapel, after prayers, by the Bishop, and then followed the feast, which, being the last over which Miss Jones would preside, was rather a special affair, conducted *more sinico*, of course. Mr. Washburn and two ladies, lately from the United States, were present, and had a good opportunity of seeing how great a display can be made, at little cost, in this land of rice and vegetables.

Saturday, 14th.—Paid a visit to the Wong family, in company with several others. Our visits are always well received, but no result of a religious character has yet appeared as the fruit of them. One unusual thing occurred to-day—as I passed through the "Flowery Hall" where Miss Fay was being entertained by the ladies of the family. I stopped for a few moments and conversed with them, chiefly about Mrs. Syle, who was not with us.

Thursday, 19th.—A few of us met to-day to consult over the question whether it was desirable for the Missionaries here, as a body, to take any steps with a view to checking the evils connected with opium smoking. The question is one that has various and extensive bearings, and requires much deliberation. It was agreed to call a more general meeting.

Friday, 20th.—To-day is the Chinese New Year's day, which falls very late this year, owing to there having been an intercalary month during the past year. **Mr. Points** and myself paid visits at both the Wongs' houses: we also called on the father of the B.A. of thirteen, before mentioned, but did not see the youth himself; he was out.

Monday, 23d.—Several matters of interest have happened of late, which I cannot note down fully, **having from continued feelings of indisposition, no heart to go into anything that I am not laid under some sort of necessity of attending to.** I must mention, however, that today I wrote, at the Bishop's request, to the Rev. F. McDougall⁷ of Sarawak, Borneo, telling him that we had sent him a box of books and printing blocks. Mr. McDougall has a considerable Chinese population within his reach, and had written to our Bishop in a very cordial manner, expressing much interest in our work, and asking for Chinese books. We sent him Gospels, Tracts and blocks for the Catechisms.

25th. Ash Wednesday. Dr. Lockhart was here the greater part of the day, and during the conversations we had together, he told me that he considered it quite necessary for the re-establishment of my own health, that I should, as soon as convenient, suspend my labours here and take a voyage. It is the first time he has expressly told me this, though he has said as much to others: My own opinion coincides with his.

6 Rev. Edward A. Washburn, then Rector of St. Paul's, Newburyport MA. See Clark, Rt. Rev. Thomas M, "Sermon in Memorial of Rev. E.A. Washburn, 1881", Online 1 January 2013 at — <http://anglicanhistory.org/usa/tmclark/washburn1881.html>

7 Rev. (later Bishop) Francis McDougall arrived in Kuching, Sarawak, 29 June 1848. McDougall was a medical doctor. See McDougall, Harriette, *Sketches of Our Life in Sarawak*, (London, Society for Promoting Christian Knowledge 1882, Reprinted Singapore, Oxford University Press, 1992). Edwards, D.A., "The Legacy of Francis Thomas McDougall," *International Bulletin of Missionary Research*, Vol 31 No 4, October 2007, pp 204-208.

Late this evening, another little boy was added to the number of my family.⁸

The same issue reported that Bishop Boone had decided to join his wife and two children who had arrived in the US on 15 June 1852.

1852, FEBRUARY 11, Shanghai. Bishop Boone to Bishop Meade, Virginia⁹.

Shanghai, February 11, 1852.

Rt. Rev. and Dear Brother,

I have received with much pleasure, and with many thanks to God, the welcome accession from your diocese. Our friends are so full of simple, warm-hearted piety, that their arrival has been a great refreshment to us all. It was so ordered of God that they came to us on Christmas day, which we accepted as a happy augury for their future destiny here, it being the day of greatest thanksgiving in the whole year. Mr. and Mrs. Nelson, and Mr. Keith are domiciliated with me, and a most happy household we are, through God's blessing. I have just been obliged to send my dear wife home for her health, and she has taken our children with her, so that the presence of our friends from Virginia is peculiarly acceptable.¹⁰ Mrs. Nelson is so kind as to relieve me of the cares of housekeeping. They are making good progress in the language, and I trust will be able to preach before the end of the year.

I have to thank you also for the very liberal aid extended to our female school at the Jubilee collection. I trust you will convey to the whole Diocese the hearty thanks of myself and of the whole mission, for the handsome collection made in aid of this excellent work. Miss Jones is now living in part of the house, with a small company of very nice girls around her. The whole building will be completed in a few weeks, and I trust by God's blessing we shall have a flourishing girls' school before the end of the year.

Thanks to our Heavenly Father our work progresses. I have recently received two applications to become candidates for the ministry, from two very worth natives: one a youth of twenty-one, who is just leaving our school; the other a man of fifty years, who has been a very consistent Christian for three years, and who declares, in a very simple and heart-touching manner, his desire to tell his countrymen of the Savior. When I inquired of him a few days since why he wished to become a Deacon, he answered: "I was as one dead until I heard of Jesus; now I am alive, and I want to tell others of him that *they* may live too." **Chai**, our native Deacon, is a great comfort to us, he is respected by all his countrymen who know him. I have had many of them tell me he is the best man they ever knew, and I have never heard a word against him. He promises to become an excellent preacher, with more experience.

I am prevented from preaching in the city by my nervous affection; it affects my head, spine, and heart, so that my physicians are afraid of the excitement of preaching in a large church, but God is very merciful to me, so that I am able to teach daily in our school chapel, I hope with some good success.

Pray for us, my dear brother, our work is very great, and truly the instrumentality is weak.

Remember me very affectionately to my old classmates, your son Richard, and my good brother Hoff, who is with you at Millwood, and believe me, with much veneration and sincere affection, truly, yours in the Lord.

Rt. Rev. Bishop Meade,

Wm. J. Boone.

8 *Spirit of Missions*, Vol 17 No 7. July 1852, pp 237-232,

9 Yuill, Allan, "William Meade, 1789-1862: Third Bishop of Virginia, The "Beloved Diocesan." *Churchman*, Vol 77 No 3, 1963. Online 1 January 2012 at —

http://www.churchsociety.org/churchman/documents/Cman_077_3_Yuill.pdf

See also Project Canterbury — <http://anglicanhistory.org/usa/wmeade/>

10 Mrs. Boone and two children (William and Thomas) left Shanghai on 5 February 1852. *Spirit of Missions*, Vol 17 No 6, June 1852, p. 210.

1852, MARCH 1, Shanghai.

Rev. Edward W. Syle.

ANOTHER BUILDING—PENSION LIST

1852—March 1st.—The building lot for Mr. Hubbard's house lies west of our present mission property, having Mr. McClatchie's house intervening between it and the new Female School Building. The plan for Mr. H's house was marked off on the ground to-day.¹¹

Episcopal Missionary Buildings at Hongkou c1855.



The building at left is the "Hubbard house mentioned above.

5th.—Among other duties at the Church to-day I undertook a revision of the list of our pensioners.¹² The scrutiny resulted in the discarding of a few who had become better off than formerly, and one or two who had been ascertained to be unworthy characters. The allowance of some others was reduced, and there were several new applicants. It is becoming much easier than it was formerly, to get at the merits of such cases as these. *Chi* performs this part of his diaconal duties quite faithfully, and I am happy to add, cheerfully also. *Soodong* and the baptized also afford valuable assistance

THE BISHOP'S HEALTH—DANGEROUS ATTACK.

The Bishop had been suffering a good deal yesterday from a severe cold, which greatly aggravated all his distressing symptoms. To-day also he has been quite sick. At about 9 this evening, I assisted him up stairs to his chamber and left him there, feeling somewhat better than I feared would be the case, after the transition from a warmer to a colder room: changes of temperature affect him greatly.

6th.—Last night, as I was retiring to rest, Mr. Nelson came over in great haste for volatile salts, saying that the Bishop was in danger of fainting. I hastened over to the Bishop's room and found him perfectly calm in mind, but feeling almost insensible in his body, and every now and then seeming to be just on the verge of fainting. Miss Jones was there administering the remedies which he prescribed for himself from time to time. Mr. Keith had gone to fetch Mr. Lockhart, and oh, how long did the time seem while he delayed his coming, and we stood watching and waiting by the bedside. I left Mr. and Mrs. Nelson, Miss Jones, and Mr. Points there, and went off myself to see what was keeping the Doctor so long. I met him coming, however, and on entering the Bishop's room, we found him much in the same state as he had been for an hour past. He gave Mr. Lockhart a clear, precise, connected account of the commencement and progress of the attack, and of the treatment

11 Hubbard subsequently withdrew his application for appointment as an Episcopal missionary in China.

12 Chinese who received small cash payments from Communion Alms collections.

he himself had prescribed for himself, concluding with, "I believe I have now given you a full statement of the case." He had indeed; it was more like hearing a page read out of a medical journal than listening to a man whose limbs were nearly paralyzed at the very time he was speaking.¹³

The remedies Mr. Lockhart applied were stimulants to the feet and legs, chiefly, and this treatment was blessed to the gradual return of sensation, so that before midnight we were all able to retire with thanksgiving in our hearts that the Lord had been pleased to recover our dear Bishop, as from the very confines of the grave, and not "take away our head from us" at this time.

Those who remained at his bed-side, while Mr. Keith and myself were absent, say that the calmness and peaceful trust in God which the Bishop's mind enjoyed were truly delightful to observe. It was a great relief to him that he had (anticipating the coming on of a serious attack) accomplished the making up of all his account books, and the recording of a grand balance; but for this, he would have been a good deal troubled, and perhaps have suffered yet more severely than he did. I will not record the several messages he sent to the absent, nor the directions which, supposing that this might prove his death-bed, he gave as to his own and the Mission's affairs.

Happily for us all he has been spared for a season, and a veil may therefore be drawn over the sacred confidence of that hour. I should not have allowed myself to be even thus explicit, but for the conviction that those at home who are providentially charged with the conduct of our affairs, ought to be put in possession of the full particulars of a matter which so closely concerns our state and prospects as the continuance of the Bishop's life and health. **None of us, I trust, will ever be chargeable with the indelicacy of parading our own or our fellow laborer's suffering before the public eye;** that what I have now written will not be so considered, I feel confident; that it may suggest to our friends at home some profitable thoughts in connection with the prosecution of our great work, I would earnestly hope. The attack is pronounced to be paralysis of the heart, and the greatest care must be taken to ward off, if be possible, a recurrence of it.

Sunday, 7th.—Mr. McClatchie having kindly offered to take one service for me at the Church, I availed myself of his kindness and stayed at home—a most rare thing for me on Sunday. The Chapel service in the morning, catechising the scholars in the afternoon, and the English evening service, together with visiting the Bishop, (who is extremely enfeebled), and reading with my sick wife, proved occupation enough.

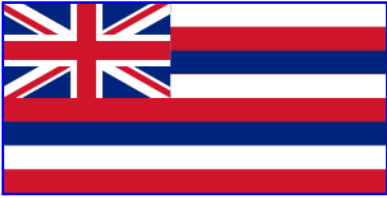
ANOTHER CANDIDATE FOR ORDERS—COMMERCE WITH THE PACIFIC.

8th.—Signed **Mr. Points** testimonials as a candidate for Deacon's Orders. It is the most natural thing in the world that a young Christian man, who sees what a field spreads out before us, should feel his heart moved to desire the ministry of the gospel among the heathen. Oh, that a score of those well-educated young men at home, who betake themselves to the counting-house or the bar, could get one realizing view of a nation without the gospel! Then I feel confident there would be no more conferences with parents and friends, over the choice of a profession or favorable openings for business. Their names would soon be made known to Standing Committees; then they would be printed on the cover of the Spirit of Missions; and then they would be transferred into Grebo, or Chinese, or Japanese, to be remembered by future generations of these people as belonging to men whose feet were beautiful upon the mountains, for that, they brought a great light to the people that walked in darkness.

I could wish that **Mr. Points** had two or three fellow candidates here, from the United States I mean. The advantages of pursuing the study of Chinese while college habits are fresh upon one, and in the steady deliberate manner which might be pursued during a three years' candidateship, are very many. In view of the immense difficulty (now *fully proved*, one would think) of finding men whose theological education is completed, ready to come out to this field, is not a trial of this other method of supplying our wants one well worth making?

9th.—Was enabled to resume Chinese studies, my backwardness in which is a great grief of mind to me. Heretofore, however, there has been no help for it, but now the relief afforded by our recent reinforcement makes it possible for me once again to "give attention to reading."

13 Bishop Boone had qualified as a doctor before his missionary service.



10th.—Went on board **the first vessel bearing the Hawaiian flag** that has yet visited this port. She is an American built and American owned brigantine, by name the “Reindeer” of Honolulu, and has come in from a cruise among the Ladrone [Marianas] Islands. Her destination we understand is California. Every thing seems looking forward towards the establishment of intimate commercial relations between this port and

California.¹⁴ Will our Church be prepared *to step forward* and not *hang back* when the time comes for entering Japan?

PREPARATION FOR THE MINISTRY—PLANS OF INSTRUCTION.

11th.—Previous to going up to the Church I received the Bishop's instructions as to the course to be pursued by *Soodong* in preparation for his first examination. I explained this to the aged disciple, and set him his first lesson, which of course must be got and recited all in Chinese. It is in view of such a duty as that which now devolves upon me that I feel my backwardness in Chinese "book-learning," and it is in such circumstances that the value of a knowledge of English on the part of the learner is most fully felt. For instance, *Chu kiung*, our other candidate for orders, can pursue his studies readily with Mr. Nelson. *Chi* does the same with Mr. Keith. Thus is every one of our company provided with one to train up for future usefulness, as we trust, in the work of the Ministry. The Bishop of course himself superintends Mr. Points' theological studies.

13th.—**Mr. Points** and myself went over to visit what he and I call "our school," at the Old Village, a place about two miles from us to the westward. The way it came into our hands was this: About a week ago, a young man whom I have known for some time, came to pay his respects and at the same time to inform me that he had collected a school of about twenty-four children, and wanted to know, would I take it as mine? That is, would I provide for its expenses—it being understood that Christian books were to be taught, the Sabbath observed, and all idolatry avoided. Mr. Points happened to be present, and I turned to him, asking what he thought of such a proposition from a heathen schoolmaster to a Christian Missionary. He replied that there was nothing else for us but to accept the offer and prosecute the work, at the same time offering to bear his share of the lexpense and oversight. So we have become partners in this undertaking.

In such cases I do not make any application to the Bishop for an appropriation till the experiment can be considered successful—that is, till the school is *established*; then I bring it before him as a claimant for regular support. In this way two day schools have been nourished up, and the thing which most stands in the way of their being multiplied indefinitely, is the want of suitable teachers. These may the Lord raise up for us! Miss Jones has been successful in getting a little girls' day school under way; it is in the hamlet close by us, and its expenses are to be borne for a twelve month by an anonymous friend.

Sunday, 14th.—A large but restless congregation at the Church this morning. The "Bridgman School," (to call it by that name,) suffering a little—as all schools are liable to suffer in some degree—from passing out of the hands of those whose cares had been given to its first gathering and early training. This transition state once past, and we may hope to see it flourish again. I cannot cease to feel a somewhat special interest in this little school, though it lies beyond the strict line of our operations.

Chi preached at Christ Church in the afternoon. **The Bishop came over in the evening to the usual service, but was unable to remain.** I accompanied him home, and we spent the remainder of the evening quietly together, conferring over the great work—the ground already gained, and that which yet remained to be possessed.¹⁵

14 The only US flag to feature the Union Flag in the quarter reflecting the history of Hawaii prior to it becoming an American territory and state. The Church of England established a mission that later became part of the Protestant Episcopal Church in the United States in 1898. See online 1 January 2012 at —

http://en.wikipedia.org/wiki/Church_of_Hawaii — also
<http://anglicanhistory.org/hawaii/staley1868/>

15 *Spirit of Missions*, Vol 17 No 8, August 1852, pp 257-259.

1852, MARCH 15, Shanghai.

Rev. Edward W. Syle.

We subjoin such passages from Mr. Syle's journal as have been received up to the period when this number goes to press. Mr. Syle subsequently left Shanghai for a short period, in company with Mrs. S., their physician having deemed it of essential importance to both. The increasing amount of work, with the small number of those who are there to engage in it, has overtaken every member of the Mission.

It will be perceived that renewed mention is made of the importance of a medical Missionary connected with the station, as affording most favorable opportunities for gaining access to the hearts of the people.

The details of Mr. Syle's journal will furnish a good idea of the nature of the work now going on at our station in China, and cannot but encourage those who are remembering these laborers in their prayers, and sustaining them by their systematic contributions.

EMPLOYMENT FOR PUPILS AMONG FOREIGN RESIDENTS.

15th.—The older boys who left the school have not found it so easy to get into lucrative foreign employment as they had imagined it would be. I called on one of the English merchants to-day, for the purpose of finding if there was any opening in his establishment for one of the "graduated" scholars, *Chi's* brother *Kwong Chung*—a youth for whose character I feel much respect, so that I felt anxious to find a respectable situation for him if possible. The gentleman to whom I applied, however, told me candidly that he did not want any Chinaman who understood English about his establishment; that he had never known any good come of teaching them a foreign language, &c.&c. That the merchants here should be of this way of thinking, would be rather favorable than otherwise to our school efforts, since the temptation for the scholars to get restive and break away from school during the latter years of their course will be lessened. The experiment of teaching only Chinese, in a Mission school, is about to be tried here by the Church Missionary Society; their school buildings are about going up.

CARING FOR THE SICK—NEED OF A PHYSICIAN—A FRIEND.

17th.—Mrs. Nelson has commenced her labors as a Sister of Mercy, a Sister of Charity, a Deaconess, or whatever other name may be chosen to express that class which I suppose dates back as far as Phil. 4:3. I found a patient for her in a poor little burnt child who lives at the house on the Point, and who seems to me in danger of losing her life from the severity of the burn she has received. This case revived again my long-mentioned but never-forgotten desires for a Missionary Physician. We lose—we have lost—we are losing every week, almost every day, invaluable opportunities for doing good, which the aid of a physician would enable us to improve.

20th.—Collected an annual subscription of \$25 from one of the merchants here, who has the reputation of being a Romanist. However that may be, he is well disposed towards the cause of education among the Chinese, and volunteered the above named subscription, in a very handsome manner, in a note to myself three years ago.

SUNDAY SERVICES—ENCOURAGEMENT IN LEARNING THE LANGUAGE.

21st, Sunday—First Sunday in the Chinese month, and consequently communion day with us. **The Bishop was not well enough to take any part in the services.** After preaching and administering the sacrament in the School Chapel, I went up to Wong-Ka-Mo-Dur, and lectured the school there. Met the Rev. Mr. Baldwin (of the American Board)¹⁶ from Foochow; he is on a visit here for the benefit of his health. Mr. Way, from Ning-po, is also here for the same purpose. The afternoon congregation, to whom **Chi** preached quite a well-ordered discourse, was as large as usual. Mr. Jenkins¹⁷ was at the Church, and after service mentioned some of the particulars of his late excursion, in Chinese dress, towards Nankin. At the Lakes, some short distance beyond Soo-chow, he was recognized as a foreigner, pelted by the rabble,

16 Rev. Caleb Cook Baldwin, American Board of Commissioners of Foreign Missions, Presbyterian minister. b. Bloomfield NJ. 20 July 1811. Graduate Princeton Seminary Arrived Fuzhou 7 May 1848. Returned USA ill-health 1859. Too leave again in 1871 and 1885. Retired 1895 after 50 years service. D. 1911 at age 91. *New York Times*, 21 July 1911.

17 Rev. Benjamin Jenkins, Southern Methodist Episcopal Missionary Society. Language skills included Hebrew, Greek Latin, French, German, Spanish. Arrived Shanghai May 1849. Returned to US because of Mrs. Jenkins ill-health. She died at sea 3 November 1852. Jenkins remarried and returned to Shanghai 1854. Wylie, op cit, p 192.

and obliged to accept the protection of a mandarin, who returned with him to Shang-hai, under escort.

22nd.—At our early readings this morning, **Mr. Points** finished St. Matthew's gospel in the local dialect. This, it may be observed, has been accomplished in less than three months from the date of Mr. P.'s arrival: let me hope that this fresh instance of the acquisition within a short period of a very useful amount of Chinese vocabulary, will not be without its effect in doing away with that vague and undue dread of the Innguage which exists in the minds of many at home.

AN APPLICATION FOR WORK IN THE CAUSE OF CHRIST.

23rd—The disappointment, mentioned on the 15th, in not finding a mercantile situation for *Kwong Chung*, has been the occasion, I hope, of turning his thoughts into a better channel. A few days since, it was suggested to him that there was a way of spending his time far better than in mere buying and selling, and getting gain. The duties of a colporteur¹⁸ were explained to him, and he was advised to consider whether it would not bring him more peace at the last to know that he had been the means of disseminating good books among his fellow-countrymen than to look back upon a life spent in first gaining, and then parting with, some hundreds or thousands of dollars. *Kwong Chung* considered this simple question as to the business of life, and determined to become, for the present at least, a colporteur. This morning, all the clerical members of the Mission met with him in the Bishop's study, where he was commended to God for guidance and blessing in the work on which he was about to enter. The Bishop then gave him one of the Gospels as the book which it was chiefly his business to distribute. In this simple event, I think, we may see the hand of God, providing that which it is most especially out of the power of man to provide, fit instruments for carrying on a very important department of the work of evangelization, especially in China.

A BLIND PUPIL.

24th.—Being Wednesday, I went up to the Church early, and while sitting in my study there, *Soodong* came to the door leading an aged blind man, well dressed, of an intelligent countenance. They both sat down, and after the usual salutations and inquiries as to age, name, residence, &c.. I asked my blind visitor what was his object in coming to me. *Soodong* interposed, and explained that when he went the other day to take one of my day schoolboys up to Mr. Lockhart's Dispensary, he had there seen this blind patient sitting among the rest, and waiting for his turn to come; that they had entered into conversation, and learned something of each other's circumstances; (that a day or two afterwards, he (*Soodong*) had paid the blind man a visit, and finding him lonely, had conversed and read with him; and now had invited him to come and have an interview with me. "Ah!" exclaimed our new acquaintance, "there has never one of my former friends shown me so much kindness as that.

Such a beginning, of course, had the effect of exciting in me an especial interest in his case: I begged him to let me know what was in his mind; so he began:

Two and forty years have I been engaged as a writer in the Grain Department; and often when there was much and urgent business, I have sat up at night writing diligently. Last year my sight began to fail me all of a sudden. I consulted native doctors, but got no relief. Then I heard preachers who said that *Shang Te*¹⁹ could cure the blind; so I bought incense and some candles and lighted them; and I kneeled down and knocked my head on the ground and prayed to *Shang Te* that he would restore my eyesight. I prayed that whatever number of years I was fated to live, he would cut off the half of them, and give me back my eye-sight instead. If I ought to live ten years, to let me have only five with my eyesight rather than ten without; for now I am a man half living and half dead. It was no use. *Shang Te* did not hear me ; and now what am I to do? I have no way of getting my living. If I had been an old servant in a merchant's house he would have fed me in my blindness and old age; but the mandarins are always changing about, and know nothing more of the men that serve them than that they do their work and get their wages. Now I have lost my wife, but I have a concubine yet living, and one

18 A Colporteur sells religious books, tracts etc., as a means of evangelism. Sometimes paid by a religious society, e.g., a mission, and sometimes paid by retaining a proportion of the income earned from sales. A serious criticism of Karl Gutzlaff was that he recruited colporteurs who had no interest in Christianity and spent the money received in opium smoking.

19 The mention of *Shang Te* suggests that the missionaries were probably from the London Missionary Society. The Episcopal and other American missionaries, under the leadership of Bishop Boone, the Rev. Dr. E. Bridgman and others, preferred the term "Shin" for the English word, "God." See references to Terms for God debate.

daughter yet unmarried. What I want is to find a *good* husband for this daughter; then I shall have some one to lean on in my helplessness.

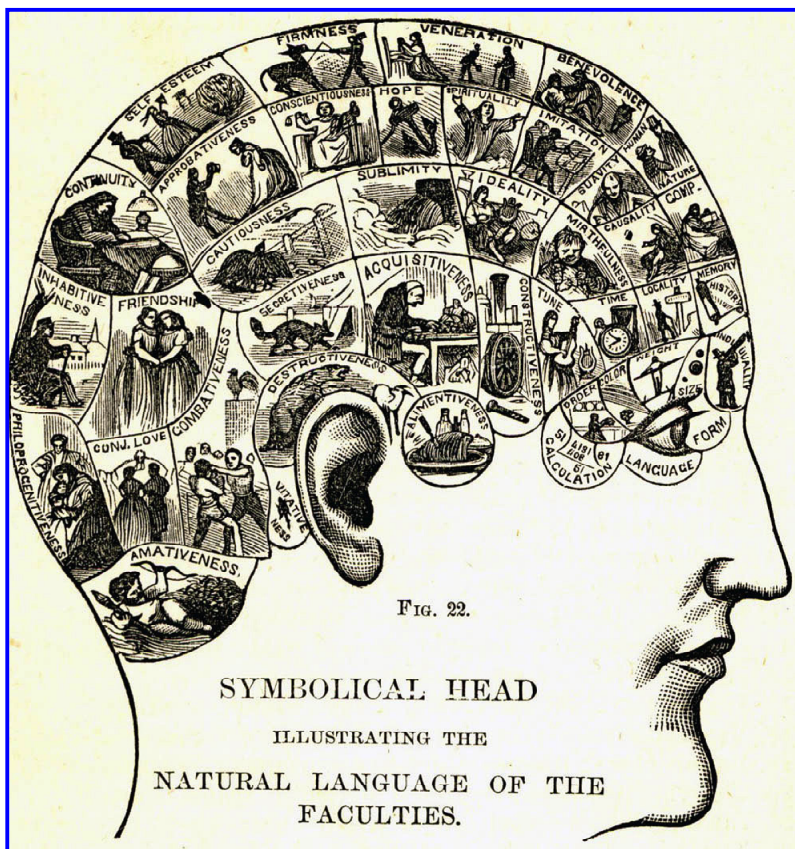
No story in the Arabian Nights ever fixed a child's attention more than mine was fixed by the poor old man's earnest recital of his sorrows and his desires. I have not written down the half of it, though I have given a correct outline; but the bitterness of distress which he exhibited, the impatience of his disappointment that no relief had been found for him, and that there seemed to be no promise of any; the chafing of his spirit at the unaccustomed misery of being without that sight which he had so freely enjoyed for so many years—all this is quite beyond description.

I returned to say to him that I thought he yet might see, though I almost wished the words unuttered, when I saw with what startling earnestness his face brightened up, and he asked me to tell him how it could be. He needed many explanations and all the skill I could exercise in dealing with his wounded spirit, to soften down his excited hopes, and get him to listen quietly to my answers, that the enlightenment of his heart would be cheaply purchased if he obtained it by the loss of his bodily eyesight. He took my meaning slowly, and then he sat moving his head moodily to and fro, as I endeavoured, in every way I could think of, to show him the supreme importance of spiritual things. I never remembered to have met with a case which at the same time so excited my sympathies and taxed my ingenuity in dealing with it. After doing all I could for him in the way of condolence and exhortation, it occurred to me that there was perhaps a sense in which the blind might lead the blind, and both be found on the road that leadeth unto life; so I took him by the arm and led him out into the Church where one of the baptized blind, Yan-paon by name, was sitting. I mentioned the name of each to the other, and they spoke the usual words of salutation; though, for want of previous acquaintance, it seemed like talking into the air, to judge by their vague, uncertain manner. I left them together, and felt that only He who bringeth light out of darkness could give consolation in a case of such perplexity and distress.

A YOUTHFUL BACHELOR OF ARTS.

Soon after I had returned to my study, the youth of fourteen, (as he is now said to be,) who has taken

his first degree, came with some of his friends to return the visit which **Mr. Points** and myself had made him. He is a very pleasant-looking boy, having (as might have been supposed) a remarkably formed head²⁰; quite mannerly when going through the ceremonies of meeting and parting, but, at the same time, not above showing a very childlike curiosity about the pens, books, inkstand, &c., which he saw on my table. In this respect I was glad to find him different from what I expected, and took pleasure in answering his questions about all the little things that met his eye. He and his friends seemed quite gratified at my promise to send him one of the globe-shaped lanterns on which I have had a map of the earth painted. It often happens that the people here learn to believe what we tell them about heaven, by being convinced of the truth of what we teach them concerning the earth; wherein is that saying found to be true,



20 Phrenology, or study of the head as an indicator of intelligence, particular abilities, criminality, etc was a popular scientific myth of the 19th century. Death masks were often taken of executed criminals, e.g., the famous Australian bushranger, "Ned" Kelly.

"that is not *first* which is spiritual, but that which is natural."²¹

THE MULTIPLIED EMPLOYMENTS OF A SUNDAY.

28th, Sunday.—A day full of events. On first coming down in the morning, the table servant told me all our silver had been stolen during the night. Determined to make no stir about it till tomorrow, thinking it might be a device of the enemy to spoil our Sabbath of peace and usefulness. While going over to the city in the boat, the people *expected*, and invited me to discourse to them. On landing at the Queen of Heaven's Temple where the boats stop, I observed that the large open courts looked unusually clean, and free from gambling tables, cooking stalls, groups of beggars, &c., such as are almost invariably to be found there; so I stepped in to see what the reason could be. There I saw my old acquaintance, (now Mr. Nelson's teacher in Chinese,) the Reader of the Imperial Homilies, walking up and down, waiting for the arrival of the mandarins, when he was to read to the people one of the authorized lectures. He showed me a proclamation, issued by the magistrate of the city and district, giving directions that these readings should take place six times in the month, instead of twice, as heretofore. Moreover, the time is changed from daybreak, when very few were present, to ten or eleven in the forenoon, when the people come to hear in considerable numbers. These changes are said to have taken place in consequence of the mandarins (some say the Emperor himself) being provoked to emulation by the preaching of the foreigners at the several ports.

At the morning service in the Church there was a good attendance, especially of women. After service, a dumb woman was brought in by a young man who was accustomed to converse with her, and through him I learned that she wanted alms. The manner in which he communicated with her was curious in the highest degree. I observed that he always spoke what he wanted her to understand, at the same time using dumb-show of the most wonderfully brief and significant character. I am sure I never saw anything so concise in the instruction of deaf-mutes at home; yet she seemed to understand him perfectly. True, he did not attempt anything abstruse. When he did, at my suggestion, inquire what she worshipped, she said, and repeatedly insisted on it, that she worshipped nothing at all. Another of my visitors was a lad of about eighteen, who burst at once, without any preliminaries at all, into the object of his coming, with the words, (common phraseology here,) "Want eat your religion." That is, I want to get my bread by attaching myself to your religious fraternity; such being the reason for which large numbers of young Bonzes and Taouists betake themselves to the monastic life. Finding that the youth had a mother living in the neighbourhood, I told him to go and fetch her. She came; a well-dressed woman, who told me that she was herself the widow of a Taouist priest, of that class who stay at home, marry, and pursue secular business, only officiating at funerals, &c., when called upon, and then recompensed by the present of a few hundred "cash." This lad, her son, had been, according to her account, *four* times put to learn different trades. On the last occasion he had been sent off to the hill-country of *Hwei-chow*: but he found his way back, declaring there was nothing but starvation before him there, for the people lived upon chaff, and he had been accustomed to the good rice of the plains. I thought I understood now why he was so anxious and so candid about "eating our religion," but told both son and mother that the most I could do would be, tomorrow, to mention his name to the bricklayer who was building our new school-house, and perhaps he might get an opportunity of earning an honest livelihood by hard work. Advice evidently unpalatable.

Then came in *Kwong Chung*, to consult me about his colporteur operations, in prosecuting which, he shows a willing mind, though he feels an awkwardness about how to proceed, which made me remember how I felt, some ten years ago, when commencing a Bible-distributing tour in Knox County, Ohio. The work of evangelization is much the same the world over. As to those who feel so nervously fastidious about coming out to China, fearing lest they may not have talents suited to the field — would that they could know and believe that there is room for the exercise of every kind and degree of talent here, only provided the possessor have a godly purpose and a willing mind; if to these be added good judgment, fair diligence, and a sweet tem-per, all the happier both for himself and those who have to co-operate with him!

But, to return to the Church; in the afternoon *Chi* read, prayed, and exhorted from the desk, and I preached more formally from the pulpit. After the sermon, a number of men, chiefly from *Soo-chow* and *Hong-chow*, followed us into the vestry and received books, with exhortations to read diligently, and come to us for explanation of what they did not understand. One Shanghai man put the plain question, "How am I to believe, and enter into the religion of Jesus?"

21 Paul's 1st Epistle to the Corinthians, ch.15, v.46.

More things occurred to-day that might be profitably detailed, but the above is sufficient to show the nature of our work at the present time, and to encourage in us the hope that all the movement we see will not be permitted to come to nothing.²²

1852, APRIL 13, Shanghai.

Rev. Cleveland Keith.

The first quarterly report of this Missionary, which follows, affords another and varied view of employment at the station in Shanghai.

SHANGHAI, April 13th.

MY DEAR BISHOP—Since my arrival, on Christmas day, I have been principally engaged in the study of the local dialect. In this department, I have read with you in the class that was formed soon after our arrival, the first twelve chapters of St. Matthew's Gospel. I have also read the morning service with my teacher, and have spent some time learning phrases from him. Early in January I began to have evening prayers with the boys in English, at half-past six, P.M., and have had charge of the service since that time. I have read with them about half of the Acts of the Apostles, taking a few verses at a time, and trying to explain it fully to them, the whole exercise occupying about fifteen minutes. I have also for the last six weeks, in accordance with your request, spent time in instructing **Chi**. We began with the Epistle to the Romans, taking Hodge's Commentary as a guide, and have now read together as far as the fifth chapter.²³

I have also preached for **Mr. Nelson** three times on Sunday evenings, and once in Trinity Church for Mr. Hobson.

Besides these duties, **I have endeavoured to avail myself of every opportunity of seeing the customs of the Chinese, and especially their religious rites.** On the 20th of February, (Being the Chinese New Year) I went with **Mr. Points** to see the religious services of the day. We left there about three o'clock in the morning, and went first to the temple of the god of the city. After waiting a short while we learned that the Mandarins were approaching to pay their morning worship. Presently several attendants came in with kneeling cushions, which they arranged on the payment before the shrine. Soon afterwards, the officers themselves made their appearance, richly dressed in furs and satins. The two who were highest in authority took their places side by side in the first rank, and behind them stood six others in ranks of three each. As soon as they had taken their places, an attendant called out, "Bow down," and *at the sound of music* they all knelt upon the cushions. The pries then called on them to "knock head," and they accordingly bent "with their faces to the earth" three times and arose. Again the same order was given, and they knelt and prostrated themselves as before. The attendants now gathered up the cushions, and the whole train swept out of the temple. The spectators were very few, and seemed to have come merely to admire the rich dresses of the Mandarins. Very soon other worshippers presented themselves, who went through very much the same ceremonies, except that they knelt *three* times, instead of *twice*, and also offered candles and incense to be burned at the altar while they knelt. Some of these later devotees seemed really devout, which was not at all the case with the officers.

We soon left this temple and visited in succession in the principal remaining ones in the city. We say nothing worthy of notice, however, until we reached a Buddhist temple, which had been newly fitted up in their best style. As you enter the temple, on either side are nine colossal statues of *attendant* GODS in a standing posture; at the head of the room is a platform of solid granite masonry, and on it *sits* the chief god with one standing on each side; over his head is a rich gilded canopy. All of these idols are *new*, and richly gilt and carved, but in a back room are the *old* images, thrown by to make room for their successor, and put out of *sight* in a very forlorn and dirty condition. The incense was peculiarly fragrant, and the whole establishment seemed in better plight than any other which we saw.

There were no *worshippers* at all here, but six priests, or rather *five* men and a boy, were engaged in chanting their litany. They stood in two rows before the chief idol, and repeated over and over the words "Tao-me-ta Veh," (Great Omata Budda [sic].) Once in about ten minutes they would change their position and make a circuit of the temple in procession. On returning to their places, however, they still continued the same "vain repetition," reminding us of the prophets of Baal on Mount Carmel. We waited half an

22 *Spirit of Missions*, Vol 17 No 9, September 1852, pp 304-307.

23 Hodge, Charles, *A Commentary on the Epistle to the Romans*, (Philadelphia, Grigg and Elliott, 1835). This is a classic work of evangelical theology that is still in print.

hour or more for some change in the proceedings, but except the possessions and an occasional beat upon a drum, they kept up the same monotonous chant without ceasing.

From thence we returned home, and reached our quiet abode just as the sun was rising. So may the Sun of Righteousness soon arise on the darkness of this people!

March 26th.—On this day **Mr. Points** and myself went to witness the sacrifice, which is annually made to Confucius. We arrived at the temple a little before 5 A.M., and found some of the Mandarins in an ante-chamber smoking their pipes very composedly. It was some time before the missing dignitaries arrived, and the others were so far impatient as to get themselves ready before their comrades arrived, by putting on their state caps and capes. These being civil decorations, are worn in the worship of the state god, Confucius. About half-past five every thing was in readiness, and the procession moved into the court of the temple. (This temple is remarkable for having no *image*.) Here the officers arranged themselves in a row, and kneeling, made three prostrations towards the tablet to Confucius. The officiating priest then called out “choose one;” and they accordingly chose one of their number, who ascended the steps and entered the temple; we followed, and saw on the right side of the altar an ox flayed and placed on a bench, and on the other side a sheep and a hog placed in the same way; these are offerings to Confucius. On the sides of the room were tablets to the four most honoured disciples of Confucius, and before these, on the right side, a kid was laid, and on the left, a pig. The chosen Mandarin made *three* kneelings and *nine* prostrations before the great tablet to Confucius at the head of the room, and before each of the side tablets to his disciples. They thus gave *them one more kneeling*, with its three bows, than they had given on New Year’s day to their GOD. After this, the man knelt before the Emperor’s edict, allowing the service to be performed while an attendant read it aloud, and then while an attendant read it aloud, and then paid the same worship to that. During the ceremony another Mandarin, apparently the *youngest* of the body, was called up, and went through a part of the same ceremonies. After the bowings were over the officer returned to his fellows, and the whole company again knelt, bowed three times, and retired.

In this service the animals are not burned at all, or any special reference made to them in anything that is done, at least so far as we could learn. The whole thing is a mystery to the Chinese themselves, and does not seem to admit of any satisfactory explanation, except upon the supposition that while the *tradition* concerning animal sacrifices has been *lost*, the *custom* founded upon it *remains*. Very truly,
yours in Christ Jesus,
CLEVELAND KEITH²⁴

1852, APRIL 15, Shanghai.

Rev. Robert Nelson.

The last overland mail brought us from the Missionary Bishop the first quarterly report made to him by the Rev. Robert Nelson. It will be found to contain an interesting sketch of his impressions of China, of missionary effort generally, and of the plans adopted and in progress at our own station; and may thus convey to readers at home a more distinct picture of scenes at Shanghai than they have yet had.

RT. REV. AND DEAR SIR,

APRIL 15th, 1852.

In making up my first quarter's report, the first thing proper to be mentioned is the safe arrival of our little band on the shores of China last Christmas day, and our happiness, after so long a voyage, in meeting our Christian friends and brethren in the Mission. Nor could anything have been better calculated to make favorable first impressions than the air of cheerfulness, happiness and comfort that pervaded all that day,—a day long to be remembered by us, with thankfulness to God, who had brought us in safety to the desired haven—and with grateful recollections of the hearty welcome we met in your house, and from the whole Mission family, as well as for its hallowed associations with the birth of our Saviour Jesus Christ. To my wife in particular, who had suffered very much during the voyage, it was a very great relief and gratification to get into such comfortable quarters, and to have the company of Mrs. Boone and the other ladies of the Mission. And but for the presence of the Chinese servants, and the strange language used to them and by them, we might really have thought ourselves in our own native land.

Following the custom prevailing here—that new-comers should first call upon those who have come before, it was one of our first duties to call upon the brethren of the various other missions; and accordingly, under the escort of our own brother Syle, we completed the round upon New Year's day—having had many opportunities as we went about, of seeing much that was interesting and deeply

affecting—and also of learning something of the field of our future labors. By this time we were ready to begin the study of the language, in which we have had every help given us from that time to this, by means of conversation-books prepared for our use, Chinese teachers and regular instruction. And this of course has been, and for some time to come must be, our principal employment. To one just arrived from a Christian land, many things met with here are naturally very striking. And while there is much in heathenism that is truly shocking and disgusting, and which gives new force to the words of the Apostle concerning such as "work all uncleanness with greediness," it is equally striking to see how much there is that is cheering and hopeful to a Christian here. It is cheering to find how entirely accessible the people are at all times wherever we go; and that they always seem ready and willing to hear anything that may be said to them. Moreover, to see Christian churches standing in the heart of this great heathen city, and well attended, and many of the attendants listening patiently to what they hear,—this, certainly, looks like a "field white already to the harvest, a harvest which truly is great." It is interesting to see the operation of the various plans pursued by the various laborers in this field. Some seeking to scatter their efforts over as wide a space as possible—as though the success of the gospel, and the real spread of it, were measured by the number of different individuals who hear the *sound* of it;—while with the great majority of hearers, it cannot amount to much more. For once or twice they hear some strange things from a strange man, but for the most part "understanding neither what he says, nor whereof he affirms." But quite another course has been adopted here in this Mission, and one far more likely, and, with the help of God, to turn out something good, to wit: combining preaching and teaching the gospel—the one proclaiming the glad tidings, and calling attention to them—the other indoctrinating those who will hear with the truths of the gospel. At the School Chapel here, and at the Church in the city, the gospel is regularly preached in the hearing of all who will attend; and doubtless could the whole number of hearers for one year so be counted, the number would be found to be very large. And besides this; regular catechetical instruction is given here at the school, and by Mr. Syle at the Church, to those who come to him there. And the result of this course, so far, is certainly encouraging. A very good illustration of the value of this mode of teaching the Chinese may be incidentally drawn from a case related by one of the Missionaries here, of a Chinese woman in his service, who, although she came from an English family which could speak no Chinese and therefore could not have instructed her, showed more knowledge of the gospel than another woman who had lived in his own family for a twelve month. Being surprised at this, he inquired the cause, and found that all her instruction had been received from a boy who had been at the school of this Mission for a while; but being found *unapt* to learn, had been bound out to a trade. This boy had, at a previous time, been in the same employ with this woman, and for about a month had gone regularly over the catechism with her, as he had learnt it here: and that was the secret of her acquaintance with the truth of the gospel. What strong testimony is this in favor of the palpable, tangible, up and down, line upon line teaching of the catechism, according to the plan of our Church!

Another department of the Mission, and of growing interest, is the Girls' School, under the charge of Miss Jones. The building for this school being now completed, presents a very attractive appearance. And there are few more beautiful sights in this or any other portion of the globe, to a Christian's eye, than this nice looking little flock of heathen girls, under the care of their spiritual mother, going to church on Sunday. Besides Miss Jones's constant personal charge of the girls, daily religious instruction is also given them. And with the blessing of heaven upon it, we may hope for great good from this nursery of the Lord. Miss Jones has also another school of girls under her direction, some little distance from her own, and to which she daily gives some attention, having the children religiously instructed, and making them attend church regularly. These bright spots in this benighted land are truly cheering, and greatly relieve the painful impressions of heathenism as seen in the streets and temples of the city,—in the idolatry and superstition and uncleanness of the people. Although it is but little that a newcomer can do except learn the language—yet I was happy to be able to relieve you and Mr. Syle of the Sunday Night Service for the Mission, which duty you assigned me on the first Sunday after our arrival. For a short time past I have had a Bible class composed of some of the boys who speak English. And since the Chinese New Year, Chu Kiung, now a candidate for orders, has been studying the Scriptures with me. And my prayer is, that this exercise may prove useful to us both.

It was a source of deep regret to us that we had to part with Mrs. Boone so soon after we came; she being obliged, on account of her health, to leave this country for America, the 3d of February. And we sincerely sympathize with you both that in the state of health in which you both were, it was judged best for her to leave you. But God will, we earnestly pray, make up to you both for so long and trying a separation. In this prayer, no doubt, many hearts unite with us—and also in beseeching God's blessing

upon our work here; and for yourself that He will give you an increase of health and strength for your high and responsible post.

Truly yours, in the Gospel
Rt. Rev. Wm. J. Boone, D.D.²⁵

Robert Nelson.

1852, APRIL 15, New York. Foreign Committee Report.

Much has occurred since the last meeting of the Board to encourage our hopes in the progress of this Mission.

The four missionaries who sailed from Boston last year were enabled, soon after their arrival, to enter on active duty, and to furnish important relief to their over-tasked brethren.

The interesting event of the ordination of Chi-Wong, the first Chinese Deacon, took place in Christ Church, Shanghai, on the 7th of September, A.D. 1851.

The preliminary canonical examination was duly held and proved entirely satisfactory. It is thus described by the **Rev. Mr. Syle**:

Chi's examination for deacon's orders (in accordance with Canon I. of 1850) took place this morning, and occupied the Bishop, Mr. McClatchie, and myself, about three hours. He was questioned quite fully on the books of Scripture, and on the thirty-nine articles, and answered so satisfactorily as to enable Mr. McClatchie and myself to sign his testimonials with much confidence and pleasure. He also read two sermons, written out in the dialect of his region, which is to him, being a Fokien man by birth, about the same as it would be for an Italian to compose in French.

Chi's whole course of candidateship has been a trying one. I know that for some time after his arrival here, he was much importuned by his friends and acquaintances to throw aside his books and engage in business, which I have no doubt he might, from his knowledge of English, have done so as to make money fast. But this he resisted, as also he has been enabled to do with all the allurements that spread themselves out before a young man in his somewhat isolated position. Not being a mere schoolboy, and having no companion in his studies, and moreover, enjoying (as it is proper he should) a greater degree of liberty than most of those about him, it redounds—to speak after the manner of men—very much to his credit that he has not once given occasion for anything like serious reproof on account of conduct unbecoming his standing as a candidate for orders. On the contrary, he has conciliated the good-will and gained the respect of, I think I may say, all the teachers and servants connected with our establishments; and this, considering how eagerly they who believe not, 'watch for the halting' of new converts, is no small proof of his having 'a good report of them which are without.' One thing more I must add, as of my own knowledge. I find in my old journal for 1848, the following brief notes:

'Sunday, Dec. 10th.— **Chi** was directed to visit the school, and catechise.' This was the then recently-established day-school outside the Great South Gate. Again,

31st.— Visited the South Gate School. Boys much improved since **Chi's** going to catechise them.' And so I think the day-school, now under his own entire charge, would furnish evidence of his 'aptness to teach.'

Mrs. Bridgman (whose school of about twenty little girls **Chi** has taught on Sunday mornings, now for some months past) says that he is quite successful both in securing the children's attention and that of the mothers, who sometimes come in. To which Dr. Bridgman adds, that **Chi** has 'uniformly conducted himself with great propriety, and has taught as if he himself understood what he was endeavoring to impart to others.'

The ordination of **Chi-Wong [Huang Guangci]** to the Diaconate took place the Sunday following in Christ Church, Shanghai. The details are thus given by the Rev. Mr. Syle:

On Sunday morning, 7th September, as soon after nine o'clock (which is the regular time for morning service) as the members of the Mission and the children of the schools could reach the church without hurry and confusion, we all assembled; the congregation of occasional hearers not being so large as it would have been an hour or two later, but this made it easier to maintain quietness and good order, and

prevented any irrepressible interruption to the solemnity of the occasion.

The Bishop occupied his chair in the chancel, where, also, Mr. McCIatchie (who was to preach the ordination sermon) took his seat; the candidate, "decently habited" in a surplice, occupying one of the benches outside. I preceded to the desk, and commenced Morning Prayer; some who were present during service in the Church for the first time, remarked that it sent a thrill through the heart to hear the responses rising full and clear from the lips of this "people of a strange speech and of an hard language." The sermon was from that most appropriate text, 1 Tim. iii. 8-10, and was listened to with good attention. Then came the moment when, for the first time in China, since the distinctions between Romish and Protestant, between Episcopal and non-Episcopal, have been known among the Churches, a Candidate was presented to be admitted to the fellowship of a ministry which is both Protestant and Episcopal. What I felt in thus presenting him, and what the Bishop felt when he saw standing before him the first Chinese convert he had baptized, the well-esteemed inmate of his family, the painfully-instructed pupil of the last four years, the first-fruits of a native ministry—a messenger of salvation, who should be able to declare in his own tongue to his own people the wonderful works of God—all this, who would attempt to describe?

The ordination proceeded, and was accomplished without any interruption; though more than one of us were kept in constant anxiety lest the fullness of heart which he must have felt, and the sickness under which we knew he was labouring, should prove too much for the Bishop to bear up under. The passage, 2 Cor. iv., 7-12, especially the last verse, could hardly find a more complete exemplification than was to be seen that morning, and, especially, at that moment when the pain-worn Bishop's hands were laid upon the head of the young man "of the land of Sinim," and there was given to him "authority to execute the office of a Deacon in the Church of God."

The Communion had never been administered in the Church before; and this was a worthy occasion for its first celebration. The people who were present looked on with wondering interest as they saw the rail filled once and again with devout recipients, and beheld one of their own nation ministering the cup to the professing followers of a crucified Redeemer. Oh! let there be many prayers ascending up continually from the hearts of those who yearn over the souls of the Chinese, that this may be but as the "little cloud no bigger than a man's hand," to be followed by an abundant rain of blessings!

During the interval between the services, the quiet retirement of the vestry-room, and the comfort of a refreshing breeze which mercifully tempered the heat of the weather, proved very grateful, and enabled the Bishop to wait till afternoon without much distress. At three o'clock, we were cheered by seeing our brethren of the Church Missionary Society coming in, and had the comfort of joining with them and the young Deacon in prayer for a blessing on all the services of the day. In addition to Mr. McCIatchie and Mr. Hobson, Mr. Cobbold, from Ningpo, was present.

Of the afternoon service, which was conducted altogether by the newly-ordained young minister, I have not left time or space to write. The congregation was large and very attentive, and the interest of the occasion quite equal to that of the morning services. Subsequent communications from the Mission unite in testimony to the fidelity of Chi, and his usefulness in teaching, catechising, preaching, and in the performance of the various duties of the Diaconate.

CANDIDATES FOR HOLY ORDERS.

There are now three candidates for Holy Orders in the Mission, viz.:

Mr. John F. Points, of Virginia; and Soodong and Chu-Kiung, both native Chinese,

The Committee have learned with much gratification the determination of **Mr. Points** to prepare for Holy Orders. They would express the hope that other pious and well educated young men in the Church, whose hearts are moved to labor for the salvation of the Heathen, may be induced to imitate his example, and pursue their theological studies in immediate contact with the scenes of missionary life. On this subject the **Rev. Mr. Syle** remarks:

It is the most natural tiling in the world that a young Christian man, who sees what a field spreads out before us, should feel his heart moved to desire the ministry of the gospel among the Heathen. Oh, that a score of those well-educated young men at home, who betake themselves to the counting-house or the bar, could get *one realizing view* of a nation without the gospel! Then I feel confident there would be no more conferences with parents and friends over the choice of a profession, or favourable openings for business. Their names would soon be made known to Standing Committees; then they would be printed on the cover of the Spirit of Missions; and then they would be transferred into Grebo, or Chinese, or Japanese, to be remembered by future generations of these people as belonging to men whose feet were

beautiful upon the mountains, for that they brought a great light to the people that walked in darkness.

I could wish that **Mr. Points** had two or three fellow candidates here, from the United States I mean. The advantages of pursuing the study of Chinese while college habits are fresh upon one, and in the steady deliberate manner which might be pursued during a three years' candidateship, are very many. In view of the immense difficulty (now fully proved, one would think) of finding men whose theological education is completed, ready to come out to this field, is not a trial of this other method of supplying our wants one well worth making?

The name of **Soodong**, the elder Chinese candidate for the Diaconate, is familiar to the readers of the Spirit of Missions. The affecting manner in which he modestly intimated his desire to become a Deacon in the Church of God, is thus described by the **Rev. Mr. Syle**:—

Sunday, 18th.—Mr. Keith accompanied me to the Church this morning. The old man, **Soodong**, came in to pay his respects, and I had the pleasure of interpreting between him and our newly-arrived brother. In giving some account of Mr. Keith's history, I was led to speak of his father, and of the theological seminary at Alexandria, of the studies he had gone through before taking deacon's orders, and of the way in which Christian boys are trained by their parents and in schools. "Ah," sighed the old man, "happy are they who have known the gospel in their childhood!" Mr. Keith replied: "Happy also are they who receive it without delay when once it is brought to their knowledge!" **Soodong's** heart seemed to be moved, and he found courage to tell me that he had often thought about himself applying to be made a deacon, but that he supposed his age (now about fifty) would be an insuperable obstacle. So far from that, I told him it was rather a reason for making his application as promptly as possible, and recommended him to see the Bishop immediately on the subject. He left the vestry room with a bright countenance.

The Bishop received **Soodong's** application favorably, and appointed the Gospel of St. Matthew (both in the Revised Version and in the Local Dialect) and the catechism on the Creed as the subjects of his first examination.

The Rev. Mr. Syle adds:

Twice since his conversion has this old man been brought back, as it were, from the brink of the grave—once when sick of a fever and again when the ferry-boat he was in upset in the river. I trust he has been thus spared to do an important (though it may be unobtrusive) work in laying the foundations of the Church in this place. In a great building, the first-laid stones are buried altogether under ground—seldom thought of and never gazed upon; even the second and third courses lie so near the ground that the falling rain splashes and discolors them; yet are not these less important (but more so, rather,) than the mouldings and pinnacles which catch most prominently an observer's eye? Oh, let prayer be made, that the first foundations of our work here may be laid truly and solidly, and with no admixture of wood, hay or stubble.

In reference to the candidateship of Chu-Kiung, **Mr. Syle** remarks:

I accomplished (Feb. 21st) the rendering into Chinese of the certificate of those to be recommended as candidates for orders required by Canon I. of 1850.

Procured the signatures of four of the male communicants (all Chinese) and laid them before Mr. Nelson, to enable him, according to the requisitions of the Canons, to join with me in recommending Chu Kiung as a candidate.

I would fain hope that, in future years, I may always have equal satisfaction in signing such testimonials as I had on this occasion. I feel deeply that the Lord has dealt very graciously with us in this matter."

FEMALE SCHOOL.

The building for the female school is now finished so far as to accommodate the pupils under the instruction of Miss Jones. The original plan contemplates a division into two parts: the main building in front and an addition in the rear, the latter to contain the schoolrooms and dormitories. The whole amount contributed for this purpose is \$4,793-37, of which \$2,653-86 have been contributed by the Diocese of Virginia.

In the absence of the Annual Report of this Mission, which hitherto has been punctually rendered by Bishop Boone, it is due to him to state that the Report of last year was forwarded by him in the spring as

usual, but was returned by direction of the Committee with the request that it should embrace a longer period to accord with the new arrangement, by which the annual session of the Board is held in October. It has not yet been received.

The Committee cannot withhold the expression of their gratitude to God that, notwithstanding the serious and alarming illness to which the Bishop has been so repeatedly subjected, he has been enabled, amid all his infirmities, to render most efficient service, not only in the supervision, but also in the practical conduct of the Mission. The Committee have cheerfully assented to his return to the United States for a season, with the view of recruiting his exhausted energies, and can only regret that he should have deemed it necessary to await their action before taking a step which, in the opinion of his physicians and missionary brethren, is imperatively necessary to prolong his valuable life.

CONCLUSION.

In reviewing the operations of our Missions in Heathen lands, the Committee are strengthened in their confidence both in the practicability of the work, and in the wise, faithful, and efficient manner in which it is conducted. God in His providence has opened for us an effectual door of entrance among a multitude of Heathens; and it remains for us, in dependence on His guidance and blessing, to enter in and gather the glorious harvest which he has placed before us.

By order and in behalf of the Foreign Committee, JAMES W. COOKE, Secretary and General Agent.
NEW-YORK, Apr. 15th, 1852.²⁶

1852, JULY 4, Shanghai

Rev. John Hobson, Church Missionary Society.

The success of the American Episcopal Mission in developing its education facilities and services for boys and girls was followed, in a more limited way, by the English Anglican Church Missionary Society. Whereas the Americans had tried to place under-performing students with Chinese tradesmen outside their schools, the CMS had decided to incorporate trade-training within their general frameworks, as the following letter states.

To the Editor of the "North-China Herald."

DEAR SIR,—In answer to the inquiries of LAICUS, I beg to state that whilst the main object of the Church Missionary School is to teach and train Chinese Youths in the knowledge and practice of Christianity, each scholar will also be taught a trade.

The Jews had a proverb "he who teaches not a man a trade teaches him to be a thief." I fear all our efforts to train Chinese Youths will be open to the application of this proverb, unless we furnish them with the means of maintaining themselves by honest industry when they leave school. This object may be effected without much difficulty. The premises of the Church Missionary School will comprise workshops, where the less promising youths will be taught the arts of tailoring and shoe-making, and assist in making clothes for the establishment; the more intelligent will be taught the arts of seal and letter cutting, printing and such other trades as may be taught without too much expenditure in the way of room or material. By thus combining active industrial training with the ordinary branches of Christian education, the evils justly complained of by Laicus will in a great measure if not altogether be avoided.

Having answered the specific enquiry of LAICUS, I beg to thank him for the interest in our school he has expressed, and for the encouraging tone of his letter. I would also avail myself of the present opportunity and return my very grateful acknowledgement to the Community generally for the very liberal way in which they have responded to the appeal which was made them on behalf of the School. I would respectfully urge them to follow up their donations with hearty prayers to the giver of all good, and then we may confidently look for good success in this additional effort to lead the rising generation of Shanghai into the way of truth and life.

Yours very truly,

JOHN HOBSON. July 4th, 1852.²⁷

26 *Spirit of Missions*, Vol 17 No 11, November 1852, pp 405 -409.

27 *North China Herald*, 17 July 1852, p 202; 11 December 1852, p. 74. The latter includes a statement of receipts

The letters of the Shanghai missionaries usually arrived in New York in groups providing an overview of events up to the time of dispatch from Shanghai, in this instance, 3rd May 1852. The Foreign Committee reported that **Miss Caroline E. Jones**, of Washington, D.C., had sailed from Boston on 31 July to join the Shanghai mission.²⁸

Mrs. Boone's ill-health, mentioned several times, forced her to return, with two children, to New York, leaving the ailing bishop alone.²⁹ Towards the end of 1852 **Miss Mary J. Morse**, who had been a self-supporting missionary for seven years, resigned and returned to the United States. The Rev. **J. P. Hubbard, who had been accepted as a missionary to China, withdrew** as a result of his concern about the disadvantages of service in China. It was also reported that Bishop Boone would join his family in the United States, returning by way of England, where it was hoped he could meet the Archbishop of Canterbury for discussions to clarify the issue of overlapping Anglican and Protestant Episcopal Church jurisdictions.³⁰

1852, JUNE 18-JULY 30, Shanghai.

Rev. Edward W. Syle.

SHANGHAI-CANDIDATES FOR BAPTISM.

1852.—Sunday, June 18th.—Since my return from Ningpo, I have been much importuned by some of the candidates for baptism not to delay any longer their admission into the Church. There are three whose cases appear satisfactory; one of them—a woman—is said to have suffered already for her adhesion to Christianity. Her husband, who is a very worthless character, is reported to have beaten her and cast her off, giving as a reason that she had “thrown away his ancestors,” i.e., neglected to worship them. This is *the* touching point in China, no doubt; compared with it, the renunciation of idol-gods is comparatively easy.

JUBILEE SERVICE OF THE SOC. PROP. GOSP. OF THE CHURCH OF ENGLAND.

15th.—Upon the invitation of the Bishop of Victoria (who is here on a visit)³¹ all the English and American clergy at this port united in celebrating the Jubilee of the Society for the Propagation of the Gospel. In some respects this celebration was quite a unique one: in no other part of the world could it have happened that an English Colonial Bishop and an American Missionary Bishop, with the clergy under their respective jurisdictions, should be in a situation to meet on heathen ground. We may hope that a similar state of things will soon exist in Africa; but at present Shanghai presents, I believe, the only actual point of contact, upon equal terms, of the two Churches. **Our Bishop was unable, from ill-health, to attend the services.**

NEWS FROM THE CHURCH MISSION IN BORNEO.

In a letter received to-day, Mr. McDougall [McDougall], of the Borneo Church Mission³², writes very

and payments for the CMS School.

28 *Spirit of Missions*, Vol 17 No 9, September 1852, pp 325.

29 *Spirit of Missions*, Vol 17 No 6. June 1852, p. 210.

30 *Spirit of Missions*, Vol 17 No 11. November 1852, p. 379.

31 A reminder of the divided episcopal jurisdiction between the American Protestant Episcopal Church and the Church of England in China.

32 A German missionary, Barrenstein, who met Boone in the early days of the Episcopal Mission in Batavia, arrived in Borneo c1837. An American Dutch Reformed Church Mission was established in 1836 in association with the American Board of Commissioners of Foreign Missions. The Rev. David Abeel was a key factor in a decision to establish a mission in Borneo and there was subsequently a permanent link with the American Reformed Church mission in Amoy, China. De De Jong, Gerald, “Mission to Borneo”, (New Brunswick, NJ, Historical Society of the Reformed Church in America, Occasional Papers No 1, 1987).

For a comprehensive range of contemporary articles on the Anglican Borneo Church Mission see online 1 January 2012 at — <http://anglicanhistory.org/asia/sarawak>. Saunders, Graham E., *Bishops and Brookes: The Anglican Mission and the Brooke raj in Sarawak, 1848-1941*, (Singapore, Oxford University Press, 1992). Huat, Tan Jin, *Brookes*,

cordially, thanking us for the books and printing-blocks in Chinese that we sent him. He says, "The Catechisms are the very things we wanted, and are now in the hands of our school-children, i.e., of the seventeen baptized school-children." He says, farther, "Last Sunday, I had the pleasure of baptizing four more Chinese children; and I hope before long to baptize three married women, who have offered themselves for instruction. Their husbands became Christian some months back, on which occasion one of them poisoned herself with opium, and the other threatened to leave her husband and children, as they had ceased to be Chinamen, &c., &c.; but since then, their minds have changed, and they are desirous of following their husbands' example. Since February, 1851, (he writes in May, '52.) we have baptized thirty-nine Chinese."

The question—now one of growing importance—what is to become of the Chinese who go away from China? will cause this extract to have some interest. That they can be so dealt with as to bring them over to the profession (a sincere one, we will hope) of Christianity, is rendered certain by such facts as those quoted, if the point is one that needs proof at all. [I have of late been not unfrequently questioned by Chinese laborers about the wisdom of their going over to California—a vessel being about to sail from this place. I must say that the late papers make me feel doubtful about encouraging any to go.]³³

NEED OF A MISSIONARY PHYSICIAN.

18th June.—In one of the by-streets through which I passed to-day, I saw a man lying on the ground, appearing to be in the most extreme pain, and unable to answer my questions. Oh, for a Christian physician and a hospital! thought I, as I stood looking upon his unrelieved agonies. And I thought again, if we can get no Christian doctor to come and labor with us, I will turn to the heathen themselves for this kind of help. Whereupon I inquired where the nearest native physician lived, and went to his house to engage his services for the poor sufferer. Unhappily, the physician was not at home, and all I could do was to commend the half-dead man to the compassion of the neighbors, urging them to fetch a doctor, and promising to repay them what they might have spent, the next time I should: pass that way.³⁴

Oh, Christian brethren of the healing art! if you knew what opportunities for doing good—both to us and to the heathen—you are losing, day by day continually, I *think* some of you *would* come out by the next ship.

TROUBLE AMONG SEAMEN.

Sunday, 20th.—After communion service at the School Chapel, **Mr. Points** and myself visited "our" school at the Old Village, and found that the teacher had been quite diligent in teaching the lessons we appoint out of Christian books. We also went together, after evening service at Christ Church, to visit the sick father of one of the elder school-boys. As we passed by the Chinese prison in the middle of the city, we saw about fifteen foreign seamen confined there by order of the United States' Vice-Consul. The trouble caused by seamen who come over here direct from California, is very great.

THE LANGUAGE.

21st.—Experience shows that our religious teaching must be carried on in the local dialect—the language "understand-ed of the people"—if we would have it reach their minds and hearts: the highly-compressed book style is not suited for our purposes. Even our catechisms, which were purposely composed in the easiest "Mandarin Colloquial," need to be reduced to the language of every-day life. I have just done revising a dialect version of the Catechism on the Creed.

EMPLOYMENT (OF A NATIVE PHYSICIAN.

23d.—Met to-day with a native physician, named Phay—a man who was Spalding's teacher at one time, and was engaged in procuring the lot of ground on which our Church now stands. In pursuance of my

the British, and Christianity' Christian Missions and the State in Sarawak, 1841-1963. (Singapore, Genesis Books, 2012).

A later (1901) Chinese settlement of Sarawak was assisted by the American Methodist Episcopal Church in the Chinese province of Fujian (Fukien). Chew, Daniel, *Chinese Pioneers on the Sarawak Frontier, 1841-1941*, (Singapore, Oxford University Press, 1990). Lau, Earnest, *From Mission to Church: The Evolution of the Methodist Church in Singapore and Malaysia, 1885-1976*, (Singapore, Genesis Books, 2008).

33 Welch, Ian, (2008). "Our Neighbours but not our Countrymen, Christianity and the Chinese in Nineteenth Century Victoria (Australia) and California," *Journal of American-East Asian Relations*, Vol 13, (2004-2006), Theme Volume: Christianity as an Issue in the History of US-China Relations.

34 Despite the reservations about Chinese medicine frequently expressed by missionaries, Syle is acknowledging that their skills could be of help. See entry following dated 23d.

determination (mentioned on the 18th) of employing native heathen doctors, in default of our being able to procure a Christian one from America, I proposed to him that he should undertake such cases as I might bring to him, and that I would bear the expenses. To this he agrees. I know this plan is liable to some objections, but I feel that it is better than doing nothing.

OPPRESSIVE WEATHER—EFFECT UPON THE MISSIONARIES.

24th.—Suffered more from the heat and oppressiveness of the weather than I ever remember to have done in my life before. Hardly able to make any exertion at all. Miss Fay still very poorly; it is now four weeks that she has kept her chamber.

25th.—In consequence of the great heat of the weather, made arrangements at the Church for holding all our week-day meetings in the morning. I have a good many casual visitors there, besides the regular classes of the baptized and the catechumens. These, together with the Evening Bible Class at the Bishop's house, and the services in the Church on Sunday, constitute my present routine, enough for this oppressive weather.

26th.—Towards evening there was some thunder and a little rain; relieving in some degree the extreme heat and dryness of the weather; the thermometer has been up to 96° very frequently of late. During the day a procession had been got up for supplicating the idols to send down rain; and seeing the rain came, of course the particular idol worshiped gets some renown, and the Bonzes who dwell in his temple some profit—the poor people all the while never perceiving the trick practised upon them of waiting till the indications of rain were pretty certain, and then allowing the procession to take place. One would think so stale and palpable a manoeuvre must surely be detected; but human hopes and fears are ever fresh, and the Deceived heart of this people has turned them aside, so that they cannot say, Is there not a lie in our right hand

CONVERSATION WITH A NATIVE.

27th, Sunday.—After one of the services at the Church, an intelligent looking Canton man came to the vestry, and inquired very closely as to whether our religion was the same as that of the Parsees, or of the Mohammedans, (as well as I could make out his meaning.) He praised the people of our religion (by whom I conjectured that he meant English and American merchants) for their truthfulness; as to the others, he said they were "mouth, good; heart, very bad."

SEASONABLE RELIEF IN DUTIES.

28th.—It would be a great omission in my record of events if I should fail to notice the great advantage to my health and spirits which has resulted from my being relieved of the many and distracting duties which, previous to the arrival of our friends at Christmas, had devolved upon me. So distracting were they, that no one department of effort could be carried on with any satisfaction—neither the services at the Church, nor the work of the school, nor the translation of books, nor the oversight of day-schools, nor the distribution of tracts, nor visiting among the people, nor the maintenance of our English meetings, not to mention other means of usefulness which could not even be entered upon. But now it is other-wise. The brethren who came six months ago, began at once to put their shoulder to the wheel, and now they are so far independent, with respect to the language, as to require very little help from their predecessors in the prosecution of their studies. And how much good they do us in the way of sympathy and cordial co-operation—how much refreshment of soul is enjoyed (I can speak for one at least) from having quiet and leisure to "give attention to reading," and to "meditate upon these things" connected with our work—of this, I will not write more fully than just to mention it. Nevertheless, it is a cause of daily comfort and of much thanksgiving.

AN ENLARGEMENT OF LABOUR.

29th.—We are beginning to branch out again a little. **Mr. Points** called on me bright and early this morning to go up with him to the Juna village, and negotiate for hiring again the rooms that had been formerly occupied as a schoolhouse in the days when *Soo-dong* was a candidate for baptism. Under his care the school had done well, but when his services were wanted elsewhere, and another man was appointed "not like-minded," it began to fail, and I discontinued it—not being able myself to give it a personal oversight. Now, however, our circumstances are different, and we are able to take up again the broken threads which feebleness had caused to fall from our hands. The people of the village, young and old, seem quite set upon having the school recommenced, and the means are found for nursing up this little plant until it shall prove itself promising enough to justify its being presented to the Bishop for transplantation into the vineyard proper of the Mission.

In the forenoon, Mr. Nelson accompanied me through our old neighborhood at Wong-ka Mo-dur, where we went for the purpose of visiting and exhorting some four or five, chiefly old people, who once had been candidates for baptism, but whose interest seems to have subsided. The first case was that of a schoolmaster, whom we found occupying a small temple adjoining a nunnery; he protested that he truly was a believer; that he still desired baptism, and that he paid no sort of respect to the idols which were ranged around the room where he was instructing his scholars.

The next was an aged woman—I was about to write gentlewoman—for she has very good manners, and is able to read to some extent. Indeed this ability has been one of her stumbling-blocks: she is so proud of the attainment, and seems to regard the repeating over of the Creed, &c., in the book style, as so efficacious a charm, that the grace of humility and the simplicity of faith seem shut out from her pre-occupied heart.

Next we came to the shop of a woman who “did run well,” or seemed to, for a season. The sick man whom I baptized in-extremis had been a lodger at her house, and had during his sickness been her teacher. I cannot but hope that the work which had so good a beginning, will not be allowed to come to naught, though at present the prospect is not a promising one.

Lastly, we visited that old woman, who lived five years ago at the grave-mound, near the Great South (into; that mound where I preached one of my first sermons by the way-side, and near to which our first day-school was established. We found the house where she now dwells filled with a company of people, old and young, engaged in a funeral feast, (if the expression may be allowed,) held in commemoration of the death-day of one of the family—a universal custom. The poor old woman came out with some little reluctance, for the assembled company were evidently wondering what we could mean by coming to look up such a one as she—aged and feeble, and dependent upon alms for her support. How should they know what is in the heart of a Christian pastor? Yet I trust they will learn before many years pass by-.

Among other things said by this poor old soul, which quite touched my feelings was this, "Ah, Say Seen Sang," she said, "you used to blame me because I could not remember what you taught me, though [I did not fail to remember my daily rice; but now I am grown so old that I do forget my rice sometimes; and how, then, can I remember the words of the Ten Commandments," &c. If, in other respects, her conduct had been such as to inspire me with any confidence in her professions of believing, I should have felt perplexed as to how I ought to treat her case; but as it is, I could not venture to speak of baptism to her: all I could do was to tell her that, as God knew her heart and had promised to pardon all who believe in Jesus, so if she did truly believe, she might take comfort and hope for salvation.

More than this I dared not say; and I could not find it in my heart to say less to one who was about very soon to pass into eternity, and who, after having known the name of Jesus for now about six years, persisted in declaring that she did believe in Him, adding that when she should die, she did not want any heathen ceremonies to be observed at her funeral.

ROMISH PROSELYTING—DEPARTURE OF A PUPIL.

July 2.—While at the Church this morning, one of the old women whom I baptized some months since, gave me an account of the way in which her Romanist relatives had been endeavoring to draw her over to their company. They invite her to their houses, and there she meets with a priest, who interrogates her quite minutely as to our ways, and tells her that there is no security for her salvation if she follows our religion, which he calls a "foreign religion," while his is the original native (!) religion. According to her own account, she declined attaching herself to them, though my fear is, that she has got the notion that if she can lay hold of both systems—one with each hand, as it were—she will make her safety sure. I much fear, also, that in the course of her interview with the priest she was guilty of prevarication; but as he was a foreigner and did not speak clearly, and she was an old woman, past seventy, I could not feel sure about their having understood each other well; nevertheless, I still fear she had a mind to prevaricate.

How plain it is that, the world over, we are committed to an active contest with Romanism, at the present time.

At the Bible class, in the evening, I missed the presence of Kwon-Chung, Chi's brother. He told me a few days since that the extreme heat of the weather made his labors as a colporteur insupportable; and I could not gainsay it. He has a good situation in one of the American mercantile houses here, and our hope and prayer is, that he may find grace to "keep himself unspotted from the world," and to furnish an example of the power of the gospel to make a Chinaman honest and diligent in business. Such an example

would be worth a great deal, especially at the present time, when some are expressing their doubts of the value of school operations of a liberal kind, and are especially jealous of having the Chinese taught English.

Some of the mission schools in China exclude English altogether; others teach it to a selected few of the most promising scholars, while in ours it is taught to all from their first entrance. For my own part, I am glad that every variety of method is being tried, believing that each kind has its own peculiar advantages. That our own method secures the greatest amount and the highest kind of advantage, I have no doubt; but let all have a full and fair trial.

A BAPTISM.—THE MEDICAL DEPARTMENT.

Sunday, July 4th. — At the School Chapel (where I attended the early service) the boys of our "Old Village" school were present—the teacher having brought them down of his own accord, notwithstanding that the heat was great and the distance considerable.

Between ten and eleven, the Bishop and other members of the Mission went up to the Church and were present at the baptism of three—two men and one woman—who had been under instruction for a long time, and whose importunity for admission to the Church has been very great ever since my return from Ningpo.

This now makes twelve that I have baptized, and I already begin to fear for the falling away of some.

After the second sermon, a great number of applicants for books, &c., followed me into the vestry; and on my way home I was met by that Chinese doctor herein before mentioned. He had this proposition to make: that I should appoint a regular day for patients to come to the Church, when he would attend and prescribe for them gratuitously. I thought well of the plan at first; but, on consulting over it with the Bishop, it was concluded that such an identification of Christian operations with heathen agencies would be inexpedient. We must be content to wait still longer for the means of completing our Mission edifice) a Church we have—that is, the main building; schools we have also—they form the right wing; now for the hospital, with the physician to carry it on—then, as to the externals of a Mission, we shall be "complete, wanting nothing" but a constant supply of men and means to preach and teach and heal. Surely our Church is prepared—is *prepared now*—to come up to this measure of effort. If I recur to this subject constantly, it is because our circumstances force it upon my attention day after day.

AN INVALID BROTHER.

July 5th.—The monthly meeting for prayer was held at Mr. Carpenter's, whose house is connected with his chapel in the city. Our prayers were especially enlisted on behalf of Dr. Burton³⁵, of the Baptist Mission, who lies sick of a fever, in great danger. Although but a very short time in the field, he had become very useful, especially in the recovery of many who were victims to the vice of opium smoking. His patients were almost all of them from the neighbouring city of *Soong-Keang*; one or two from that place were treated successfully, and they seem to have told others, who, in their turn, sent others again, in considerable numbers.

A CANDIDATE—AN OLD STATION VISITED.

July 7th.—It was late before I reached the Church this morning, so that it was not surprising that I found *Soodong* engaged in reading with the class of the baptized. I told him to continue his instruction, and was as much surprised as delighted to observe the degree of "aptness to teach" which he exhibited. Indeed, while listening to him teaching his own countrymen, in his own tongue, I felt as if I was superseded in that department; and could with some good degree of confidence, in case of need, hand over these classes to the "aged disciple" whom the Lord has graciously raised up for our help in the work. One of the most regular of the attendants being absent, I feared he was ill, seeing there is a great deal of sickness among the Chinese at the present time: the weather is very hot, and diseases of various kinds are rife. I set out for our old neighbourhood of Wong-ka Mo-dur, where he lives; but the place is so altered that I failed to find his dwelling. The increase of the tea-trade at this port has caused a great many new buildings to be put up, especially in this part of the suburbs.

35 Dr. George Burton, Southern Baptist Mission. Arrived Shanghai 25 March 1852. Returned to US end of 1852 due to illness. Returned 1854. Retired from China c1861 and became general practitioner in Louisville KY. Wylie op cit. p 215.

Furnaces for "firing" the tea-leaves are numerous; hundreds of women and children are employed in picking and sorting, **tea chests are made by thousands, and the workers in lead, who make the linings for these chests**, find their trade increased many-fold during the last four years.³⁶ It is plain that a large and energetic population is overspreading the place where we first began our labors, and it becomes a practical question how soon we shall be able to recommence our efforts there, where our names and objects are not yet forgotten, where Spalding spent his strength, and where his memory is held in honor by many of the neighbours who remember his preaching.



INCREASE OF CANDIDATES—SETTLED CHARACTER OF FOREIGN RESIDENTS.

July 9th.—The occurrence of a baptism proves to be, almost always, the occasion for others coming forward as candidates; to-day two new applicants appeared.

10th.—There was a birth-day party among the children to-day, which gave rise to a counting up of the number of little ones (most of them born here) in the families of merchants and missionaries now in Shanghai. Over fifty were mentioned, and that did not include that precious little company of five sent home in the "Adelaide." This fact, in regard to a place where foreigners have dwelt for only ten years, is worth noticing, as evidence of the more domestic character of the residents here than could be found in similar places on this side of the world. Two of the foreign Consuls have their families with them, and some of the merchants are married men, and are evidently set on cultivating the feelings and surrounding themselves with the comforts of home in a far greater degree than one would expect at this extreme distance from their fatherland. It remains yet to be proved whether or not Shanghai is a place where the children of foreigners can be brought up without entailing on them feebleness of constitution for life.

Sunday, 11th.—Two of **Mr. McClatchie's** blind class were baptized this afternoon.³⁷ In order that I and my little flock (some of whom were to be witnesses) might be present, our own afternoon service was deferred till four o'clock, when we had such a large congregation that I am disposed to try that hour during the hot season.

ARRIVAL OF A UNITED STATES SHIP.

13th.—The "**Plymouth**" **U. S. Sloop of War**³⁸ arrived and anchored just in front of our houses. The Chinese seem quite aware of the projected expedition to Japan, and are on the *qui vive* to know what it is for.



14th.—One of the youths who has left our school is engaged as a tutor in English to a family who live near the Church. He brought two of his pupils—grown young men—to introduce them to me this morning, and I gave them two or three English books. I found, however, that they were unable to make any use of them, and then it appeared that—their object being only to qualify themselves for doing business verbally with the

foreign merchants—the method which had been adopted for teaching them was to represent the English sounds in Chinese characters. Hardly any thing can be imagined more clumsy than such attempts. A book on this plan was published by Mr. Thorn, late British Consul at Ningpo, and the Chinese are very eager to get copies of it; but I have never known of any serviceable amount of English being acquired by its use. I promised my young visitors the present of a spelling-book a-piece, and exhorted *Keung-hay* to teach them in the way he himself had learned.

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- 36 Gardella, Robert, "Rare Photos Capture China's 19th Century Tea Trade." *Harvard Business School, Working Knowledge for Business Leaders*, online 1 January 1012 at —<http://hbswk.hbs.edu/archive/2868.html>
- 37 "I baptized two more of my blind class. One is named Sawo ...He was formerly a courier employed by the Chinese government, and lost his sight in consequence of a cold caught from exposure to severe weather while travelling across the country. The other is a woman, named Yang. She is *our* first female convert here... The two persons who have just been baptized have been candidates for a long time." Rev. T. M'Clatchie, letter dated 1852, Church Missionary Society, *The Missionary Register*, (London, Seeley, Jackson & Halliday, 1854), January 1854, p. 103.
- 38 An element of Commodore Perry's First Landing in Japan, July 1853. Woodcut engraving from *Gleason's Pictorial*, 12 February 1853.

15th.—With **Mr. Points** visited our school at the "Old Village," and found it doing pretty well; promised to send a boat to bring the scholars to chapel during the hot weather lest they should get sick by taking so long a walk under the burning noon-day sun. Mail letters arrived; dates from New-York up to the 3d May.

CONGREGATIONS.

Sunday, 18th.—Not having been called upon to take any part in conducting the communion service this morning, I opened the Church and had a service at noon, and again, with Chi's assistance, at 4 o'clock; but at neither time was there a large congregation. The average number of our hearers is not more than one hundred. At the School Chapel there is the steadiest and most encouraging congregation; now, with the day-schools, the largest also.

THE DROUGHT.

21st.—The want of rain is very much felt... Trade languishes, because the canals are dry and the boats cannot come down, and the cotton fields are parched. The slaughter of animals has been prohibited, so the butchers' business suffers, while the swine dealers are losing their stock by distemper. One image of *Kwan-te*, the God of War, has been set on horseback and taken through the city, supported by a Bonze on one hand and a civilian on the other. An image of the Goddess of Mercy has also been paraded about, but with little success. The people say, "If these do not answer, we must seek to greater and more influential divinities to intercede with Heaven for us." A man whom I met with in a shop the other day begged me to pray to Jesus for rain; he seemed to be quite in earnest.

THE TAOUISTS.

22nd.—At the Scholars' Bible Class this evening, the account of Simon Magus formed part of our lesson, and we came to the conclusion that there was a personage in China who much resembled him, at least in those respects mentioned in Acts 8 : 9, 10. This is the chief of the Taoists, by title, *Chang Teen Sz*. He dwells on the *Lo-ong Hoo* mountains, in the Province of Keang Se. He is reported to have control over all evil spirits, and to be acquainted with the changes which take place annually as to the stations allotted by the *Nyok Wong Tang Te* (the Shang Te of the Taoists) to the several guardian deities who preside over the various quarters of the heavens. These changes he is said to report up to Pekin annually, in time for their insertion in the Imperial Almanack, tic.,&c. The succession to this office is settled after this manner. The existing *Chang Teen Sz* writes the names of his adopted children on plates of iron and throws them into a well near his dwelling. At his death, the iron plate which bears the name of his successor floats up, and the question is settled. These fables, and similar ones connected with the Taoist system, are the *indigenous* superstitions of the Chinese, and are characterized by an appeal to the *fears* of men; Buddhism is *imported*, and addresses the devout affections chiefly; Confucianism closely resembles the stoical system both in its ideas of virtue and its cosmogony. These three systems divide the minds of such of the Chinese as addict themselves to religion and speculation; but *worldliness* is what predominates and sways the mind of most we meet with.

25th.—Without **Chi's** assistance I should find it very hard to go through with the two services church; the heat of the weather makes every exertion a great effort.

TWO OFFICERS FROM THE "PLYMOUTH" ATTENDED THE EVENING ENGLISH SERVICE.

26th.—Visited Mr. Lockhart's hospital; and this being the day for his weekly distribution of alms, I had the opportunity of observing that some of my own and- Mr. McClatchie's pensioners were there "asking an alms." I could not blame them, for they are miserably poor; yet we must take measures for keeping our distributions distinct. We find ourselves constantly liable to be imposed upon.

27th.—The day-school at the Inner Village is increased in numbers so as to need two teachers; visited it this morning, in company with Mr. Keith and Mr. Points, both of whom are interested in its support. There has been a wonderful change there in the feelings of the people since the time when I was obliged to discontinue the school for want of sufficient interest on the part of the parents. The famine, however, had something to do with that failure. In the afternoon I was at Wong-ka Mo-dur with one of the gentlemen from the "Plymouth," showing him some objects of interest there; among others, the Romish Cathedral, a fine building, 200 feet by 120. We were received there by a foreigner in Chinese dress, whom I recognized as the one who had paid me a visit at our Church, and to whom I had given the first copy of the Gospel of St. Matthew [revised version] that passed out of my hands. His card (which he gave me) describes him as—Rt. Rev. C. Spelta, "Rom. Cath. Bishop of Thespis." He is a Roman by birth, has been in Shanghai about the same number of years as myself, and acts as coadjutor to the Senior Bishop, Maresca. He appears to me a man of much personal amiability, inquired very civilly for Bishop Boone's

health, and seems to be quite aware of his purpose of returning to the United States. There was another priest present, a Frenchman, who is about to proceed to Corea in the course of a few days.

30th—The "Plymouth" sailed for Ningpo; one of my missionary friends, Mr. Quarterman (of the Ningpo Presbyterian Mission) obtained a passage in her. Mr. Q. had been obliged to seek some change for the sake of health—quite an old story here—and in default of some place better, had come up here. He returns improved. To-day, at the Church, I finished with *Soodong* the study of St. Matthew's Gospel. Oh, that he had a more competent instructor than myself; or that, by a knowledge of English, he had access to the valuable books at our command!³⁹

1852, JULY 17, Shanghai.

Rev. Robert Nelson.

**DUTIES OF THE MISSIONARY—BAPTISM OF CANDIDATES—
EXCURSION INTO THE INTERIOR—FERTILE LANDS AND A HEATHEN PEOPLE.**

SHANGHAI, July 17th, 1852.

Rt. REV. AND DEAR SIR, Another quarter having passed. another report is due for the mail which is soon to leave here. For myself, of course, there is no missionary duty proper as yet to lie reported. But I may rejoice with thankfulness in the hope of being able very soon to make some little beginning in the way of catechizing. And this exercise will be itself a good school, no doubt, for learning the language. The last quarter has given various opportunities for learning something of the character and condition of the people, and seeing the mode of instruction and preaching adopted by the several missionaries here. We have also had the gratification of seeing several persons admitted to the Church by baptism: two here at the School Chapel, on Whitsunday, and three at the Church in the city, last Sunday week, the 4th of July—these two classes being fruits of the labors here and at the Church respectively. The two first mentioned were interesting, as being, one of them a teacher in the school, and an old man, now quite infirm from sickness, and, to all appearance, not long for this world, the other a pupil in the school, whom we daily see, and whose conduct, so far as I have seen, is not unbecoming his profession. Such a sight as this—the baptism of these two, one apparently on the borders of eternity, and the other in the early morning of his life—was well calculated to impress the minds of those who had never before witnessed the like. Surely, it was cause of gratitude to God to see these persons rescued, as we trust, from the darkness and bondage of their native heathenism, and brought out into the glorious light and liberty of the children of God.

"Angels for this rejoice above; Let men rejoice below."

The case of the old man is interesting also, as having been put off for some time under the suspicion or charge of smoking opium. He took it very quietly, showing entire willingness to have the whole matter fully investigated. This was done; and after it was satisfactorily settled, and he still continued anxious to be baptized, and gave evidence of true penitence and faith, he was admitted to the Church. Such cases are certainly cheering, and may well encourage those who labor here, and those who at home are interested in the same great work, to look forward with faith to the fulfilment of the promise that "in due season ye shall reap, if ye faint not."

About the last of May, **Mr. Points** and myself, taking with us two of the youths of the school, made a little tour into the country some 30 or 40 miles, visiting several towns and distributing books and tracts. The principal place to which we went was the city of *Soong Kong*, containing, within and without the wall, about an equal population to that of Shanghai. The books and tracts were most greedily and rudely snatched by the crowd of idlers who quickly gathered around us, and that; not, I suppose, from any interest felt to read the books, as many of them, when tried, could not read them, and they were mostly of such a class as we feared would not be likely to get much good from them or do any good with them. Yet some, we trust, may fall where ground is ready to receive them, and prove good seed, by the help of the Holy Spirit. We saw in the various temples many sad proofs of the miserable condition of the priests, who were evidently for the most part a lazy, dissolute, ignorant set. The only thing like worship we saw was in the case of a little boy, who seemed to be going through with a sort of litany, while the lounging priests stood by and talked with us, and examined our clothing, &c. They professed great reverence for the idols, and unwillingness to sell them when we proposed to buy some; but their reverence was not, by any means, an insuperable difficulty. From the top of one of the hills about thirty miles from here, we had an

39 *Spirit of Missions*, Vol 17 No 12, December 1852, pp 445-451.

opportunity of looking over the most fertile and highly-cultivated, and best watered valley I ever saw any where, and most probably the richest on the globe, as it maintains the largest population to the square mile—exceeding even that of Belgium. But what

*"Though every prospect pleases, And only man is vile—
In vain, with lavish kindness. The gifts of God are strown;
The heathen in his blindness, Bows down to wood and stone."*

We saw the rich fields, white already to the harvest. We saw the reapers care-fully gleaning and gathering in the crop; but in all that harvest of souls, great beyond conception, how few are the laborers!

One of the most painful sights I have seen here, among the idolatrous practices, was upon an occasion called "the birthday of the god of the city," when a number of women were worshipping in the temple of this idol. One of the women had with her a little girl, apparently between two and three years old, whom she was prostrating before the idol, actually taking the poor little child and bending her knees, and pushing her head down until it touched the place where they kneeled. It was enough to chill a Christian man's blood, and fill him with horror, to see this little immortal being unwittingly offered a living victim to superstition and idolatry. But, if the devil early begins his work, it should only stimulate us to meet him as early, and with weapons that are not carnal, and in the strength of the Lord, seek to get the victory, and snatch from his hands the precious souls he would destroy, but which Christ came to save.

As you are soon expecting to leave us for America, may God make you instrumental in stirring up the minds of many and turning their attention to this great field, so that the number of laborers may be increased, and the work of the Lord may go on. During the month of May, when Mr. Syle and his family were absent at Ningpo, I moved, with my family, into the quarters they had been occupying, the rooms having been previously white-washed and otherwise put in order. Very sincerely yours, in the gospel, Rt. Rev. W. J. Boone. ROBERT NELSON.⁴⁰

1852, JULY 23, Shanghai.

Rev. Cleveland Keith.

**QUARTERLY REPORT OF REV. CLEVELAND KEITH.
Studies in the Language— Observations on the Same.**

SHANGHAI, July 23rd, 1852.

MY DEAR BISHOP, The course of a quiet study in which I have been engaged for the last three months, from its very nature, affords but slender materials for this, my second Quarterly Report. I have finished with *Chi* the commentary on Romans, and have begun to have recitations with him in "Pearson on the Creed."⁴¹ My method is, to write out questions for him on each lesson, to which he can find explicit answers in the text-book, and, when we meet, to explain any difficulties which he may still have. The style of the book seems to trouble him a little, but I hope he will soon get used to it, and so obtain the full benefit of that excellent work. With the boys at evening prayers, I have been reading in Genesis, and have tried, I trust with some measure of success, to excite in them an interest in the histories there recorded. In Chinese, I and the other members of the class have finished the Gospel of St. Matthew, under your instruction. Since then, I have read St. John's Gospel with my teacher, and now about to commence exercises in Chinese composition. According to your recommendation, I expect to begin with a series of short lectures on the Creed, which may become the basis of sermons when I shall be able to preach.

LEARNING CHINESE.

It may be interesting to some of the readers of this Report to know more particularly about our mode of study, and the helps which we have in learning the language. I will begin with a few words on the language itself. Probably, most who are interested in China know that the written language differs very much from the spoken; many of them may, however, be unacquainted with the nature of the difference. The distinction of *written* and *spoken* is not perfectly accurate, for the *spoken* languages or dialect have, many of them, been reduced to writing, some by the natives and others by the missionaries; it is near enough, however, for general purposes. The written language, then, when *seen*, is intelligible to all the scholars of China, Japan, Korea, &c.: but when *read aloud* it would not be intelligible, for the reason that

40 *Spirit of Missions*, Vol 17 No 12, December 1852, pp 451-453.

41 Pearson, John, *Exposition on the Creed*, (New York, D. Appleton and Co, 1859). The book was first published in 1659 and regularly reprinted until 1899. It is stated that it was for 250 years the standard text for candidates for the ministry of the Church of England.

though the *meaning* of the characters does not differ in different places, the sound does. And the sound, although probably influenced in each district by the spoken language, yet does not conform to it sufficiently to make it a representative of the spoken tongue. In this way, two men from different parts of the Empire might both understand a book when they read it themselves, and yet neither understand it *if read by the other*. Again, the style of most books in the written language is so terse that the books cannot be readily understood when read aloud even by those who speak alike, and I probably do not go too far in saying that scarcely any Chinese scholar would understand a book in this style, whose subject was *perfectly new to him, if read to him*, even by one whose pronunciation was the same with his own. So that it will appear at once that this language, which cannot be understood at all by the illiterate, and which is very difficult, for the learned even, to understand when *read*, is not proper for use in *public worship*,

The spoken dialects differ from each other very much in different parts of the Empire. Some of the provinces differ to such a degree that the men of one cannot understand those of the other at all. Others again differ so much as to make it quite a study for them to get at each other's meaning. For instance, here, in Shanghai, there are many Fokien and Cantonmen who do not learn to speak the Shanghai T'oopah, on account of this difference. I have heard them say, when addressed by a foreigner in the Shanghai dialect, that they did not understand the T'oopah, and preferred to talk their broken English. Other districts differ again only in a few words or phrases.

These spoken dialects have hitherto been very little used by the Chinese for books and the Shanghai not at all, the only books here being written by foreigners. It becomes, then, a question of interest and importance how we shall be able to write the living language of each place for use in reading the Scriptures in public, and other parts of public worship, so that they may be readily understood when heard either by the learned or unlearned. At Ningpo, the attempt has been made to use the Roman letters. In our Mission, and some others here, the method has been to write the spoken sounds with Chinese characters, striving, if possible, to represent the word by a character of both the same sound and the same meaning; if this could not be done, by one of the same sound alone. There is thus produced a written language which is perfectly intelligible to all who hear it read, whether they can read or not. It is also much more readily understood, even by those who are readers, than the ordinary Chinese books.

A description of the mode of learning Chinese will illustrate this. A boy, in learning to read in a Chinese school, spends two, three, or four years solely in learning to read the character properly, without attempting to learn the meaning; and a large proportion of those who go to school never get farther than this, so that their attempt at education is of little use for the general language. Now, with the other system of writing, the meaning of the T'oopah books strikes the child at once in words which he hears in ordinary life, and so far from deferring a knowledge of the meaning until he has mastered the character, his knowledge of the former helps him in learning the latter. The class, also, referred to above, who have learned the sounds of the characters without the meaning, are yet able to understand these T'oopah books, because the sounds here represent words familiar to them. The four Gospels, the Morning Prayer (with the exception of the responsive parts), the Baptismal, Confirmation, Communion, and Ordination services, and also the service for the Consecration of a Church or Chapel are now written in this way, and in constant use. Before many years more, we hope to have the *whole Bible* and the *whole Prayer-book* finished.

Besides this great use of the T'oopah to the Chinese themselves, it is of much use to those who come out as missionaries. The books printed in it serve for an admirable basis, the knowledge of which will enable the learner to build up his acquisitions to any extent. Instead of being compelled to work in the dark along time, as the first comers were, those who come out now are able to learn many important words and phrases, and to get an idea of the form and construction of the language, by merely using these books. One of the more advanced missionaries can, in a few minutes, explain the meaning of as much as will serve the learner for a day, and he can then learn the Chinese part from the native teacher. The difficulty of learning this dialect is already much diminished by what has been done, and probably will be still more lessened hereafter. It still remains, however, much more difficult than any language of the west.

In conclusion, allow me, my dear sir, to express my sincere wishes that you may obtain much comfort and benefit from your proposed visit to the United States, and return with such a measure of health as shall enable you to labor, according to your desires, for the glory of God and the good of this nation.
Yours truly, in the Gospel of Christ,

CLEVELAND KEITH.

An Approximate Map of Chinese Languages and Dialects.⁴²



42 From “Chinese Language,” Wikipedia, online 1 January 2012 at — http://en.wikipedia.org/wiki/Chinese_language

Some of the letters and reports published in *Spirit of Missions* were, as mentioned earlier, originally sent to friends or family members in the United States. These were sometimes published in local journals and subsequently, as with the following, republished in *Spirit of Missions*.

1852, JULY 28, Shanghai.

Rev. Cleveland Keith.

DESCRIPTION OF CHINA MISSION AT SHANGHAI.

A late letter from one of the Missionaries in China, addressed to the Editor of the Southern Churchman, contains a concise view of the Mission at Shanghai, well adapted to convey the information wanted by youthful readers. We give such extracts as we can find room for:

Shanghai, July 28th, 1852.

DEAR SIR,—Many of your readers, who have, from the beginning, taken an interest in the China Mission, may have made themselves familiar with its situation, circumstances and history. But still, I suppose, that many others would like to have a more minute account of the state of things, and even the first-mentioned class may not be unwilling to find in one article a summary of what has been passing for some years.

Shanghai has a large *native trade*, according to Dr. Williams, larger than any other city in China, and the foreign trade has grown up here so rapidly, that it already nearly equals, and in a year or two will, no doubt, surpass the trade at Canton. Notwithstanding this commercial importance, however, it does not rank among the first cities of China in size, or population. It is situated about fourteen or fifteen miles from the mouth of a river, usually called by foreigners the Woosung, which empties into the Yang-tze-Kiang, very near its entrance into the sea. For commercial purposes, it is the grand sea-port of the valley



of the Yang-tze-Kiang, and receives much of the surplus produce of this, the richest and most populous valley in the world. Thousands of Chinese junks lie off the city, constantly going and coming. **The town itself is surrounded by a brick wall about 20 feet in height and three miles in circumference.**⁴³ This, however, is the actual boundary of the city only on the western side, or that farther from the water; the houses extend on the other sides, so as to make the whole double the number of houses and people inside the wall. The whole number of people inside the wall and out, cannot be much less than 300,000. A tract of land, extending for half or three-quarters of a mile along the bank of the river towards its mouth, has been granted for the occupation of foreigners, that is, no Chinese is allowed to *build upon it* who was not a resident at the opening of the port, and the landholders can make what municipal regulations they please. Here, quite a large foreign town has been built up, containing a church, hospital for seamen, burying ground, many large warehouses, and residences of merchants, &c, &c. The foreign vessels in port are anchored off this town, and do not proceed up to the Chinese city. This tract is bounded by a large stream which empties at this point into the

Woosung River, and is usually called the Suchow Creek, because it communicates with the great city of Suchow, about 100 miles distant, and said to contain 2,000,000 of people. Across this stream a ferry is kept up by the Chinese in flat-bottomed boats, which are passing to and fro constantly in the day, and can always be procured in the night, if wanted; the charge is *one cash*, or one-fifteenth of a cent; but foreigners generally give several cash, never amounting, however, to *half a cent*, unless you wish a boat wholly to yourself, when the charge is *ten cash*. I have been thus particular in describing this ferry, because it is the one which we cross constantly in going either to the foreign town or the Chinese

43 The only surviving section of the old city wall. See online 1 January 2013 at —

<http://www.frommers.com/destinations/shanghai/A33676.html>

See also http://en.wikipedia.org/wiki/File:Old_City_of_Shanghai_will_walls_and_seafront.jpg

city—the Mission being situated on the bank of the Woosung, about a quarter of a mile *below* the Suchow Creek. Foreigners are not obliged to live on the tract of land before spoken of, but may build in the city or anywhere else in the neighbouring country, where they find a Chinese willing to sell them land. In consequence of this, most of the missionaries have preferred to build in the country instead of the foreign town, although two or three are living in the city itself.⁴⁴

The situation of our mission premises is perhaps the most pleasant of any: In summer the wind blows to us down the river, so that whenever there is any breeze we get the benefit. Just at our door is a boat stand, so that with fair wind and tide we can reach the city in ten or fifteen minutes; and if we prefer walking it is not a long walk by way of the ferry. We have a fine view of the river and the city with its shipping; and also of the foreign town with the ships lying off the shore. Our friends will thus see that we have every advantage of position for our work, and for our health and comfort.

The mission building consists of, 1st, the bishop's house, which is large and commodious, with a good-sized garden attached; then down the river a few yards, is the *boys' school house*. This was the first built of all, and consists of a main building and two wings stretching back so as to form a court behind the main building. One of the wings contains a chapel in the lower story and a dormitory for the boys above; the other contains the dining-room and school-room for the boys, and has also a dormitory above. In the main building live **Mr. and Mrs. Nelson, Mr. Points, Miss Tenney and Miss Fay**. On the other side of the bishop's house is the new girls' school house, to which the Jubilee collection of Virginia was appropriated. This also consists of two parts; the front is a dwelling house for Miss Jones and whoever shall assist her hereafter in the charge of the girls. The back part, which communicates with the other, is occupied entirely by the girls and their Chinese female attendants. The adjoining lot is occupied by the Rev. Mr. McClatchie of the English Church Missionary Society, and beyond that is Mr. Hubbard's dwelling house, now nearly finished.⁴⁵ In the boys' school are about fifty scholars of various size, but most of them quite small; these are all instructed half the day in English by the mission teachers, and the other half in Chinese by native teachers in our employment; it is one of these Chinese teachers who has been lately baptized with one of the school boys. **Miss Jones** has now about twenty girls in the school who are instructed *wholly in Chinese*. Besides this, she has an interesting day-school of girls under her charge in a village about a hundred yards beyond Mr. Hubbard's house. These little girls have now been under instruction for about six months, and have made a most manifest improvement in that time.

We are so crowded on Sunday in the chapel room before mentioned, that it has become necessary for us to have a separate building for that purpose, and we hope that we shall soon be able to build on a vacant lot belonging to us between the bishop's house and the boys' school. The children of the schools makeup most of the congregation, together with our servants; but as many of the neighbours as can be accommodated come in, and we think that quite a large chapel would usually be filled. It may, perhaps, give some idea of the immense population of the country to mention, that there are *two* villages on the road from here to the ferry, (a quarter of a mile,) and another about a hundred yards beyond us on the other side, the three containing, I should think, at least six hundred people; and they are scattered in this proportion everywhere within 30 or 40 miles of this place, and probably do not diminish in number as you ascend the Yang-tz-kiang to its source. I do not suppose a straight line could be drawn for a mile in any direction (except on the river) from the bishop's house as a centre, which would not pass through one or more villages; and besides these, there are many large towns and even cities within ten or fifteen miles. This exceeding populousness is a great obstacle to our efforts in making a *general impression* upon the people, and *awaking their attention*; the mass to be leavened is so large that we must not be disappointed if it should be many years before it is thoroughly penetrated by the truth, so that our object in coming here, and the doctrines of Christianity, will be generally known by the people.

In the city, almost in the centre, stands the Church belonging to our mission, It is quite a handsome building in itself, and, standing as it does in the midst of the low Chinese houses, it makes a still better appearance from the great contrast; it will probably hold 600 people comfortably. Mr. Syle, with the assistance of **Chai** and the catechist, **Soo-dong**, has the charge of this church. There is service twice on

44 One reason not to live in the foreign town, or "British Settlement" was the requirement to pay the municipal charges levied upon all residents of the foreign administered areas. See *North China Herald*, No 1, 3 August 1850. The Rev. Walter Medhurst tried unsuccessfully, to secure exemption from paying charges directly related, in his view, to commercial operations.

45 Hubbard was appointed but withdrew due to concerns over his health in China.

Sunday; and on Wednesday and Friday there is a lecture once in the day, and classes for the instruction of both the baptized and inquirers. Mr. Syle and Chai each have a day school of boys under their charge in the city, who are instructed regularly in Christian books. The number of communicants now is thirteen, and besides these, five have been baptized, and are expected soon to be confirmed, and four have been suspended for improper conduct. In all, from the beginning of the mission in 1845, there have been 29 baptized, 27 adults, and two children; **one (Chai) has been ordained deacon, and is purchasing to himself a good degree,**⁴⁶ and two others are candidates for orders. Considering the difficulties of beginning such a mission, and the feeble health of the bishop and also of Mr. Syle for a good deal of the time, surely these results are such as to cause us to thank God and take courage. Of the whole number of adults, three have died in the faith, while six have proved unworthy of the privilege of communion. Of these, four are young men who have been in the school, but who, on entering the world for themselves, have been over-come; but we may hope that, sooner or later, they may return again (at least some of them) to the haven of true peace. The work may now be considered as fairly begun here; and judging from the past, there is great reason to hope that by the blessing of God, a company of faithful people shall here be added to his Church, to the glory of His most holy name.

It will be seen that our mission, considering its past weakness, has been much blessed with fruit. We cannot but believe that this has been owing principally to faithful catechising on the part of our missionaries and to our schools. The great aim has not been to preach to a *great many*, but to *instruct thoroughly* all who seemed sufficiently interested to desire it; and this seems to be the most efficient method of *really* benefiting them by giving them a knowledge of the great truths of the Gospel. Here is a great work to be done, and there is one way in which all your readers can help us in doing it: I mean by fervent and continual prayer to the Lord of the Vineyard, not only that he will send forth a multitude of labourers to the harvest, but that he will bless the labours of those who are already sent forth. Thus shall both we and they rejoice together in witnessing the triumphs of the Cross.

Your friend and brother in Christ,

C. K. (Rev. Cleveland Keith).⁴⁷

1852, AUGUST 2, Shanghai. **Bishop Boone.**

Shanghai, August 2, 1852.

Rev. & Dear Sir,

I promised you several mails since another letter on Dr. Legge's Book, in which I was to consider his argument that the word of God is relative. The state of my health prevented my fulfilling this promise by the next mail, and after that, I was engaged in writing for the press a vindication of the comments on the translation of the first Ephesians I sent you in Nov. last. I am afraid you are all heartily tired of the controversy, and will hardly find patience to read what I now write. It is a sore grief of mind to me to be called to write anymore on the subject, and I trust I shall not be compelled to write again for some time to come.⁴⁸

A very detailed summary of Bishop Boone's position follows.

1852, AUGUST 6, New York. **Foreign Committee Report.**

From the Mission at Shanghai, China, intelligence has been received to the 16th August. Bishop Boone found himself too feeble to undertake the overland journey, as he had contemplated, and purposed taking passage by ship, should a good vessel offer. He expresses much regret at his inability to visit England, as he had indulged the hope that his visit to that country would be productive of much good to the

46 It was common practice for people, usually wealthy merchants, to purchase status within the traditional administrative system by buying "a degree" and then wearing costume appropriate to their new rank. By securing status and the appropriate costume, Chai was ensuring a measure of respect for his new clerical status and learning in accordance with Chinese custom. See introductory discussion online 1 January 2012 at —

http://www.pacificasiamuseum.org/rankandstyle/html/pdf/RankandStyle_Section_2.pdf

47 *Spirit of Missions*, Vol 18 No 1, January 1853, pp 22-24.

48 Rt. Rev. William Jones Boone to Rev. Dr. John C. Brigham, Bible House, New York, 2 August 1852, American Bible Society Archives.

Missionary cause. He proposes but a short stay in the United States, as his physicians had forbidden him to preach while here. His reliance for improvement of health is, under the divine blessing, chiefly upon the effects of a voyage. “Dr. Lockhart,” he remarks, “advises more holiday—a little more time in my native land; but I fancy it is the voyaging that will do me good, and life is too short to spend a large portion of it in seeking health. Besides, Dr. L. declares that Mr. Syle *must* leave here in the autumn of 1853 to spend one year in the United States, to recruit his constitution. This makes my hurrying back the more important, as Mr. Syle will be sent away early in the spring, if his health fails.

The Bishop mentions the following interesting circumstance, certainly encouraging to those who have had great dread in encountering the language. “**Mr. Nelson** read the service for me in Chinese last Sunday, reading remarkably well, as the Chinese said, and I thought. Mr. Keith will read next Sunday. **Mr. Points** made a very neat address to his Sunday School class, which was well understood. This is remarkably well for seven months, and shows that the facilities for acquiring the language are much increased.”⁴⁹

Syle’s next letter provided new insights into Chinese culture, notably the concepts underpinning of district temples in Shanghai. District and guild temples are a feature of Chinese society that extended to Chinese diasporic communities, such as the illustrations of the Siyi District Temple [Guangdong Province] in Melbourne Australia included with references to other websites. Usually known outside China as “joss-houses” there are dozens in the diasporic communities of the Asia-Pacific region. Syle also reports that, after years of debilitating ill-health, Bishop Boone had decided to take a break and join his family in the United States for a period of rest and recuperation.

1852, AUGUST 1-31, Shanghai.

Rev. Edward W. Syle.

THE last overland mail brings the Rev. Mr. Byle's Journal to 1st September, which we subjoin. No occasional letters could afford the insight into the trials, and duties, and encouragements of Missionary life, which we gather from these daily memoranda.

The present extracts may well serve to draw out our sympathies, and to quicken our prayers, for those who, far off from home and kindred, and amid much of anxiety and toil, are striving to spread the knowledge of Christ.

JOURNAL OF THE REV. E. W. SYLE, FOR AUGUST, 1852.

Sunday Service—A Glance at Chinese Affairs.*

Sunday, 1st—The two services at the Church were just as much as I was able to get through with. Quite a company of men from *Soo-chow* (they professed to be attached to the Mandarin's offices there) came in twice, and showed much curiosity. The old woman, Dong, is said to be in attendance on the Romish priest again, and to have allowed him to take away her baptismal certificate.

2nd—The two Chinese teachers of our High School—father and son—have just returned from *Tsing-poo*, where their home is. They called to pay their respects this morning, and gave, what seemed to me, a very strange account of the conduct of the people there towards the district magistrate, who had exasperated them by demanding that the taxes for one year, which the late emperor had remitted, should nevertheless be paid up. The story, however, is so fully confirmed on all hands, and exhibits a phase of Chinese affairs so little known, that I will give its chief outlines.

It seems that when the crops fail in any district, the first thing the people aim at is to induce the magistrate to report the failure. This he is unwilling to do if he can possibly avoid it—his own emoluments being greatly affected by the fact of his having no revenue to transmit to the imperial treasury; so that it is frequently necessary for the people to come in great numbers to his office, and clamorously demand that the report shall be made. Now, of all the things that can happen, there are few that a Chinese magistrate dreads more than a tumult—he has the feeblest possible corps of police, and he

49 *Spirit of Missions*, Vol 17 No 11, December 1852, p. 455.

is sure to be "called in question for the uproar;" so that the clamor generally proves efficacious, and the failure is "reported up." After a while a rescript comes down from Peking, remitting the year's taxation.

It would seem that the magistrate does not rest at all so well satisfied with this arrangement as the people do; for the devices are many whereby he, or his underlings, endeavor to obtain an equivalent for the amount of taxes thus remitted. The ramifications of this part of the subject are too intricate to allow of my going into thorn; nor can I tell which, of the many pretexts usual in such cases, the magistrate of *Tsing-poo* used when he required the people to "pay up." It is clear, however, that they resisted the demand, and became so much exasperated that they hustled and bruised their "venerable father" (a common appellation for all Mandarins) considerably, and even went so far as to bite off part of his ears. Moreover, a pugilistic "brave," who lives in the town, and reserves himself for such occasions, when he sallied forth and attempted to rescue the magistrate from the crowd, was sent back home with two or three broken ribs, etc..

How the matter will end, I do not, and most likely never shall, know certainly—for troubles of this sort are commonly hushed up in a manner that settles no principle at all; except it be this, that when the people do become roused, it is very hard to deal with them and therefore it is the best policy for the Mandarins to keep the amount of exaction just within the limit of quiet endurance on the people's part—a matter needing constant and delicate adjustment, and one which, I fancy, constitutes the chief study of all Chinese chancellors of exchequer, both great and small.⁵⁰

DOMESTIC ANXIETIES—RESULTS FROM BOOK CIRCULATION.

4th. Exercised with many thoughts about my childrens' health—not knowing whether I should do best to keep them here or send them home, or go home myself—both on their account and my own.

5th. In the course of Soodong's instruction we came to a review of St. Mark's Gospel, which he had studied over with Chi during my absence at Ningpo. Coming thus to consider the testimony of a second witness, the whole subject of evidences naturally came up, and I was surprised as well as most thankful, to perceive how much more readily the old man appreciated the great, plain arguments, as to the authenticity of the books, character of the apostles, &c., than I had anticipated.

It was interesting also to observe how much he had gleaned from a little book published in the local dialect, by Mr. McClatchie, some four or five years ago, entitled the "Difference between True and False Religion." It contains conversations on the subject of the "New Religion," and though never very extensively circulated, has not been without fruit, as this case testifies. I note this the more carefully, **because I am free to acknowledge that I have been disappointed, during the seven years of my sojourn here, at not meeting with more good resulting from the large distribution of books which has been made in this place and neighbourhood.** After all that has been said about the Chinese as a reading people, and after the giving away with my own hands of thousands of books, tracts and scriptures, in the local dialect as well as in the written style, it is an occurrence rare enough to call for special mention that one book is ascertained to have made an impression on the mind of one person.

A WAVERING CANDIDATE.

6th. The old woman, Dong, made her appearance again to-day, and declares that her mind is made up not to leave "our side." She describes the Romish priests as having told her that we had no power to help her soul—our sacrament had no virtue in it—our influence will avail nothing to get her through the fires of purgatory—in short, theirs is the old original reliable method—ours, new-fangled and profitless; just the kind of thing to impress and influence a Chinese mind especially; yet the old woman is firm in her profession that she will hold to the baptismal vow which she made in all sincerity, to the society of the sponsors who answered for her, to the renewal of her promises at confirmation, and to her repeated devotion of herself at the Lord's table. In all this she seems sincere.

Family Solicitudes.

7th. My little boy, Walter, has been quite sick with fever for some days past; and now, this evening, Mrs. Syle has symptoms threatening a serious illness, though of what kind does not yet appear.

50 The issue of taxation was given as one explanation for the "Vegetarian" uprising that resulted in the murder of eleven British (including three Australian single women) at Huashan in Fujian Province on 1 August 1895. See discussion of resentment of taxation see Welch, Ian, *The Flower Mountain Murders: a "Missionary Case"* database, online 1 January 2012 at — <http://hdl.handle.net/1885/7273>

SATURDAY NIGHT.

14th. If I should copy 'out the brief record I have kept of the manner in which the past week has been occupied, it would be found but little more than a sick-room diary. My wife and both my children have been laid up, all at the same time, so that night and day constant watching was needed. At such times, Miss Jones is usually our great standby; but during the past week she has herself been quite a sufferer, not able to leave her room.⁵¹ But for the kindness of Mrs. Nelson and three other ladies, beyond the circle of our mission, I should have been pressed "out of measure:" nor ought I to forget the faithful and untiring services of our old Chinese nurse, for they were invaluable.

Mrs. Syle's attack proved to be one of catarrhal fever. Walter had diarrhea, boils, and intermittent fever, all arising most probably from heat and miasmatic influences. Poor little Willie's suffering—and it was very great—arose from inflammation of the brain. From this it may be seen what are the kind of diseases prevalent here in the summer time, and with what reason people look forward with dread to the burning month of August.⁵² All my loved ones have been brought safely through thus far; but it seems plain that they ought to be sent away as soon as possible,

A CONTRAST.

Sunday, 15th. The first Sunday of the new moon, the communion was to be administered in the school chapel. **The bishop was too unwell to be present at all**, so also Miss Jones and Mrs. Syle. As I looked round, I perceived that of all the company which came out in '45, in the "Horatio," only one was present, and that was **Chi**—then an attendant on the Bishop, but now a deacon, and the preacher on the present occasion. And by what circumstances was he surrounded? With the Gospel of St. Matthew in his hand, and the morning service on the desk—both translated into the "mother tongue" of the people to whom he was preaching. His congregation was upwards of a hundred—boys and girls from **five schools**, communicants from the church in the city as well as those who are connected with the chapel; several teachers, men servants and women servants, and aged pensioners who come for a weekly allowance from the communion alms. Such is the somewhat peculiar, but most encouraging congregation that assembles regularly in this place.

Mr. Nelson, for the first time in my hearing, read the prayers, and I administered the communion, with not less interest than usual, (as need hardly be said.) because of the circumstances just mentioned.

I returned home to give attention to my sick family, and to the Bishop, who is very unwell, and did not attempt any other service than the afternoon catechising.

DAY SCHOOLS.

18th. Visited the old village school with Mr. Points, into whose hands it is now entirely transferred. Mr. Keith has sole charge of the one by the Inner Bridge; that close by the church naturally falls to me, though Soodong is its more laborious instructor; while the one near the barracks (also in the city) flourishes under Chi's oversight.

Mr. Nelson is contemplating a new school and the revival of a preaching place at Wong-ka-Mo-dur, a matter which will afford great relief to my mind, for I have grieved much over our unimproved opportunities there. Thus (with Miss Jones or the girls) we shall have six day-schools in operation.

THE WAVERER GONE.— CONVERSATIONS.

20th.—The old woman, Dong, has gone over to the Romanists, notwithstanding all her recent professions. We have no means (at least no fair means) of learning what influences were brought to bear upon her: all we know is, that she declines resolutely to come near us. This is the first defection that has taken place from my little flock, and I feel it a good deal.

51 One of the trials of single women missionaries was expressed by Mary Fay. "The life of a single lady is a constant sacrifice in nursing the sick and watching the wives and children of the missionaries. Year after year every moment of my leisure...has been passed in sickrooms...so that the husband might be free to attend to his public duties." Lydia Mary Fay to Rev. Henry Venn, CMS Secretary, London, and Rt. Rev. John Burden, Anglican Bishop of Victoria, Hong Kong. 5 April and 22 May 1866. CMS East Asia Archives, C Ch 033. , Original Letters and Papers of Missionaries, Miss Lydia Mary Fay 1863-1866.

52 Almost all missionaries, especially families, took leave in one or another of the "hill stations" or "sanatoria" created by Europeans throughout Asia (and Australia) during the 19th century. The "Flower Mountain Murders", for example, referred in footnote 46 above, took place at the hill village of Huashan, above the British and American missionary station at Kucheng. For Shanghai, the hill-station of Kuling became a major resort.

Sunday, 22nd.—**Mr. Nelson** accompanied me to the church, and conducted the service, very much to my relief, for it enabled me to spend all my little strength in the sermon. In a conversation with **Soodong**, such as we often have after service, the old man stated clearly one point, which I had often tried to ascertain, but on which my mind was never satisfied before: namely, what was the peculiar doctrine of Christianity which first struck his mind as strange? He says it was the unity of the human soul. A very common Chinese saying declares that man has *three souls and six spirits*; of the former, one goes at death into the invisible world, one remains by the corpse, and one takes up its dwelling in the Hall of Ancestors; the latter are dissipated, descend into the earth, and are lost trace of altogether.

Having previously understood that there was to be a great gathering of the tailors engaged in working for foreigners, at a certain temple not far from our church, (their object being to form some sort of a combination against low prices and free competition.) Mr. Nelson and myself took tracts in our hands and went to the place. We found a great many assembled—some loitering about, and some gambling—evidently waiting till more should come, and the preparation for making their offerings should be made. Our conversation turned chiefly on the worship they were about to offer to the image of the patron of their craft. They insisted upon it that in the first days men began to emerge from barbarism through the influence of three men, whom they called the three Kings: one taught men to build boats and houses—he is the god worshipped by carpenters, house-builders, and ship-wrights; the second was their own patron, who taught men to make and wear clothes; about the third they were not so clear. Now, it was incumbent on them, they argued, to pay honor to the memory of so great a benefactor of mankind in general, and themselves in particular, to burn incense and make offerings before his image, to express their thanks and homage. One man of the company went quite deep into the subject, and gave us quite a cosmogony—the common one which represents *Pwan-Koo* as the source of all things, subsequent, however, to chaos, which is the place where most of those I have ever conversed with commonly “pull up.” To my surprise, however, (for it was the first time I had heard any one, not instructed in Christianity, hazard such a statement,) our philosophic tailor declared that there was some one who had existed before chaos, though he acknowledged that he could not remember what his name was!

After distributing our books, exhorting them to honesty in business, and faith in the only True God and Saviour, we returned to the church. The afternoon being wet, and the attendants consequently few and quiet, Mr. Nelson took courage, and made his first essay at preaching in Chinese. His sermon was not long, but it was one which enabled me, as I followed him, to call the people to witness that the message just delivered, though very briefly, to them, by one who had landed on their shores only about seven months previously, was the same that we had been preaching to them in the last seven years.

ARRIVALS.

23rd—Our Presbyterian friends have received an accession to their numbers by the "Nestorian," Mr. and Mrs. Byers, to remain here: a Miss Knight, to assist her sister, Mrs. Rankin, in the Female School at Ningpo. I had the pleasure of seeing all of them to-day.

Another pleasure I enjoyed, was that of assisting Mr. Nelson to secure the house at Wong-ka-Mo-dur, formerly occupied by Mr. Graham, and more recently by Dr. Bridgman. The proposed day-school is to be opened soon, and some changes made which will fit the lower rooms for a preaching-place, It make some feel quite "at home" again, to get into that neighborhood once more.

27th.—To Wong-ka-Mo-dur again, to give directions about the alterations. The landlady met us there, and, amongst other things, made the following request: that I would assist her mother to get rid of some troublesome and disreputable tenants, by pretending that I had bought or rented the house they occupied—I, being a foreigner, and therefore able to frighten them, was to accomplish the ejection!

31st.—Little work is recorded this month, and for the reason that I have done little. To have noted down the experience of each day, would have been to repeat the words "weariness," "inefficiency," "discomfort," far more frequently than I would be willing to see them in my own handwriting.⁵³

1852, SEPTEMBER, Shanghai.

Rev. Edward W. Syle.

THE subjoined extract from Mr. Syle's journal have much in them to interest all who have watched the progress of our Mission in China. The circumstances connected with the departure of the Bishop were peculiarly affecting:—

DIALECT VERSION OF PART OF THE NEW TESTAMENT.

SHANGHAI, September 2d, 1852.—Recommenced a work to-day often interrupted, but one which I much desire to bring to completion—namely, the preparation of a dialect version of the Acts of the Apostles. Our dear brother Spalding spent some time upon it, and the Bishop, *me assidente*, undertook to revise and correct; but the old story of constant interruption from sickness and other causes, prevented this fruit, as it has prevented much other fruit, from coming to perfection. Whether or not I shall be prospered to bring it into form fit for publication, the circumstances of the coming months will determine.

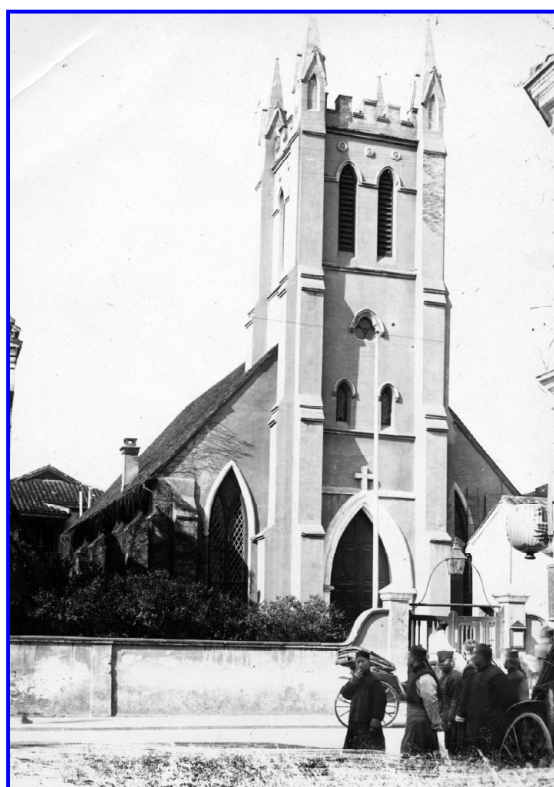
NOTIONS OF DIVINE RETRIBUTION.

3d—At the Bible Class, in the Vestry, to-day, the case of those on whom the Tower of Siloam fell came before us in order, and I asked what the Chinese thought of persons who met with a violent death. They said it was regarded as a signal punishment for sins committed by the parties themselves in a former state of existence, or for sins committed by their parents, or for some secret crimes perpetrated in the present life. The retribution of a future state they conceive to be effected by the souls being caused to transmigrate into the bodies of inferior animals, or of distinguished personages, according to their demerits or deservings.

ANOTHER NEW CHAPEL—STATE OF THE EMPIRE—SERVICES—STRANGERS.

4th.—Contract to build a Mission Chapel, 60 feet by 30, for \$2,000, was concluded to-day. A chancel, 16 feet square, at one end, and a bell-tower, 60 feet high, at the other, are included in the contract. About \$600 have been subscribed here by members of the Foreign Community.

The Church of our Saviour, Hongkou.



Sunday, 5th.—Mr. Nelson accompanied me to the Church, [i.e. Christ Church in old city]. On the boat, a man spoke of its being much talked of at Tien Tsing [Tientsin-Tianjin] (the port of Peking) that the Pretender, who calls himself "*Tien Tuk* of the Ming Dynasty," was making progress, he having advanced beyond Kwang Se, and added the neighbouring province of Hoo-nan [Hunan] to his conquests. This may or may not be so. After service, which Mr. Nelson conducted, I preached, and then we had several visitors; among the rest a Romanist, who said he had just left a situation in the *Te ka Way*—(a Romish establishment, which I have described on a former occasion.) This man showed considerable acquaintance with scripture facts, and avowed the principle that it was allowable to bow before an idol, if only the heart was occupied in worshipping Jesus. After the second service, we had other visitors—men from Canton and from *Hwei chow*, the region of green teas. The increase of trade at this port brings increasingly large numbers of strangers to our Churches, and in future there is likely to be a constant influx and reflux of men who will not settle down here and amalgamate with the people of Shanghai, but will retain the dialect and other peculiarities of their native districts. It will soon become a practical question, whether, in a Mission of any size, such as ours is, I hope, expected to be, it will not be well to allot to some of its members the task of cultivating one or other of those communities of stranger-merchants, with a view of reaching, *through them*, the regions from which they come.

Such merchants as I have mentioned are clannish and gregarious; they are fond of living together in the same quarter—they build halls of commerce (*District Guilds, Trade Guilds*)⁵⁴ in which the affairs (commercial or other-wise) of their own people are consulted over. These establishments are often on a large scale, and possess a semi-religious character. In them worship is paid to the God of Wealth and to the Queen of Heaven. Extensive ranges of sheds are attached to them, under which are deposited, temporarily, the coffins which are to be removed, after a time, by the relatives of the deceased. I have seen (if I remember rightly) upwards of twelve hundred coffins in such places. This custom of having "synagogues"—for so the Chinese name literally signifies—of the people from far-off districts, reminds one of Acts 6:9. China could contribute a large chapter of "Scripture Illustrations." Foreign authorities had to contend with native-place associations from the moment they established settlements in the city...they began to rely on native-place associations for resources and assistance in the government of the Chinese communities within their borders...the guilds...have their own courts, and their members, as a rule, avoid the official courts.⁵⁵

DOMESTIC AFFAIRS.

11th.—The past week has been one of much distraction: my little boy has been sick, my wife quite feeble, and our old nurse far from well; besides which, I have been occupied (though with a heavy heart) in getting things ready for my family's approaching voyage—it having been recommended by our physician that the children be removed, as soon as possible, from the unhealthy influences of this place, which appear to affect them with a peculiar force. Therefore, our plan is that I remain here, and they make a voyage to the United States under the Bishop's charge. Conducting my usual classes at the Church; assisting Mr. Nelson to get in order his school and preaching-place at Wong-ka Mo-dur; making drawings, &c., &c., for the Mission Chapel building: this is about all I have accomplished — a sorry account, and one that makes me feel I am not doing anything like a fair proportion of work here; but my pillar of cloud does not move forward yet, therefore I remain praying that I may be enabled to serve the Lord more faithfully with the diminished amount of strength now left me, than I did when I had the stewardship of more. Yet it is a very painful thing to drag on, day after day, presenting before others the unedifying example of doing the Lord's work in a weary, listless manner.

A CONFIRMATION.

Sunday, 12th. — The Bishop confirmed five—three men, one youth, (a scholar,) and one woman. This increases the number of our Chinese communicants to twenty-four; though I lament to add that, of these, seven are under suspension —one having been led off by the Romanists, and the rest having loved this present world, with the lusts thereof. Truly grievous is it that they should have been "so soon turned away." The afternoon service at the Church made me so weary that I kept at home during the evening. I was almost glad of this, when I overheard, accidentally, in how animated and yet accurate a manner our old nurse recounted over to a fellow-servant, newly come to us, the chief events of our Saviour's history.

54 Morse, H B, *The Guilds of China*, (London, Longmans Green, 1904).

55 Goodman, Bryna, *Native Place, City, and Nation: Regional Networks and Identities in Shanghai, 1853-1937*, "Native Place Associations, Foreign Authority and Early Popular Nationalism." (Berkeley, University of California Press, 1995), Chapter Five,

Ningpo Guild Hall (Ziming Gongsuo) built 1668.



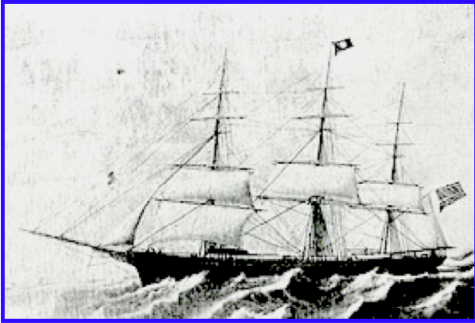
Sanshan Guild Hall, for Fujian residents of Shanghai.



Pleasant Tidings — Arrangements for the Bishop's Voyage.

13th.— To-day we received letters bringing us the inexpressibly joyful news, that the "Adelaide," with all its precious freight of children, wives, and friends, had reached New-York in perfect safety — the voyage having proved beneficial to all the invalids. It is truly surprising how the diseases incident to this climate, especially diarrhoea, ague, and dysentery, yield within a few days to the effect of sea air, while they resist the utmost efforts of medical skill to check them by physic.

14th.—I accompanied the Bishop in the visits he made to several ships now in port, for the purpose of selecting the most suitable one in which passage could be taken for him and for my family. There was more difficulty than would have been supposed in choosing among so many vessels—all of them of a very superior class; but one was not adapted to accommodate a lady and children; another was to have its cabin filled with tea cargo; another would not sail for many weeks to come; the captain of another either didn't fancy taking missionaries, or else he was not the sort of man missionaries would care to sail with, and so on, until the choice narrowed down to one, the "**Witchcraft**," (odious name!) and it was not certain the captain of her could accommodate all the party.



So we returned, and re-considered over the whole matter of my sending wife and children away—so far away—from me; and when we considered that the worst of the hot weather was past, and that the little one whose life had been in danger was brought through safely so far, and, though still in a precarious state, did not seem now to require the change which appeared so desirable some weeks ago; and when to all this it was added that my own prospects as to health were so unpromising, and the danger of encountering another summer was so great to us all, it was finally concluded that the best plan was to make arrangements for our all remaining together here this winter, and all returning home together early in the spring.

In the course of the day, a note from Captain Rogers, saying, that he could only take the Bishop and Chu-kiung, seemed to clinch the decision to which we had come, and left me to rejoice in being spared so painful a separation as I had been dreading.

A CONVERSATION.

Sunday, 19th.—At the School Chapel Mr. Nelson read the prayers, the Bishop made a brief exhortation, and I assisted him in the communion service—the last, probably, in which we shall all engage together for some time to come, if ever again. My own physical discomfort kept me from enjoying—indeed from feeling—much at all. After luncheon, I went up to the Church, where I took the service, and **Chi** preached a very animated sermon. Sermon over, the same Romanist who had come before (on the 5th) came again, evidently well primed for a discussion. "Was it not so that the English and Americans were the only Protestant people in the world?—that many English Protestants were becoming Romanists!—that there were seven sacraments?—that the Roman See ruled throughout the world?—that the hierarchy was arranged in an admirable gradation, from the teacher up through the deacon, priest, bishop, and archbishop, up to the Pope? Finally, were there not full descriptions of heaven and hell in the holy books?" These were the chief of his questions. After he was gone, I asked **Soo-dong** (meaning to prove him) if he was not minded to go over to the Romanists. Their cathedral was a larger building than our's; their clergy claimed more power than we pretended to; they approached Jesus, relying on the influence of His Mother, &c. (This last a very taking idea to a Chinese mind.) His answers struck me as admirable. "Heaven and earth are the Lord's temple. Because the Romanists are always thinking about power, therefore they err. Jesus told His mother not to interfere with His affairs at the marriage in Cana." The old man's mind seems strongly set against all Romish peculiarities; and if it be so, it has been from what he has himself seen and learned of them as they exhibit themselves here; for I have carefully refrained from bringing against them any "railing accusation," though I have not hesitated about doing what a Romish priest himself told me, in reply to a question on this very point. He said: "Truth requires that we should explain the differences." And this is what I try honestly to do.

21st.—During a walk this evening, we met an "Albino," whose light-yellow hair and blanched complexion contrasted very strongly with the coal-black hair and sallow skins of the other Chinese. I asked Mrs. Syle's sedan-bearers what they thought of such people, and the answer was, that the man had

been a sheep in his previous state of existence. It may be supposed what influence such notions must have upon the views commonly entertained of the human soul. The almost invariable answer we get when questioning our candidates for baptism as to what they consider the soul to be, is, "We have three spirits and six souls."

AN AFFECTING COMMUNION.

23d.—Notwithstanding severe indisposition, which has now continued many days, the Bishop undertook to administer the communion to the members of the: Mission assembled to partake in company with Miss Fay, whose sickness prevented her coming down to the Chapel last Sunday. He added a few words of affectionate admonition, bidding us all to bear especially in mind the passage, Phil.1:27. I think I speak the feeling of all when I say, that the anxiety to see our dear Bishop relieved from the accumulated sufferings which press upon him, overbears the regrets we cannot but feel at losing the pleasure and benefit of his society and counsel. And yet I, for one, am full of forebodings that the breaking up which is about to take place will be a final one as regards some of us.

DEPARTURE OF THE BISHOP.

24th.—Immediately after breakfast, the Bishop invited **all the male members of the Mission**, including Chi, into his study, and gave us full directions as to the conduct of affairs during his absence. He constituted the three presbyters a provisional committee, and assigned to us all our several duties, recommending mutual forbearance, cordial co-operation, and that our "moderation should be made known unto all." He had intended to do this in writing instead of verbally, but sickness frustrated this, as it has many other purposes. In the afternoon he went off to the ship, which had already dropped down the river—Mr. Nelson, Mr. Keith, Mr. Points, Chi, and Mr. Taylor, accompanying him.

25th.—Mr. McClatchie and myself went down to the "Witchcraft," and found that, owing to the large size of the ship, they were likely to have much trouble in getting clear of the river—not yet over the first bar.

26th.—The first Sunday of our Bishop's absence. I took the service in the School Chapel, while **Chi** went up to the Church, where I also went in the afternoon, and took the second service. This will continue to be the arrangement until the preaching place at Wong-ka Mo-dur is re-opened.

October 2d.—After a series of delays the ship is declared ready for sea, and I have been down the river to bid farewell to my dear Bishop.⁵⁶

After just three months of a remarkably speedy voyage for a sailing ship it was reported that Bishop Boone, and Chi Kiung had arrived in New York. The Bishop's health had improved and despite the original idea that he would simply rest with family and friends, it was apparent that at least some of his time was to be spent on deputational work "instrumental in gathering...additional labourers and contributions."⁵⁷

Syle's next letter carried on from where he had left off on October 2 discussing the arrangements for managing an episcopal mission during the bishop's long-term absence. Boone, given his shortage of clergy, had established nothing like the usual diocesan Standing Committee, there was no Diocesan Convention and, more challenging, no Vicar-General to maintain the leadership policies of the absent bishop. Syle, as the senior presbyter, was performing the functions usually identified with a Vicar-General and symbolized by his taking up residence in the Bishop's House. Syle forwarded regular reports to Bishop Boone in the United States who passed them on to the Foreign Committee. Syle also received and passed on the Reports of the Rev. Robert, Nelson, the Rev. Cleveland Keith and Mr. John Points, the school superintendent. The following account of

56 *Spirit of Missions*, Vol 18 No 2, February 1853, pp 54-57.

57 *Spirit of Missions*, Vol 18 No 3, March 1853, p 81.

Mary Fay's work was published in America describing her experiences during 1852. It mentions the extended illness mentioned several times in Syle's reports.

1852, SEPTEMBER, Shanghai.

Miss Lydia Mary Fay.

EXTRACT FROM THE LETTER OF AN AMERICAN MISSIONARY, NOW IN CHINA.

Perhaps you would like to know something of my "missionary-life," as I have now been nearly two years in China, most of the time of which I have been engaged in teaching various English branches, in a large boarding-school of Chinese boys, of which **Mr. Points** is now the superintendent⁵⁸ and teacher of the first class; but the "maternal care" of the school is divided between Miss Tenney and myself; she has one half, and I the other, which accounts for the expression, "*my boys*," whom I have taught when they were well, nursed when they were sick—bought, and made, and mended their clothes, (though in this I have the assistance of a tailor). I have visited their houses, walked with them, sat with them, eaten with them, studied their books, mingled in their amusements; even the marriages and funerals of their friends, and gazed, sadly and tearfully, upon their idol-worship in the temples.

For the last four months I have been almost entirely dependent upon a Chinese women to nurse and take care of me, as I have been confined to my room by severe illness, throughout all of which "my boys" have shown me much affection, and expressed great anxiety for my recovery, never failing to ask after me every day; often sending me flowers, and expressing much pleasure when I was well enough to allow them to come to my room and see me. Sometimes half a dozen would come in at a time, and bring their books, asking me to explain their English lessons, for they pay me the compliment of saying I am very "*ming pak*," "clear in my explanations." Poor things! I suppose it is only because I like them, and am so simple, that they think so. But I have never been happier in my whole life than when lying on my clean, white bed, surrounded by my dirty boys, in blue cotton, teaching the simple truths of science, or of our holy religion. Sometimes they read to me a chapter from one of the Gospels, in Chinese, and then we have a talk about it in English: they are always attentive and respectful, and often manifest much interest. Indeed, they have been, and still are a great comfort to me; they have shortened many a dreary hour, when the duties of the other members of the mission prevented them from being with me; and have made me forget intense physical suffering, because they seemed happy, and were usefully employed; and I feel as if I am gaining an influence over them which may one day end in their conversion, and shall know that I have not lived in vain, if I am the means of bringing only one of these immortal souls to the feet of Jesus.

Lydia Mary Fay.⁵⁹

1852, OCTOBER 23, Shanghai.

Rev. Robert Nelson.

The following letter, received by last overland mail, conveys the intelligence of Bishop Boone's departure, and of the arrangements in the Mission in consequence of his return.

SHANGHAI, Oct. 23, 1852.

The steamer with our mails for this month not having yet arrived, and their [there] being but little hope of her being in time to get back to Hong Kong before the mail leaves there, (the 29th or 30th,) we take the chance of a small coast vessel going down, to write you of the present state of things with us.

The Bishop left as in the ship 'Witchcraft, for New-York, Captain Rodgers, the 24th of last month, taking with him **Chu-Kiung**, the young candidate for orders. The ship being very slow in getting down the river, the Bishop came back again the 28th, and spent that night at home, returning to the ship the next day, the 29th, Saturday, Oct. 2nd. Several of us went down and saw the Bishop a few miles below Woo-Sung, the ship being detained, by some needing to be mended. That was the last we saw of him, but he sent back letters from about Gutzlaff Island by the pilot, Oct. 6th, on which day the ship got out to sea.

Before leaving, the Bishop **appointed the three presbyters here a committee** to take charge of such matters as would come up before him, if he were present, **Mr. Syle, chairman, myself** [Robert Nelson]

58 The appointment of the young and inexperienced male angered Mary Fay and her behaviour towards him contributed to his early departure from the mission.

59 Fay, Lydia Mary, *Godey's Lady Book*, May 1853, pp 465-466.

secretary of this committee, with direction that a monthly letter should be written to you. **Mr. Points the Bishop made treasurer**, with authority to draw bills on the Barings⁶⁰ for the funds in hand here, as we have need.

The services and care of the schools continue as they were before the Bishop left, except that those duties, which he himself attended to, are divided among us—Mr. Syle having the Sunday morning service at the school-chapel, and the evening prayers at the girls' school; Mr. Keith the catechising of the boys and girls on Sunday, and I the morning prayers in the boys' school.

The boys from the day-schools, under charge of Mr. Keith and Mr. Points, attend the chapel-services here on Sundays, besides being catechized by them at their respective schools.

At Wong-Ka-Mo-Dur, also, there is a school and a place fitted up for preaching, in the house formerly occupied by Rev. Mr. Graham, where, last Sunday, the first service was held, and Mr. Syle preached to a considerable number of people. This place is under my charge, and we hope, hereafter, to have services there regularly. The new chapel building is now going on well, the walls being up to about half the height of the windows.

The general health of the Mission is about as it was when you last heard, **Miss Fay** being still, for the most part, confined to her room, though occasionally getting out for a short time.

I write hurriedly, having, only this evening, heard of this opportunity, to Hong-Kong, (the mail closes to-night,) which seems to me our only chance—and that a doubtful one—of getting letters there in time for the overland mail.

Very sincerely yours in the Gospel,

ROBERT NELSON, Sec. of the Committee.⁶¹

1852, OCTOBER 31, Shanghai.

Rev. Edward W. Syle.

The Right Rev. W. J. Boone, D.D., Missionary Bishop to China, arrived in New-York on the 30th January, in ship Witchcraft, from Shanghai. He is accompanied by Chi-Kiung, a young Chinese, educated at the Mission school, and now a candidate for Holy Orders. The voyage had been of essential service to the Bishop. His health had very much improved, and he proposes, after a brief visit to his friends in the United States, to return to the scene of his past labours. His sojourn among us, however short, will no doubt be instrumental in gathering for the China Mission both additional labourers and contributions. The last overland mail brings a portion of the Rev. Mr. Syle's journal, respecting the Mission and its affairs subsequent to the departure of the Bishop, which we subjoin.

NEW ARRANGEMENTS.

Oct. 9th, 1852.—Immediately subsequent to the Bishop's sailing, a good many new arrangements required to be made—the chapel building to be superintended, visits to be made in company with Mr. Nelson, Mr. Keith, and Mr. Points, respectively, to their newly-established day-schools. These, and such-like things, have occupied me almost exclusively for the last few days.

Sunday, 10th.—According to what will be the settled routine for some time to come, Mr. Keith conducted the service at the school chapel and I preached. **Chi** went into the city and took the morning service at the Church, where I went up in the afternoon, and read to the little company of the baptized, (as I had in the morning to the school-boys,) the message sent back from the ship by the Bishop for them. It was received with much interest and many thanks.

CONVERSATIONS.

11th.—The teacher of the "Old Village" day-school paid me a long visit to-day. In the course of our conversation he said he thought it would be much better if we would not speak against the idols; that the people made supplications to them in sickness, and, when they recovered, of course they felt grateful; and that it annoyed them to hear us speak ill of the beings who had benefited them. My reply was that they were *not beings* at all—that "an idol was nothing in the world;" to which, of course, he demurred, though he was brought to acknowledge that the character of the God whom we preach was greatly different from anything they were acquainted with; and that the chief one, whose name is used by some missionaries

60 See online 1 January 2013 at — http://en.wikipedia.org/wiki/Barings_Bank

61 *Spirit of Missions*, Vol 18 No 2, February 1853, p. 63.

here and elsewhere, as a translation of the word "God," is neither the creator of the world nor yet a jealous God. nor a revealer of himself to the race of man. Such conversations as these are now of such frequent recurrence, that I have not time to note the half of them.⁶²

POLITICAL ITEMS.

16th.—Judging from the manner in which the common people speak of the Kwang-Se insurrection, I should suppose that they wished it all success. The pretender, Teen Tih, has given notice that he intends, as Emperor, to visit the tombs of his ancestors at Nankin, the ancient capital. Considerable numbers of troops have been furnished by this province, and sent off to the disaffected regions, and this plan is followed month after month in some part of the kingdom or another. Although the losses sustained by the Imperialist are immense, yet I do not see how the rebels can succeed finally, for Fabius Cunctator himself could not debilitate an enemy by delay more than the Chinese generals do; and the myriads after myriads whom they can enlist, with little difficulty, will make it easy for them to protract the conflict ad libitum, while the resources of Teen Tih must be limited. However that may be, the thing that forces itself upon one's attention here is, the indifference shown by the people as to who their rulers are; for, though they seem to think, with some pleasure, of having an Emperor who is a Chinaman, and claims to revive the Ming dynasty, yet I do not suppose one in fifty would raise a finger to bring about the change.

We find from the Peking Gazette that a formidable body of rebels was waging open war with the forces of the local government in the southern borders of Kwang-se.⁶³

I do not think it necessary to enter into any long argument to prove the existence of a rebellion going on in the adjoining province of Kwang-se... A reference to the *Pekin Gazettes*, to say nothing of other sources of information, at once settles the former point.⁶⁴

AN OLD STATION.

Sunday, 17th.—After preaching and administering the communion at the school chapel, I accompanied Mr. Nelson to his station at Wang Ka Mo-dur; and, if anything could have repaid me for the pain and distress I went through when obliged to desert and dismantle this preaching-place, about three years ago, it would have been the happiness of seeing so promising an assemblage as listened to the re-opening sermon. One day-school is already established in connection with this station, and another might easily be got up in the neighborhood. The people about here have not forgotten our names, especially Mr. Spaulding's.

OPPORTUNITIES FOR DOING GOOD.

18th.—**Mr. Points** having been applied to by the relatives of a man and woman who were badly burnt some days ago, I went with him to see them, and found them—the man particularly—in so deplorable a condition as to be quite beyond our skill. Happily he was tractable, and consented to be carried to Mr. Lockhart's hospital, about three miles distant; the woman we can cure ourselves, I think. As we were returning home a poor paralyzed woman dragged herself out to meet us at the end of the field, and begged for some assistance. There is no end to the opportunities for "going about doing good" which we at present enjoy.

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- 62 The remarks of the "Old Village" teacher were a common Chinese response to Christian evangelists. Leong A Toe, a Wesleyan Methodist catechist at Castlemaine, Victoria, reported. "I went to Cheng-suy-eng, and spoke to the people about the origin of the Creation. There were about ten persons listening. Some of them were disposed to pay attention; others cavilled, saying. "We admit that it is proper to worship God, but we contend at the same time that idols are not to be despised. The idols may be compared to the Emperor's mandarins. It is impossible for us in person to honor the Emperor; we must do so through the mandarins. This is in accordance with the laws of propriety. So God and the idols are equally to be honored. Now, if you, sir come and tell us that the Bible forbids us to worship idols, the Chinese will be displeased, and feel disgusted with your teaching." *Journal of Leong A Toe*, 18 March 1857, Second Report of the Chinese Mission in Castlemaine," *Mt. Alexander Mail*, 12 June 1857.
- 63 Meadows, Thomas Taylor, *The Chinese and Their Rebellions*, (London, Smith Elder, 1856), p 138. A reference to the Taiping Rebellion that will be discussed in context. One third of all Protestant missionaries lived in Shanghai by 1854. For an overview of the period covered by Syle's remark see Littell, John B., *Missionaries and Politics in China—The Taiping Rebellion*," pp 566-599 in *Political Science Quarterly*, Vol 43, No 4, December 1928.
- 64 *Friend of China*, 30 March 1852, cited in *Allen's Indian Mail, and Register of Intelligence*, (London, W. M. H. Allen) Vol 10, 1852, p. 299.

ARRIVALS, DEPARTURES, AND A DEATH.

19th.—Called to see Mr. and Mrs. Cunningham, newly arrived Missionaries from the Episcopal Methodist Board, South. As an offset to the pleasure of welcoming the, is the regret we experienced as being obliged to bid farewell to our brother **Gough of the Church Missionary Society**. He has just come up from Ningpo to take passage here for England, being broken down in health by, repeated attacks of fever. Mr. Coulter also (of the Ningpo Presbyterian Mission) is here with the hope of benefiting his health by a change. The character of this climate, as it affects foreigners, is beginning to make itself known: trying, beyond question.

23rd.—Attended the funeral of one of the most estimable ladies among the foreign community — Mrs. Hale, wife of one of the gentlemen in the British Consulate.⁶⁵ **Her disease was that which proves so almost incurable here, diarrhea.**

A GREETING FROM AN OLD ACQUAINTANCE.

Sunday 24th.—While waiting at the Church for the second service, one of my oldest *Wong-ka Mo-dur* acquaintances came in, quite boisterous with glee that our preachings had been recommenced there. He declared emphatically that "he believed in me," a phraseology not uncommon; they use the word "believe" in a very loose and general way, e.g. "I believe in eating rice, "in doing work," &c.

A MISSIONARY ASSOCIATION.

25th.—This evening was held, at our house (i. e. at the Bishop's, where I am now sojourning) the first meeting of a Society consisting of about fifteen of the Protestant Missionaries here, who are to meet once a month, for the discussion of questions bearing upon the missionary/ work in China. One question was, as to the desirableness of using an alphabetic system of writing [Romanisation] in our attempts to reduce the local dialects to a written form. The discussion, which was a very interesting one, was adjourned. I will endeavor to give an outline of it next month.

TIDINGS FROM HOME.

26th.—The arrival of the mail to-day (dates from New-York to 5th August) brings us intelligence of the sailing of **Miss Catharine Jones** in the "Siam," and per contra, of the determination of **Mr. Hubbard** not to come. What shall we say? "The Lord hath a controversy with his people," or "Recte omnia, Duce Deo?" Both are true, no doubt. We will be resigned under the disappointment of our hopes in the one case, and rejoice in the expectation of soon welcoming to our circle another Miss Jones.

CURIOUS CASES.

Sunday, 31st.—A young Romanist has been coming to me very diligently for a long time past under circumstances which make me suspect his professions to be far from ingenuous: his question to-day was, Would I allow him "to come and live with me—he first making me a present of twenty thousand cash to pay for his rice?" I declined unhesitatingly.

Another man, of quite respectable appearance, was quite resolute as to the necessity for my giving him money for his traveling expenses; he had a large family, and he must go home. Our books he had read, he said; and he understood all about the miracles that Jesus did. Could He—(and the man seemed to be in earnest)—could Jesus enable his followers to live without eating? It taxes all one's ingenuity to deal with such cases so as to leave some useful impression on the mind.⁶⁶

1852, NOVEMBER, Shanghai.

Rev. Edward W. Syle.

BISHOP Boone has passed over to us the following passages of Mr. E. W Syle's journal, received by last overland mail.

MEETING FOR PRAYER.

Monday, Nov. 1st, 1852. — According to a new arrangement recently adopted, the hour of holding the mission meeting for prayer was ten in the forenoon, instead of seven in the evening, as heretofore. This

65 Mrs. Frederick Hale. Her husband was the interpreter with the British Consulate with ten years experience in China by 1853. Cooley, James C., *T. F. Wade in China: Pioneer in Global Diplomacy 1842-1882*, (Leiden, Brill 1981), Vol 5, p.13.

66 *Spirit of Missions*, Vol 18 No 3, March 1853, pp 81-83.

change has been made for the purpose of giving increased importance to the occasion; and I believe we realized this morning the advantage of devoting some of the best and freshest hours of the day 'to the work of prayer and meditation on the great work to which we are called. The meeting was held at Mr. Culbertson's house, and was conducted by him. His address on the "Success of Modern Missions," was well calculated to encourage our hearts to hopeful labor.

A NEW TEMPLE.

3rd—I was told to-day that the wineshop-keepers in this city were going to build a temple to be dedicated to the inventor of wine, the patron of their trade. He is reputed to have been a man of the *Chow* dynasty, and to have been sent to the infernal regions for the sin of causing the waste of so much good grain as is spoiled in making wine. The story goes on to say, that he might be liberated from his place of punishment if only one day should pass without the consumption of any wine all over the world. It seems no small incongruity to be honoring a man on account of the very thing for which he is under punishment.

RETURN OF MISSIONARIES.

Mr. [Rev. Benjamin] Jenkins⁶⁷ (of the Episcopal Methodist Board, South) set sail, with all his family, in the "Kate Hayes," of Providence, to-day. The dangerous illness of Mrs. Jenkins, who could hardly bear the fatigue of being brought on board, was the chief cause of their return to the United States [Footnote 10]. Every year's experience adds to the evidence that this climate—or rather, confinement to this one place—is very trying to the health of foreigners, especially of females.

BIBLE CLASS—STUDYING THEOLOGY.

4th.—Discussing Acts xvi., 16, in the Bible-class this evening, it was evident that all our Chinese consider it certain that demoniacal possessions do occur here at the present time.

5th, Friday.—My chief attention on the week days, at the Church, is given to carrying *Soodong* on with his studies. Many an interesting hour do we spend together on the Wednesday or Friday mornings, when I go into the city regularly. On **Chi** devolves the Bible-class for the baptized, and the instruction of such few candidates as are now on the list; and it is with no little reluctance that I resign to him these duties, for in the discharge of them I have enjoyed some of the happiest seasons of my life. The Bible-class at the school-house, (of which **Chi** is himself a member.) I still retain: and here, also, I am often favored with many new and refreshing views of the depth and richness of the Holy Scriptures.

6th.—**Mr. Keith and myself** walked out into the country to the eastward of us, to see what had become of the case of an opium-smoker, to whom I had been administering remedies prescribed by Dr. Lockhart. The man himself was not at home, but the women told us he was really cured; and we suspect that they deserve the chief credit, for (unless appearances deceived us very much) they had kept guard over him during the process of cure, not permitting him to leave the house, lest he should find his way to the opium-shop, and all the pains that had been taken with him should go for nothing: a somewhat, curious exhibition this, of the operation of female influence.

7th, Sunday.—After the school-chapel service, I accompanied **Mr. Nelson** to Wang-Ka-Mo-dur, where I preached again. At the conclusion of my discourse, a man came near and asked me to give him some explanation of Chaos! We went up stairs together and conversed for some time; and then he accompanied us to the Church where **Chi** preached. Chaos seems to be the great stopping-place in the speculations of those I have met with; very seldom do their thoughts seem to go back of this, and it evidently impresses their minds when they are told that before earth or heaven a Chaos existed, Jehovah was "God from everlasting."

A PAINFUL EMBARKATION.

9th. — An event, unprecedented, I imagine, in the history of Missions, occurred to-day. Only a few weeks since the Rev. Mr. Byers, with his wife, arrived to reinforce the Mission of the Presbyterian Board at this place.⁶⁸ In a short time the tendency to consumption became so marked in him, and the progress of the disease so rapid, that his only hope of recovery was considered to be his going to sea immediately—without the least delay. At the same time his wife was expecting her confinement every day. What was to be done? The same ship which brought them out, the "Nestorian," was just ready for sea. Dr. Burton of the Baptist Mission (also disabled by sickness) had taken passage, and it was resolved that Mr. and Mrs.

67 See footnote 10.

68 Rev. John Byers. John and Margaret Byers arrived at Shanghai 22 August 1852. Byers died and buried at sea, 7 March 1853. Wylie, *op cit*, p. 218.

Byers—both equally to be pitied—should return in the ship which brought them. Considering the trouble and commotion attending the preparations for a voyage of three or four months, to be made under such circumstances, it was not surprising that the birth of the infant took place yesterday; while it is almost incredible that to-day both child and mother were carried—first in sedans, about two miles, and then in a boat twelve miles more—on board the ship which had dropped down the river. By the last accounts all seemed to be doing well—almost a miracle! Who can help recalling our Lord's words in Matt, xxiv., 19.⁶⁹

MISSIONARY TRIALS.⁷⁰

11th.—Another specimen of missionary trials, somewhat different from those kinds which interest friends at home, because of the romance connected with them. Mrs. Sytle had been summoned to the sick bed of one of our friends, and had taken the baby with her, leaving me to give an eye to the ether, Walter, during her absence. While I was sitting at dinner, I heard my little boy talking, out on the back verandah, with the woman who looks after him. and I thought I recognized some odious language used with great frequency by the Chinese when reviling each other. It seemed to me at first that I must be mistaken; but I soon heard it a second and a third time, without any doubt. My little darling, only between two and three years old, had learned, and was repeating, to the amusement of the servants, such expressions as cannot be heard without making one feel defiled—vile and indecent in the extreme. I ran out, and caught my little fellow up in my arms, and carried him away to another place where I might wait awhile till my aching, throbbing heart should get stilled a little before I returned to speak to any one, and as I looked upon his sweet rosy lips and clear unconscious eyes as if to see whether he knew what he had been saying, the child was almost frightened, and well he might be, for never was I—never had I reason to be—so much terrified myself as when I thus discovered that the demon of uncleanness was attempting to pollute the mind of my poor boy; and he not three years old yet! It was some time before I could attain calmness enough to go without bitterness and fierceness and tell the woman that she must leave the house and my service immediately. So habituated are they to this kind of vileness that neither she nor the other servants could tell what I was so grieved and indignant about; it was with difficulty I made her believe that she must go at once. And oh! the sad and sickening heartache with which I undressed my little darling and put him to bed myself! He seemed to know that something troubled me very deeply, for he was as quiet as a little lamb, and burst out into some of those joyous sallies which mark our usual play together every day after dinner. Indeed it was one of the saddest evenings of all my life, and many and earnest were the prayers that God would deliver "my darling from the power of the lion,"⁷¹ with which my burdened heart strove to relieve itself.

Such things as these it is which constitute a missionary's greatest trial. The abounding, overflowing wickedness—heathenish, beastly wickedness—which makes itself felt more and more the longer you live "where Satan's seat is;" which not only exhibits itself and makes itself heard every hour of every day, to yourself, but finds its way into your children's nursery, and causes them to get by heart a very catechism of iniquity.

AID RENDERED BY A NATIVE MINISTRY.

12th.—After performing the unaccustomed duty of washing and dressing little Wattie myself, and left him at Miss Jones', I went into the city and spent the morning in instructing *Soodong*, and part of the afternoon with the Bible class.

A message came from the country that *Tsur-Seen-Sang* (the old teacher whom the bishop baptized) was very sick, not likely to live long. *Chi*, accompanied by *He-ting*, went off in a boat to pay the dying man a visit of comfort and instruction. This is a duty which a foreigner could not, without much embarrassment, attempt to perform in the present circumstances of the country. Our young deacon's services are very valuable at such times, and much supplication should be offered in his behalf for Divine guidance and blessing.

(THE TERMS FOR GOD DEBATE)

15th, Sunday—During my sermon at the Church this afternoon, a man rose up and asked — "Has the true God any name?" What it was in the man's mind which prompted the question, I do not know; perhaps the fact that he had heard us use the names, "God," "True God," "Heavenly Father;" and he has probably

69 "How dreadful it will be in those days for pregnant women and nursing mothers!"

70 This episode will be familiar to many parents surprised by the ease with which children pick up expressions through immersion learning. Schoolyards worldwide are hotbeds of this kind of "learning."

71 Old Testament. From Psalm 35 v. 17.

heard a certain school of missionaries here discourse about “ The Supreme Ruler (*Shan Te*), "The Heavenly Ruler (*Teen Te*), “Aloho " (transfer of Elohim), “The Lord of Heaven (*Tien Chu*); for by all these names, or titles rather, has He who is "God over all, blessed for ever," been spoken of to the people of this place, very much to the bewildering of their understandings.

19th.—The seventh anniversary of my arrival at Shanghai, I spent the morning with *Soodong*, who is dependent on me for assistance in his studies as a candidate for the diaconate. His not being able to use English books is a great disadvantage; especially at this time, when nothing like theological text books have been prepared in Chinese. Here is a department for the labors of one who could give his mind to it, and is ambitious of doing good of a permanent kind and upon a large scale.

A MURDER.

I found every one's mind full of a murder recently committed in a street quite near to the Church. A young man had killed a woman and a man—the woman was one with whom he had been living as her paramour, and the man was a poor old wood carrier with whom she had taken up recently, after a quarrel between herself and the youth. I listened to the names of the several parties, and thought one of them sounded familiar to me. On turning back to an old list of applicants for instruction, I found that the murderer himself had been among the number. A few minutes reflection brought back to my mind the particulars of his case, which had been a striking one. I remember that he had seemed to have a more troubled conscience than it was common to meet with, and that when I questioned him as to his sins, he acknowledged that he had been **guilty of buying people's children**, for what purpose I did not need to ask.⁷² That he should have come to me at all seemed strange; and the desire he exhibited to get free from his evil mode of life induced me to go out of my usual course, and to see if I could not find him some honest employment. As he told me he had learned the trade of a shoemaker, I told him I would order a few pairs of him (intending them for our poor communicants)—that if he worked well, I would see what more could be done for him.

The next thing I hear is, that he has committed this atrocious murder, and that the quarrel which led to it was because the woman to whom he had attached himself, (or rather who had retained him—for such is said to be the most common case here) would not let him have money enough to gamble with. I am told that he went immediately to the magistrate's office and surrendered himself, giving up, at the same time, his blood-stained knife. ,

21st—The people still full of excitement about the recent murder. It is supposed the youth will get off easily, because, 1st, it was a case of adultery; and 2nd, no one of the murdered parties' relatives comes forward to prosecute him. He confesses the crime, but does not implicate any one else: says he stole the butcher's knife with which he committed the murders. He has been scourged to extort confessions⁷³, and now lies in prison. An inquest was held on the bodies, and a report—*of some sort or other* — sent up to the higher officers at *Soochow*. Very probably the matter will end here, and he will, at some future day, get out of prison quietly by means of a bribe, or "fee."

28th, Sunday.— Preached at the school-chapel. In the afternoon, at Wong-Ka-Mo-Dur. **Mr. Nelson** and I both preached, though the weather being wet, our hearers were not many beyond the boys and teachers of the two day-schools. At Christ Church, in the afternoon, I preached on a subject which is always one of interest to the Chinese—the Christian Sabbath.

29th.—**Miss Fay being confined to her chamber**, has engaged a female teacher—a woman who reads well, and whose history (if what we have heard be correct) is quite an interesting one. In childhood, given by her parents to be brought up as a Buddhist nun; liberated some ten years ago when the magistrate of this place issued a proclamation, requiring monks and nuns to return to their families and pursue useful and creditable occupations; subsequently married, and now, to all appearance, a steady, well-behaved, respectable woman.⁷⁴

72 This practice continues in modern China. See *International Herald Tribune*, 26 December 2012. In the article, the practice is linked, as with similar child stealing in India, to the money to be made from making children available for foreign adoptions.

73 Extracting confessions under whipping (bambooing) was normal practice in 19th century Chinese courts. It was common for accused men to kneel upon chains while under questioning.

74 *Spirit of Missions*, Vol 154 No 5, May 1852, pp 149-153.

1852, DECEMBER, Shanghai.

Rev. Robert Nelson.

**SERVICES—MISSION-SCHOOLS OF MR. NELSON—
GOSPEL, SHANGHAI DIALECT—PREACHING IN PUBLIC.**

SHANGHAI, Dec. 23rd, 1852.

MY DEAR BISHOP,—In giving you a report of the Inst. quarter of this, my first year, in China, I would thank God and take courage for the measure of health and strength enjoyed by me and my family since our arrival here, and that some tangible progress, however small, has been made in the work of preparation for proper missionary duty. It is certainly a source of comfort and pleasure, to be able to speak even a few sentences expressing some of the Messed truths of the gospel, so ns to be understood by those around us here who have been nurtured up in ignorance, idolatry and superstition.

At Wong-Ka-Mo-Dur, services have been regularly held every Sunday since the seventeenth of October, **Mr. Syle**, or **Chai**, generally preaching, and the congregation being very good. My two little schools amounting to twenty-five or thirty children, with their teachers, form the only regular part of the congregation; most of those join in the use of the confession⁷⁵, Lord's Prayer, and Creed. One of the schools being in the same house which we use as a chapel, and where I go to meet my teacher, it is very easy to take a short time of almost every day that I am there to catechise the children, or try and give them some instruction in Christian truth. So far, I have used the Catechism on the Creed in the Shanghai dialect and St. Matthew's gospel, in the same—a few chapters of which we have gone through, taking a few verses at a time, and endeavoring to have them well understood. The children seem quite interested in both these exercises, the catechism and the gospel, and have become quite familiar with them as far as we have gone. There is a regular attendance at this school of fifteen to eighteen boys. The other school, situated near the Chinese military parade ground, contains twelve or thirteen children, who having begun some lime after the others, and not being so convenient to me, their progress is necessarily small us yet.

The books in the Shanghai dialect are undoubtedly a great help, both to me in teaching and to the children in learning. The boys in the Wong-Ka-Mo-Dur school who could read somewhat—when I had begun St. Matthew with them—were very anxious to get each a copy of it, saying, that they wished to take them home and read them there. This idea I sought to encourage, but, of course, cannot say how much they have read in this way. It is, at any rate, n cheering thought, that some of these children instructed in the truth of the gospel, may become lights in their dwellings, and, by the grace of God, shine brightly in their heathen homes.

For several weeks past, I have assisted **Chai** in the morning service at the Church in the city; he having had charge of that service regularly every Sunday since you left. Last Sunday, in the afternoon, he went with me lo preach at Wong-Ka-Mo-Dur; and passing by the parade ground, where there had been an execution the evening before, we saw a crowd in a high state of pleasurable excitement around the criminal's body, which was still left there. Thinking that a fit occasion to try and direct their minds to Him who died the just for the unjust, I commenced speaking from the steps of an old temple there, and the crowd readily came around me and listened attentively for awhile, until some one proposed to ask me for an explanation of the earthquake which had been felt n few nights before. This passed quickly from one to another, until one near me asked the question in behalf of the rest. On this new subject my Chinese vocabulary was soon exhausted, and the attention of the people being distracted, I thought it was as well to go on to my school, where, besides my two sets of boys, a number of others came in and heard **Chai** deliver his message. I hope the time is not very far off when I may be able to keep up this service, so as to leave the rest of our force to be expended elsewhere. Yours, very sincerely, ROBERT NELSON.⁷⁶

75 The Anglican *General Confession* introduces the worship services of Morning and Evening Prayer although less common in public worship in the 21st century. The practice of private confession to a clergyman is not universal practice in the Anglican tradition.

76 *Spirit of Missions*, Vol 18 No 5, May 1853, pp 153-154.

1852, DECEMBER, Shanghai.

Rev. Cleveland Keith.

DUTIES AND STUDIES—DETAILS OF A SCHOOL VISITATION.

SHANGHAI, December 22, 1852.

MY DEAR BISHOP,—Since my last report, I have continued to hold evening prayers with the boys as formerly, and have finished the Book of Judges in course. **Chi** has finished his recitations with me in Pearson on the Creed, and is now engaged in reviewing it by himself. I have read service every Sunday morning in the school chapel, and have twice assisted Mr. Syle in administering the communion. I have also catechised the boys every Sunday afternoon. In addition to these duties, I have, at Mr. Point's request, taught, three hours a day in the school, for the last month. I am not able to report, as I had hoped, the commencement of my labors in the way of preaching, but hope to begin very soon.

The day-school at Le Oong k'u, under my charge, has not recovered from its dispersion last summer, but is doing rather better than a month or two ago. It may be interested to some at home to record the results of a visitation which Messrs. **Syle** and **Nelson** and myself, made to all the schools under our charge, about a fortnight since. We gave no intimation beforehand to the teachers or scholars, as one of our objects was to take them in their ordinary state of preparation and instruction.

No 1.—Under Mr. **Nelson's** eye, and in the house with him at Wong-ku-Mo-Dur, we visited first. This school was opened in the middle of September, and the boys have been taught no Christian books except those in the Shanghai dialect. There were twenty boys on the list, but only sixteen present when we arrived. They seemed to be familiar with the first three chapters of St. Matthew, and with six or seven pages of the Catechism, and to understand the meaning very well. Upon being questioned, they gave intelligent answers to almost every question, and seemed to be interested in the exercise. Most of them could repeat the Lord's Prayer, Creed, and Confession.

No. 2.—Outside the little south gate, is a school very lately begun, under Mr. **Nelson's** eye. All the pupils were in attendance, but they had been studying so short a time that we made no examination.

No. 3.—**Chi's** school, inside the great south gate, has been in operation about two years. There were on the list fourteen boys, all of whom were present, except one who was sick. These boys had not been taught in the dialect at all, until lately, when a few of the larger ones have begun to read St. Matthew. The elder boys answered readily, and seemed to understand the meaning of what they said; but the smaller ones, while they recited the words, could give no account of the meaning.

No. 4.—Near the Church, and under **Mr. Syle's** inspection, on the list were sixteen boys, of whom twelve were present. They had not been taught at all in the dialect, and although they repeated the words of the Catechism quite well, seemed to have scarcely any idea of the meaning. Of the same date with **Chi's**.

No. 5.—School at Law-Zak, under **Mr. Points'** care. The teacher had gone off to the city, and we found only seven or eight boys in the school-room, whom we did not examine.

No. 6.—The next morning we went to visit the remaining schools near us. The day was very cold, and quite thick ice had formed in the night. We found no scholars at either school when we first went, about half-past nine. About ten we tried again, and found Miss Jones' little girls all in attendance. This is the only day-school for girls that has been established, and this has been in operation since the beginning of the Chinese year. It was quite a pleasure to witness the promptness and apparent intelligence of their answers. They have been taught in St. Matthew's gospel, of which the most advanced have read nearly half, and in the book Catechism, but with constant and repeated explanations of the meaning. They showed an admirable acquaintance with all they had studied.

No. 7.—After this we visited again my school at Le Oong k'u, and found five boys out of twenty-three on the list. They have studied the book Catechism until very lately, and had not much acquaintance with the little they had learned of the dialect Catechism. This, of course, cannot be considered as anything like a fair examination of these schools, in many points; but we came unanimously to one conclusion, and that was, that the most rapid and efficient way of giving the children in our day-schools a knowledge of Christianity, was to teach them from books in the dialect, and that instructions in other books were of no present use to the younger children, unless they were so much and so often explained, as to make the instruction virtually in the dialect. Wishing you all blessings from our Heavenly Father, during your

1852, DECEMBER, Shanghai.

Mr. John T. Points.

**REPORT OF MR. J. T. POINTS, SUPERINTENDENT OF THE SCHOOLS
AND A CANDIDATE FOR HOLY ORDERS, TO THE MISSIONARY BISHOP.**

SHANGHAI, Dec., 1852.

My DEAR BISHOP—It is drawing near the close of the first period of three months since your departure from us, and I must, therefore, prepare myself to send you, by this mail, tidings of the school which you founded and nursed up. and in which I know you to feel such a lively interest. I shall not, however, make this communication a mere report of the events of the past quarter. This month will complete the first year which I have spent in the charge of the school: and at the end of this period, it will, I trust, be neither unprofitable to me, nor uninteresting to you, to review the past year, and see what changes have taken place in the school, and what fruits, if any, may be seen of our labors.

I will begin, then, by a mere statistical account of the number of scholars during the year, the manner in which they were allotted into the different classes, and the changes which the numbers of each class have undergone. At the Chinese New-Year, when I began to take my share of the work of daily instruction, the boys were 50 in number; these were divided into three classes: the first consisting of 16, the oldest or most advanced in the school, I took under my own charge, and have since been instructing them daily. During the first three months, I was oftentimes a little dispirited by the difficulty which I found in bringing the boys into the habits of order and industry ; this difficulty was so great as to compel me to resort to a very rigorous course of discipline, so that that the number of my class was soon diminished to 11, on account of the dismissal of one boy and the running off of four others. The second class was composed of 17 boys who had been here between two and three years, and had, therefore, made a little progress in studying English; the care of instructing these was taken by **Miss Fay**. Of those who then composed this class, one was dismissed, two have lately run off. and one has since the summer vacation been kept at home, by a severe sickness, which, I fear, is about to terminate in a consumption; there are, therefore, now left of them 13.

The remaining boys, numbering then 21, were all small, and had been in the school less than two years; some of them only a few weeks; these were placed under the charge of **Miss Tenney**, she being then the only one of us three, who could get along understandingly with the little ones who knew no English. To her was also given the charge of such new comers as should be admitted into the school on trial until the 1st of September, so that the number of her class rose sometimes as high as to 26, and again would be brought down by the unavoidable necessity of sending away some of the new comers (and also some of the abovementioned 21) on account of their great stupidity or incorrigibly filthy habits. Therefore it is, that her class now numbers 21, as in January last, although eight of that number were taken in the school between January and September.

This arrangement of the classes was adhered to until June, when sickness prevented **Miss Fay** from continuing to teach her class. As we were then in hopes of seeing her soon again able to labor with us, it was thought that without great detriment to the boys, her place in the schoolroom might temporarily be supplied by Sin Kway, who is the best-behaved, most trustworthy, and one of the farthest advanced of my class. As Miss Fay's illness, however, continued without much prospect of improvement, it was after two months not deemed advisable to keep Sin Kway any longer from his studies; **Miss Tenney** and I, therefore, tried to divide the whole labor between us. In order to do this, I added to my eleven boys, six (two of whom have since eloped) of **Miss Fay's boys**, giving the rest to **Miss Tenney**, and making the largest of my class take turns in helping her to instruct the smallest ones. This method was not long found to work well, as it gave both of us more to do than was profitable either for ourselves or the boys. Since your departure we have, therefore, availed ourselves of Mr. Keith's willingness to give us his assistance, and have made a few consequent changes in the plan of teaching. The 1st class consists, now, of 15 boys, whom I instruct during the first half of the morning, and **Mr. Keith** during the first half of the afternoon. The 2nd class and the fourth class study and recite together; the 2nd consisting of the nine boys left of **Miss Fay's** former class, and the fourth consisting of six boys who have been received since the 1st of Sept., and to whom will be added any who may be admitted before Sept. 1855. These two classes I take

charge of during the first and Mr. Keith during the latter half of the afternoon. The third class of twenty-one small boys is instructed every morning by **Miss Tenney**.

The domestic duties of the school are, as before, as nearly as possible equally divided between the two ladies; **Miss Tenney** having her own twenty-one, and five of my larger boys, on her side of the house, of whom she has the entire management; the rest of the boys are all under **Miss Fay's** charge, I giving her what assistance I can, in anything that her strength may not allow her to attend to.

CURRICULUM.

I next shall speak of the progress of the boys in their studies, so far as I have had the opportunity of marking that progress. I commence with my own class, which, as it now exists, may be considered as composed of four sections. The first consisting of four boys, and the second of three boys, have been carrying on the same studies, but not with the same rapidity. They have both, however, gone through a small work on Natural Philosophy, one on Geography, and one on English Grammar, and are now well advanced in one on Astronomy: besides which, they have gone through the principal chapters of Arithmetic, four or five books of Geometry, and made very good progress in Algebra. I cannot go on without remarking upon the facility with which they seem to get on in the latter department, for I think that their progress therein would do credit to boys in our schools at home. This symbolic language seems more allied to their own mode of learning, than anything else to which we make them devote themselves, so that they take quicker hold of it. It seems to them so natural to express by one character, what we would express by a long phrase. These two classes are now able to resolve almost any problems in equations of the first and second degrees. |

The other two sections of my class are pursuing studies more elementary, and being boys of much less intellect than the others, get on more slowly, and are much more troublesome to instruct. Still, the marks of improvement in them are very evident; at any rate, I think I have gained one great point with them, by training them, in that which a Chinese school-boy always will find it hard to do; namely, to think and reason in some measure for themselves. That object once attained, I think we may hope for an arithmetical, if not a geometrical, ratio of improvement in them. As for the rest of the children, I think it hardly worth while to go through a narration of their present and past studies. They are just about what any one would imagine children to be, who had been to school for so short a time.

We feel here very much the great want of such books as would be at all suited to these children; **what suits children at home, will be oftentimes wholly unfit for them**; so that having this difficulty to contend with, it requires indeed a large amount of patient labor to carry them through that which might otherwise have been an easy task. It is, however, with much pleasure that I often look around upon those who now compose the little flock, in anticipation of the time when they shall be the first class; the bright intelligent faces of many of them seem to promise me that I shall find the task of instructing them an easy one, in comparison with the labor which I now have to bestow on some of their seniors.

Although it has not been my happiness during this my first year here, to see any of those of whom I have had the care, openly avow themselves believers in, and followers after Christ, still I think I may safely report a decided improvement in the general deportment of most of the larger boys, and an increased interest in the study of those holy things which it is our especial object to teach them. One scholar only (Ny Hong Nioke) was baptized by you on last Whitsuntide; but he had been for some time before my arrival a candidate for baptism. I think, however, that I can trace among others of the older boys, such workings of the Holy Spirit as will, I hope, soon cause them to seek Him who alone is able to save. Of the two Canton boys, the younger one (Kwun Nin) has been remarkably attentive to all the religious instruction given to him, and I am anxiously and hopefully looking forward to seeing him make an open profession of faith in Christ. His brother, though he has during the whole year been very heedless and unmanageable, has lately, of his own accord, expressed to me his sorrow for his past misconduct, and his desire to amend. Believing him to be in earnest, I cannot but hope soon to see in him the evidences of a change of heart.

Yang Sin Kway, who was baptized nearly three years ago, continues to give us much ground for confidence in the sincerity of his professions, and renders me much assistance in the school, both by the force of his good example and by relieving me of many troubles in some little duties which I entrust to him. There is one great desideratum in a school of this kind, which, could it be once supplied, would relieve those who are in charge of a great part of the care and anxiety which now must often weigh heavily upon them. I allude to the want of Christian Chinese teachers; sound, trust-worthy men, into

whose hands we may safely entrust the children without the necessity of constant watching lest their charge be neglected, or be inoculated with those heathenish notions, from which we use so much care to keep them clear. This want, which is felt daily more and more, increases the earnestness with which we now hope for and pray for those boys who are under instruction, that by Divine assistance, we may be enabled to make of them well educated Christian men, who may, in after years, supply that want now so much felt, and aid us in the work of instructing those who shall succeed them in the school.

One circumstance in connection with the school, which I take pleasure in reporting, is the good repute in which it begins to be held among the Chinese. Many of their prejudices, and their odd and silly notions with regard to it, and our motives in gathering children into it, seem to be removed, so that, at present, the chief objection I bear urged against it, is the length of the term for which we require the children to be bound, and even this objection is much more easily overcome in their minds than heretofore. Had we a sufficiently strong corps of teachers. I have very little doubt that we could, without much trouble, greatly enlarge the number of scholars.

After a careful review of all the events of the past year, which bear in any way upon our school operations, although there have been many very discouraging circumstances, though the end of the year finds much unfinished, or, perhaps, even scarcely commenced, which, at the beginning, we had trusted to see ere this completed; yet there have been evidences given us that the Lord has worked with us, and if he be with us, what need we wish for more? It would be enough for us that he has promised to bless the work in which we are engaged. This promise should, and I trust would uphold us under any discouragements which might befall us. But the Lord has given us here more than this; it has pleased him to encourage us to renewed exertions, by allowing us to see in part the fulfilment of that promise: he has been pleased to water and cause to spring up some of that seed, which, at his command, we have been sowing in this barren soil.

I cannot close, without adding a few words, to express with what anxiety I am hoping soon to hear of the prospect of an accession to our missionary band. Sickness has already thinned our numbers, and is threatening soon to take away others of our companions, thereby rendering still weaker a force already unequal to the immense work before us. Thanks to Mr. Keith's kind assistance, we are at present able to give the boys all the attention which is absolutely needful; but the time is fast approaching when there will be pressing upon him other duties of as great importance, and more properly falling to his share of the missionary work. In that case, what is to be done? If the aid for which we call so loudly to our Christian friends at home be still withheld from us, there seems then to be no alternative left to us but to narrow the circle of our labors, lest by attempting to carry out a scale beyond our strength, we succeed in doing nothing as it should be. I trust it may not come to this; it would be a hard trial to me to have to give up any of those now under my charge, for want of the proper means of attending to them; and almost as loath would I be to shut the door upon any, of the many whom the increasing good report of the school is likely to gather into our fold: it would seem hard to deny to them what we have come so far to bestow upon them. But unless help is soon sent us from home, our sphere of operations will have to be lessened in some way or other; and as the need at present most felt is of persons to aid in the schools attached to our mission, I fear that any such narrowing of our bounds must first be felt in those schools. May it please God to raise up many who shall feel such a love for him and his cause, that they will gladly answer the call which now comes to them from the far-distant shores of benighted China and hasten to the field where their aid is so much needed.

As I am sure that though you are far away from us, yet your heart is often with us and the cause in which we labor, it would be useless for me to beg of you to bear in mind our great want of help. I need, therefore, only add my daily prayers that the Divine blessing will attend you in all things, especially in your efforts in behalf of our mission; and may you be speedily restored to us, to give us that aid which is afforded in a large measure by your presence, even when bodily infirmity forbids your taking upon you the more laborious parts of the missionary work.

Ever your attached young friend,

JOHN T. POINTS.

P. S.—Since writing the above, Mr. Syle and I have visited the little boy whom I mentioned in the third page as being sick; finding him much better, I have brought him back to school, so that our whole number

is now fifty-two.⁷⁸

The same issue of *Spirit of Missions* carried the following notices from the Foreign Committee. The Committee reported that Bishop Boone had met with leading medical specialists and cleared of organic heart disease. The complexity of Episcopal jurisdiction and relationships with the Church of England is also discussed.

1852, DECEMBER, New York.

Foreign Committee Report.

From Shanghai advices have been received to 29th January. **Miss Catherine I. E. Jones** arrived from the United States on the 20th, in good health. The health of **Miss Fay** had improved, and the Missionaries were all laboriously engaged in their accumulating duties.

We publish in this number their several reports, and would especially ask for them the attention of many among us, who are interested in the growing operations of the educational department of the Mission.

The **Rev. Mr. SYLE**, who has for some time been urged to return to the United States, on a visit of a year, had taken passage in the ship Mandarin for New-York, to sail about the middle of February.⁷⁹ The departure of this missionary necessarily increases the labors of those remaining, and we can only hope that the frequent and touching appeals for more Missionaries, aided now by the personal application of Bishop Boone, will move some about entering the ministry to devote themselves to the cause of Christ in China.

The rate of exchange had again become most unfavorable, entailing a heavy and unavoidable tax upon the funds of the Foreign Committee.

Bishop BOONE, who had visited New-York at the close of March, to confer with the Foreign Committee on matters of much interest connected with the cooperation in missionary work between our own Church and the Church of England, has again proceeded toward the South, taking in his route the Theological Seminary of Virginia, at Alexandria, (an institution which has furnished so large a proportion of our Foreign Missionaries,) and visiting other points, in the hope of engaging fellow-laborers in his work. **The health of the Missionary Bishop will not permit him to preach, but it affords us the greatest satisfaction to learn that the highest medical judgment pronounces him to be without organic disease of the heart, and holds out a hope of his attaining, under a certain regimen, a fair measure of working health.**⁸⁰

1852, DECEMBER, Shanghai.

Rev. Edward W. Syle.

As the arrival of the **Rev. Mr. Syle**, in the United States, is announced elsewhere in this number, these passages from his journal are the last we shall have to present, at least, for some time.

There are many among our readers, we have reason to know, who will unite with us in thanking Mr. Syle, for taking time, amid multifarious and very pressing duties, to make, during the last eight years, these records of the daily incidents in the Mission at Shanghai.⁸¹

Day Schools—System of Instruction.

Shanghai, Dec. 2, 1852.—In company with Mr. Nelson and Mr. Keith, made a full end of our self-imposed task, by visiting the day-schools attached to our Mission. We found the little girls' school, under Miss Jones' care, in a very good state. It is one of **Chi's** regular duties to open it every morning with prayer and instruction, and he has shown himself quite apt in such teaching. The last of the schools thus

78 *Spirit of Missions*, Vol 18 No 5, May 1853, pp 157-158.

79 *Spirit of Missions*, Vol 18 No 5, May 1853, p. 171. Syle's journey took 89 days, reported to be the second fastest passage. *Daily Alta*, San Francisco, 17 June 1853. See notes online 1 January 2012 at — [http://www.bruzelius.info/Nautica/Ships/Clippers/Mandarin\(1850\).html](http://www.bruzelius.info/Nautica/Ships/Clippers/Mandarin(1850).html)

80 *Spirit of Missions*, Vol 18 No 5, May 1853, p. 171.

81 *Spirit of Missions*, Vol 18, No 6, June 1853, p. 201.

visited, was that under Mr. Keith's charge, at the inner village—a revival of the same I was obliged to give up some three years ago. As in my day, so now, it proved a difficult field, the character of the villagers being quite rude, and the attendance apt to be irregular.

The conclusion to which we came, unanimously, the other day, was confirmed by the observations we made this morning, viz: that there was no method for the instruction of day school children comparable with that of using books, written out in the local dialect. The necessity of cultivating this, as a language, is becoming more and more apparent. If the common people are to be taught by book, at all, it must be by writing out for them the language of their common life—the language of their mothers, their nurses, of their daily business, and of their spoken narratives. Now, this, the "book style" writing, is not; and whatever other reasons there may be for cultivating it—usefulness, as a means of reaching the minds of the uneducated, or the half-educated, cannot be claimed for it. **Experience has proved to us that we must preach in the way our hearers talk, and that we must pray as we preach; and that, as we preach and pray, so must we translate and teach. Thus, the conclusion of the whole matter is, that for us, who feel it to be our calling to preach the Gospel to the poor, the use of the local dialect in all departments is a matter of primary importance.** The time may come, and if our mission goes on prosperously, it will come soon, when a large share of attention must be given to the more recondite methods; but for the present, we must not "mind high things."

The members of our own Mission are not alone in this conclusion. I took part this afternoon in the deliberations of a committee of missionaries, residing at this port, which had been appointed for the purpose of draughting a system of writing (using the Roman character,) to be employed in reducing the dialect of this region to a written form. Our immediate object is to construct a system which all shall use, so that books—grammars, vocabularies, &c., written by one, may be available for all. There is no little diversity of views on this subject. No less than five well defined, and yet very different methods, having been already proposed.

SUNDAY SERVICES—MEETING FOR PRAYER—AN INTERESTING EXPEDITION.

5th, Sunday.—Preached at the school chapel in the morning, and at the Church in the afternoon—the congregation in the latter being larger than usual, and giving good attention. Surely some fruit will soon spring up from the seed thus sown, week after week!

6th.—The hour for holding the monthly Missionary Prayer Meeting has been changed from evening till morning. It was held to-day, for the first time, in the chapel of the Church Missionary Society's new school building. This arrangement is to be a permanent one, and if we might judge from the interest of this morning's services, we may look forward to our future meetings with the hope of their proving highly profitable. In the afternoon, I met again with the committee on the Shanghai alphabet; and in the evening I set off in a boat with Mr. Points, to visit some absentee scholars who live near Chayn-So, and need to be looked after.

7th.—Having been obliged to moor our boat last night, on account of the darkness, and the little depth of water in the stream, we found ourselves at daybreak still some distance from our destination. We landed, and walked part of the way, passing through two or three considerable villages, within the space of as many miles. In any of these, a congregation of some hundreds would have collected immediately, if it had been our object to stop and address them. **I suppose there is not any place on' the earth's surface where so many congregations could be visited, on the itinerant system, with the same small amount of travelling, as here; indeed, there hardly can be another such place, for, if the comparative estimates of population which have been drawn up are at all correct, we are in the most densely populated plain in the world.**⁸² The people come out in shoals, whenever we make our appearance, and are always ready to listen to us for as long as ever we are able to continue speaking; moreover, the attention they give is better than that of the city people.

As we passed through one of the larger villages, I heard the epithet Away-tsz (devil-son) applied to us, several times. It is always a difficult matter to know exactly how to meet such a case, and the methods

82 The Treaty of Nankin and the regulations of the Chinese authorities in Shanghai nominally restricted foreigners to not more than 24 hours outside the Treaty Port settlements and forbade overnight absences. In practice, "It is also well known, by the local authorities at least, that Europeans, and Americans,—do travel about the country, and although the authorities do not assist, they make no attempt to oppose their peregrinations and wanderings." *North China Herald*, 21 August 1852, p. 10.

which different missionaries adopt are various. In the present case, I waited till we had reached the outskirts of the place, and then I stopped about midway on a bridge, without saying a word. After a little while, some of those who had begun to crowd around us said; "Will you not discourse to us?" I inquired in return, "Do you expect those who are reviled as they pass through your streets, to come and instruct you in the true doctrine?" Several spoke up at once—"It was only some boys, who didn't know what the proprieties are. Don't think anything of it." "But who taught the boys these improprieties?" I replied. "Are there any parents or schoolmasters in this village who give such instructions to the young?" Here-upon they really seemed to feel ashamed, for this kind of appeal, seldom, if ever, fails to "bring them to," as it were; it being one of their most favorite notions that the elder are responsible for the younger's misconduct. After a few words of exhortation, we passed on, and, in due time, reached the village, where the father of the absent scholars was at work. The man made some blind excuse about the boys, and promised that he would bring them back to the school next Saturday, without fail.⁸³ We suspected that the true reason of the protracted absence lay in the fondness of an old grandmother; but knowing that if they had a mind to conceal the boys, it was the easiest possible thing for them to do so; and thinking the man was sufficiently impressed, by the fact of our having made a special business of coming for them, we left the matter there, urging the father, by all means, to be us good as his word.

As we were walking leisurely through the village, a well dressed man, standing at his shop door, accosted us, inquiring for some ointment, or plaster, for a very extensive sore on one of his legs. I asked him to let me examine it, and he led us into the interior of his dwelling, and unloosed the bandages. It proved to be a very common but very troublesome kind of ulcer, susceptible of easy treatment, but requiring cure and frequent dressings. We were not, however, furnished with the means of relieving him—our Mission not having yet entered upon that branch of effort—"Dispensary labors"—which was projected and argued for the Foreign Committee, in their second Annual Report, fifteen years ago. (See Spirit of Missions, vol. 2. p. 220.)

We followed the course of a fine broad canal some ten li (Chinese miles=500 metres) southward, when we arrived at the city of Chayn-So, between which and the seaside nothing intervenes but an extensive alluvial flat and a high well constructed embankment. We found the city itself a small one, and the walls dilapidated. Being obliged to hasten home because of duties awaiting us there, we only distributed some books, and I held a brief conversation in one of the temples. Had we been free to do so, two or three days might have been very profitably spent at this place, not to mention other "towns and villages," about which we might have "gone teaching" to almost any extent: I took us about ten hours to get back to Shanghai, the tides being un favorable.

THOUGHTS GROWING OUT OF THIS VISIT.

I have now gone to cities and towns in every direction round about us—Ching-poo, Nan Zeang, Rea-ting. Le-woo. Rong-wan, Woo-sung. Sz.-Keung and others, and I feel bound to testify, that we are free to preach the gospel to thousands upon thousands, I might venture to say millions, beyond the district or township of Shanghai. **To my own mind, the method by which this might be done most efficiently has become clearly settled—that method requires the possession of a boat and the company of a physician.** With these, I would venture to guarantee that a missionary might spend months at a time, going from one place to another near at hand, and spending as much time at each one, two or three days, as the willingness of the people to receive instruction might seem to require. And who can point out a more thoroughly scriptural, or more perfectly reasonable method of attempting the evangelization of a people?

A BIRTH IN THE MISSION FAMILY—CHURCH MISSIONARY SOCIETY'S MISSION.

9th.—This morning we were called to rejoice with **Mr. Nelson over the birth of his little son.** Many fears had been entertained on Mrs. Nelson's account, for her general health had been quite feeble for some time past, but our anxious fears have given place to joyful thanksgiving on her behalf. The children of American missionaries, born in heathen lands, have (I am told) no citizenship as a birthright; let them then inherit the prayers of many who seek for themselves and others "some better country, even a heavenly."⁸⁴

83 It is important to keep in mind that the parents had freely entered into a contract with the mission for their child to attend for at least ten years.

84 The usual practice was and is to register the birth with the relevant Consul as soon as possible after the birth. See online 1 January 2012 at — http://shanghai.usembassy-china.org.cn/birth_citizen.html

In the afternoon, the newly erected school building belonging to the Church Missionary Society was formally opened, Mr. McClatchie delivering an address in Chinese, and Mr. Hobson one in English.

The building is quite a handsome one, and seems well adapted to its use. I understand it is not contemplated that instruction shall be given in any other language than Chinese, at least not for the present. It is, however, part of the plan of the institution, to teach the scholars, so soon as they shall become of suitable age, some kind of handicraft: in this way it is proposed to fit them for earning their own livelihood, without putting them in the way of the temptations of those who, from possessing a knowledge of the English language, are led to engage in foreign trade. We cannot feel otherwise than rejoiced, at seeing an experiment of this kind made under favorable circumstances: some good result will be sure to follow.

AN ECLIPSE—OUR NATIVE DEACON.

11th.—The solar eclipse, which was very distinctly seen, absorbed every one's attention during the forenoon. I did not go into the city myself, but some of our number did, and they witnessed the same puerilities as are invariably enacted on such occasions. The military come out with swords and spears, brandishing them, and also shooting arrows, at the "wild sun," to frighten it away from the "domestic sun;" the civil officers order drums and gongs to be beaten for the same purpose; and all unite in bowing down and congratulating the great luminary when it emerges from its obscurity; or, to use the Chinese expression. (if it is not almost profanity to do so), when it is spewed out, after having been nearly eaten up by its wild antagonist.

Part of the evening was spent in looking over with **Chi** an outline of the discourse he intends to deliver tomorrow. This has come to be a regular Saturday evening occupation. I would hope it is not without some profit to him, as I am sure it is not without much interest to myself. To observe the operation of a mind which has not had the benefit of early Christian training, and which, now that it has embraced the truth, still retains the Chinese way of getting at. And dealing with, a subject, is almost like looking over a series of views in some foreign land—the land, and sky, and seas are all there: but the foliage, the coloring, the architecture, the costumes, the arrangements, are all diverse and unfamiliar.

THE COMMUNION SEASON.⁸⁵

12th, Sunday.—First week of the new moon, consequently the day for our communion in Chinese. **Chi** preached, what all who heard it pronounced to be, an excellent discourse on the parable of the talents. In the course of the service I was led to speak of the recent death of Tsuz-Seen-Sang, the school teacher, who had been baptized by the Bishop some time since, and admitted to the communion shortly before his departure. The old man had gone home sick, and had been visited by Chi, when intelligence came that he was probably near his end. Within the last few days his decease was announced. He maintained his profession of faith in Jesus consistently to the end; though I cannot learn that he exhorted others to follow on in the path he had chosen himself.

At Wong Ka-Modur, and afterwards again at the church, I preached on Gen. i.16-18, and was listened to with good attention—the recent eclipse having aroused the people to "consider the heavens," though they needed to be told that they were "the work of His hands."

A DEATH AND A FUNERAL.

14th.—Early in the morning, word came over from Miss Jones that little Yok-Chung was dead! I could not believe it, having seen the child alive and well at prayers last evening; but when I went over to the girls' school-house, I found it was indeed true. Instead of its being, as I had supposed, a very sickly child, called A-doo, who had been brought by **Soodong** some weeks ago, it was his own adopted child, one of the brightest, best-behaved, and healthiest of all the children.

15th.—We endeavored to perform the funeral service over our little Yok-Chung with Christian decency and solemnity. Instead of being carried out by common coolies, with great noise and commotion, (as is almost invariably the case with the Chinese themselves,) the coffin was brought first to the chapel, and then to the grave, by **Mr. Nelson, Mr. Keith, Chi and Ching Kway**, one of the oldest scholars. We wished to follow the example of those "devout men," who themselves "carried" one they mourned over to

85 The Eucharist, or Holy Communion, was not normally celebrated each Sunday, as in now common Anglican/Episcopal practice. It was common in the 19th century to celebrate the Eucharist monthly or even quarterly. In the Diocese of Newfoundland, one parish observed Communion six times in the year. *Spirit of Missions*, Vol 18 no 9. September 1853, p. 309.

his resting place. There was not a "great lamentation" in this present case, but a very deep and sincere mourning, for she was an especially good and promising child. **Soodong's** wife showed more natural sorrow than the Chinese commonly exhibit; but the old man himself was reserved, kept quite silent, and did not seem to be content with this result of the solicitude and regard he had bestowed upon his little favorite. There is no knowing what old heathen notions of fatalism and retribution were struggling to revive in his mind, for he has had several adopted children and few of them have prospered; this, together with the fact that he has no children of his own, would tempt him (according to Chinese superstitions) to regard himself as under a ban, so that nothing he can undertake will prosper. I am constantly obliged to quote John ix. 2, when dealing with the blind and those who have seen much affliction.

AN EARTHQUAKE.

16th.—This evening, while I was engaged in my study with the Chinese Bible Class, we were a good deal alarmed at the occurrence of an earthquake. It proved of short duration, however, and did no damage to the buildings, not even to our new chapel, the tower of which (70 feet high) is nearly finished; all built up except the battlement and pinnacles.

ALPHABETIC SYSTEM [ROMANISATION].

17th.—The committee on an alphabetic system for writing this dialect, have brought one of the proposed methods into form, for reporting to the society which appointed them. It is the one which confines itself to the use of letters (many of them with accents) commonly found in English printing offices. The other methods are to be reported hereafter.

AN EXECUTION.



19th. Sunday.—After preaching in the school chapel, went into the city, and found a great excitement pervading the people's mind, because of an execution which had taken place yesterday at the southern parade ground. The criminal was the leader of a party of plunderers, who had come down upon a town some-where near the coast, and had rifled the houses, especially the pawnbroker's establishments of valuables to a large amount. The **execution was by strangling (much like the garotte)**, and seems to have been witnessed by assembled thousands with exaltation. Such a scene is very uncommon here. and excited attention accordingly.

I preached on Gen.1.1. Having reference to-day to the earthquake, as I had last Sunday to the eclipse: the people again gave good attention.

DOMESTIC TRIAL.

21st.—Last evening, with anxious hearts, Miss Jones, Mrs. Syle and myself, were busied in applying various remedies to our poor little boy Willie, endeavoring to avert one of those frightful attacks on the brain [meningitis?], which so frequently threaten him. Then came a long night of watching; but, today, we venture to hope again that his life may still be spared to us, though he still continues very poorly, indeed—weak and listless, or else moaning and excited. It is such times as these—anxious days and weary nights—which make a missionary family feel what it is to be parted from mother and sisters, and the kind circle of Christian friends, whose aid and presence go so far to alleviate the sorrows of the sick chamber. Little trust can be placed in the fidelity of heathen nurses; in their judgment, none. The other members of the Mission are, as they ought to be, too much occupied with their own duties, to be able to do much more than pay an occasional visit; if more is done, we know it is at the expense of undue exertion on the part of those who attempt it. It may be easily seen how the frequent recurrence of such seasons undermines the bodily strength, not of one or two, but of all the members of a Mission who love one another.

THE SAILOR HOSPITAL—VISIT OF FRIENDS—CHANGES.

22d.—Visited, this afternoon, the hospital, which has been recently built here for the reception of sailors and others who may be sick, at this port. It is the private property of two physicians—one an American, and the other a Scotchman; the arrangements are plain, but incomparably better than could be secured by the patients at the boarding house, where, but for this truly human enterprise, they would be obliged to lodge.

24th.—Several of our Ningpo friends arrived here yesterday. This morning I went to visit them, with a most heavy heart, for I saw among them the fatherless child and the widowed wife of our good brother,

Coulter—that strong, hearty-looking man, with whom, only a few months since, I walked round the island of Poo-too, and whose fine, clear voice led ours, as we all sang the Missionary Hymn together, the day we ascended the highest peak, and looked down upon the sea and land all defiled with abominations of idolatry. And now he is gone, and many who, at that time, seemed so much more feeble, yet remain to continue our pilgrimage and maintain our warfare! Truly, the Lord's ways are wonderful. The number of missionaries who have left China, or are just about to do, is very great. Since Dr. and Mrs. Bridgman, together with Mrs. Boone and Mrs. Taylor, and their children, went home in the "Adelaide," our Bishop, with Chu-Kiung for a companion; Mr. Jenkins, with his family, Mr. Struck and his children, and Mr. Byers,⁸⁶ with his family, have sailed. And now Mr. Milne and myself, with our families, are contemplating a return home in the spring; and Mr. Way, from Ningpo, wishes to place Mrs. Way and the children, as well as poor Mrs. Coulter and her little boy, under my charge for the voyage. Who are coming to take our places?.

CHRISTMAS DAY—CLOSE OF THE YEAR.

25th, Saturday.—We had hoped to welcome Miss Catherine Jones to our Christmas circle, this year, as we did the company which came in the "Oriental," a twelve month since ; but this pleasure we have not enjoyed. We exercised a higher privilege, however, in welcoming to the table of the Lord⁸⁷ three of Mr. McClatchie's baptized poor (all of them blind) who received the communion to-day, for the first time. Mr. McClatchie had agreed to preach for us to-day, but the mail just arrived brought intelligence of his father's death, and he felt less disposed to minister than to be ministered unto.

26th, Sunday.—Mr. Keith and **Chi** conducted the services at the school chapel, while Mr. Nelson and myself went into the church, where we had some interesting conversation, after service, with a worldly, and at the same time, superstitious man, from Soochow. He stated that he had performed worship eight times in his life; why he did not worship oftener was because it cost too much, and why he worshipped at all was, that he might atone for the sins (or errors) committed in his "former life"—i. e., his state of existence immediately preceding the present one. What he had been in that previous state—whether a horse or an ox, a cat or a tiger, he did not know; but he supposed he was something bad, because he had no good luck in his present life. I might say "Ex uno, disce plures."

31st.—The last few days have furnished few incidents calling for record here ; indeed, I have been feeling so far from well, though the weather is clear and invigorating, that I have attempted very little, and have accomplished still less. This recurrence of my former bad symptoms in the midst of winter, seems to settle for me, the anxious question, whether I should remain here another summer, or hasten away before the trying heat comes on. As a prudential measure, I am now convinced that this latter is the best course; and since none of my fellow laborers here (on whom will fall that part of the burden which I am now endeavoring to sustain) demur to my going, but rather encourage me to follow out the plan agreed upon before the Bishop left, I "gather, assuredly," that it is according to the mind of the Lord for me to leave China, at least for a season.⁸⁸

Syle and his family left Shanghai on 16 February 1853 and arrived in New York on 19 May 1853. One of the Syle children died soon after the family settled in Alexandria, Virginia and Bishop Boone's mother also died.⁸⁹

1852, DECEMBER 23, Shanghai.

Rev. Robert Nelson.

SHANGHAI, Dec. 23d, 1852.

My DEAR BISHOP,—In giving you a report of the last quarter of this, my first year, in China, I would thank God and take courage for the measure of health and strength enjoyed by me and my family since

86 Rev. John Byers, Presbyterian Church. Arrived Shanghai 22 August 1852. Left Shanghai 9 November 1852 but died and was buried at sea 7 March 1853.. Wylie op cit, p. 218.

87 "Altar" is the common term in use in Anglican/Episcopal churches today. In the 1662 Book of Common Prayer the term "Holy Table" is used and the terms the "Lord's Table" and Communion Table" were common for much of the 19th and early 20th centuries.

88 *Spirit of Missions*, Vol 18 No 6. June 1853, pp 201-206.

89 *Spirit of Missions*, Vol 18 No 7. July 1853, p. 253.

our arrival here, and that some tangible progress, however small, has been made in the work of preparation for proper missionary duty. It is certainly a source of comfort and pleasure to be able to speak even a few sentences, expressing some of the blessed truths of the gospel, so as to be understood by those around us here who have been nurtured up in ignorance, idolatry and superstition.

At Wong-Ka-Mo-Dur, services have been regularly held every Sunday since the seventeenth of October. Mr. Syle, or Chai, generally preaching, and the congregation being very good. My two little schools amounting to twenty-five or thirty children, with their teachers, form the only regular part of the congregation; most of those join in the use of the Confession, Lord's Prayer, and Creed.⁹⁰ One of the schools being in the game house which we use as a chapel, and where I go to meet my teacher, it is very easy to take a short time of most every day that I am there to catechise the children, or try and give them some instruction in Christian truth. So far, I have used the catechism on the creed in the Shanghai dialect, and St. Matthew's gospel in the same—a few chapters of which we have gone through, taking a few verses at a time, and endeavouring to have them well understood. The children seem quite interested in both these exercises—the catechism and the gospel—and have become quite familiar with them as far as we have gone. There is a regular attendance at this school of fifteen to eighteen boys. The other school, situated near the Chinese military parade-ground, contains twelve or thirteen children, who, having begun some time after the others, and not being so convenient to me, their progress is necessarily small as yet.

The books in the Shanghai dialect are, undoubtedly, a great help both to me in teaching, and to the children in learning. The boys in the Wong-Ka-Mo-Dur school who could read somewhat—when I had begun St. Matthew with them—were very anxious to get each a copy of it, saying, that they wished to take them home and read them there. This idea I sought to encourage, but, of course, cannot say how much they have read in this way. It is, at any rate, a cheering thought, that some of these children, instructed in the truth of the gospel, may become lights in their dwellings, and, by the grace of God, shine brightly in their heathen homes. For several weeks past, I have assisted **Chai** in the morning service at the Church in the city; he having had charge of that service regularly every Sunday since you left.

Last Sunday, in the afternoon, he went with me to preach at Wong-Ka-Mo-Dur; and passing by the parade-ground, where there had been an execution the evening before, we saw a crowd in a high state of pleasurable excitement around the criminal's body, which was still left there. Thinking that a fit occasion to try and direct their minds to Him who died the just for the unjust, I commenced speaking from the steps of an old temple there, and the crowd readily came around me and listened attentively for awhile, until some one proposed to ask me for an explanation of the earthquake which had been felt a few nights before. This passed quickly from one to another, until one near me asked the question in behalf of the rest. On this new subject my Chinese vocabulary was soon exhausted, and the attention of the people being distracted, I thought it was as well to go on to my school, where, besides my two sets of boys, a number of others came in and heard **Chai** deliver his message. I hope the time is not very far off when I may be able to keep up this service, so as to leave the rest of our force to be expended elsewhere. Yours, very sincerely,
ROBERT NELSON.⁹¹

1853, FEBRUARY 5, *The Church Journal. Notes on Missions.*

China.—The missionary force of the American Church, in China, now numbers one bishop, three American clergymen, one native deacon, one American and two native teachers, and four American female missionaries.

Several members of the mission have suffered severely from sickness, **the bishop's health being the poorest of all.**

The difficult question of conflicting jurisdiction, between Bishop Boone and the English Bishop of Victoria [Hong Kong], has not yet been adjusted. ...

A contract was concluded, on the 4th of September, to build a mission chapel, 60 feet by 30, for \$2,000. A chancel 16 feet square, at one end, and a bell-tower, 60 feet high, at the other, are included in

90 This sentence highlights the distinctively Anglican feature of the Episcopalian Mission. The same pattern was reported from the British Anglican Missions—the Church Missionary Society and the Society for Propagation of the Gospel.

91 *Spirit of Missions*, Vol 18 No 11, November 1853, p. 459-460.

the contract. [Church of Our Saviour, Hongkew]. About \$600 have been subscribed here by members of the foreign community.

Mr. Syle is suffering much from feeble health... Mr. Syle has concluded to return home with his wife and children in the spring, the health of all having suffered too severely to endure another summer in that unhealthy place.⁹²

1853, FEBRUARY 16. Shanghai.

Rev. Robert Nelson.

Shanghai. Wednesday, Feb. 16, 1853.

This day Mr. and Mrs. Syle and their two children, Walter and Willie, embarked on the ship "Mandarin," Captain Stoddart, for New-York, taking with them Sing Kway, one of the Christian boys of the school. Miss Jones and Messrs. Keith and Points accompanied them some distance down the river, and returned in the evening. Mrs. Way, from the Presbyterian Mission at Ningpo, and her children, also go under Mr. Syle's charge. They all have fine accommodations, and, as far as human eye can see, every prospect of a pleasant voyage; and at this season in a fine ship, they may calculate on a quick passage home.

This change among us puts a very new aspect on our affairs here. Miss [Emma] Jones is now the only one of the original members of the mission remaining, and must feel the breaking up very much. Though her loneliness is greatly relieved by having Miss Catherine Jones in the house with her. Mr. Keith also takes his meals with them, so that they cannot be very lonely.

According to the arrangement made before Mr. Syle left, Mr. Keith has charge of the services here at the mission chapel, and I of the church in the city. Chai, of course doing his part; and I hope also to keep up the day-school and Suuday-service at Won-ka-Mo-dur.

Miss Fay returned home this morning from Mr. Baylie's, of the foreign town, (where she has been spending several weeks) much improved in health, though not able to undertake the work of teaching as yet.

Thursday, Feb. 17.—Miss Jones, and Messrs. Keith and Points left the Mandarin, yesterday evening, some distance this side of "Woo-Sung," and not likely to be off quite so early as was supposed. So a messenger, having brought word of the whereabouts of a Chinese servant, whom Mr. Syle had gotten for the captain of the Mandarin, and who had made his escape with \$24 advanced him by the captain, two of our number went after him, and recovered and brought him back. and took him down to the ship in the night by way of making sure of him. Early this morning the ship got off into the Yang-Ts-Kyang, below Woo-Sung, where, owing to head wind, they came to anchor. But the wind having now gotten around to the north, they will no doubt go to sea in the morning.

Friday, Feb. 18.—There is a chance to Hong-Kong to-morrow, in time for the regular mail at the beginning (it the month; but there being no mail made up for it at the Post-office here, and having no way of paying postage from Hong-Kong, which makes it doubtful whether our letters would be sent on, we must wait for the steamer, which we expect to reach the bi-monthly mail two weeks later.

Saturday, Feb. 19.—This morning, whom should we see but Sing Kway coming back from the Mandarin. He having gotten sea-sick and home-sick, and out of sorts, Mr. Syle let him come back with the pilot. The ship got off yesterday, all 'being as well and comfortable as they could hope for.

This is the day for the re-opening of the boys' school, that is, for the boys to return, so as to be here to-morrow, and ready for school on Monday.

Mrs. Syle's nurse came in tonight, and seemed to be quite relieved by talking with us for a while. She feels very lonely at being left without the children, and in such a changed condition from that she has been in for some years past. Being a Christian by profession, she will have a great trial now to pass through, not having the help and guard of living in a Christian family.

Sunday, Feb. 20.—Went with Chai to the church this morning. Chai read the service for me. The attendance was small, but some listened eagerly. One old man, sitting just before me, really looked as if he would like to have the blessing he was hearing of; and when I told them it was more than all the money in the world could buy, they looked at one another, as if to say, "it must be something wonderful

92 Protestant Episcopal Church, *Church Journal*, Diocese of New York, 5 February 1853, p. 2.

indeed." Three of the old communicants were absent, two from sickness, and one is off in the country on a visit. Leaving **Chai** to preach at the church, in the afternoon, I went up to Wong-Ka-Mo-Dur, where quite a number collected and some listened with interest.

One man afterwards asked me if the Tien Choo Kean (Romanists) were the same, as they also believed in Jesus. I told him we believed in the same Jesus, but in other points we differed much. He also asked if we used a "yah-poo-poo-sah" (Jesus idol), as they did. This being vacation time, very few of my little school-boys were present. To-day being the 13th of the Chinese first month, their annual holy-day is nearly over, and the streets begin to wear their usually busy appearance, most of the shops being open again. **Chai** had the Rev. Mr. Milne and his wife to hear him this afternoon.⁹³

1853, MARCH 14, Shanghai.

Rev. Edward W. Syle.

The late news from China is confirmed by a letter from the Rev. Mr. Syle, one of our Missionaries in China; from which, as appearing in the Southern Churchman, we make the following extracts:—

Shanghae, China, March 14, 1853.

The people are in a dreadful state of excitement. Soo Chow is emptied of all its wealthy inhabitants, and the same class in Shanghae are leaving in crowds. Some have rented — — — & Co's House, supposing they will be safe in the midst of the foreigners. Those to whom foreigners owe thousands of dollars request them not to pay now, as it will, they fear, fall into "*Teen Tuk's*" hands. One report says he has taken Nankin; another that his army was completely routed at the gates. His Proclamation has come down here, offering clemency to the Taou-tai on submission! He is dreadfully frightened, sent his wives to Canton, and is determined to die or defend the place, poor man he has no other alternative. "*Teen Tuk*" is said to kill the poor priests, and demolish the temples—a real Jehu—encourages education and establishes *girls-schools* in his course. He is only the great leader in the enterprise; a regular descendant of the Ming Dynasty is the new Emperor, and I suppose this great Empire will at least now be divided, for the people submit without resistance, and are well treated.

One reflection forces itself upon our minds while considering this subject. If, in the course of conducting a great and difficult insurrectionary movement, this half-enlightened Chinese can occupy himself in doing anything like what is here reported of him, how diligent should *we* be to improve the openings which this war will surely make—and that within the course of a few months, for entering far more largely than at present, upon the great work of evangelizing China; that work to which, as a Church, we have stood pledged for the last eighteen years! *Whatever* may be the event of this revolution, whether to divide the Chinese Empire, or to overthrow the Tartar Dynasty altogether, or to confirm it on the throne; and whether this be done with or without the intervention of foreigners,—whatever, I say, may be the result, as regards the occupancy of the Chinese throne, one thing I consider as certain; namely, that the way into the interior will very soon be freely opened to Christian missionaries.⁹⁴

1853, MARCH 19, Shanghai.

Rev. Robert Nelson.

March 19, 1853.—Teen Tuk, with 50,000 men, had, last week, laid siege to Nankin; consequently all business had ceased in this province. The rich people of Souchow and Shanghai all packed up and moved to their country house; but on the 10th of March Teen Tuk was attacked and routed by the Manchoo army, commanded by the emperor's uncle, so that the greatest part of the panic has subsided. Still, the excitement is great. In the stores, very little of value is to be seen or bought; all is packed away and concealed. The dollar is worth 1,700 to 1,800 cash. Exchange is six shillings, and dollars un-come-at-able at that.⁹⁵ All trade is stopped, except the sending off of the teas which had been bought previous to the

93 *Spirit of Missions*, Vol 18 No 7, July 1853, pp 245-246.

94 *The Church Journal*, 30 June 1853.

95 *Sydney Morning Herald*, 31 October 1853 reported "extreme scarcity of money." The exchange rate at Shanghai was 7 shillings & 3 pence per dollar. *SMH*, 17 November 1853. A month later exchange was 7 shillings & nine pence per dollar. "Exchange at Shanghai has entirely put a stop to shipments to Australia. *SMH*, 18 November 1853 reported "The cost of exchange prevents extensive operations on American account, and there will be much delay in shipments..." The paper also reported a general price rise of c35%. The Nashville *Union and American*, 20 July 1854, gave the exchange rate as 5 shillings and 2 pence at Canton and 6 shillings and 8 pence

panic. The merchants' godowns are stored with the property of the Chinese merchants, who think that the safest place for it. Before the end of the week we shall have, in all, four steamers, two frigates and a brig of war in port; so that we have nothing to fear for ourselves or our property.

Upon this extract **Mr. Syle**⁹⁶, to whom the letter was addressed, remarks to the Secretary:

In contemplating such a state of things as that here reported, the question arises—How will such political movements affect the prosecution of our Missions in that empire? And it may be answered—according to the state of mind in which they may be who are engaged in the Missionary work, whether at home or abroad. If we have a proclivity towards faint-heartedness, this revolution will furnish us plenty of occasions for turning back, letting go, giving up. But if we are stout-hearted—strengthened with might in the inner man—then we could wish for nothing more animating than the present aspect of affairs in China presents. What are the facts of the case? The Chinese, instead of being, as in '42, united among themselves against the foreigner, are now divided against one another, and soliciting the foreigner's assistance. Politically considered, the “house thus divided against itself” has virtually fallen already. In a missionary point of view, a thousand pathways into the heart of the country are on the very eve of being opened—never to be closed again. Oh, the pity that we have not at this moment a hundred missionaries, ready to hasten inward and onward to those regions all unvisited, where they could be in no possible danger of interfering with another man's line of things! And great will be our blame if we delay sending there, as soon as possible, a large, varied, courageous reinforcement, animated themselves with an irrepressible zeal for conquest in the name of the Lord, and cheered on by the true-hearted sympathy and cooperation of those whose lot it may be to “abide by the stuff.”

Does it occur to any one that we ought to pause, on account of these political commotions? Dear friend and fellow-soldier, had you been amongst those who encompassed Jericho for the seventh time, would you, when the trumpets blew and the people shouted, and the wall fell down flat—would you, because of the noise and tumult and dust of commotion, have *paused* about advancing to take the city?

Undoubtedly, they who recognize God's providence in all these movements, will not fail to regard them with a view to discern what are his designs in reference to the diffusion of a knowledge of his grace. In our judgment, the result of all this scene of confusion will be a door more widely opened than ever for the introduction of the Gospel into China. Bishop Boone only delays his return until he can insure the cooperation of such a number of labourers, as will enable him to meet the opportunities which God may place within his reach.⁹⁷

The Taiping Rebellion was featured news in the *Spirit of Missions* and other missionary publications as well as in the general American, British and Australian press.⁹⁸ In a style that was widely proclaimed in the United States and the British Empire, the connection between the Taiping rebels and Christianity became a vehicle for “triumphalism”—the belief that China would soon become a Christian nation. Archdeacon Arthur E. Moule of the Church Missionary Society expressed the general view of foreign missionaries that:

We repudiate, however, the idea that the [Taiping] rebellion was a Christian movement in any sense of policy influenced directly by Christian teaching and principle; and it was well that Christian Powers had the chief hand in suppressing this utterly un-Christian movement.⁹⁹

From mid-February 1853, the only original member of the PEC Mission still in Shanghai was

to the dollar in Shanghai, a difference of 18 pence between the two ports. Prior to the troubles the exchange rate in Canton and Shanghai was the same. *North China Herald*, 15 March 1851, p. 130.

96 Syle was living in Washington and in this and subsequent issues of *Spirit of Missions* provided advice to the Foreign Committee on China matters.

97 *Spirit of Missions*, Vol 18 No 7, July 1852, pp 253-254.

98 Littell, John B., “Missionaries and Politics in China—The Taiping Rebellion,” pp 566-599 in *Political Science Quarterly*, Vol 13 No 1, December 1920.

99 Moule, Archdeacon A. E., *Ningpo, Ancient and Modern Under the T'ai-p'ings 1861-1863* (Shanghai: North-China Daily News and Herald, Ltd., 1909), p. 9. The only known copy of this paper is in the archives of the China Inland Mission held at the School of Oriental and Asian Studies London.

Miss Emma Jones. The other founding members had died or returned to America, some on leave, others permanently. The role of senior minister now fell upon the inexperienced Rev. Robert Nelson. Rebellion in old Shanghai and other Treaty Ports by Triad secret societies created great anxiety among all the foreigners in China.¹⁰⁰

The creation of the Treaty Ports created opportunities for foreigners and enterprising Chinese, including Chinese *internal* immigrants. Internal immigration was always significant in China and many sought opportunities offered by the major port cities of China. Long before the creation of the Treaty Ports, temples were established by various native-place associations and trading guilds.¹⁰¹ With these internal immigrants came the “secret societies” intended to protect and advance the interests of their supporters. Most senior Chinese officials in Shanghai were themselves outsiders (the rule of avoidance) and most had links to their native-place associations, and to the secret societies. The creation of the Shanghai International Settlement was a reflection of the inadequate response of the Chinese Government in managing the arrival of a totally new foreign community with a long history of managing its own systems of international law involving structures and processes totally outside Chinese traditional worldviews. For many years there had been many Cantonese workers to Shanghai.

As foreigners moved into Shanghai, they brought with them their Cantonese employees. During the period of restricted trading through Canton, westerners had grown accustomed to the people, cuisine, and pidgin of Canton. For the sake of these tastes and ties, western merchants brought to Shanghai Cantonese compradors to organize their offices, Cantonese cooks to staff their kitchens and Cantonese shipworkers to repair their boats. British trade in Shanghai was initiated with the help of a Guang-dong merchant referred to by foreigners as Alum. Because of his connections with the tea and silk trade he was able to persuade tea and silk growers to consign products to Shanghai.

The organization of Chinese business through native-place groups and the system of personal financial guarantees reinforced the foreigners' initial preference for Guangzhou employees. The Hong Kong comprador for Augustine, Heard and Company naturally recommended and guaranteed a fellow Guangzhou native for the new Shanghai office. The Shanghai comprador for Russell and Company was chosen through a similar process. In the case of Jardine, Matheson and Company, the Guangzhou compradors moved north together with the company they served. The result was a near monopoly of Guangzhou compradors in Shanghai.¹⁰²

Missionary reports on the Taiping rebels focused on the Christian elements of the movements ideology flowed fast and furious with initial assessments suggesting a great triumph for Protestant

100 There are hundreds of articles and books on the Taiping and a lesser number dealing with the Triad risings in Shanghai and the other Treaty Ports. Some helpful books include: Scarth, John, *Twelve Years in China: the people, the rebels and the mandarins*, (Edinburgh, Thomas Constable, 1860); Lindley, Augustus F., *Ti-ping tien-kwoh: the history of the Ti-ping revolution, including a narrative of the author's personal adventures*, (London, Day & Son Lrd, 1866); Morse, H. B. *The International Relations of the Chinese Empire*, (London, Longmans. Green and Co 1910-1918), Vol 1; Spence, Jonathan D., *God's Chinese Son: The Taiping Heavenly Kingdom of Hong Xiuquan*, (New York, W.W. Norton, 1996); Reilly, Thomas H., *The Taiping heavenly kingdom : rebellion and the blasphemy of empire*, (Seattle, University of Washington Press, 2004). On the Shanghai rebels see Goodman, Bryna. *Native Place, City, and Nation: Regional Networks and Identities in Shanghai, 1853-1937*. (Berkeley: University of California Press, 1995), especially Chapter 2.

101 Goodman, op cit, p. 49 states that there were at least 26 native place associations in Shanghai prior to 1840.

102 Goodman op cit, p. 60. Goodman notes: “of twenty-seven compradors in Shanghai offices of English or American firms in the second half of the nineteenth century, twenty-four were from Guangzhou.”

Christianity in China but this enthusiasm reflects the hopes of people:

To whom religion was the paramount, almost the only, interest in life, an interpretation based literally on the Bible would naturally lead to beliefs and actions otherwise inexplicable.¹⁰³

A member of the American firm of Russell and Co., wrote:

Of the English and American missionaries in China, the most intelligent have abandoned their belief, where entertained, in the sincerity of Tae-ping-wang, and we can especially instance the opinion of the Rt. Rev. Bishop Boon [*sic*] the head of the American Episcopal Mission, one of the most sagacious minds that have visited China, and certainly not surpassed in intelligence by any now there.¹⁰⁴

The Taiping Rebellion and numerous other uprisings reflected the overall weakness of the Qing Dynasty highlighted during the First Opium War and demonstrated again with the defeat of China in the Second Opium War. The following map summarises the internal and foreign challenges to the Chinese Government in the 19th century.

Local officials, from provincial levels to the basic district administrations, created paper administrations and military resources and pocketed the Taxation funds nominally allocated for their sustentation. Obtaining accurate information was a constant problem with officials tending to report what they thought their superiors wanted rather than reality.

The foreign population of Shanghai relied on the reprints, in the *North China Herald*, of the official *Peking Gazette* accounts of the Taiping rebels.

Missionaries and foreign officials visited the Taiping leaders to gain information about the Taiping movement and its intentions.

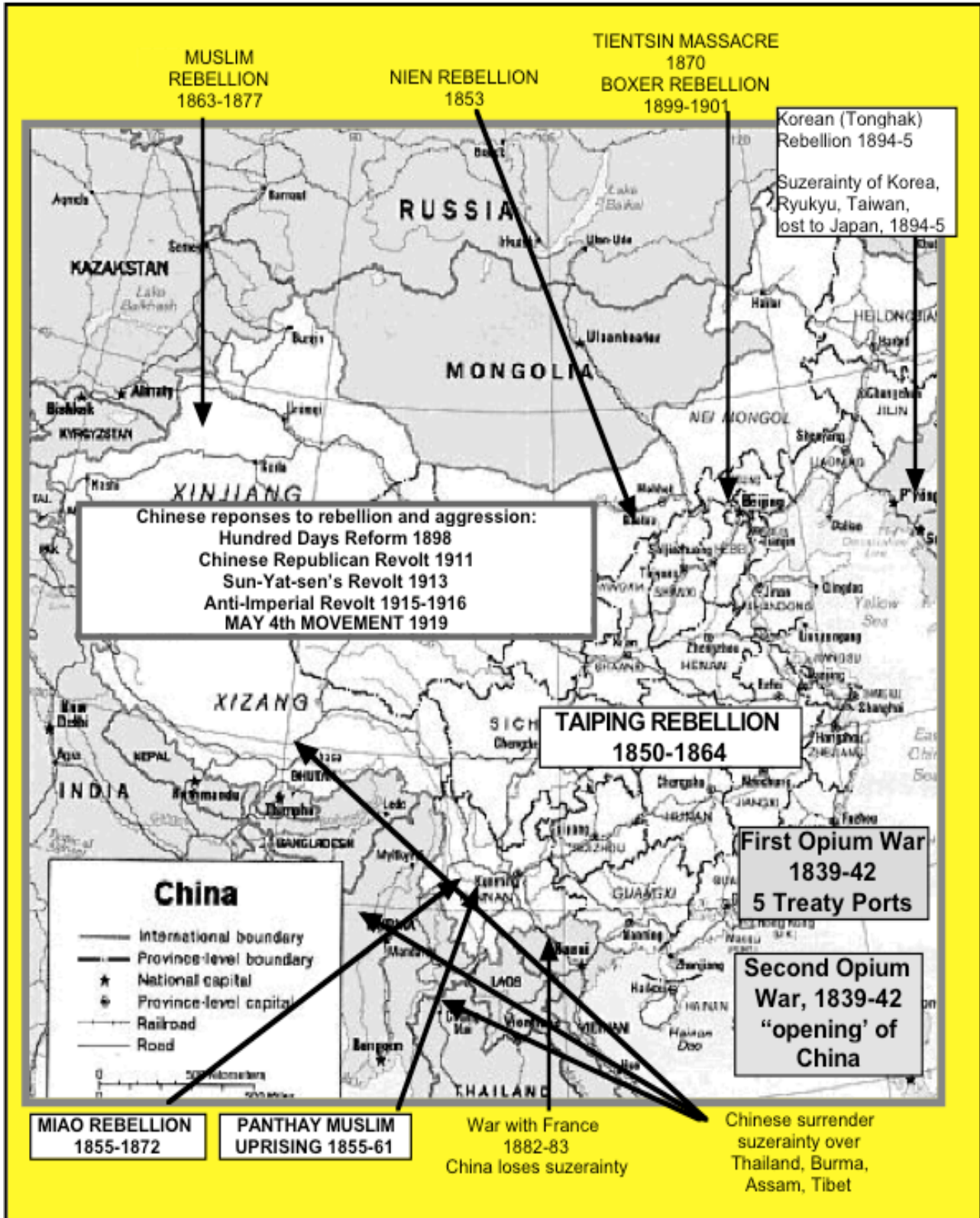
One of the most successful of many missionary attempts to reach the Taiping rebels, despite a clear ban on such actions by the US Government, was that of Dr. Charles Taylor of the Methodist Episcopal Mission. His account of his contacts was initially banned by the US Commissioner in Shanghai but was published in the *North China Herald*.¹⁰⁵

103 Littell, John B., "Missionaries and Politics in China—The Taiping Rebellion," pp 566-599 in *Political Science Quarterly*, Vol 13 No 1, December 1920, p. 569. See many statements by missionaries cited in this article. Many of these missionaries are mentioned in this and other chapters of this data-base.

104 Cunningham, *Hunt's Magazine*, Vol XXIII, September 1855, p. 279, cited in Littell, op cit, p. 580.

105 Littell, op cit, p.582-584. See also Medhurst, W. H., Sr., *Books of the Thae-Ping-Wang Dynasty and Trip of the Hermes to Nanking: Also Visit of Dr. Chas. Taylor to Chin-keang*, (Shanghae, North China Herald, 1853). Taylor, Charles, *Five Years in China, with some account of the Great Rebellion*, (Nashville, TN, J. B. McFerrin, NY, Derby & Jackson, 1860),

Challenges to the Qing Dynasty in the 19th Century.



1853, date unknown, New York.

Rev. Edward W. Syle—*Christian Witness*.

The Rev. Mr. Syle, one of our Missionaries to China, has sent the following letter to the *Christian Witness* in regard to the Chinese Insurrection:—

Rev. and Dear Sir,—The readers of your issue of last week cannot fail to have been struck with the article you inserted, on the recent religious movement in China. It would require more space than I will venture to claim, if I should attempt to exhibit the stranger manner in which the old heathenism is mingled with the new truths professed by the religious leaders in this great and unprecedented movement.

Besides, it is not my object, in sending this communication, to discuss the present state of affairs in China, except in reference to the pressing wants of the mission of our Church, established at Shanghai. Our operations there will be greatly impeded, if an efficient reinforcement is not sent out in company with Bishop Boone, who expects to sail for China, soon after the meeting of the General Convention.

Permit me to state to your readers the fact that the services of a schoolmaster and of a missionary physician are greatly needed. Ordained missionaries also, and young men, candidates for orders, as well as female teachers for the mission schools—all these are wanted, and wanted immediately. I will add no arguments on this subject; because, if the wimple facts connected with the present state of China, and the simple announcement of the great wants in which our mission stands o f more laborers to carry on its work, now so full of interest and encouragement—if these do not move the hearts of such as may be qualified for the work there, it would be difficult, and perhaps undesirable, to move them by the presentation of any other considerations. Hoping these few lines may not have been penned in vain, I am,
Rev. and Dear Sir, very truly yours. E. W. Syle.¹⁰⁶

United States Commissioner Marshall told the Rev. Issachar Roberts, an American Baptist missionary credited with the conversion of the leader of the Taipings:

I should consider your going to Nankin to preach to the followers of Tienteh as a violation of the neutrality the government of the United States desires to observe.¹⁰⁷

Commissioner Marshall had earlier warned the Rev. Charles Taylor of the Methodist Episcopal Mission that his contacts with a rebel Chinese group constituted a *capital* offence under American law. Missionaries chose, at least initially, to ignore the fact that the Taiping were rebels against a government with whom both the United States and Great Britain had, by force, established arrangements that allowed a foreign presence in the Treaty Ports. At the heart of the matter was whether missionaries ought to obey the laws of a government that allowed them to engage in evangelistic and other activities within the Treaty Ports but not in China at large.

The caution lately given to a Missionary to refrain from publishing his travels through the medium of a public print, and the reprimand, we hear, he received from his national authorities for going into a camp of men professing Christianity, in order that he might bestow on them the true Gospel of the Word of Life and some doctrine, because they were in rebellion against the Ruling power, is a subject for grave consideration.

Is it at all necessary that a minister of religion, in the pursuit and promotion of his Master's glory, should be amenable to the rules that bind and limit national politics, commerce, or general intercourse? His avocations have nothing in common with any of these and ought, we think, to be entirely free from the restrictions and laws by which they are judged. A Christian Missionary is a cosmopolite and ought to be free to come and go whithersoever, and whenever he sees a door of usefulness opened up to him...¹⁰⁸

The issue of laws applying to foreign residents was complex and far removed from the simple

106 *The Church Journal*, 29 September 1853.

107 Littell, *op cit*, p. 584.

108 *North China Herald*, 2 July 1853.

idea that foreigners ruled the Chinese roost. Foreign property rights in Shanghai depended on negotiations between foreign consuls and the Chinese provincial and local authorities.

No article of the Treaties with China is probably of greater importance to the commercial objects of those contracts than that which stipulates in each for right of residence, of acquiring land, and building houses at the five ports *free from obstruction or molestation*.¹⁰⁹

All leases of land or buildings had to be approved by the relevant foreign consul who would then negotiate with local Chinese authorities and other foreign consuls. The Chinese authorities would only grant deeds upon the application of a foreign consul. No matter how missionaries might have seen their spiritual interests as separate from foreigners engaged in commercial pursuits, the fact was that they were equally subject to the laws of their country as these applied, within the treaty arrangements, in China.

The issue of legal rights extended to many other areas, one of the most important being the payment of customs duties to the Chinese Government, an issue that became very contentious when the local administration of Shanghai and other ports collapsed under local rebellion. Because of the absence of any Qing authorities in Shanghai during the seventeen months of Triad-led local rebellion many merchants demanded that the British Consul authorize them to trade without paying port and customs charges.¹¹⁰ The official British position was that the merchants were bound by the terms of the Treaty of Nanking and that the British authorities in Shanghai would continue to collect charges and hold the money until the situation stabilized. In addition, merchants sought guarantees that they would be recompensed by their governments if their property was seized by rebels.¹¹¹ Predictably, the government response was “it all depends.”

Issues of law extended to other matters of such as the situation of British individuals wishing to marry bearing in mind that the British were the overwhelming majority of foreign residents in China. There was a serious debate, finally settled by a ruling from London, about the authority of a minister of the Church of England to exercise his ministerial status¹¹² to solemnize and register marriages in Shanghai, a foreign country outside British law, when that authority seemed to be restricted to marriages conducted under British statute law by a British Consul.

Our readers will see that the Home Government has declared the full validity of all marriages solemnized by Ministers of the Church of England, in Trinity Church, or elsewhere in Shanghai; and, also the power of the clergyman, *ex officio*, to register all such marriages. We doubt not this notification will give general satisfaction, for we imagine the feeling of all parties seeking entrance into the Holy state of matrimony, is very strongly in favour of having that momentous contract solemnized not only by the ministration of our Holy religion, but in the very place hallowed by our most sacred associations.—

Shanghai, June 27th, 1853.

109 *North China Herald*, 30 July 1853.

110 The official position of the British Consul was “British Merchants were required to assure me of the amount of their imports and exports and to guarantee the payment of the duties.” *North China Herald*, 22 October 1853, p 47.

111 *North China Herald*, 8 October 1853, p. 38.

112 All clergymen of the Church of England are official registrars of marriages.

To the **Rev. JOHN HOBSON, British Chaplain, Shanghai.**

MY DEAR SIR,—In reference to the question of marriages between British subjects at Shanghai, I have to inform you that in reply to a dispatch of H.M.'s Superintendent of Trade addressed in the past year to H.M.'s Principal Secretary of State for Foreign Affairs, a dispatch has been recently received, with the contents of which, by favour H.M. Superintendent, I am enabled now to acquaint you for the information of the British community.

The opinion of the Law advisers of the Crown has been formally given to the effect that the Act of the 12th and 13th Victoria, cap. 68, authorizing marriages to be performed by or before the British Consul is not compulsory but permissive; that “given of no such Act as that of 12 & 13 Victoria cap. 68, were in existence, marriages between British subjects performed by any Minister of the Church of England in any British Chapel or elsewhere at Shanghai would be good in common law;” that “the object of that statute was to facilitate and not impede the Marriage of British subjects abroad, and in order ... to provide for the celebration of such marriages by the Consul where there might be no Minister of the Church of England, or where the parties might not choose to have recourse to such a Minister,” and that “the legislature did not thereby intend to invalidate nor has it hereby invalidated marriages which would have been valid independently of that statute.”

The essential point was that anything done legally by a minister of the Church of England in England could be done by a minister of the Church of England abroad, subject to holding a license from a diocesan bishop, in the case of Anglicans in Shanghai, the licence was issued by the Bishop of the Diocese of Victoria, Hong Kong, who had episcopal jurisdiction over all clergy of the Church of England in China.¹¹³ That authority was in accordance with the ecclesiastical law of England and was not an exercise of independent clerical status or authority.

Missionaries were constantly faced with the apparent contradiction of their spiritual goals and their temporal circumstances. The situation was summed up by an Anglican missionary in Fujian province confronted by anti-foreign missionary troubles in 1872.

I believe it is much better for Missionaries to have as little to do with the Consuls as possible, yet there are times when our lives may be placed in such danger that we are compelled to ask for that protection which the Government at home professes to give us. After I wrote to the Consul he wrote to the Chinese Authorities advising them to exert themselves on our behalf and try to check the disturbances. Before the Chinese Authorities received the Consul's letter they were listless and apparently unconcerned about what was taking place but after they received the letter, they sent an official to Ku Cheng to examine the matter and to prevent the mob from doing us further injury.¹¹⁴

In the highly unstable political environment of the early 1850s, the foreign community in Shanghai had, as noted, armed itself and sought the protection of foreign naval forces.¹¹⁵

The foreign authorities having posted soldiers at the two bridges over the Yang-king-pang, leading to the city and to the Fokien quarter, it was apprehended lest this should lead to some misunderstanding with the Chinese people, therefore on the 16th instant a proclamation in Chinese was issued in the name of all the foreign Consuls. We have been furnished with the following translation:—

“In order to dwell in security, it is necessary to have a place well guarded; and instead of endeavouring to rectify calamities after the event, it is much better to guard against them in the commencement. Lately, because of the attacking and retaining of the city of Shanghae, as well as the distributing and appointing

113 *North China Herald*, 2 July 1853.

114 Mahood, Rev. John, Church Missionary Society, Fujian Province, 5 February 1872, Church Missionary Society Archives, C CH 060.

115 The need for foreign troops may seem an example of aggressive behaviour but it needs to be seen against the very small number of foreign residents. See Table 12, Part 8, p. 461. Another set of statistics for the period from 1844 to 1851 confirms the very small numbers in the foreign community that include women and children.

of volunteer corps to watch the gates, at this time, outside the city there are certain lawless vagabonds, who pretending to belong to volunteer corps demand money of the people and plunder their property; thus making fish and flesh of the honest inhabitants; on this account the merchants from foreign countries cannot help feeling a certain degree of anxiety, and guarding against people of the like sort entering into the foreign warehouses and dwellings to rob and steal; it has therefore been determined to send armed soldiers, to keep watch day and night, so that should they meet with any persons carrying weapons and assembled in crowds (excepting those who hold office in the city, or are bearers of letters and such like proofs, who are allowed to proceed on their way) they are to send them all back. Who would have thought, that on account of this arrangement, certain unknown persons should suddenly put another construction on it, and say that foreigners had conceived the design of attacking the city; thus disturbing the minds of the inhabitants: wherefore this proclamation is issued, giving the Chinese to understand, that we and the like of us merely design to guard against roving banditti, who must not enter the foreign warehouses and dwellings to rob and steal; therefore we have undertaken to guard the line of the Yang-king-pang. All those who do not interfere with foreigners, have no occasion to be afraid of the foreign soldiers. This is our proclamation.¹¹⁶

Table 17. Foreign Population of Shanghai, 1844-1851

Year	1844	1845	1846	1847	1848	1849	1850	1851
Population	50	90	120	134	159	175	210	265

The activities of Protestant missionaries in relation to their contacts with the Taipings, and with any Chinese authority figures, reflected their belief that they had a mandate from God to preach the Gospel that transcended human law. Secular law was, in the end, a human creation reflecting human sin. The American Baptist minister, Issachar Roberts, for example, claimed that he *felt constrained* to preach to the Taiping. This is a not uncommon way of thinking in Christian history when it is asserted that believers (and in some circumstances the institutional church) are in a superior position to the authority of the State and that secular law may be rejected when Christians believe it to be contrary to the law of God as they perceive it.

Caution needs to be exercised in regard to foreign reports from Shanghai, especially those from diplomats and businessmen for whom the paramount interest was profit, especially from the inward trade in opium and the purchase and dispatch of bulk tea and other commodities. From the business perspective, the interruption to trade, fluctuations in the exchange rate, and decreasing availability of shipping with complications over the payment of Chinese customs duties were far more pressing than the issues that concerned the missionaries.

Despite the tension created by the threat to the Qing Government, and the increasingly tense situation within the Chinese city of Shanghai, the missionaries carried on their work.

1853, APRIL 5, Shanghai.

London Missionary Society—Shanghai.

MISSIONARY EFFORTS AT SHANGHAI.

WE find, in one of our English periodicals, a communication addressed to the London Missionary Society, by one of its Missionaries at Shanghai. It may be interesting to see how other Christian bodies are looking upon a sphere of duty, which is the seat of our own Mission.

116 *North China Herald*, 24 September 1853, p. 30.

SHANGHAI, April 5th, 1855.

The events that have occurred during the past six months, in our immediate neighborhood, and in direct connection with our Mission, present various points of more than usual interest. We have been called to witness the close of the struggle that was maintained here between the Triads and Imperialists for nearly a year and a half, and are now happily in the enjoyment of peace and tranquillity.

RECOVERY OF THE CITY BY THE IMPERIALISTS.

During the continuance of the siege, many of the poor inhabitants died from starvation, as none of them were allowed to escape, except in a clandestine manner. For several weeks things remained in an unsettled state, till about midnight, on the 17th February, the city was observed to be enveloped in flames. The greatest quietness appeared to prevail, and only the frightful conflagration raging in all directions led us to believe that the rebellion had come to an end. We were soon informed that two or three thousands of the Imperialists had entered the city, and commenced their operations by setting it on fire. The Rebels, in the meantime, finding that they could make no effectual resistance, fled. In the course of the following day many hundreds of them were caught and beheaded, and the same fate has since befallen numbers who had escaped into the country. Shortly after the capture of the place, crowds flocked inside from all quarters, some from curiosity, and others to identify, if possible, their former abodes. But in almost every place only a wide-spread scene of desolation met the view, entailing an enormous loss on the inhabitants, from which it will require years for them to recover. With regard to our two chapels, we are happy to say that they have sustained little injury, though one of them was twice in danger of being burnt down.

MISSIONARY LABORS DURING THE SIEGE.

On our getting into the city, from which we had been excluded in common with all other foreigners during the latter part of the siege, we immediately resumed our Mission labors, and several times a day had numerous auditors, to whom it was interesting to improve, in a spiritual point of view, the occurrences that had just taken place. While the rebellion was going on we were in the habit of visiting the city, simply for the purpose of preaching the Gospel and distributing rice among the poor inhabitants. The latter blessing was the means of saving the lives of not a few, while it tended to make a favorable impression in regard to the former. Some were led to the chapel for the sake of temporal benefit, who are now giving evidence of a spiritual interest in the things of God. As to the Rebels, with whom we came in contact in the course of our ministrations, we considered it our duty to make known the truth to them in an honest and conscientious manner equally with others. For some time a number of them attended the Foiken service, professed a readiness to hear the Word and to renounce idolatry, and so forth; but whatever were their motives, as they met with no encouragement from us in their otherwise pernicious practices, they gradually fell back, and our endeavors to do good were confined to the suffering and distressed natives of the place.

INCREASE OF THE NATIVE CHURCH.

Many of these expressed a wish to be baptized, and were for a long time regular in their attendance on the means of grace. Three women were selected, whose demeanor and attention were more particularly pleasing. Though advanced in life and illiterate, and having heard the Word of salvation for a few months only, we were gratified to find, on conversing with them, that they had acquired a considerable amount of religious knowledge, and appeared to feel a deep concern for their eternal welfare. They were persuaded of the folly and sin of idolatry, admitted in an intelligent and candid manner their condition as sinners in the sight of (rod, spoke of their confidence and peace in Christ, and of their pleasure and enjoyment in the various duties of religion. Considering the usual dullness and indifference of the Chinese in this quarter on matters affecting their spiritual interests, we were glad to see the vigor of mind and earnest appreciation of Divine things displayed by these applicants for baptism, and looked upon it as an indication of the power of Gospel truth to awaken and impress the most ignorant, careless, and apathetic. After some further instruction, they were duly admitted to the fellowship of the Church. When peace was restored, finding that several others still continued to attend the chapel, and renewed their request, we singled out five women and one man, who, on giving a credible testimony of their faith in Christ, were also baptized. This man is now occupied in the city as a colporteur, visiting the people conversing on religious subjects, and distributing books as he finds opportunity.

In addition to these, there have been four persons received into Christian communion, chiefly by the means of the services held on the Mission grounds, three of them belonging to 'the province of Foiken, and one a native of this place. One of the former, Lira Kwei, at the time we became acquainted with him, had two wives. On his making application, to us to be instructed in Christianity, with a view to his being

baptized, we pointed out what we conceived to be his duty in the matter of his marriage relations, when he readily acceded to our statement of the case, and sent his second wife home to her parents. He remained under instruction for several months, and as his knowledge and conduct appeared to be satisfactory, he was admitted to the Church, and is now engaged in a mercantile employment. We may here mention that this convert has nine marks of Buddha on his head, which were burnt in by his mother with an incense stick while he was yet a child, and which were intended to represent his early dedication to the service of the Idol. He speaks of his mother with great respect, but as having been much addicted to idolatrous worship; while his own apparent sincerity and earnestness in following the Saviour is, we trust, a pleasing proof of the efficacy of Divine grace, in rescuing him from influences that might otherwise have held him in a course of superstition and sin. Another, named Pok-seen, was in attendance at a class for catechumens, under the care of Dr. Medhurst, for about a year, and, from his intelligent and fluent way of expression, was frequently called on to explain different parts of the New Testament to the other members present. In doing so, he seemed at once to apprehend the meaning of the sacred page; and convey it clearly to the minds of those around him. His acquaintance with Christian truth, his consistent behaviour, and his desire to be baptized, all led us to entertain his request. Were there a large Fokien population here, as formerly was the case, it would be well to employ him as a native assistant; but at present there are few residents from that part of China, and these, from the great number of their class among the Rebels, are looked upon with suspicion by the authorities. With regard to the fourth individual, the following narrative has been drawn up by Mr. Edkins:—

“When on a visit to Sung-Keang, last spring, I went to the house of a literary graduate, who had been employed here for several years by the Missionaries as a teacher of the language. He introduced his two sons to me, saying, that for himself he was not fit to become a disciple of Jesus, (alluding to certain faults in his character, which have often brought him into trouble,) but his sons were of a pliable disposition, and would be glad of employment where they were within reach of Christian instruction. One of them, an adopted son, named Seu-yue-chow, accompanied me home, and soon afterwards obtained a situation in the Mission Printing-office as compositor. After two or three months, he came to me asking for instruction in our religion, saying that he still desired, as he had done from the first, to become a believer in Jesus. From that time I read to him almost every evening, when at home, for several months, and marked with pleasure his growth in Christian knowledge. After some time he joined in a prayer-meeting with two other youths, who are members of the Church. Sometimes, at his own request, he went out with me on Sunday to distribute books. He exerted himself in instructing his wife, and gave her tracts written in a simple style for her to read. He continued to attend regularly all our services, when they did not interfere with his hours of labor. He is a man of great simplicity and singleness of purpose. When collecting types for printing the New Testament, he said, on one occasion: 'I think of the meaning of the passages as they are composed, and find it good to do so.' He has studied the sacred volume with unusual attention, and his educational advantages have compensated him for the want of a quick intellect, so that he apprehends the meaning with facility, and shows, in consequence, signs of spiritual progress and decision, which is extremely gratifying to see in a convert from heathenism,

"He was baptized, in February, by Dr. Medhurst. His seriousness of manner, and full and satisfactory replies to the questions proposed, must have given the impression to all who witnessed the ceremony that his profession was genuine. He has been exerting himself ever since in imparting instruction to all who are willing to receive it from him. Two persons visit him daily, to read the Scriptures and join with him in prayer. The great earnestness that he shows, gives us hope that he will be the means of doing much good. He says, that when persons come to him for conversation, he will take up no subject but that of the Christian religion. His position in the chapel where we have the largest congregation, and in a crowded street, will give him many opportunities of conversing with his countrymen; and, being a man of earnestness and prayer, we look for the Divine blessing on his labors."

The above account will show an accession of *thirteen* persons to the native church here during the past half year. In consequence of the troubles long prevalent around us, nine of the Fokien converts have been obliged to remove to other parts of the country, as they were unable to pursue their usual avocations, leaving at present twenty-seven in full communion with us, inclusive of these recently admitted. Of others, now in an inquiring state of mind, we hope to write soon,

ENLARGED FACILITIES FOR PREACHING THE GOSPEL.

With regard to the general attendance at our two places of worship, it has been very encouraging ever

since the recapture of the city. The principal streets are daily crowded with people, and from the position of our new chapel, almost as soon as the doors are opened, numbers come in, and quietly listen to the Word of life. A great feeling of excitement has, of course, been produced in the public mind by the great event, leading many to express their gratitude and joy in acts of adoration at the idol shrine, while thousands are thereby brought also within the sound of the Gospel. We cannot, indeed, speak of any decided extensive impression in favor of Christianity; yet the constant stream of hearers that we have from day to day, the attention they maintain throughout the service, and their freedom, for the most part, from any peculiar prejudice against our holy religion, lead us to hope that some of them are now receiving the truth into their hearts, which, with the Divine blessing, will spring up and bring forth fruit.

Distressing though the late war has been to multitudes around us, we have, in consequence of it, enjoyed various facilities for making known the way of salvation to many from remote and inaccessible parts of the country, and for sending copies of the Scriptures and other books along with them. We have had almost daily opportunity for doing this at Dr. Lockhart's hospital, and we trust the physical relief there afforded to the sick and wounded Imperialists may have the effect, under God, of inducing them to attend to the concerns of the soul that have often been urged upon them. Besides, we have frequently gone into the neighborhood of their camps, where we were always well received, alike by the officers and men, in our Missionary capacity. These came from widely different provinces of the Empire, and, on returning home, not a few will doubtless remember the foreign teachers, and the truths they proclaimed.

VISIT TO THE INTERIOR.

We would particularly allude, in our present report, to the extensive journies [sic] that we have undertaken into the interior during the past half year. These we have in some cases prosecuted to an extent considerably beyond our previous limits, and, in doing so, have succeeded far better than we had reason to anticipate. We have gone in the line of former excursions, and also entered on new districts, 100, 150, and 200 miles distant from Shanghae. In these various tours we have largely distributed Christian books and tracts, and especially the New Testament, which we have been gratified to find persons inquiring for, as the result of our having given it in other parts of the country. Though the eagerness of the people for books may in general spring from curiosity, yet, as that desire seems to be universal, we hope that their careful circulation may be attended with the Divine blessing. Go where we may, we meet with numbers of the population able and willing to read the volumes put into their hands, and we cannot but look upon this as in itself an important element of success. We only ask permission to extend our efforts far and wide; and though we are uncertain whether we shall hereafter be permitted thus to widen our field of labor, yet what has been done in this way already we are disposed to regard as only a first step, while further efforts are now in contemplation. Regarding things as they appear at present, we are persuaded that increased facilities for Mission work are to be secured mainly by personal enterprise, and the reception we have just met with is a sufficient inducement for us to go forward in the same course. The following is a narrative of a Missionary journey recently accomplished by Mr. Muirhead:—"

"I sailed from Shanghae on the 20th ultimo, in company with an American Missionary lady arrived here, and proceeded towards Nanziang, a populous town, about sixteen miles off. In the afternoon we went through the various streets, distributing books to the most intelligent-looking people whom we met—taking care to urge the duty of reading them through, and not to lay them aside as of no importance. On coming to the area of a large temple, I ascended a few stone steps, and immediately had a congregation of several hundred persons. They were quiet and attentive while I preached on the evils of idolatry, and the necessity of repentance toward God, and faith in the Lord Jesus Christ. The next day we resumed our labors, and three different times numerous auditors were addressed in the above place, some of whom made intelligent inquiries on the subject. A few priests listened for a time, but did not appear to like the point of discourse, as they soon went away. We left the following morning for Kading, a walled city eight miles on. Books were here distributed in a careful manner, with the request that they might be diligently perused, which, we believe, was in many instances attended to. About sixty persons were convened in front of the principal temple, and were there made acquainted with the words of everlasting life. We took several volumes to the magistrate's office, where they were politely received. On our way to Ta-stong, a city twelve miles farther north, we stopped at three considerable towns, and enjoyed frequent opportunities for preaching and conversing with the people. It was interesting to hear them talking together about what they heard — that idolatry was wrong, that God alone was to be worshipped, and that Jesus Christ was the Saviour of the world. These important truths were evidently brought home to their understandings. May God give them an

entrance to their hearts! When we reached the above city we proceeded on our usual course, and had many applicants for books at the side of the boat. It happened that, on the day we arrived, there were upwards of one hundred literary students going through their examinations with closed doors. We forwarded a number of Christian and scientific books to the chief mandarin in charge, which were duly acknowledged, and the cards of several others in authority were sent us with a request of copies of the same work. After preaching in the centre hall of the largest temple, to a crowd of listeners, we returned to our boat, when an officer of some distinction visited us, asking for a book. We were much pleased with his intelligent appearance, and inquired what sort of a book he wanted. He replied, any one that would prove interesting and instructive. We found that he was remarkably conversant with Western affairs, and had read a good deal on general subjects. It was stated to him, that our sole design in coming to the country was to make known the true religion; that we regretted much our being confined to a few cities on the sea-coast; and that if a Chinaman went to England he would be at liberty to go wherever he pleased. He said that it was necessary to place restrictions upon foreigners coming to China at the outset, from the fact that the native authorities were ignorant of our character and objects ; but now it was different, as they were better acquainted with us, and so we might go about as we liked. He went away highly pleased with the different publications that were given to him.

"We sailed on to Kwan-san, twelve miles distant, where we met with the usual reception, and many were addressed on the concerns of salvation. Here we found a great number of grain junks on their way to Teenstin, the sailors on board of which came earnestly seeking for books, to take to their friends and acquaintances in the North. Having stayed there a day and a half, we proceeded to Tsang-zoh, twenty-four miles off. This is an immense city, containing, with the immediate neighborhood, a population of more than 200,000. While nearing the place, the boatmen were ordered by a mandarin on shore to lower the sail, and permit him to go on board. On their doing so, I went to his office, gave him a few books, mentioned to him our design in coming, and requested him to examine the boat. He at once declined, spoke in a very civil manner, and obliged me by sending two of his followers with us to the city, who were of some assistance in keeping the people quiet. We distributed a number of tracts, and hope that a favorable and intelligent impression was left on the minds of some who were spoken to about the things of God. From this place we returned home, where we arrived after an absence of nine days.

FEEBLE INFLUENCE OF IDOLATRY.

As to any general idea we have been enabled to form of the character of the people, that might encourage us to prosecute such efforts to the utmost, we would observe, there is one thing that has often forcibly impressed us, namely, the feeble influence of idolatrous systems on the native mind. True, temples and shrines are everywhere to be seen, idols without number fill the land, and multitudes bow down before thorn; but that is no index to any deep convictions or earnest attachment, on the part of the Chinese, in regard to the object or principles of their worship. So far as the reasonableness, utility, or authority of the practice is concerned, the great mass of the people have no idea on the subject, and will not say a word in its defence. Many of them assert that they have never knelt before an idol; others admit that they were merely trained to observe the form, but beyond this they know and care nothing. It is chiefly on this ground that we at are liberty to speak so freely and fully against idolatry, and commend to all around us the faith and service of the true God.

POLITICAL EVENTS.

You may be desirous of information in regard to Tae-ping-wang's movements; but, the fact is, we can say little about them. The *Peking Gazette* continues to be our chief source of intelligence, and it contains accounts of victories and defeats on both sides. * * * Still, within the last days, reports have been circulated that the spring campaign of the insurgents has been opened with considerable activity and success. On religious grounds it is to be regretted that no competent Christian instructor has been able to reach Nankin. So far as your Missionaries are concerned, Dr. Medhurst volunteered to go, on two separate occasions, by a suitable opportunity; **but our own authorities objected to it**, although Missionaries from France and America were allowed, and even requested, to accompany their respective ambassadors. The hazard and peril of passing the imperial lines, on our own responsibility, we do not conceive ourselves justified in incurring; as any attempt of the kind, even if unsuccessful, would be regarded as a grave infringement of the political regulations of the country, which the Chinese government would not fail, in existing circumstances, to represent, and most probably punish in the most summary manner. At this present lime we feel that we have one thing to do; and the faculties now at our command for this purpose,

in the neighborhood and the interior, are sufficient to engage our most active efforts; and, should any new and more extensive openings appear, we shall all be eager to take advantage of them.¹¹⁷

1853, MAY 11, Hong Kong, Rev. John Littell.

This American Presbyterian missionary in Shanghai stated:

The Governor gives it as his opinion (May 11, 1853) that they will not succeed in their attempt to overthrow the present government, though some of the gentlemen in his party think otherwise.¹¹⁸

1853, MAY 23, Hong Kong. Bishop of Victoria, Hong Kong,

LETTER FROM THE BISHOP OF VICTORIA TO THE ARCHBISHOP OF CANTERBURY IN RELATION TO THE GREAT MOVEMENT IN CHINA.

THE following letter has been addressed by the Bishop of Victoria to his Grace the Archbishop of Canterbury. Relating, as it does, to the remarkable insurrectionary movement now progressing in, China, we introduce it into our pages.

St. Paul's College, Hong-Kong, May 23, 1853.

MY DEAR LORD ARCHBISHOP—In a letter to your Grace, dated January 28, 1852, giving a report of our St. Paul's College¹¹⁹ and Mission, I was led thus to address you near its close—"The general political aspect of China, and the state of our international relations at this time, are such as to suggest instability, expectation, and hope. This empire! —the venerable relics of a system (it is to be hoped) fast giving way, and doomed ere long to become obsolete—may be on the brink of great civil convulsions, or it may still continue, for another generation, immovable, more from its own superincumbent weight than from its inherent strength. A rebellion now convulses the southern province of Kwangse: in parts of the empire, not more than three or four hundred miles distant from Canton, the arm of Chinese law is paralyzed, and the power of imperial majesty is suspended. With all such symptoms of internal danger and change, it is difficult not to feel that we, whom God has stationed on the frontiers of this land, may, ere long, have to gird up our minds, and to buckle on the whole armor of God against a new and momentous emergency."

When, scarcely sixteen months ago, I penned these remarks, I was little prepared for the rapid series of wonderful events which are now occurring in this empire. An insurrection three or four years ago broke out in Kwangse, the adjacent province to Canton, differing in no important respects from the similar commotions so frequently excited by the corruption and oppression of the local authorities in various parts of the empire, and for some time apparently consisting of lawless and predatory adventurers. In process of time their numbers increased: post after post was taken. More recently, a religious element has been infused into the movement. Within the last few months, they have advanced northward several hundred miles, with a rapidity which has taken most persons by surprise, from the locality in which the rebellion first originated. Nanking, the old capital of the empire, has fallen into their hands. Chin-keang-foo, the stronghold of a Manchow-Tartar garrison, which made the fiercest resistance to the British expedition in the late war, is also now in their hands. Kwachow, on the opposite bank of the Yang-tze-keang, and guarding the entrance of the grand canal, has been taken. And further northward, the city of Yang-chow has also surrendered to them.

The rebel chiefs profess to believe in Protestant Christianity: declare that they are commissioned by the Almighty to spread the knowledge of the one true God; have every where shown a determination to destroy idolatry of every kind; and now profess to wait a further revelation of the divine will, ere they advance upon the northern capital, Peking.

Our British Plenipotentiary, Sir George Bonham, has recently visited Nanking in H. M. steamer 'Hermes,' where most important information was gained.¹²⁰ When the Chinese rebels learnt that the

117 *Spirit of Missions*, Vol 20 No 10, October 1855, pp 453-459.

118 Littell, op cit, p. 570.

119 See report in *Spirit of Missions*, Vol 18 No 1, January 1853, pp 29-30. Note mention of Chinese in California.

120 *North China Herald*, 7 May 1853; Bonham, G., "Trip of Her Britannic Majesty's plenipotentiary Sir George Bonham in the 'Hermes' to Nanking, April 22d, 1853", <http://www.china.amdigital.co.uk/> from North China

English were Christians, and were about to maintain a neutrality, they received our countrymen everywhere with the greatest friendliness, supplied them with Christian books published among themselves, stated their desire, in the event of their expelling the Manchow-Tartar dynasty, of welcoming foreigners in every part of the country, and permitting them to trade in the interior, on the one sole condition of no opium being imported into the country. The commander of the 'Hermes,' Captain Fishbourne, a true friend of Missions, and H. M. interpreter, T. T. Meadows, Esq., gathered most important information respecting the rebel chiefs, the zeal with which they make religion the principal element in their cause, and the chief subject in their conversation, and the decorum and morality which seemed universally to be enforced.

There is, of course, much in these imperfectly-enlightened men which may lead them into fanatical excesses; and we must use great caution, lest we unduly identify Protestant Missions with a movement of which the whole character has not as yet been fully developed. If it be a movement among Chinese patriots to expel a race of foreign usurpers, to restore their own native dynasty, and to obtain the blessings of civil freedom; and if the presence of a large number of native Christians have infused into the movement an energy and determination which we are little accustomed to see in the Chinese character; then, although foreigners may not be called upon to interfere or identify themselves with either party in the struggle, yet some sympathy may surely be felt with the population of a vast continent now awaking from the long slumber of ages, and at last, it is to be hoped, about to enter into the great fraternity of civilized and Christian nations.

We may look upon these events as likely to procure from the de facto government of China such concessions to foreigners as shall no longer confine Protestant missionaries to a few cities on the fringe of the sea-board, and a day's journey only in their neighbourhood. The general impression here prevails among every class of thinking observers, that this movement is the most important epoch in the modern history of China, and that these occurrences are but ushering in events of almost unparalleled magnitude, and on a most un-examined scale, for the political, social, moral, and religious emancipation of China.

Your Grace will anticipate the great object which has led me now to address you, and will readily sympathize with me in a sense of those responsibilities and aspirations which must now be excited in our minds. My desire and my prayer is, that this crisis may not pass unimproved, and that the eyes of Britain may not be averted from China — soon, perhaps, about to become her younger sister in the common family of Christendom. We turn to our own National Church, with her ample resources, her ancient seats of learning, and her numerous clergy. We appeal to the students in our universities to come forth to our help, and 'to the help of the Lord against the mighty.' We call upon them to follow us hither, and to place themselves in readiness to go with us whithersoever Divine Providence shall beckon us onward; that a right direction may be given to these imperfect beginnings among this people, and that these dawnings of Christian light may shine more and more unto perfect day.

After quoting passages from letters written at Shanghai, the substance of which we have already published, the Bishop proceeds—

In perusing these statements, one fact will be apparent to every mind, that there is a strong guarantee of the Christian sincerity of the leaders among the rebels. Unless they were Christians from sincere conviction, it is difficult to account for their embarking on a course so opposed to the prejudices of their fellow-countrymen as that of associating a political movement with the profession and propagation of **Christianity—a religion connected in the minds of the Chinese with the despised name of foreigners**. Nor can we, on the supposition of any other feeling than honest sincerity of purpose, imagine any more imprudent course in relation to foreigners than their extermination of opium-smoking, and stipulation for the total exclusion of this prohibited drug, forming, alas! at the present time, the principal item of foreign imports, and yielding about three millions sterling to our Anglo-Indian revenues. The rebel army may have among their adherents a great number of evil-disposed persons; but, with the above-mentioned facts before us, it is impossible to deny that there is every appearance of a leaven of religious sincerity and civil patriotism deeply pervading the minds of their leaders.

In placing before your Grace these items of novel intelligence, I take this opportunity, through your Grace, of earnestly imploring the great Missionary Societies of our Church to turn their attention towards the East, and to hear the voice of Providence which now calls upon them to redouble their exertions in

this direction. China is now on the brink of a mighty change—a change which will affect one-third of the human race. May it be ours to take possession of this land in the name of Christ, and, with an adequate force of missionary laborers, to enter upon these fields white unto the harvest! Japan, also, is now probably much nearer the period of Her visitation and day of grace. The American expedition is already on its way from China to that secluded region. The United States Commodore has offered protection to the solitary missionary at Loo-choo, and bears from me a letter encouraging Dr. Bettelheim to render his temporary assistance as interpreter in the powerful fleet now about to unfurl the standard of a Christian nation on the Japanese waters.'

In an opposite quarter, Burmah is obeying the same universal law of Eastern despotisms melting away before the Anglo-Saxon power; and the Anglo-Indian empire, in spite of the pacific policy of her successive Governors-General, is extended until it nearly touches the south-western confines of China. The translations of the late Dr. Gutzlaff and others are extensively circulated in the rebel camp. **The Christian tracts and books so long distributed by Protestant missionaries, often with heavy heart and desponding mind, among the listless multitudes in the streets and suburbs of Canton,** are at length bringing forth fruit, and God has been better to us than our own weak faith and hope. These little messengers of mercy have winged their flight into the far interior as a testimony to the boundless power and influence of the Christian press in China, and, in the adjacent province of Kwangse, have given a character and an impulse to what is likely to become the most important of modern revolutions. A body of men, who, in the great outlines of their belief, may even be termed our fellow-religionists, are now advancing towards the capital of the most populous of empires; and, in the event of ultimate success, they may, if more perfectly instructed, become the pioneers of the pure Gospel of Christ; or, if neglected, they may degenerate into the most ignorant of mere fanatics and iconoclasts.

We of the Church of England must be further prepared to take full advantage of the crisis. Our few missionaries at Shanghai, Ningpo, and Foochow, should seek to add to their knowledge of those local dialects an acquaintance also with the mandarin dialect, and thus be ready to avail themselves of the probable removal, at no distant period, of those restrictions as to boundary regulations by which British Consular officials deem themselves now bound to co-operate with the Chinese mandarins in preventing our entrance into the interior. Above all, we need a new supply from Europe of able-bodied, well-educated, and devoted young men—or even men of middle age, if not beyond the capacity of acquiring a new and difficult language—who may come hither and give their time and strength to the acquisition of the mandarin or court dialect, the language spoken at Peking, and by all the Government officials of the empire. Such missionary laborers should hold themselves ready to go, in the spirit of love and in the power of faith, wherever God may indicate that their presence hereafter will be most influential and effective. **The Church Missionary Society will doubtless renew her long and—alas! it must be added—her almost fruitless appeal for men,** and lengthen her cords and strengthen her stakes in this her field of labour. And especially would I beseech her elder sister, the Society for Propagating the Gospel in Foreign Parts—some of whose Missions I have lately visited in India—to put forth her strength in all the vigour of a renovated youth, and exhibit in China the spectacle which it afforded me delight to witness in Tinnevely—the missionaries of two great societies of our Church labouring in the same field, in unity of spirit, and oneness of faith, devoted to the cause of the same Redeemer, and the extension of the same spiritual kingdom. **I offer them the facilities of St. Paul's College for their first reception and preparation.** They might soon go northward. I would myself accompany them. I will not ask them to go whither I am not willing to accompany and lead them. We are ready to break asunder family and domestic ties. We, who have wives and children, are willing to be as those who have them not. At present we can do little but take our measures and arrange our plans. But we must have men here at once, and without delay, to study the language and prepare for the battle; for a great door and effectual will soon be opened unto us.

And if Britain, and, above all, if Britain's Church, neglect the call, and arise not to her high behest as the ambassadress of Christ and the heraldress of the Cross among these Eastern empires—for three empires are now convulsed and shaken before the force of **Anglo-Saxon Christendom**—then the page of history will hereafter record the melancholy fact, that, like Spain, Portugal, and Holland, who each enjoyed their brief day of supremacy and empire in these Eastern seas, and then sank into insignificance and decay—so Britain, wielding the mightiest sceptre of the ocean, and ruling the vastest colonial empire of the world, failed to consecrate her talents to Christ, and, ingloriously intent on mere self-aggrandizement and wealth, fell from her exalted seat in merited ignominy and shame. My Lord, my

heart is full of these stirring considerations. I pour them forth-into your friendly ear and sympathizing heart, as my metropolitan; and through you I sound the trumpet of appeal to the Church at home, on this occasion of China's exigency, which may become Britain's golden opportunity.

The Course of the Grand Canal, Hangzhou-Shanghai to Beijing.
Approx 1700 kilometres.



Aerial View of the Grand Canal Today, Hangzhou-Shanghai-Beijing.



1853, JUNE 1, Shanghai.

Bishop Boone.

Extract from a recent communication from the Missionary Bishop, dated Shanghai, June 1. This Mission wants reinforcement. The field around us is enlarging every day. We shall soon have Missionaries residing in all the surrounding country, and a more glorious field for Missionary labor does not exist on earth. It is the richest valley in the world, inhabited by a thousand men to the square mile."

1853, JUNE 1, Shanghai.

Professor Neuman of Munich, re China

THE last overland mail brings advices to June 1, from which it appears that despatches by preceding mail had been lost. **Mr. Points had left for the United States on the 26th May, by the overland route, to attend to some private affairs.** All connected with the Mission were well. Respecting the rebellion in China, (which seemed to excite very little personal apprehension,) we gather the following from Mr. Nelson's letter:—

This commotion bears the face of a great religions revolution—the rebels professing to be worshippers of the one true God, and destroying any idols as they go. They have some parts of the Bible, and much Christian truth; but much error and superstition intermixed. There are also other rebellions elsewhere. Indeed China seems to be greatly agitated. God grant it may be with the throes of a 'new birth!'

The following has come to hand, by steamer, which arrived on the 23d August. In addition to this, a gentleman who arrived by that vessel, direct from Shanghai, strongly confirms to us the accounts of the Christian character of the insurgents:

(To the Editor of the London Times.)

SIR,—There can be no longer any doubt about the new religion springing up in China. It is certainly Protestant Christianity, mixed yet, as it could not be otherwise, in the beginning with some heathenish customs and prejudices. I received yesterday copies of the religious, political, and statistical tracts of the new Chinese dynasty, having been brought from Nankin by Mr. Interpreter Meadows, who was a pupil of mine, having studied the Chinese language under me at the University of Munich.¹²¹ There are ten different books printed in the first, in the second, and the third year of the *Thai ping thien kuo*, or "the peaceful heavenly kingdom. The titles run thus in English:—1. Poetry for the instruction of youth. 2. Army and navy list of the *Thai ping*. 3. All the instructions delivered by the Heavenly Father. 4. The true heavenly commandments of the *Thai ping Thien Kuo*. It is stated that the *Thaiping wang*, or the King of the Universal Peace, had visited heaven, and also that the Ruler of the Universe has condescended to visit him on earth, and to give him instructions. 5. The original way for the salvation of the world, in hymns. C. A series of the rules of the *Thai ping*. The use of opium and of all intoxicating liquors is strictly prohibited. 7. The book of the heavenly precepts, which much resembles our Ten Commandments. 8. The ceremonial of the *Thai ping*. 9. The book of the three words or characters, a Christian Chinese primer. 10. The new calendar for the third year of the *Thai ping thien kuo*. It is a Christian Calendar, and the Sundays (*Lipai*) are always put down. I will endeavour, Sir, to make, as soon as possible, an English translation of these highly interesting Chinese works.¹²² In the meantime I shall be most happy to show the originals to any gentleman who may take an interest in this wonderful movement in Eastern Asia. Nobody is at this moment able to fathom its consequences. This movement may become one of the most extraordinary facts of the second half of the 19th century. From a private letter received by me by the last mail, it appears that the rebels, or patriots, have issued a proclamation, that they will not take Canton until next September. My informant is a person on whom I can rely; and it is, therefore, highly important to the mercantile community that some provision should be made to protect the British interest in that large city, in the event of the attack actually taking place.

I have the honour to be, Sir, your most obedient and humble servant,

4, Everett-street, Brunswick-square, August 6

Dr. NEUMANN, Professor of Munich.

121 Meadows 1853, op cit.

122 English language versions of Taiping documents are found in North China Herald and The Chinese Repository. See also electronic resource: Medhurst, W. H., Sr., *Books of the Thae-Ping-Wang Dynasty and Trip of the Hermes to Nanking: Also Visit of Dr. Chas. Taylor to Chin-keang*, (Shanghae, North China Herald, 1853).

1853, JUNE 21, Shanghai.

Rev. Robert Nelson.

The last overland mail brings advices from the China mission, to 21st June. The following extracts are from the Rev. Mr. Nelson's letter.

We have much pleasure in acknowledging the regular receipt of your letters, and the various papers mailed for us by you. 'The Spirit of Missions' we have gotten regularly with every mail for several successive months.

Your letter, and those from the Bishop and Mrs. Boone, informing us that they expected to remain till after the General Convention, make quite a deferring of our hopes, as we had indulged the expectation of seeing them with us again in the course of the coming fall. However, it is certainly far better that the Bishop should make fair trial of the change of climate, and use all means possible for his improvement. And though we cannot calculate at best on seeing them in much less than a year from this time, yet we hope they will bring all the more strength for this field, now, if possible, calling more loudly than ever for men.

The last few months have developed a state of things in the heart of China, that far exceeds all the calculations of Christians as to the spread of the truth of the Bible in this country. A band of men, who to a greater or less extent, for the last three years, have been stirring up commotions in the interior southern Provinces, and have been counted rebels by the existing government, have resisted successfully all force sent against them, and gotten possession of Nankin and many important places; and are quietly establishing themselves, and fortifying their positions in the most deliberate manner, and proclaiming themselves the rightful rulers of the empire, with a properly accredited Emperor at their head.¹²³ This new people proclaim themselves worshippers of the One true God. They destroy idols as they go, and have sent quantities of them down Yang-tse-Kiang. They have parts of the Scriptures, and have published many books and tracts containing their doctrines and precepts, very many of which, though mixed with error, are taken from the word of God. They declare themselves friendly to foreigners calling them brethren. They profess to observe the Ten Commandments, and in some respects, enforce them rigidly. They consider themselves commissioned of heaven, and profess to hold communication with the Heavenly Father. There is very much in the movement, making all allowances for the errors and extravagances connected with it, that is of great interest to every Christian, and makes us all disposed to say, "what hath God wrought?" The human agency most apparent is the spread of books and tracts, that is, the Scripture translations, &c., in the South of China, for years past.

Now, what is to be the influence of this movement—and how soon it may work mightily here before our eyes, we are in a state of waiting to see. And we trust God will make use of us, few and weak instruments though we be, to help on the glorious work. The shaking up of the interior has very much affected trade, and money dealings generally. You will be startled to learn that exchange is now six shillings, and has been higher for some days. I have been obliged to sell two bills of £100 each at six shillings, and can't say but it may yet be worse.

The health of the mission is as good as usual. Miss Fay is now engaged in the school, as formerly, taking charge of her part. Miss Jones has not been so well for a week or two past, but we hope is now rather better. It must be very apparent, however, that the Bishop and Mrs. Boone, Mr. and Mrs. Syle, and **Mr. Points being subtracted from our force**, leaves it in a greatly reduced state. Who will come over and help us?¹²⁴

123 Proclaiming a new Emperor was a characteristic feature of Chinese 19th century rebellions. The rebels, known locally as "Vegetarians" who murdered eleven British missionaries at Huashan, Fujian Province, on 1 August 1895, took the same step. Welch, Ian, 2011, The Flower Mountain murders: a "Missionary Case" data-base "About 7 a.m. in the morning of 1 August 1895 eleven British subjects connected to the Anglican Church Missionary Society (CMS) and the Church of England Zenana Missionary Society (CEZMS) were murdered, in just half an hour, by Chinese rebels at a sanatorium (hill-station) adjacent to the small village of Huashan (Huasang, Hwasang, Whasang), above the district capital of Gutian (Kucheng, Ku Tâien, Kutien) in Fujian (Fukien, Fuhkien, Fuh Kien) Province, China." Online 1 January 2012 at — <https://digitalcollections.anu.edu.au/handle/1885/7273>

124 *Spirit of Missions*, Vol 18 No 10, October 1853, p. 369.

1853, JULY 14,

Nashville Union and American.

Extract of a letter dated Shanghai, 8th of April, 1853.

Nanking and Chiakiangfoo have been taken, and the rebels are daily looked for here. A howitzer and 150 men have landed as a piquet, and the vessels of war disposed so as to command the Soochow Creek and Yankinpan, but we do not see what they can do if some 400 to 500 barrels on fire are sent up with the tide. There appears to be a bad feeling on the part of the rebels to foreigners. The fruitless attempt of the *Suquehanna* to get up to the Yangzekiang, and the not much more successful excursion of the *Science* towards Nanking, are not calculated or expected to induce the belief that foreigners are neutral.

1853, JULY 14,

Southern Churchman

MISSIONARY MEETING AT ALEXANDRIA VA.

From an account of the proceedings at the Annual Commencement at the Theological Seminary of Virginia, published in the *Southern Churchman*, we extract the following:—

The last crowning service of the season, at the seminary, was the Missionary meeting, on Thursday afternoon, 14th July. The meeting was appointed to hear our Missionaries, Messrs. Syle, Rambo and Hening.¹²⁵ The former was necessarily absent, having been unexpectedly called upon to preach a missionary sermon in Alexandria, the same evening.

1853, JULY 17,

Nashville Union and American.

CHINA—PROGRESS OF THE REBELLION—FALL OF NANKIN.

The *London News* has received from its Singapore correspondent the following details of the occurrences connected with the investment and capture of Nankin by the Chinese insurgents:

In my former letter was announced the fact of Nankin being invested, and the prevalence of a general opinion that the city would succumb. The rebels succeeded in capturing not only Nankin, but Che-kiang-foo a city situated at the mouth of the grand canal, at its junction with the Yang-teze-kiang. The arrival of this news caused the utmost consternation at Shanghai, owing to the proximity of the insurgents to the city of Soochong, (distant seventy miles,) the capture of which place would command the whole inland traffic by the river and the canals. It will be remembered that Soochong is the city, the possession of which was deemed of so much importance during our last war, when the British force moved up the river from Woosung.— The fall of Nankin took place on the 21st of March. The city remained only a short time in the hands of the insurgents. The Imperial troops having received strong reinforcements ventured a general engagement under the direction of General Heang-yung, at Tang-yang, distant 30 miles from Nankin, which resulted in the discomfiture of the rebel army and their evacuation to Nankin; but as the insurgents or revolutionary party have made up their minds to hold the last mentioned city as the seat of the new dynasty, they will not, in all probability, be long before contesting its possession. The consternation which these events has produced in the minds of the Celestials, has at length extended to the foreign residents at Shanghai. On the 8th of April, a public meeting was held at the British Consulate at which under the sanction of Sir Geo. Bonham, a British volunteer corps was enrolled for the defence and protection of British residents. The command of the corps was entrusted to Capt. Tronson, of the Bengal Fusiliers, a temporary resident. Guns have been landed from the ships of war, and placed near the houses of the foreign residents, and the local volunteer militia proceed very satisfactorily with their drill. The American residents also held a meeting for the purpose of organizing a body in the defence of the settlement, but the *North China Herald* says the project was treated with much apathy, and all that was done was the appointment of a committee to devise measures in case of danger, and the choice of Committeemen fell on Messrs. Cunningham, Wetmore and Warden. The foreign Consuls have again been pressed by the Chinese authorities to aid their efforts by war steamers. The *Herald* states that the Taoutae, in his letter to the Consuls of the 5th April, admits that during the recent capture of the 5th April, capture of Nankin, the seal and official papers of the Viceroy were lost. The imperialists and the insurgents have been unsparing

125 Rev. John Rambo and Rev. E. W. Hening of the Liberian Mission of the Episcopal Church. Mr. Hening was blind.

in posting their proclamations.

Sir George Bonham had returned from Ningpo to Shanghai, and was still firm in his resolve to maintain a strict neutrality. The Americans, on the contrary, have ventured to give direct aid to the Executive. The armed brig, *Science*, manned by Americans and chartered by the Imperialists; had proceeded up the river to protect Nankin, but ere reaching her destination, she grounded and became a total wreck. The *Susquehanna*, steam frigate, made an ineffectual attempt to reach Nankin; but, owing' to the want of water for such an immense vessel, (2,700 tons.) she was compelled to return to Shanghai. The whole United States squadron proceeds to the seat of war.

1853, JULY 25, New York.

Rev. Edward W. Syle.

We ask attention to the following communication from the Rev. Mr. Syle, a member of the China Mission, now on a visit to this country:—

An almost unprecedented dearth of intelligence from Shanghai, the seat of our Mission, causes no little anxiety to those whose sympathies are enlisted for the dear brethren and sisters who are labouring there. Not that there is any reason to fear that they have been called upon to suffer either from violence or privation. The presence of a considerable naval force, and the exuberant productiveness of the region in which they dwell, are sufficient guarantees, according to all human calculation, against calamities of that kind. There is another kind of evil, however, to which they will be not probably, but certainly, exposed, in a very short time. We refer to the premature exhaustion of their strength, in consequence of overstrained exertion. That they should be called upon to labour "out of measure" is an unavoidable necessity — one arising from the peculiar circumstances attending our work there. That they should be left by us to sustain that undue amount of labour longer than is inevitable, would be a serious impeachment of our professed regard for our dear fellow-labourers in that far-off field, to say nothing of the wastefulness of all operations, where the work of many is thrown upon a few. From this last-mentioned cause so much has been suffered already, both in Africa and China, that it becomes us to take warning by the losses of the past, and aim at exercising a more judicious stewardship for the future. It is not, however, for *prudence* alone that we are called upon at the present time; it is for *progress also*: or, rather, it is for that *prudence which consists in making progress*—in other words, our work must grow, as all living things in nature grow, as a healthy commerce grows, and as an individual *grows* knowledge and in influence, unless he be retrograding. That this may not be the history of our missionary efforts, depends much on us *now*—on us; the living, individual Christians of the year 1853; on the pastors and people of our Church, who are now called upon to provide a reinforcement for our Mission at Shanghai. For that station there are wanted the following labourers:—

Three ordained Missionaries, who will be none the less suitable if they are now Rectors of important Churches, and doing much good here at home. Such are exactly the kind of men wanted in China, though there is room for the employment of every kind and degree of talent. None may be deterred from thinking of the work there, on account of their not possessing *brilliant* talents or an *especial* quickness at learning languages. Good average talents and acquirements, "occupied with" and under the constraining influence and love to the Saviour and for the souls he has died to save, these are full Missionary qualifications. Young men thus qualified can now go out to China and spend the period of their candidateship for orders under Bishop Boone, thus preparing themselves in a very advantageous manner for the peculiar field which is there spread out before us. Besides this, there is wanted a Missionary physician, and also a married layman, qualified to take charge of the high school for boys,—that most important institution, out of which already, in the brief history of our Mission, two candidates for the native ministry have been raised up.

Female teachers are also needed—Christian women, ready to "labour, together in the gospel," for the benefit especially of their own sex, in schools and among the families to which there may be access. All these are needed to put our Mission at Shanghai upon a basis of strength-saving efficiency, to say nothing of what it may be desirable for us to attempt in view of the opening of that vast interior, which will shortly be accessible with safety to our Missionaries. It is impossible to read the accounts of which the newspapers are now full, concerning that ancient city, the city of Nankin, where are the tombs of the kings, where the treaty of '42 was signed, and where the insurgents are now endeavouring to establish themselves, without feeling (as by an instinct) that there the Church must needs be set up without delay. It is for us to say, whether our Church shall be in the van or the rear.

We will not, however, on this occasion, branch out into our prospects for the future any farther than to say, that, to a moral certainty, the effect of that "shaking among the nations" which is now going on in China, will be to loosen the old compacted mass, so that foreign elements may freely enter in and leaven the whole lump. Commerce will find its way in, beyond a doubt—honourable commerce, we mean, and not the opium traffic which is there already. Diplomatic agents will also be on the alert, and scientific men will be prepared to repeat openly, what they have already done surreptitiously—go to and fro in the land, searching for rare plants, and taking note of the tea cultivation, &c., &c. All this will be done; and it will be our part to determine whether we will show less care that the poor Chinese be clothed and fed spiritually, than the "children of this generation" manifest for the supply of temporal wants. For the present, however, we confine our remarks to the wants of our station at Shanghai, for that they are urgent, and call for promptitude in meeting them. And our suggestion is, that our brethren, the Ministers of our Church, take early occasion to make known explicitly to their congregations the fact, that more labourers for the China Mission are wanted now. Such an announcement cannot fail to produce some good effect, unless, indeed, the Spirit has ceased to move over the hearts of our people, which awful supposition we dare not entertain; for He has undoubtedly been pleased to bless our efforts—all too feeble—for the Chinese hitherto. This "experience worketh hope." Therefore do we hope much from the application now made for more labourers in China. E. W. S. 25th July.¹²⁶

1853, AUGUST 6, Shanghai.

Rev. Robert Nelson.¹²⁷

The Rev. Mr. NELSON, in a letter of 6th August, furnishes the following additional intelligence from the Mission at Shanghai:"

We hear but little, just now, of any movements in the interior of China, but something may be expected soon. There is the greatest conceivable eagerness to get books, on the part of the men, who come here from the other provinces. They go around to the various Missionaries here (the same men often returning) to get books, books, books.

To give you an idea of the desire they manifest, I may mention the case of two men from the province of Shan-toong, who came here three times, and as we did not understand their dialect, and they found it difficult to make us comprehend all they wanted to tell us, the third time they brought a letter, the translation of which is as follows:

Having long considered your doctrine, but not yet met you face to face, we, your humble servants, from Shan-toong Province, Tung-sur District and Toke-san Township, recently come to Shanghai, have heard that you here distribute books. Therefore we have come to your place, wishing you to give us some holy books, or geographies, or other kinds of books. Allc an serve.

We ask you to give them to us, in order that when we, your humble servants, return to Shan-toong, the men of letters, and the teachers, and our relatives and friends, may all of them see them, and learn the holy God's [Shin] doctrine, and make known your goodness, and feel your favor for ever.

Your younger Brother, TUNG SHU-PING, Pays his respects.

Since I last wrote, the Summer vacation of the boys' School has taken place, and last Saturday the session began again. By, or soon after the time of your getting this, we suppose the Bishop, with sundry others of whom he writes, will be coming out.

And again, under dale of 9th July, Mr. Nelson writes as follows:

I send you a line by an intermediate mail about to leave, to say that we are generally well, **Miss Jones** having some affection [sic] of her eyes, which is unpleasant, but we hope not serious. Exchange, I am sorry to say, is rather worse... **Miss Fay** now considers herself well enough to take her full part in the school.¹²⁸

126 *Spirit of Missions*, Vol 18 No 8, August 1853, pp 293-294.

127 This report maintains a pattern already apparent of repeating earlier published material.

128 *Spirit of Missions*, Vol 18 No 12, December 1853, pp 545-546.

1853, AUGUST 23, Shanghai.

Nashville Union and American.

We have received by this mail two letters from our correspondent. This first is dated Hong-kong, May 24, and is as follows:

The latest dates from Shanghai are to the 10th inst. By Her Majesty's brig Lily. The accounts of the rebellion in the north and south are extraordinary and for the future full of interest. The successful *coup* of Her Majesty's plenipotentiary in proceeding up the Yang-tse-kiang to Nankin cannot but give general satisfaction.

His Excellency, though unfortunately his position would not admit his having a personal interview with the insurgent chiefs, had daily communication with them through his officials, having remained three days off Nankin. The insurgents declared they never had any intention of attacking Shanghai, their object was to advance on Pekin.—They were in possession of Nankin, which they were fortifying, having a force there estimated at 8,000 original rebels, and about 25,000 from Honan, Hopih, and other provinces, on whom they can depend, to which may be added the rabble who joined them at the capture of the towns for the sake of plunder. They also possess Chin King foo on the south, and Yan chang foo on the north side of the Yang-tse-kiang, commanding the Grand Canal, but above and below these places the Imperialists have command of the river.

The events and people involved in the local Shanghai rebellion are summarized in this modern account.

The Taiping Rebellion broke out in Canton in 1851 and gradually spread northwards. At about the same time the "Small Swords," a branch of the Triad Society, began its operations and succeeded in capturing Amoy. This society was repudiated by the Taipings because it did not hold the same religious tenets and allowed the use of opium.

In 1853 a small body of these rebels came up to Shanghai, and by the following ruse obtained possession of the Chinese city.

Early in the morning of September 7, which happened that year to be the day of the Autumnal Sacrifice to Confucius, when the gates were opened, 600 men rushed in with the crowd going to witness the sacrifice, and attacked the Yamens. The city magistrate was put to death and the Taotai was kept under guard in his own residence. Sympathizers in the city threw bundles of red cloth into the streets which the rebels used for making turbans, and from this head-gear they became known as the "Hung T'ou" or "Red Heads." The chief leader of the rebels was a man named Lew, a Cantonese who had been a sugar broker and who had established the Triad Society in Shanghai a few years before. He was an emaciated opium smoker, but was reputed to be a man of capacity and resolution. The most active spirit, if not the actual leader, was a man named Chin-a-lin.

General dissatisfaction with the Government is a sufficient explanation of the willingness of the people to support a movement having as its object the overthrow of the Manchus.

Before long, dissension broke out between two factions of the rebels, the Cantonese and the Fukienese, the former claiming that the latter had obtained the greater share of the plunder. This led to increased disorder, until the quarrel was settled by a compromise.

Two gentlemen from the Settlement, Dr. Hall and Mr. Caldecott Smith, succeeded in rescuing

the Taotai. They entered the city and having gained access to the Taotai, disguised him and let him down by ropes from the city wall. He was first taken to the home of Dr. M. T. Yates, a missionary living close to the wall, and later was given refuge in Messrs. Russell and Company's Hong.¹²⁹

1853, AUGUST 25, Shanghai.

Rev. Charles Taylor, Report from Lewisburg (PA) *Chronicle*,

CHINA—THE RELIGION OF THE REBELS.

(Correspondence of the N.Y. Tribune).

Shanghai, China, Aug 25, 1853.

I gave you by the last mail a description of what I saw among the patriots, and an account of the way I reached them. In that letter I left myself a new and unexpected arrival in the midst of “long-haired men” who crowded about me in great numbers and with eager curiosity to learn where I came from, who I was and what brought me. To these inquiries I replied that I was from Shanghai, that I was an American, and my name was Taylor. With reference to my business there, I requested to be conducted to their highest officer in that city—Chin-Kiang-foo—to whom I would make known my object in visiting them. Being very anxious to have me tell them at once, they showed me the way into a well furnished hall and had tea brought for me, having first desired me to be seated in one of the many cushioned chairs ranged along in two rows facing each other, up and down the middle of the large apartment. Alternating with the chairs were what we call here *teapoys*—they are small square or oblong stands for holding cups of tea and refreshments. While I was sitting here sipping my tea, and the object of strange interest to these wild looking men and boys, who had never before seen a foreigner, one who seemed to be a subordinate officer, came and seated himself by my side, again asked for what I had come.

1853, SEPTEMBER 7, Shanghai.

London Missionary Society Report.

The city remained undisturbed by the revolutionary movements that have convulsed the interior of the country... On the 7th of September, a body of men, principally from Canton and Fokien, belonging to the “Triad” Society, but unconnected with the forces under the leadership of T’ae Ping, advanced upon the city, disarmed, slew, or dispersed a few of the principal Mandarin Officers, and having proclaimed a general amnesty to all who should remain passive, became masters of the place, before the inhabitants had time to recover from their surprise... Although these evens have proved a great hindrance to commerce.. the persons or property of the foreign residents have (not) been exposed to the slightest danger; and the Missionaries have full liberty to prosecute their customary labours in the city.¹³⁰

1853. SEPTEMBER 7.

Shanghai Captured by Triads.¹³¹

A serious riot broke out in Shanghai on the morning of the 7th September, 1853.¹³² The leaders of this sedition consisted of a club of Canton, Fuhkien, and Shanghai men; but the reins of government here were very shortly assumed by a Cantonese named Lew, at one time a sugar-broker in Shanghai, who henceforth figured under the title of “great generalissimo having command of the cavalry and infantry throughout the empire, under the great Ming Dynasty.”¹³³ The main force under this chieftain consisted of

129 Earnshaw, Graham, *Tales of Old Shanghai*, (Hong Kong, Earnshaw Books, 2008), Ch III. See online entry, cited above, at — <http://www.earnshaw.com/shanghai-ed-india/tales/library/pott/pott03.htm>

130 CMS *Missionary Register*, 1855, pp 85-87.

131 MacLellan, J. W. *The Story of Shanghai: From the Opening of the Port to Foreign Trade*, (Shanghai, North China Herald, 1889), Chapter IV. An excellent account of the Shanghai uprising of 7 September 1853 is Dillon, Maureen "The Triads in Shanghai: The Small Sword Uprising, 1853-1855," *Papers on China* 23 (July 1970), p. 67-86. Ter Haar, Barend J, *Ritual and Mythology of the Chinese Triads: Creating an Identity*, (Leiden, Brill, 2000).

132 *Church Missionary Gleaner*, London, 1853-1854: Extracts from *The China Mail*, 1853, 1854, Hong Kong, published in the *Edinburgh Review*, Vol 102, No 208, October 1855, pp 345-346.

133 The key slogan of the Hung Brotherhood, or Triad Society, was “Destroy the Qing, Restore the Ming.” This was an appeal to Chinese ethnic nationalism. The Ming was the last Chinese dynasty. The Qing were Manchu invaders.

Canton and Fuhkien men out of employ and bent on plunder, or of ruffians hitherto engaged in opium smuggling and piracy upon the sea-board. Several persons among them have also been recognized, who at one time had been table-servants and horseboys in the service of English and American merchants. Some likewise had been born and educated under the British flag in the Malayan Straits; and one or two, who took a prominent part, had in early life been pupils in the British schools at Singapore...

During the eighteen months of the siege of Shanghai, the presence of the two belligerent parties was the occasion of incessant uneasiness to foreign residents on the spot, and more than once it almost led to serious differences between the Chinese and the foreign authorities at that port.

1853, NOVEMBER, Shanghai.

“R.F.” in *Athenaeum*, (London, 1853, Nov. 19).¹³⁴

FOREIGN CORRESPONDENCE.

China.—The Taking of the City of Shanghae by a Band of Rebels.

THE following letter from an old Correspondent, who, being on the spot at the time of the capture on his own peaceful affairs, has given us a graphic and vivid picture of a scene deeply interesting to the general reader.—

The rebellion in this country, which has been gradually spreading itself over the richest and most fertile portions of the Empire, has, at last, reached Shanghae, the most northerly of the five ports at which foreigners are permitted to trade. In the end of August and beginning of September rumours were current that the Fokien and Canton men, who are rather numerous at this port, were about to rise and hoist the standard of the new Emperor, T'hae-ping-wang, in this ancient city. The authorities, who have long felt their weakness, issued proclamations denouncing a man named Le, who, with some forty others, was taken up and detained for some hours at the office of the magistrate. The official, however, did not dare to punish these persons: indeed, he was coolly informed that if he did so his own head would pay the penalty. This threat had the desired effect: Le and his companions were set at liberty, and it is needless to say grew bolder and more unruly than ever they had been before. As a further step to preserve the peace of the city, a body of lawless men belonging to a secret society, who could not be controlled, were taken into the pay of the Government. This was a last resource, and placed the Government upon a mine which could be sprung at any moment for its destruction.

134 I am grateful to Stephen Robertson, Institute of Social and Cultural Anthropology, St, Cross College, Oxford, for the copy of this report.

The morning of the 7th of September, being the day on which the Mandarins usually pay their visit to sacrifice in the Temple of Confucius, was chosen by the rebels for the attack upon the city. Without knowing anything about their plans, I happened to pay a visit to the city soon after daybreak. On entering at the north gate, I observed a number of men looking earnestly at some object in the guard-house, and saw at a glance that something of an unusual nature had taken place. Ascending the steps of the guard-room with the Chinese, I was horrorstruck at finding the mats and pillows belonging to the guard saturated with human blood. Upon inquiry, I found that a band of men, believed to be composed chiefly of the members of the secret society already noticed, and called the "Small Sword Society," had entered the city and were then on their way to the houses of the chief Mandarins, namely the Taoutae and Che-heen. They had met with some feeble resistance from the guard, whom they soon overpowered and made themselves masters of the gate.

When the rebels reached the centre of the city, they divided themselves into two divisions,—one of which marched to the Che-heen's office, and the other to the Taoutae's. The guard at the Che-heen's, consisting of about forty men, fled without making the slightest resistance, and are supposed to have been in league with the rebels. Some one ran to inform the magistrate that his house was attacked, and the old man came out and endeavoured to pacify the rebel mob with a few fair words and promises for the future. He was told, however, that such promises were now too late, upbraided for his former conduct, and barbarously murdered on the spot.

The division which marched to the Taoutae's was equally successful, and met with no resistance. Report says this officer,—who is the highest in Shanghae,—behaved very bravely on this trying occasion. Having been informed of the intended attack a minute or two before it took place, he dressed himself in his official robes and came out to meet the rebels. Most of his attendants had fled, and seeing that the few men who remained true

were a very unequal match for the rebels, he prevented them from offering any resistance. “If you want my life,” said he, “you have the power to take it,—see, I am unarmed and defenceless.” The rebel chief replied that they did not want his life, but that he must forthwith hand over the official seals, and take an oath not to molest those who were now the masters of the city. He immediately gave up the seals, and retired to his own apartment, where he was allowed to remain unmolested while the other parts of the buildings were plundered and gutted.

In the afternoon I paid another visit to the city with the Rev. Mr. Edkins, of the London Missionary Society. On arriving at the north gate we found a strong guard stationed there, who, after some little persuasion, allowed us to pass in. From the appearances which presented themselves at every turning, it was evident the rebels had made a good use of their time. Not only were all the gates strongly guarded, but patrols of two men each were marching through the city in all directions and preserving order. These guards had strict orders to preserve the property of the inhabitants from thieves of all kinds, and to punish in a summary manner all who might be caught stealing. Two men who were taken in the act were immediately put to death without judge or jury or trial of any kind. The order which prevailed in all quarters, considering the lawless bands who were in possession of the city, was very remarkable.

Threading our way through the narrow streets, in the direction of the public offices, which had been the scene of such disturbances in the morning, we were everywhere treated with marked respect both by the inhabitants and by the various patrols. When we reached the house of the Chehen, a strange scene was presented to our view. Hundreds of people were busily engaged in ransacking the premises and carrying off everything which could be taken away. The furniture of the various rooms and all movable articles had gone first, and the crowd were now busily employed in taking down the windows, doors, all kinds of framework, wooden pillars, and indeed everything which

could be converted into use. This crowd was not what in England we would call a mob, but a set of respectable, orderly plunderers,—or perhaps *lutets* would be a better word,—whose proceedings were sanctioned by the victorious rebels now in possession of the city. However particular the latter seemed with reference to the preservation of private property, that of the mandarins and Government seemed to be given over to the people for plunder as a matter of course. When we reached the upper end of the collection of buildings which formed the official residence of the Che-heen, we observed a crowd of people, who seemed to be lookers-on like ourselves, moving to some apartments on one side of the central hall. Following in their steps we came to a court, or small Chinese garden, containing a few ornamental plants in pots and a pretty arbour covered with the *Glycine Sinensis*. In a small room, now in ruins, at the upper end of the court, a crowd of people were observed gazing intently at some object on the floor, and from the expression on every countenance we readily conjectured that this must be the body of the Che-heen, who had been murdered in the morning, and which we were now desirous of seeing. As we approached the spot, the crowd readily made way, when a melancholy and shocking sight was presented to our view. On a mat, in the middle of the room, lay the body of the murdered magistrate, covered with the wounds which had been inflicted by his ruthless countrymen. It was a sickening sight, so we turned away and made our way out through the busy crowd, who were still employed in what appeared to be considered a kind of legal plunder.

Leaving the offices of the magistrate, we now proceeded to the residence of the Taoutæ, or highest civil officer in the city. Here, a scene of a different kind, but scarcely less curious, was presented to us. This place had been made the head-quarters of the rebels,—and we found the doors strictly guarded by their men. The guards allowed us to pass without question; and, walking up a straight

path to the furthest end of the buildings, we found a large hall filled with armed men, engaged in arranging some matters connected with their food and wages. A more blackguard or unruly looking collection of human beings I had never before seen. Some were armed with short swords, others with muskets or pistols, and a number with rusty looking spears, of all forms and sizes. Here and there we observed some busily engaged in grinding their swords, and every now and then feeling their edges like a butcher about to slay an animal for his stall. The greater number were taking part in a hot discussion which was then going on with their leaders, all talking at the same time and, apparently, in the greatest disorder; but, as this is Chinese custom, it gave us but little surprise or concern. The uniform worn by this motley band was most varied in its character; but each man wore a distinguishing badge of some kind, either round his head or as a sash round his body, or on his breast. The Fokien bands had generally a red band tied round the head; while the Canton men had a white one, said to be a badge of mourning for the Ming dynasty—their ancient kings. Having seen quite enough of these unruly spirits, we left their halls, and walked quietly homewards through the streets of the city. Every place was perfectly quiet:—some of the shops were open, and the people generally seemed to be looking on with Chinese indifference.

In the new foreign town, measures were taken by the English and American residents for their own protection. On the morning after the occurrences had taken place, which I have just been narrating, the pretty Chinese Custom House, which is so great an ornament to the foreign town, and which had been evacuated by the authorities, was completely gutted by the Chinese, and no one interfered to prevent them. It was attacked by no mob of lawless vagabonds, but by the sober and industrious people in the neighbourhood, who seemed to consider its contents a kind of *lute* to which they were justly entitled. Every one agreed, when too late, that it was a pity to allow such a proceeding within our own boundary,—more particularly when a single consulate official, or a single sailor from one of the men-of-war in port, could have prevented it, without any force being necessary further than to stand at the door and warn the people off.

The description which I have thus attempted to give of the taking of Shanghae by this rebel band will throw some light upon the character of the Chinese,—but it is difficult to give to civilized nations in the West a correct idea of this extraordinary people. Will it be credited that a city containing upwards of 200,000 inhabitants,—walled and fortified, and, to a certain extent, prepared for an attack,—allowed itself to be taken by a band of marauders scarcely numbering 500 men, badly armed, undisciplined, and bent on plunder? And yet such is the fact,—for however strict the rebels appear to be in their endeavours to preserve private property, they are robbing the Government and “*squeezing*” some of the more wealthy among the inhabitants. It seems to be generally acknowledged that they have, as yet, no connexion with the Quang-se rebels, although they expect to have shortly. They will no doubt “feather their own nest” pretty well in the first place, and then gladly hand over the conquered city to any one who chooses to take it off their hands. In the mean time, the poor people suffer,—trade, both foreign and native, is paralyzed, and one trembles for the fearful calamities which now hang over this unhappy country.

R. F.

1853, SEPTEMBER, New York.

Rev. Edward W. Syle.

REBELLION IN CHINA.

The Chinese Empire is now the theatre of a rebellion [Taiping], embracing, at present, it is believed, a majority of its three hundred millions—a number equal to one third of the population of the globe. Very little doubt exists that the Tartar dynasty—the present government— will be overthrown, and with it will go the barriers to a free intercourse of the Celestials with all the nations of the earth. When once China is open to the world, changes in her whole character, policy, and religion must follow; especially under a government desirous to introduce religion approaching to the religion of the Bible.

The *British Banner*, of May, has a long article full of interest on the bearing of this “great rebellion” upon Christian missions; and its editor is inspired with great zeal, calling upon British Christians to prepare to flood China with Bibles, and to give hundreds or thousands of missionaries to teach the people the gospel of Christ. Rev. Dr. Medhurst, of Shanghai, has transmitted a curious document (translated by him) entitled “A Religious Proclamation,” issued by two leaders of the insurgent Chinese forces. It is supposed that the writer has been a member of Gutzlaff’s Christian Union, though it is not thought that Gutzlaff, in his lifetime, had any share in exciting the present movement. It may be, however, that some of his pupils have not been simply observers of the preparations for the great change now being effected.¹³⁵

1853, SEPTEMBER 9. Shanghai.

North China Herald.

NOTIFICATION.

BRITISH CONSULATE, SHANGHAE, 9TH September, 1853.

On the 7th instant before daybreak a Column of armed men entered the City of Shanghae by the North Gate and took possession of the Place. The Authorities were deposed—the Che-heen killed, and since that day the Leaders of the force, whoever they may be, remain Masters of the City... The City has been partially plundered. Contributions have been levied, and serious dissensions among the armed men of various Provinces who are in possession, still threaten a sanguinary struggle for supremacy, chiefly between the Fokien and the Canton Factions.¹³⁶

The Qing rulers were increasingly anxious about the reluctance of ordinary people to assist the government in defeating the Taiping and other rebels. It decided to raise money, using a traditional process, by selling rank and titles, as reported below.¹³⁷

1853, SEPTEMBER 9, Shanghai.

Miss Emma Jones.

INCIDENTS DURING THE SIEGE OF SHANGHAI IN A LETTER FROM A LADY.

THE following extracts, though they do not come under the head of “Latest Intelligence,” have an interest which does not depend on their power to gratify an eager curiosity. They furnish material for much thought, as exhibiting the singularity of the Chinese character, and as furnishing some of the details of that transition state through which the nation has begun to pass:—

SHANGHAI, Sept. 9, 1853.

Nine years ago to-day, I bade farewell to my home and friends, and through the kind protecting providence of my Heavenly Father I have been spared to write to you the wonderful things God has brought to pass in China. Who would have thought when we came here first, that in the short space of nine years, the whole government of this vast Empire could have undergone such a change? After what has passed, we may consider the Tartar reign ended.

Tien Sue, who, you may remember, belonged to a Bible class Mrs. Boone used to have at Wong-ka Mo-dur, and whom we had lost sight of for years, made me a visit about two weeks since. I do not know

135 *Spirit of Missions*, Vol 18 No 8, August 1838, p 285.

136 *North China Herald*, 17 December 1853, p. 26.

137 See Zhang, Lawrence Lok Cheung, *Office Purchase and Status in Qing China*, PhD, Harvard University, 2012.

what his object was, but he spoke remarkably good English, and gave me a great deal of information. He said he had been Secretary to the Taou-tai, and the next day he was going to *Ching-keang* to carry dispatches to the fleet of Lorchas, in the Taou-tai's employ. He said he was very glad to get away, for he feared he should be put to death with him if he remained, and indeed he thought he should quit his situation, for his feelings were with the rebels—he did not like to be fighting against "Protestants."

That there would be a great change in Shanghai in a short time, for he knew that there were five thousand belonging to the Secret Society, [Triads] who were only waiting for a good opportunity to take it.¹³⁸

A few days after this, I heard that the Taoti-tai gave Mr. Cunningham notice he had better take care of his countrymen, for there were a number of rioters about, and he really had not the power to protect them.

On the first of the New Moon, a friend went to the Taou-tai and told him he had better not go to the temple to worship, for it was determined to kill him if he did. Whether his remaining at home prevented the attack, I do not know; but there was nothing done, and the city remained quiet till Tuesday last, when the news arrived that *Kea-ting* and *Ching-poo* (two cities in the vicinity) were taken. Next morning was the time for the sacrifice to Confucius, and the evening before, a proclamation was stuck up advising the people to be quiet; there was no harm intended *them*, but the rulers must fall. Very few, I suppose, read it; and many thought it was no more to be dreaded than the many preceding ones. The *Che Heen*, however, (as I hear.) sent his family out of the city, and at the accustomed hour started out to worship. He had got but a short distance from his house when he perceived a large party approaching. He immediately turned to get in and close the gate; but they followed and cut the poor man down directly; and there lay his body, covered with a mat, for two days, (it may be there yet,) while the rabble immediately tore the house to pieces. As soon as they had put an end to him, they went to the Taou-tai's, who. When he heard they were coming, went out to meet them and "knock head;" invited them in, and delivered up all into their hands. They made him promise to resign his button, (the symbol of his rank,) never to hold office again, and to pay a handsome sum for ransom. On these terms his life was spared, but he still remained in custody.

In the mean time, perfect order was established in the city: but six lives were lost! The gates were closed; not a family was allowed to carry their things away. They might go out singly, but they were liable to be searched, lest they had secreted their valuables. At the request of Mr. Tales, (a Baptist Missionary,) who waited on the 'authorities,' (where he was received with politeness when they knew the object of his visit, though at first they were disposed to resent the intrusion,) a guard was placed at each of the Missionaries' houses to protect them; and they all remained in the city. So ended the first day and night.

Yesterday (Thursday, Sept. 8) was an exciting day. I had made an engagement with Mrs. Medhurst to pay her a visit before we knew anything of the trouble, and as I went to the Ferry, I met men and boys carrying doors, windows, and whatever else they could carry off: upon inquiry, I found they were parts of the new Custom-House. which they were tearing to pieces. As we were landing on the other side, a boat was just starting; and I was amused, in spite of my sadness, to hear a dispute between the boatman and a man with a flight of steps on his shoulder. 'What sort of behavior is that? Here are you with a whole staircase on your back, carrying it off, and not willing to give a few cash to the ferryman!' I don't know how they settled it; for the man set down his staircase so as to take up the room of several passengers on the ferry-boat. I was glad to hear that a guard of marines was soon stationed to prevent further demolition: this it was right to do, as it was in the midst of the foreign community.

The next thing was dissension between the two great leading parties—Canton and Tokien men. The latter becoming tired of moderation, determined to rob as well as conquer; but to the honor of the former, they declared their determination to kill the first man of them that would do so disgraceful an act. Matters got so high that they had set the hour when they were to turn their swords against each other; but fortunately, after a conference of some hours, they agreed to resign themselves to *Tai-ping Wong*; (they had entertained the idea of setting up an independent government.) and have sent messengers to invite him to come and take possession.¹³⁹ The fact is, I fancy, that they know they must at last submit to him;

138 This comment suggests that the populace at large had not identified the nature of the insurrection within Shanghai. This man appeared to believe that it was being controlled by the Taiping rebels and that the local Triads were not yet involved.

139 This is a clear statement that the Shanghai rebels were not linked to the Taipings. The application to join the Taiping was rejected.

and there is no doubt but that his emissaries were the prime movers in the whole; and it was a preconcerted plan that all the neighboring cities should fall together.¹⁴⁰

A few of the foreigners have performed some bold exploits, such as going into the city and bringing out to their Chinese friends large amounts. Two went to the house of a certain Chinese and brought out to him, secreted about their persons, to the amount of \$50,000 in gold, pearls, and precious stones. Had the Chinaman himself attempted it, he would have been searched, and probably killed: I heard of a woman being killed because she persisted in passing through the gate.

Friday.—The Canton men, being the strongest party, still maintain order; and the Junk men (Tokien sailors), disappointed of their hope of plunder, are leaving in crowds at each ebb tide; the river is full of junks. You know what a noise they make; but you have never seen anything like this—even the peaceful traders are leaving without discharging their cargoes, as their consignees will not receive them. It is said by the Chinese that many of the disappointed men, bent on plunder, are going to make an attack on other places not so well protected. *Zaw Seen Sang*, the girls' teacher, came to tell me yesterday that before the outbreak—fearing it would take place—he had taken his trunks to some place, (I forget the name,) and now they were gone, and he must go and see if he could save his property. Poor man! He looked very doleful, as though he had very little hope of finding his trunks again.

Saturday all remained quiet. On Sunday the gentlemen went to the Church (which is within the walled city). Mr. Nelson preached, and had a small but attentive congregation. At the London Mission Chapel, I heard there were a number of red-and-yellow turbaned gentlemen. Even the boys in the city are said to have a bit of red rag stuck in their button-loop. I have forgotten to mention that on Saturday the boys in school refused to be shaved, and the barber was afraid to do it; However, they were persuaded to submit to the degrading custom once more, as no regulations had been made with regard to customs yet.

To-day (Monday) there is a commotion, caused by a permission for people to leave the city, and carry with them a change of clothing—a *Mo-kwo* or so—as it is damp weather, and getting a little cool. This is on account of a report that the Imperial troops are on their way here; and the insurgents, expecting a reinforcement, want the houses for them. Shanghai is said to be the *soul* of this Province, and I fear there will be some severe fighting unless they encounter the Nankin soldiers before they reach here. Of the result there is very little doubt; but 'tis melancholy to think of the sufferings of the poor people. The great danger is, that the city will be set on fire—a vigilant guard is kept now to prevent it.

I believe I told you in my last about the Typhoon, which not only laid our fences low, but drove in the windows, breaking the blinds, &c. Even the ships in the harbor were in danger; the crews stood by the masts ready to cut them down; and even in the morning I saw several lying over, but they soon righted. I cast many an anxious glance over towards the boys' dormitory, fearing the wall might give way. This has indeed been, a year of excitement, and this storm has filled the Chinese with dread: for, strange to say, they have the same idea with many in the West, that it is a sign of war and great distress.

The first day of the trouble, *Wong-chong* (one of the first class of youths who graduated at our school) came out of the city to Chi. To-day he went in and saw his relation, who has been a writer in the Taou-tai's employ, but has now gone over to the insurgents. While he was talking to him, Lew¹⁴¹ came in, and said he was just the person who could suit his purpose. He wanted to send a letter to the English Consul to beg his assistance to keep order in the city, for the people were getting so unruly he feared there would be trouble: he asked for sixty soldiers to keep the gates. *Wong-chong* brought the letter to me to ask if it would do to take it. I told him I supposed he might, if he did not meddle more in the matter. I thought it was very well that the British Consul should understand the state of things, for the people are becoming very unruly; and that foreigners will have to interfere for their own protection, is what many people think. He took it over, but Mr. Meadows (Interpreter to the Consulate) told him the English would not meddle with the matter: they would take care of themselves, and had plenty of force to do it. A frigate has just come up to relieve the 'Hermes,' which is ordered home.

140 The source of this assertion is not known.

141 The leader of the Cantonese group of Shanghai rebels and the overall commander.

1853, SEPTEMBER 9, New York.

Additional Notes by Rev. Edward W. Syle in the United States.

When it is remembered that the foregoing extracts are from a letter written by a lady, it causes us to recall those words of our Saviour, "When ye hear of wars and rumors of wars, let not your heart be troubled." If a female Missionary is not afraid to go to and fro amongst the people of a city which the day before was the scene of an insurrection, we need hardly trouble ourselves about the propriety of sustaining, by our prayers and offerings, those whose hearts the Lord sustains by his grace. These extracts also furnish us with another evidence (if evidence were wanted) of the peculiar value of that kind of influence which Christian females, who engage in the instruction of schools, have the opportunity of exerting. The young man Wong Chong came to Miss Jones, we have no doubt, with much the same feeling as a youth in this country would betake himself to some kind female relative in whose long-trying friendship he had full confidence. It was a singular posture of affairs when a young baptized Chinese, educated in a Mission school, brings a letter from an Insurgent leader to a British Consul, and asks the lady who taught him and cared for him when he was a lad, whether he should deliver the letter or not.

This brings to our thoughts the subject of Mission schools in general, and we are thankful that it is in our power to show (when called upon to do so) that they have already borne most encouraging fruit. The young Chinaman who wrote that admirable reply to the anti-Chinese message of the Governor of California was one of the earliest pupils of a Mission school. Who that has seen our hearty young *Tong*, needs any arguments on the subject more than his case supplies? What would be said to the fact that a young Chinese, brought up in a Mission school in China, twice took the prize for English composition in a class where he had about thirty competitors, and that at no less a place than Yale College! Other instances might be quoted, all going to show that the money, time, and trouble bestowed on Mission schools is well expended, for that the Lord blesses them.

With regard to the circumstances of the Taou-tai's surrender, other versions—rather more favorable to his show of bravery—have been received; not affecting, however, the main point that concerns us—namely, that foreigners were concerned in it, and that they justify the part they took, on the ground that it was nothing more than the commonest humanity to rescue a man who was about to be butchered in cold blood. It remains to be seen whether, on the same plea, (and it is a good plea,) of humanity, foreigners will not be constrained to interfere on a larger scale. E. W. S. (the Rev. E. W. Syle).¹⁴²

1853, SEPTEMBER 10, Shanghai.

North China Herald.

We now propose that measures of an enlarged character be adopted; that any men or officers so desiring, may act upon the regulations of the "Scheme for provisioning the army" now in force or may send in subscriptions as on the former occasions in order to purchase rank. The Emperor has signified that they may openly ask for official stations or honorary titles for their brothers, sons, nephews, all within the five degrees of relationship, the descendants of the same ancestor, relatives by marriage, and all who are included in the mourning rites, when the request of the subscriber will be complied with; thus the road to recompense will be greatly enlarged, and the state of the military provisions will be vastly improved.¹⁴³

1853, 18 SEPTEMBER—NOVEMBER 29, Shanghai/New York.

QUARTERLY REPORT FROM SHANGHAI.

COMMENTARY BY REV. EDWARD W. SYLE IN THE UNITED STATES.

Expected Departure of Mr. McClatchie, of the Church Missionary Society.

Sunday, 18th Sept.—At this morning's service in the city, the congregation was small and very attentive, and seemed eager, in this time of commotion, to get hold of something they could rest upon. Many inquired afterwards what was to be done now in this troublous time. I could only try and point them to an abode of rest and quietness, and to the way by which they might reach it. Mr. McClatchie came in about this time, and told me he expected next Sunday to have a baptism of a man who had been his sexton for some time, and of one other person. He asked me to take charge of this man, after he (Mr. McClatchie) went away. He expects to sail with his family for England in a short time. Some days ago he requested me to take charge of his communicants, and keep them until he returns himself and takes them. The afternoon

142 *Spirit of Missions*, Vol 19 No 3, March 1854, pp 88-96.

143 *North China Herald*, 10 September 1853, p. 24.

congregation was better than the one in the morning, and their attention very good. On my way home I learned that the steamer had arrived and brought two new Missionaries of the Church Missionary Society, with their wives, to reside at this place.

FIRST BAPTISM BY A NATIVE CLERGYMAN.

Sunday, 25th.—Mr. McClatchie being too unwell to baptize his candidates to-day, he asked me to see to it; and as he had thought it would be gratifying to **Chai** to perform the baptism, it was so arranged, and at our regular afternoon service in the city, Chai, for the first time, administered this rite, and to one of his own countrymen reclaimed, as we trust, from the darkness of heathenism, and made free with the light and liberty of the Gospel. This is the first baptism performed by a Protestant Episcopal native clergyman in China .

ATTACK OF THE IMPERIALISTS.

Sept. 29th.—The Imperialists from the interior have arrived here in considerable number, with the design of recovering this city from the rebels, and to-day they commenced a brisk and continued firing on the southern part of the city from their boats on the river; the most of which was in full view of our Mission, and some two or three miles distant. Some of their balls flew about the houses of some of the Missionaries within and without the city. In consequence of which several of the Missionary ladies have come over to take up quarters among us, as our buildings are out of the range of the firing. The gentlemen think it best to stay by their houses, to prevent their being plundered. One lady is still in the city.

Friday, 30th.—This morning the Imperialists made a demonstration at the north gate of the city, quite a large body coming to that quarter, and having something of a fight close around Mr. Yates's house, of the Baptist Mission. I went over to Mr. Cunningham's, Methodist, and Mr. Yates's. just after the fight, and saw numbers of the Imperialists with their war implements, thickly crowding the roads, and about the fields and houses in the vicinity. The rebels also were standing in numbers on the city walls, and there was a parleying going on between the two parties. A heavy rain coming up and continuing some time, rather settled the matter for that time, and the Imperialists gradually retired from the field. Some were wounded in the skirmish of the morning, and carried to Dr. Lockhart's hospital.

Saturday, Oct. 1st.—Some firing was kept up last night, and this morning early a fight began close around the houses of the Baptist Mission, which lasted several hours, many of their balls striking Messrs. Yates and Cabaniss' houses, these gentlemen being within them at the time. The firing from the boats on the southeast part of the city was also kept up steadily; during all which Mr. Percy and Mr. and Mrs. Crawford, of the Baptist Mission, were in the city, not having been able to get out, as the gates were all closed, and they could not get them opened. But after the firing was over to-day, they managed to see the head-man, and get authority to pass the gate, and they all got out and came down to our quarters.

Mr. Culbertson and family also came down, so that all the ladies now are out of the immediate vicinity of the fighting, and most of the American Missionary ladies are staying in our Mission.

Sunday, Oct. 2d.—To-day the city gates being all closed, it was impracticable to have our services in the city, and for the first time, I suppose, since Missionaries first began to preach in Shanghai, there was no preaching there. There was service, of course, in our school chapel, and perhaps at other places without the city. In the afternoon Mr. Roberts, of Canton, and myself walked up to the boats of the Imperialists, some two or three miles from here, on the Soo Chow stream, and distributed some books among them. There were said to be 5,000 men. They snatched the books, according to Chinese custom. At our English service this evening, the presence of so many of our friends increased our congregation considerably.

Tuesday, Oct. 4th.—Several of us made an effort to get into the city to-day. We got a note from the Consulate to the head of the insurgents, and went to the little east gate, which was closed, as we expected, and the men on the wall said we could not get in. We pressed the matter, and they sent our letter in to the headman; and after waiting some time, an answer came to the intent that going in and out we might meet with inconvenience, and requesting us to wait two or three days. So we returned, and afterwards learned that about that time a fight commenced near the west gate. In the afternoon I went with a boat, and got the various boxes that came for us in the "Bay State." Our usual gathering at Miss Jones's, this evening, was made more pleasant, as well as fuller, by the company of our friends.

A SIGHT OF THE IMPERIALISTS?

Friday, Oct. 7.—This afternoon Mr. Keith and myself took the ladies of our Mission, and several others with us, to see the Imperial army at their boats. They had been considerably reinforced since my first visit, and are said now to be 8,000 strong. Their curiosity was greatly excited at seeing the ladies, and they came in numbers close up to us, as we walked along. But there was so little of a military appearance about them, that there was nothing very formidable. Some few were making ladders for scaling the city wall, but the rest seemed to have nothing to do. Their boats occupied a line of great length, so that we walked only part of the way and returned. We learned that the late Taou-Tai of Shanghai was there, having an idea of trying to retrieve his fortune. There have been several small fights in the past few days, but nothing decisive yet. Soo Dong was here to-day from the city, and brought a good account of our communicants. He also brought a grape-shot which had struck the corner of the Church, but without doing any serious injury.

Sunday, 9th.—This being our Communion day, we had such of our Chinese brethren as could get here, but several were absent, some living within and some beyond the city. Thinking the chance of getting into the city to-day a bad one, I did not attempt it, but went to the English Church to witness the ordination of



a Missionary for Loo-Choo,—Mr. Morton, who, having been a lay Missionary in London for seven years, has now come out to these ends of the earth, and with his wife and child will take the earliest opportunity of sailing for Loo-Choo. He will probably go in one of the ships of the Japan squadron, under **Com. [Commodore Matthew] Perry**.¹⁴⁴ The Bishop of Victoria's sermon, at the ordination, was with special reference to the jubilee of the British and Foreign Bible Society. Our congregation to-night was enlarged again, by our friends of the other Missions staying in our midst. This afternoon, I went out with some others to distribute books among the Imperialists, who are still living in their boats. We found them for the most part lounging in the boats, or crowded about on shore gambling; and though it was said they were to fight to-morrow, we saw no preparation whatever for it. We saw a headless body lying exposed upon the ground, and numbers

of men near it who did not seem to regard it in the least.

Thursday, Nov. 10th.—About 10 o'clock to-day the Taou-Tai's fleet left their anchorage below us, and sailed up past the foreign shipping, to make a capture of two vessels belonging to the rebels, which were lying at anchor, near the east gate; and as those vessels were unprepared for a fight, and had but few men, the capture was easy. Most of the crews jumped into the water and got ashore. The whole occurred within full view of our houses, and of course was rather an exciting scene. After taking these vessels, the Taou-Tai's men went ashore, and set fire to the suburb of the city on the south, and burned a large number of houses—it is said 1,500—and pillaged and practised all manner of outrages on innocent persons. Firing on the Taou-Tai's vessels from the rebel batteries on shore has been kept up during the day, and also to-night, and the Imperialists' gain seems, to be only the captured vessels and the plunder they took, while the city is as far from being taken as ever. There can be no sympathy with the Imperial side when such outrages are allowed by them as have been practised on the innocent people here lately. The native Shanghai people have very little to do with this whole affair, but they are the sufferers. Being a quiet and rather timid people, they make poor hands at fighting, and would very gladly have peace. A few days since the Imperialists cut off the heads of some 80 men in their camp.

Sunday, 13th.—This is now the seventh Sunday on which I have not gotten into the city.

Tuesday, Nov. 15th—Last night there was a disturbance in the foreign town, caused by several hundreds of the Imperialists coming armed into the settlement, and having an encounter with a few of the foreigners, who, seeing the crowd, came out, and among them half a dozen of the English guard, which is regularly kept now at the English Church.

The crowd of Imperialists, after making some hostile demonstration, and cutting one man's hand, ran off, leaving three dead, and having several severely wounded, one man being cut down, and some others shot by the guard, who fired a few guns as a warning for the future. The Imperial general had before

144 Hawks, Francis L., Narrative of the Expedition of an American Squadron to the China Seas and Japan, performed in the years 1852, 1853, and 1854, under the Command of Commodore M.C. Perry, United States Navy, (Washington, Beverley Tucker, 1856).

promised not to allow his men to come into the foreign compound, and as they came armed, and used their weapons, they met with such a reception. The British Vice-consul went to see the general, and know the meaning of this outrage. He was told if he would wait an hour he could see him, but he was at present engaged. The Vice-consul took out his watch, and sent him word he would wait ten minutes, and if he did not come by that time, he, the Vice-consul, would go away. Whereupon the general came, and said his men had acted contrary to orders.

Thursday, 17th.—To-day there was another heavy cannonading in view of our Mission, between the Taou-Tai's vessels and the rebel batteries, but with very little effect on either side. When this will cease it seems puzzling to conjecture, from the present state of things. This horrid, horrid war!—Oh. For that time when men shall learn war no more!

From a more recent letter of 29th Nov., we extract the following additional intelligence:—

The state of war we have before mentioned still continues, and our city work still prevented. We are sorry to learn from a messenger from the city, that the Church there is damaged to some extent by several cannon-balls. The news from the north represents the insurgent army [Taiping] as very near Pekin at the last account. Nothing decisive yet. Here there is a fleet of junks in the employ of the Taou-Tai, anchored quite near to our premises. But so far we are all entirely safe, for which we desire to be thankful. All our communicants were safe a day or two since. The health of the Mission is now quite good, and the male and the female schools are in steady operation.

1853, SEPTEMBER 20, New York/Shanghai.

Foreign Missions Committee.

In CHINA, although the absence of the Missionary Bishop, and two of his most efficient coadjutors, has prevented any extension of the work at Shanghai, and although the quiet routine of daily employment among those who remained, has been disturbed by the internal civil commotions of the country, still the Mission has lost no ground in the sphere of its labour; while the visit of Bishop Boone to this country has been of essential service, as well to himself as to the particular cause in which he is engaged. The fears, too, which had been excited by the fall of Shanghai, have been removed by intelligence received since the Bishop's departure. No hindrance whatever has been experienced by the Missionaries, and by the time that the ship may be expected to arrive, which now carries out the Bishop and his fellow-labourers, there is reason to believe that the trade of the country will have returned to its natural channels, and the financial difficulties of the place, which have cost the Mission such loss, be removed. The personal agency of the Bishop while here, aided by that of others connected with the Mission, are already producing their fruit. Independently of increased contributions on the part of the Church, inquiries from several quarters indicate a growing desire to offer personal service in a field, which, in a Missionary point of view, has scarcely its equal in interest.¹⁴⁵

1853, SEPTEMBER 20, New York/Shanghai.

Rev. Robert Nelson.

THE MISSION TO CHINA. CAPTURE OF SHANGHAI.

OUR readers are aware that the city of Shanghai, the seat of our Mission, has at last felt the power of the civil commotion, which is sweeping over the vast empire of CHINA, and that it has fallen into the hands of the insurgents.¹⁴⁶ A letter from the Rev. Robert Nelson, written on the 20th September, a fortnight after the capture, relieves us from the solicitude which former intelligence had excited, when it announced the

145 *Spirit of Mission*, Vol 19 No 1, January 1854, p. 18.

146 Nelson confuses the Shanghai “insurgents” with the Taiping rebels discussed earlier. The uprising in Shanghai was conducted by a Cantonese led strand of the Triad Society, a secret society nominally devoted to the overthrow of the Qing Dynasty and the protection of the poor. It is usually regarded as a criminal organisation rather than a nationalist movement. MacLellan, J. W. *The Story of Shanghai: From the Opening of the Port to Foreign Trade*, (Shanghai, North China Herald, 1889). Chapter IV. Triad groups also seized Amoy, Fuzhou and parts of Taiwan. Shanghai was captured on 7 September 1853. Attempts to ally the Triads with the Taipings was rejected by the latter. The Triads held Shanghai for seventeen months, finally departing on 18 February 1855. A “romantic” episode of the period was *The Battle of Muddy Flat 1854*, Being an Illustrated Sketch of that Famous Occurrence, written specially for the Jubilee Commemoration thereof at Shanghai, April 1904; with some Added Particulars Relating to the Shanghai Volunteer Corps. (Shanghai, North China Herald Office, 1904).

approach of the insurrectionary forces. It appears that the city capitulated on the 7th September without any resistance, and with the loss of but a single life, that of Che-Hien, one of the Mandarins. Upon his death, the chief Mandarin surrendered every thing into the hands of the captors. The leaders proceeded immediately, with great order, to promulgate regulations prohibiting plundering, or any injury whatever to persons and property, on pain of instant death; which regulations were enforced and executed in the most summary manner. The Chief entered into communication with the Foreign Officials resident at Shanghai, professing entire good-will to foreigners, as well as to his own countrymen, for whose welfare he declared that he had taken up arms.

So admirable were the police regulations of the conquerors, and so confident were the Missionaries of their good-will, that they did not hesitate to go to and fro with the most perfect freedom. Their usual avocations were pursued without the slightest molestation; the regular religious services at the Church in the midst of the Chinese city, were maintained without molestation, and attended by congregations who evinced a remarkable degree of attention. The dwellings of our own Missionaries residing without the town, were covered for the most part by the guns of the American and British men-of-war; but the houses of the Missionaries within the town, enjoyed an equal degree of security, under the protection of an armed guard, set over them by the insurgent leader. Certainly a very singular state of things in a land, in which a few years since a foreigner could not show himself, without exposing himself to insult and injury.

Mr. Nelson states that there had been much alarm among the people, and that business had been greatly interrupted, occasioning a good deal of distress, but that confidence was beginning to be restored. It is ardently to be hoped that this may be the case; for although the Missionaries may doubtless pursue their work without interruption, yet the state of excitement is but little favourable to religious inquiry, while the **confusion in business arrangements is attended by a pecuniary embarrassment, which puts it almost out of the power of the Mission to negotiate drafts, even at the greatest sacrifice.**

PROGRESS OF THE INSURRECTION.

From all our advices, we gather that the cause of the insurgents is making continual progress: the sympathies of the Chinese generally are with them, and against the present Manchow dynasty, and adherents are starting up in every part of the Empire. The capture of Shanghai opens the way up to Nankin, a matter of no small importance. The ostensible, leader of the whole movement has been recognized as one who, seven or eight years ago, was in the school of the American Baptist Missionaries at Canton, which accounts for the unquestionable fact that the expressions in their decrees and proclamations are, with all their errors, far more in accordance with the teachings of Protestant Missionaries, than they are with those of Romish Breviaries and Missals; and contain a greater fulness of statement with respect to Christian truth and the scheme of salvation by Christ, than is to be found in any Chinese-Romish books which are known to exist.

CONDUCT OF THE INSURGENTS.

In general, the conduct of the insurgents seems to be orderly and humane. It is true that in the earlier portion of the war, their proceedings, in several cases, were marked by great severity and cruelty, but this may have been from the policy of striking an awe into the people at the outset, and of thus gaining a great point in the further prosecution of their plans. Certain it is, that in most cases, they have apparently exercised much moderation, and have sought to demonstrate to the people the reasonableness of their purpose. As an illustration, we copy the following proclamation issued by the Insurgent Chief at the capture of Shanghai:

"Lew [Lieu-Liu-Cantonese], the great Generalissimo having command of the cavalry and infantry throughout the empire, under (he great Ming dynasty, issues this proclamation in order to tranquillize the people, that they may all peaceably follow their avocations. Whereas we have undertaken to abolish tyranny and pacify the people, and this being on behalf of the public, we do not intend to make it the means of injuring the public; we have also undertaken to root out villainies and banish flatterers, and this being our method of putting down confusions, we do not mean to make this a pretext for creating confusion: therefore let none either inside or outside of the city feel alarmed or run away; let scholars, husbandmen, mechanics, and traders all quietly follow their occupations. At present the young prince on the throne is dark and stupid; covetous mandarins and filthy officials are occupying both the court and the market: the Tartar (E) barbarians must therefore be exterminated, and the Ming dynasty again revived. I, the Generalissimo, have assembled my patriotic and benevolent soldiers, in order to obey Heaven and comply with the wishes of mankind. On this account I now issue this proclamation, prohibiting the people

from disorderly removing from their dwellings; I have strictly forbidden my troops taking one thing belonging to the people, or injuring one of their females; those who disobey shall be severely punished. Let all be obedient. A special proclamation." Stuck up at the North gate, 7th Sept. 1853.

INTERNAL AFFAIRS OF THE MISSION.

These have gone on much as usual, although curtailed, of necessity, by the diminished numbers of the Mission during the spring and summer, and temporarily interrupted by the civil disturbances in the beginning of the autumn.

A very neat edifice erected out of a surplus remaining from contributions of VIRGINIA, for female school buildings, together with funds raised by some personal friends of the Bishop, has been completed, and occupied for worship. At the first religious service, the **Rev. Mr. Keith**, who has charge of it, read the morning prayer, and the Rev. Mr. McClatchie, of the Church Missionary Society, preached the sermon. The Communion was administered by the **Rev. Robert Nelson**, his first attempt to perform that service in the Chinese language. The congregation was one of interest, and one somewhat uncommon in a heathen land. There were present the scholars of the Mission Boys' School, and of the Mission Girls' School; those of a day school of boys under the charge of Mr. Keith, and those of a day school of girls under the care of **Miss Jones**, besides another school [Church Missionary Society Boys' School] under the care of the Rev. Mr. Hobson, the English Chaplain, making in all about ONE HUNDRED AND SEVENTY SCHOLARS. Added to these, were the teachers and servants of the schools, the members of the Mission and their families; two American gentlemen and their wives, and an English gentleman resident at Shanghai; the remainder of the chapel being completely filled by Chinese. With the aid of a melodeon, (sent to them by St. John's Church, Troy,) they were enabled to chaunt [*sic*] in Chinese the praises of God. The congregation were attentive, the services were conducted with animation, and the whole proceedings well adapted to move the heart of a Christian.¹⁴⁷

1853, OCTOBER, New York/London.

London Times.

THE CHINESE REVOLUTION.

THE columns of the *London Times*, a paper which has now a world-wide reputation, contains a condensed history of this important movement, prepared from reliable sources, and in a most interesting form. The singular manner in which missionaries have become connected with this great event of our time, and the bearing which it evidently has upon the extension of the Gospel, renders its publication in these pages most appropriate. We are indebted to the New-York Times for the article, of which we publish the first part in this number.

We have learnt from the last published accounts of the Chinese insurrection, that the rebels are masters of Nankin, and that the eyes of the victors are already straining northwards in the direction of the chief Imperial city [i.e. Peking] Our next intelligence from the Celestial Empire may proclaim the downfall of Peking—the final overthrow of the Manchoo dynasty and the complete triumph of the insurgent leaders. No moment, therefore, would seem more fitting than the present to convey to the reader some notion, however faint, of the rise and progress of this astounding movement which, within these few months, has come upon the civilized world with the suddenness and vehemence of a fierce convulsion of nature. We know that Nankin has been seized by the revolutionary armies of the Chinese Empire; but of the successive steps by which this famous and luxurious city has been reached by the invading hosts we have yet to receive a detailed account.

We have perused the singular documents issued by the heads of the rebel force, in which the language of our own evangelical schools is borrowed to grace the most palpable Pagan superstition; but of the methods by which the strange and unexpected alliance has been formed we continue still in the profoundest ignorance. No available information is sufficient, it is true, to dispel altogether the mists in which the great Chinese rebellion is for the time enveloped, and to enable us to comprehend exactly the objects and aims of the universal movement, as well as the character and motives of the men in whose hands the direction of the whole undertaking would seem to rest; but something at least by the aid of existing records may be done, during the present breathing time, to make our readers acquainted with the origin and advance of the singular drama, the fourth exciting act of which has been unexpectedly played out, while they have been in utter ignorance of the action of the preceding three. Before the curtain rises

147 *Spirit of Missions*, Vol 19 No 1, January 1854, pp 22-25.

for the last *tableau*, we shall surely do well to refer to our books for a narrative of the scenes that went before.

The outbreak of the revolution took place at a remarkable period of the history of the Chinese Empire. The war with England had brought the Chinese people face to face with external civilization as the eyes of the victors are already straining as they had never met it before; and the treaty which followed the success of British arms, by throwing open additional ports to commercial enterprise, placed the natives still more largely and directly under the influences of foreign example. The present Emperor, Hieng Fong, being then 19 years of age, ascended the throne in 1850, when that treaty was already in force, and when it was at his option either to avail himself of the undoubted advantages of the new relations that had been formed with Europeans, or to attempt a retrograde policy in the teeth of the concessions that had been extorted at the cannons mouth from his predecessor and sire. The youth did not take long to decide upon his course of action. The reflecting and experienced counselors of the empire, who advised extended relations with the new-comers, a liberal policy abroad, and a progressive policy at home, were dismissed from Court with disgrace, while their successors were deliberately chosen from the most violent and declared enemies of the European nations. Scarcely was the decision of the young Emperor made public, before open attempts were made by the reactionary party to destroy whatever beneficial influence had been exercised upon the Chinese character by contact with the stranger. Fortunately, as we all must think, some influences had prevailed during the short period of toleration and enlightenment, which were not altogether susceptible of eradication.

China, as well as France and other Western nations, has had for years her secret societies, which, established, in the first instance, with no graver or more menacing object than that which in all countries governs the proceedings of Masonic and similar institutions, have long occupied themselves with designs for the subversion of the Manchoo dynasty. The victories obtained by the English enabled these conquerors, without much loss of time, to add a religious to the political element which already agitated the clubs. Missionaries are not slow to push an advantage, and Protestant missionaries are by no means the least energetic of their kind. To the lother secret societies already set on foot in China, when Hieng Fong ascended the throne, was added, after the ratification of peace, that of the "Chinese Union," a Christian community founded by Gutzlaff, an enterprising missionary, born in Germany, of **supposed Chinese extraction**¹⁴⁸, and a useful civil officer of the British Government. While Hieng Fong was still briefly meditating whether he would return to the old Tory regime, or give an impetus to the new and sensible ideas that had started up in China during the latter days of his deceased father, disciple after disciple of Confucius was exchanging the service of Budha for the Anglo Saxon Protestant faith, proclaimed by British missionaries, and promulgated far and wide by their first proselytes.

Too much attention cannot be given to the fact which we have just stated, for it serves to throw instant light upon what has hitherto seemed the most obscure and inexplicable portion of the Chinese revolts. We in Europe have been amazed and startled to find thousands of these rebellious pagans marching, as with one accord, under a banner upon which the name of Christ is inscribed, and circulating eagerly, as they proceed on their onward march, the sacred commandments of the Old Testament and the divine doctrines of the New. One moment's reflection, however, is sufficient to put away the wonder. Given secret societies, intent upon the destruction of a political system; earnest missionaries, as eager to gain believers to their creed, and free intercourse between both; and the youngest philosopher shall sum up in a moment the result. The result, in fact, has been precisely as we see. The Chinese haters of the Mantchoo race are cloaking their political passions under the garb of obedience to divine commandment, and the cloak sits awkwardly and grotesquely enough upon the backs of the strange wearers.

It is impossible to peruse, as we have done, the various documents bearing upon this extraordinary outbreak, without being forcibly struck, by the systematic and well-contrived plans that, from first to last, have directed the revolutionary movement—whoever may be answerable for the general disturbance, the head that devised and settled the scheme of operations evidently belongs to no ordinary man. Every step has denoted skill, forethought, vigor, and intelligence. Even before a blow was struck, or a revolutionary cry heard, the people were led to expect great changes at this particular time, as the exact fulfilment of decrees long since published by the Chinese prophets; and the first alarms that reached the Imperial ears were madeto proceed from the quarter best calculated to inspire fear and dread. If the reader will turn to

148 The origin of this extraordinary statement is unknown but it seems likely to have arisen from a drawing of Gutzlaff in Chinese costume reproduced in Chapter 1..

the map of China, he will find that the Province of Kouang-si is situated at the southwestern extremity of the empire. Kouang-si is under the rule of a Governor-General, and forms a portion of the viceroyalty of the two Kouangs,—the second Kouang being Kouang-tong, which joins Kouang-si on the east, and has for its capital the well-known city of Canton. Kouang-si is a country of mountains bristling with bare crests, and shorn on their summits and declivities of every species of vegetation. But its scenery is, nevertheless, very picturesque. The inaccessible mountains themselves seem shaped according to a wild caprice of the human imagination, in order to represent gigantic forms of every kind of animal: and the rivers which precipitate themselves into abysses, above which are thrown impassable bridges, appear, according to the description of travellers, to belong rather to a land of genii than to an ordinarily inhabited country. The soil, however, is as sterile as the scenery is romantic. Cultivation is scanty, and the people are indigent. But though poor, they have the nature of hardy mountaineers, and are sober, intrepid, capable of long endurance, and animated with a proud spirit of independence.

After ages of occupation, the Tartars have failed to bring to submission the most remote mountainous districts of Kouang-si. It was among these distant hills that the great conspiracy was hatched, and nothing could have shown the wisdom of the conspirators more clearly than their choice of a starting-place. The very misery of the inhabitants was an element of strength, and an army of adventurers could nowhere recruit itself so easily as among a population living on the verge of want. Moreover, the mountain country afforded the very best possible battlefields to those who had yet their way to make by stratagem, by surprise, and mainly by defensive operations, against the more numerous and organized troops—if such a term as the last may be applied at all to the Chinese army—of the Celestial Emperor.

But there remained a more cogent reason still why any grand and comprehensive attempt against the existing dynasty of China should take its origin in the natural fastnesses of Kouang-si. In the most distant of these mountains dwell the race of the Miao-tze, a community of whom the majority of our readers probably never heard until the name appeared in the accounts that have reached us of the rebellion, but to whose adherence to the revolutionary cause, in the first instance, must certainly be attributed much of the success that has attended its progress. The Miao-tzes are the aborigines of a chain of mountains which take their rise in the north of Kouang-tong, and extend into the central provinces of the Empire. They are a retiring race, and fix their abodes away from the haunts of men, their most numerous colonies never exceeding two thousand individuals. Their houses are built upon piles, like those of the Malays, and they shelter under their roof the domestic animals which they rear. They are husband-men and warriors, fearless, and capable of any amount of fatigue. The Tartars have never conquered them. They have preserved the ancient national costume; have never shaved their heads; have always repelled the authority of the mandarins, and refused to adopt customs imposed by the Mantchoos. Their independence is a recognized fact, and in the maps of the country their districts are left blank, in order to show that they have not yet been brought under submission to the Emperor.

The Miao-tzes are the horror of the civilized Chinese, who call them wolf-men.¹⁴⁹ It is a firm belief in Peking that they wear tails, and that when a Miao-tze is born, the sole of the child's foot is cauterized in order to harden it, and to render the owner incapable of fatigue. To have planted the revolutionary standard away from these hardy mountaineers would have been to throw away an incalculable advantage ready made to the insurgents' hands. They did not throw it away. On the contrary, they availed themselves to the full of the terror inspired by the very name of Miao-tze, proclaimed an alliance with the supposed savages, and induced the latter to take up arms for the recovery of lost rights. It was in August, 1850, that the Peking journals first announced the breaking out of predatory warfare in Kouang-si.

149 Ethnography of the Lolo and Miaotzu tribes of Szechuan Province, (1910), online 1 January 2012 at — <http://archive.org/stream/ethnographyoflolo00npuoft#page/n0/mode/1up>

Miaotzu Warriors.



Note absence of queue or "pigtail."

During the earliest months of 1850 the rebels performed divers insignificant military movements until they approached the frontiers of Kouang-tong. Here they possessed themselves of one or two important towns, and slew three high class mandarins. The viceroy of the two Kouangs, a functionary of the name of Siu, and whose prudence amounted to downright cowardice, as the enemy approached, expressed a pious desire to withdraw from his vice-royalty in order to prostrate himself before the tomb of the defunct emperor. But he was ordered to keep to his post. In his extremity he dispatched troops against the rebels, but the troops were beaten and utterly destroyed. In fact, destruction was inevitable whenever they took the field. The tactics were invariably of one description. The insurgents, as often as the Imperial troops advanced, pretended to take flight, and, as often as the rebels pretended to take flight, the Imperial troops pursued, until they were caught in ambuscade, and there pitilessly massacred. Experience went for nothing. The feint was made a hundred times, and a hundred times wholesale slaughter followed. Siu, stunned by the unaccountable success of the insurgents, hurried off to Peking to sound the note of alarm. While he was rushing to the capital, new victories were obtained by the guerillas. These continued to invite the Imperial soldiers to destruction, and the soldiers were too good disciplinarians to disobey. The rebels now entered Kouaug-tong.

A new mandarin was sent from Peking to reduce the audacious insurgents—no less a personage than the illustrious Lin, whose glory it had formerly been to give occasion to the war with the English by his wanton destruction of their 20,000 chests of opium. Lin addressed himself forthwith to the rebel chiefs, and they answered the great mandarin in a proclamation, which constituted their first political act. The manifesto would have done credit to the most enlightened rebels of any Christian country; it was plain and to the point. "The Mantchoos," said the document, "who, for two centuries, have hereditarily occupied the throne of China, were originally a small colony of foreigners. With the help of an army accustomed to warfare, they made themselves masters of our treasures, of our lands, and of the government of our country—a circumstance which proclaims emphatically enough, that, in order to usurp an empire, it is only necessary to be sufficiently strong for the purpose. There is really no sensible difference whatever between us, who lay under contribution the villages that we seize, and the functionaries who, sent from Peking, forestall the impost. That which is fair to take is fair to hold. Why do you, then, without any show of reason, send troops against us? Your proceedings seem most unjust. What! have the Mantchoos, who are strangers, the right to levy taxes from eighteen provinces, and to appoint officers to oppress the people, and are we Chinese to be prevented from taking any money whatever? Universal sovereignty belongs to no individual, to the exclusion of everybody else, and no one has ever yet heard of a dynasty boasting an issue of a hundred generations of Emperors. The right of governing is possession.

In addition to the above letter—[See 1853, May 23], several numbers of the "*North China Herald*," published at Shanghae, have reached us, containing more detailed information concerning this remarkable movement; and a careful perusal of them has led us to the conclusion, that, whatever the insurgents may eventually become, they are, as yet, very far indeed from being Christians in every sense of the word. Certain fundamental truths are recognized by them, such as the unity of God, the Trinity of Persons, the redemption of mankind through the sacrifice of Christ, the work of the Spirit; but, in conjunction with these, the fanatical principle of new revelation has been admitted, and this has prevented the commencement which had been made from being carried forward, by a healthful course of action, and by a careful perusal of the Christian Scriptures, to its true results. An enthusiastic and imperfectly-informed mind, suffering under cruel oppression from the Chinese officials, and irritated in consequence, soon exhaled such revelations as were congenial to its own excited views and feelings; and Hung-sew-tseun presented himself to his countrymen as invested with a special mission to free them from the Tartar yoke, and utterly to exterminate the idolatrous Mantchus. The Decalogue has been set up as the rule of morals, of course with a partial interpretation, so as not to interfere with the avowed objects of this new Mission; and while the commandment, "Thou shall do no murder," has not been considered as conflicting with the merciless excision of the Tartar race, obedience to other precepts is enforced under the severest penalties, and offences against them are punished with death. The Saviour Himself is again and again introduced in their writings as recognizing the mission of Hung-sew-tseun, and inculcating obedience to him. Indeed, the Father and the Son are so presented in these documents, as transferring their authority to the head of the new system; obedience to whom is synonymous with obedience to the Lord Himself; while heaven is held forth as the reward of those who die in battle; and hell as the punishment of those who are found guilty of cowardice.

To us it appears, in its present aspect, to be a new and powerful fanaticism, iconoclastic and punitive in its action; and unless, by missionary interference and further instruction, its character be altered, progressing, probably, to the setting up of the head of the system as an object of deification and religious worship. It will be seen that doubts are entertained as to whether the originator of this movement has not already been removed by death; and if this be the case, it will account for the fact, that while, in the writings emanating from the chief, there was no attempt to arrogate to himself any peculiarity of relationship to God, in a more recent writing, "The Child's Trimetrical Classic," from a nameless author, unmistakable claims to a divine origin, a sonship to God, and a vicegerency for Jesus Christ, are put forth on behalf of the heavenly prince. Truly rejoiced we shall be, if more detailed information serves to show that the estimate we have formed of this movement, in its religious aspect, is an incorrect one. But we cannot withhold from our readers extracts from the documents which have reached us, and we could not publish them without a candid avowal of the impressions we have received from them.¹⁵⁰

1853, OCTOBER 1853, New York.

Foreign Missions Committee 18th Annual Report.¹⁵¹

The Eighteenth Annual Report of the Foreign Committee described a strong, but financially delicate, position with a doubling of the foreign missionary workforce over the previous two years, with substantial improvements in facilities. In the case of China, two additional single women were appointed, **Miss Emma J. Wray** of Augusta, Georgia and **Miss Jeanette Conover** of Philadelphia.¹⁵² The full report on the China Mission follows.

FOREIGN MISSIONS COMMITTEE. 18th CHINA MISSION REPORT.

A review of the past year, in regard to the Mission in China, has impressed more deeply than before upon the minds of the Committee a conviction, that it ought long since to have been strengthened by many additional laborers. The foundation has been laid for a great work, and means and appliances are provided, so far as pertain to buildings and other accommodations, sufficient for a force four times as great as that now connected with it. And one of the effects of this want of men is now most severely felt, while impaired health has, compelled the head of the Mission, and several others, to return to this country

150 *Spirit of Missions*, Vol 18 No 10, October 1853, pp -364

151 See also *the Church Journal*, 13 October 1853.

152 *Spirit of Missions*, Vol 18 No 11, November 1853, p. 446.

to recruit, necessarily leaving a number there entirely inadequate to its demands.

The Committee feel that they have hitherto done what they could to remedy this defect, in reiterating again and again the repeated calls for help which have come to them from that land.

The Church labors under no restrictions so far as extent of field is concerned; it is well nigh limitless; and the accessibility of the people is the freest that can well be imagined. And as to the prospects for the future in these respects, so far from any indications of unfavorable changes, the probability seems *this* rather, that the whole empire of China will soon be thrown open as one boundless field for missionary operations.

The Committee would be rejoiced exceedingly by any well-grounded assurance that the accessions to this Mission now reported are to be followed by a more ample increase of men, who shall willingly offer themselves to this most interesting work. They look upon lack of men as the *first* want, believing that means for their support will, eventually, be provided, though there be some slowness on the part of the Church in coming up to the measure of her duty in this respect.

The **Right Rev. W. J. Boone**, D. D., Missionary Bishop to China, arrived in New-York on the 30th of January last, in the ship Witchcraft, from Shanghai. He was accompanied by Tong Chu Kiung, a young Chinese, educated at the Mission School, and now a candidate for Holy Orders.

Some important matters relating to the Mission, made the Bishop very desirous of returning to the United States by the way of England; but at the time of his leaving China, he found himself too feeble to undertake the overland journey.

Before leaving China, Bishop Boone made arrangements for as an efficient conduct of operations there as was possible under the circumstances. The state of his health has been such during his stay in this country as to make it necessary for him to abstain from preaching.

The effects of the climate had wrought such unfavorable changes in the health of the Rev. Mr. Syle, that, after a continuous residence there of eight years, he found himself obliged to return to this country. This course has been entirely approved of by the Committee, who have given him leave to remain at home for one year from the time of his arrival here. He with his family reached this country in May last, since which time they have been afflicted by the loss of one of their children.

Mr. Syle, since he came, has rendered excellent service in presenting in various places the claims of the China Mission, and this course he proposes to continue during the coming winter.

Mr. Points has found it necessary to return for a short time to the United States, for the purpose of giving attention to some private affairs. He arrived a few weeks since, and hopes to be ready to embark again for China this fall, in company with the Bishop.

Our last advices from the Mission bear date June 21st, at which time all connected with it were well.

The Committee are much gratified to find that the obstacle which the acquisition of the Chinese language seemed to present, is far less formidable than it once was.

In proof of this, we quote the following from one of the Bishop's letters:—" Mr. Nelson read the service for me in Chinese, last Sunday, reading remarkably well, as the Chinese said, and I thought. Mr. Keith will read next Sunday. **Mr. Points** made a very neat address to his Sunday-School Class, which was well understood. This is remarkably well for seven months, and showed that the facilities for acquiring the language are much increased.

And **Mr. Syle**, in his Journal, remarks,

The brethren who came six months ago began at once to put their shoulder to the wheel, and now they are so far independent, with respect to the language, as to require very little help from their predecessors in the prosecution of their studies."

And the relief afforded by additional laborers is thus noted—

It would be a great omission in my record of events, if I should fail to notice the great advantage to my health and spirits which has resulted from my being relieved of the many and distracting duties, which, previous to the arrival of our friends at Christmas, had devolved upon me. So distracting were they, that no one department of effort could be carried on with any satisfaction—neither the services of the Church,

nor the work of the school, nor the translation of books, nor the oversight of day-schools, nor the distribution of tracts, nor visiting among the people, nor the maintenance of our English meetings, not to mention other means of usefulness which could not even be entered upon,—but now it is otherwise.

The native Deacon, Chi, has proved himself faithful, and is a very efficient helper in the missionary work. He acts as assistant in conducting the services in the Church. Besides this, he attends every morning upon a school under the care of Miss Jones, and opens it daily with prayer and instruction, and has shown himself quite apt in such teaching.

There are within the Mission premises a boy's school, numbering 60 scholars, and a girl's school, numbering 30 to 40 scholars. In addition to these, six other schools are conducted in various parts of the Mission, numbering together more than 100 scholars—full 200 in all.

During the past year a Mission Chapel has been built, 60 feet by 30; cost about \$2,000; \$600 was subscribed by members of the foreign community.

The whole number of baptisms in the Mission, twenty-nine. On Sunday, the 12th day of October, 1852, the Bishop confirmed five—three men, one youth, a scholar, and one woman. "This," says Mr. Syle, "increases the number of our communicants to twenty-four, though, I lament to add, that, of these, seven are under suspension, one having been led off by the Romanists, and the rest having loved this present world, with the lusts thereof. Truly grievous is it that they should have been "so soon turned away."

Candidates for orders in this Mission.—For Priest's Orders, one native; for Deacon's Orders, three: one American and two natives.¹⁵³

[NOTE.—The last Quarterly Reports from the Mission are subjoined.]

1853, OCTOBER 5, New York. **Bishop Boone. 8th Annual Report.**

NEW-YORK, October 5, 1853.

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

DEAR BRETHREN—1 Since my last Report, in consequence of the failure of my health, by the advice of my physicians I returned to the United States, and arrived in this country January 30, 1853. This return was made after consulting the Foreign Committee, and met their concurrence. It has pleased a gracious Heavenly Father to make the voyage home, and my residence in this country, instrumental in greatly improving my health; and I hope, by favor of the same Divine Providence, to return very shortly to the field of my labors, accompanied by additional Missionaries to aid me in my work.

Through God's mercy I am enabled to report that we have all been spared, and that our Mission was increased by the arrival on Christmas day, 1851, of the Rev. Robert Nelson and wife, Rev. Cleveland Keith, and J. T. Points, Esq. The arrival of these brethren was most opportune, and afforded very grateful relief to both Mr. Syle and myself, who were much overtaken. The Boys' School was immediately placed under the superintendence of Mr. Points; to Mr. Nelson was assigned the Sunday Evening Service in English, before conducted by Mr. Syle; and to Mr. Keith the Daily Evening Prayer in English, also previously conducted by Mr. Syle.

All parties addressed themselves diligently to the acquisition of the Shanghai dialect, and so successfully, that Mr. Nelson and Mr. Keith were each able to read the Morning Service in that dialect after they had been with us only seven months, while **Mr. Points** was able at that time to make an extemporaneous address of some fifteen minutes to his scholars. Our brethren were enabled to make these attainments, by means of the helps for the acquisition of the dialect which had been prepared by their predecessors; and it may be useful, with a view to those who may be looking to China, to mention briefly some of these helps. We, together with the Rev. T. McClatchie, of the Church Missionary Society, who co-operates cordially with us in all our labors, have made translations into the Shanghai colloquial of the four Gospels and the Acts; of the Morning Prayer, the Baptismal Service, and that for the Lord's Supper, and all the occasional Offices. We have also prepared a Catechism containing an explanation of the Creed, Ten Commandments, Lord's Prayer, and Sacraments, for the use of candidates for baptism; also vocabularies, marking the tone, method of pronunciation, and meaning of many hundreds of the most

153 *Spirit of Missions*, Vol 18 No 11, November 1853, p. 457-459.

important words. The Missionaries of other Boards have also labored in furnishing helps for the acquisition of this dialect, so that now the fear of encountering it need not deter any earnest-minded young Christian from joining our Mission to China. Should there be any young men in our Church whose hearts feel for the destitute Chinese, and who are hindered by fear of the formidable Chinese language from going out with us, I beg to call their special attention to the facts above mentioned; two of these brethren read the service acceptably, seven months after their arrival, and one of them, after studying the language for that time, made an extemporaneous address of several minutes.

The Mission has also been increased by the appointment of **Miss Catherine Jones**, of Washington, D. C., who arrived in Shanghai since my departure for this country. Miss C. Jones is engaged in assisting Miss Emma Jones in the Girls' School. At recent meetings, the Foreign Committee appointed Miss E. J. Wray, of Augusta, Georgia, and Miss J. R. Conover, of Philadelphia; these ladies expect to sail with me when I return to China.

Three important buildings have been erected since my last Report—a School-house for the girls; a Chapel for the use of our scholars, male and female, and our country neighbors; and a dwelling house. There were many pleasing circumstances connected with the building of the School-house for Girls. Charles Shaw, Esq., of Liverpool, made us the handsome donation of \$500 towards its erection. We were indebted to this gentleman, while resident at Shanghai, for many years of kindness and much assistance in our business matters. The Diocese of Virginia contributed so handsomely to this object, on the occasion of the Jubilee celebration of the Society for the Propagation of the Gospel, that we had a surplus of \$500 after our School-house was finished. Encouraged by this, I immediately commenced the erection of the Chapel above mentioned, for \$2,000, which has been finished since I left Shanghai.

Our School for Boys, under the superintendence of Mr. Points, has been efficiently sustained, and is beginning to bear fruit. We have one candidate for Orders from this school, **Mr. Tong Choo-kiung**, who accompanied me to this country.¹⁵⁴ He has been treated with much kindness by his fellow-Christians here; his mind has been much enlarged by what he has seen, and he has greatly improved his knowledge of the English language. He has been invited to address many of our congregations from the chancel, and his touching appeals on behalf of his idolatrous countrymen have reached many hearts. I cannot but indulge sanguine hopes of his future ministry in China, should it please God to prolong his life.

The Girls' School, under the superintendence of Miss E. G. Jones, has been steadily increasing ever since it was opened, and promises to be a most efficient auxiliary in spreading the Gospel in China. One of the pupils in this school has been baptized since I sailed from Shanghai. In addition to the schools above mentioned, in which the pupils are clothed and fed, at an annual expense of \$25 each, we have opened a number of day-schools, where the Scriptures and our Catechisms are taught, and where the expense incurred is very light, being about \$75 a year for a school of from twenty to twenty-five boys. In these schools we do not attempt to teach English, but we have introduced books in the Shanghai dialect, which is a novelty, and which promises, I think, great results in time to come.

We have had one of the day-schools for girls as an experiment, and it has answered so well that we are encouraged to increase the number. In the case of the day-school for girls, we have been obliged to give them a bowl of rice each day as an inducement to insure their attendance. This causes an additional expense of one cent per diem for each pupil. These day-schools present a wide field for the exercise of Christian benevolence, and I hope that our friends in the United States will afford us the means of multiplying their number. I am anxious that each Presbyter should have two of these schools for boys under his care, and to increase the number of girls' schools to the full extent that our female Missionaries can visit and supervise.

The Missionaries have been diligent in preaching the Word at Christ Church in the city, at our new Chapel, and at *Wong-ka Modur*, where our first efforts in Shanghai were made, and where the lamented Spaulding labored. In this work our brethren, Nelson and Keith, who are but imperfectly acquainted with

154 “Bishop Boone and his young Chinese friend Tong lately paid an interesting visit to the Alexandria Seminary, where the Bishop himself, as well as nearly all of those who have gone on Foreign Missions from the Church of America, received his theological education. Brief addresses were made in the Seminary Chapel, both by the Bishop and by Tong. The Bishop and his coadjutors have so systematized their mode of giving instruction in the Chinese language that apt pupils can read very intelligibly within seven months. Tong’s address was so brief and simple, but touching account of his own conversion from heathenism. The Bishop’s health continues to improve.” *The Church Journal*, 7 May 1853.

the language, are greatly aided by our native deacon, the Rev. Mr. Wong, who is faithful in the discharge of his duties, and is a zealous and acceptable preacher to his countrymen. They also derive valuable assistance from the catechist, **Yang Soodong**, who is a candidate for Orders.

The number baptized since my last Report is 7.

Male	4
Female	3

The whole number that has been baptized in the Missions, is—

Adult.		
Male	20	
Female	7	
Infant		
<u>Female</u>	<u>2</u>	Total 29

I have held Confirmation on three occasions, and have confirmed seven persons.

We have four candidates for Orders: one for the priesthood, the Rev. Mr. Wong, and three for the diaconate. Of these last, two are natives of China, and the third is Mr. Points, the Superintendent of our Boys' School.

The events which are now transpiring in China will, most probably, greatly widen the door of entrance for preaching the Gospel there. The subject of the Christian religion is now brought prominently before the eyes of millions in China, by the proclamations and doings of the insurgents; the present is therefore an important era in the history of the Missions in that country, and a great increase of laborers is desirable. I am sorry to report to the Board our great want of success in enlisting young men for our Mission. This is emphatically our want, and I must entreat the prayers of all the members of the Board to the great Lord of the harvest, that He will graciously send forth laborers into this portion of His vineyard. I am, dear Brethren, Sincerely yours in the Lord, WM. J. BOONE.¹⁵⁵

As a result of the unrest caused by the Taiping Rebellion in the adjoining Kwangsi [Jiangxi] Province, the Chinese authorities in Shanghai asked the British Consul to authorize British warships at Shanghai “to defend the city from any attack on the part of the Insurgents,” The Consul, Rutherford Alcock, said that he did not have authority over naval matters and would consult the British Governor in Hong Kong. The Chinese authorities were later told that the Governor could not promise assistance against the insurgents but that Alcock would exercise his own judgement in regard to civil unrest within the foreign settlement. All British warships were exclusively under Admiralty command and diplomatic or consular authorities could only request assistance.

In 1853 there were four British warships on the China Station with two situated at Shanghai, leaving two for all other concerns. The Americans had just one warship, the USS Plymouth, assigned to Commodore Perry’s famous expedition to Japan. The foreign residents, disturbed by stories of a local rebellion appealed to the American Commissioner in Shanghai to delay the departure of Perry’s squadron and also asked that the French warship, HIM Cassini, should not depart Shanghai as planned.

The comparative distance of the Taiping unrest from the immediate environs of Shanghai, together with a sense of security generated, as far as the local Triad uprising was concerned, from

155 *Spirit of Missions*, Vol 18 No 11, November 1853, pp 504-507.

the presence of five foreign warships at Shanghai, gave some emotional relief to the foreign residents of Shanghai. One resident wrote to the Editor of the *North China Herald* that:

It is all-important to our future relations with China that we should make no mistake now; and surely the policy of foreigners is not to compromise themselves in an uncertain quarrel, by giving to one side a poor halting help that can to the helped no good and may react upon us.¹⁵⁶

USS Susquehanna.



The most powerful warship on the China coast was the USS Susquehanna, the most powerful warship on the China coast. The tea harvest was now believed to be at risk and there was a general anxiety to discover if the Taiping would be friendly or hostile to foreign traders.

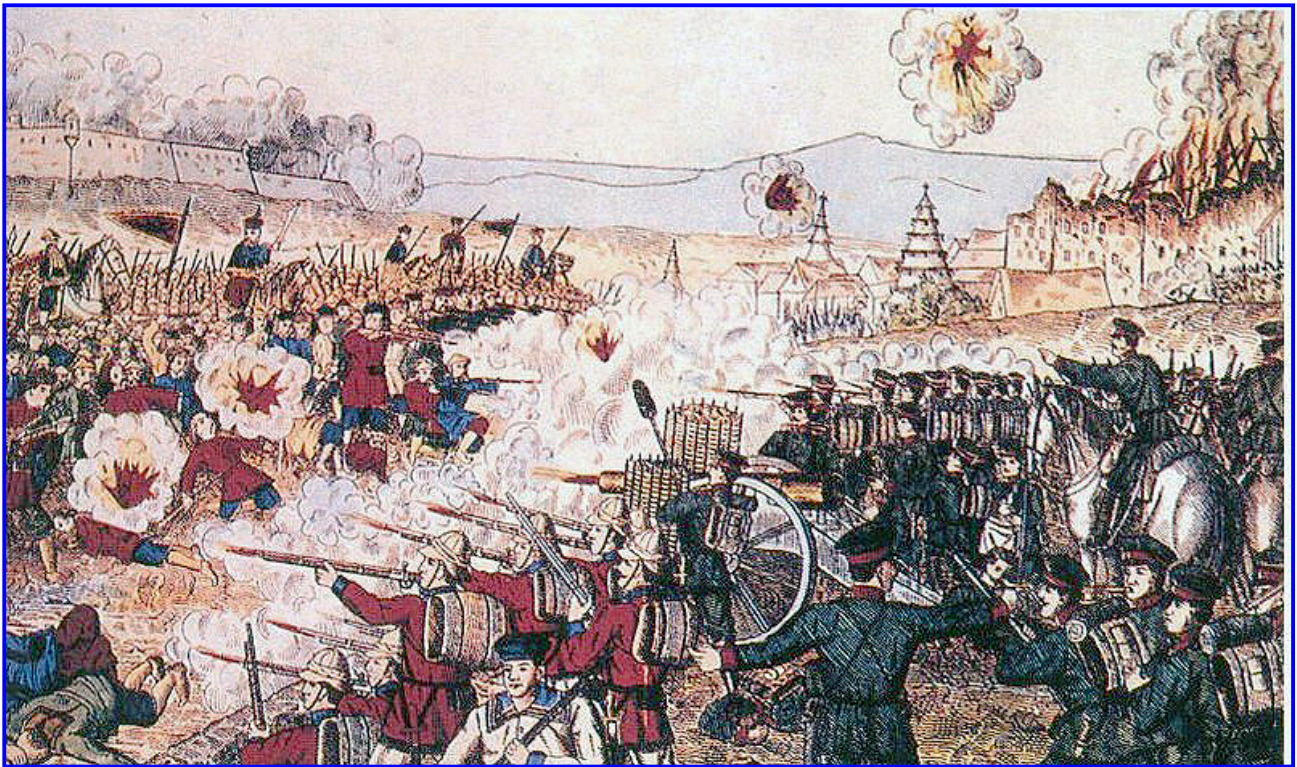
The British decided to form a Volunteer Corps (about 50 men) for the defence of British Residents with the assistance of the Royal Navy in constructing earthworks and siting artillery batteries.¹⁵⁷ American residents also held a meeting that resolved to form a committee to “devise

156 *North China Herald*, 21 May 1853. In addition to references to British (HMS Hermes) and American (USS Susquehanna) journeys up the Yangtse Kiang to Nankin were paralleled by the French minister M. Montigny in the warship Cassini. The vessel left Shanghai 30 November 1854 and arrived in Nanking on 6 December 1854. *North China Herald*, 24 December 1854, p. 82.

157 The SVC corps was not part of the British Army. British subjects living in foreign enclave of the city organized themselves into one company of what became known as the Shanghai Volunteer Corps. Other companies were formed by members from some 20 nations including Americans, Italians, Russians, Portuguese, Jews, Filipinos and Scots. There was even one company each of Eurasians and Chinese. The SVC came to an end when Shanghai was occupied by Japan in 1942. See online 1 January 2012 at — <http://www.uniformsotw.com/products/cd32.htm>

measures for combined action.” The US Commissioner to China, the Consul in Shanghai tried to reach Nankin by sailing up the Yangtse River but, as many local people familiar with the condition of the river had concluded, that the USS *Susquehanna*’s draft was too great to reach Nankin. The shallower draft HMS *Hermes* with the British Plenipotentiary, Sir George Bonham, Governor of Hong Kong, led the British group to Nanking.’¹⁵⁸

Foreign troops confront Chinese Rebels.



There was a general feeling of unease among the foreign residents of Shanghai, and among the Chinese business community as well, about the “continual state of alarm” surrounding them and the obvious inability of the Chinese authorities to deal with unrest illustrated by the total incompetence of the military steps taken against the Taiping. The incompetence of the local Taotai and his officials was further illustrated by their inability, over eighteen months, to suppress the local Triad rising in Shanghai.¹⁵⁹ It was reported that many of the subordinate Chinese officials had deserted the ruling government. The Foreign Committee announced that Bishop Boone and his family, together with John Points, and two new single women missionaries, Miss Emma J. Wray and Miss Jeannette R. Conover had left New York on 14 November 1853.¹⁶⁰

158 *North China Herald*, 9 April 1853, p. 142.

159 *North China Herald*, 16 April 1853, p. 146.

160 *Spirit of Missions*, Vol 19 No 1, January 1854, p. 30.

1853, OCTOBER 10.

New York Daily Tribune.

The Governor of Shanghai had organized a fleet at Canton, with which to attempt the recovery of the mouth of the Grand Canal. Latest advices say the attempt was made, but totally without success. Amoy was in a state of much alarm: an Imperial force, 10,000 strong, having assembled under arms, at Tong-wa, near Amoy, with intention to attack the city on June 19. British accounts say that the rebels were very much pressed for funds, and beside prohibiting the conveyance of rice to any of the neighboring towns, they had commenced to extort sums of money from those reported to be wealthy.

It was said that the alarm and discontent caused by these proceedings on the part of the insurgents, added to their distrust of each other,¹⁶¹ rendered the opportunity a favorable one for the Imperialists to attempt the reduction of the city. The chief of the insurgents in possession of Amoy issues his manifesto as “Generalissimo of the army of the restored dynasty of Ming,” and the *Friend of China* says it is confidently stated, that Tien The is not a fabulous personage, but that he only waits for the revolution to extend, to come forward and take his position as Sovereign of the Empire.

Accounts from Ningpo extend to June 13. All is quiet there, but alarm was felt respecting insurrectionary movements in the neighborhood. Opium vessels, which heretofore had never been allowed to go up to the city, were now encouraged by the Mandarins to approach, and the present state of things rendered opium virtually a free article of commerce. At Shanghai, June 9, reports stated, on the contrary, that on account of the unsettled state of the interior and consequent difficulty of transit, the demand for and price of opium was seriously diminishing.

The Taoutae of Shanghai was offering all the inducements he could to man his fleet by deserters from foreign ships. Among others he had enticed away nine of the crew of the British war steamer Salamander in consequence of which the commander of the British war steamer Hermes had notified the Taoutae that his fleet, now lying near Chin Kiang, would not be allowed to leave until these men were given up. Interpreter Meadows had been permitted, by the Taoutae, to go up the Yang-tse-kiang River, in search of deserters, and reports that the greatest apathy seemed to prevail in the Imperial Camp, while the insurgents under General Loo were all activity and enthusiasm.

Latest advices from Shanghai, July 11, state that the Insurgents were marching a large force to the West and North, and had taken one or two cities in those directions. It was concluded that it was their intention at once to proceed to Peking, but there was much uncertainty in all reports as to their movements. No important advantages had been recently gained by either party.

From Foochow, advise of June 29 reported the city in a state of riot and confusion, and martial law strictly enforced. A mob having collected to plunder the banks, the Tartar troops were called out, and several of the ringleaders were beheaded on the spot. This restored quietness, and a proclamation was subsequently issued giving liberty to kill any person found committing theft.

At Yen-ping-foo, there was fighting going on. All communication was stopped, and it was difficult to arrive at the truth of the flying reports. Two ships, chartered by an eminent American firm, were lying at anchor below the city of the Foochow, waiting for teas from the interior, but the troubles had hitherto prevented any arriving.

At Canton, there had been fewer rumors than usual, during the month, respecting the insurrection. The city and vicinity continued quiet, but parties of insurgents were known to be in the neighborhood. The capture of Nanchang, the principle city in the Kiangsi Province, is confirmed. The main body of the insurgents were moving southward, and would pass through the principal tea districts. This southerly movement would indicate an approach on Canton.

Trade at Canton was quite depressed, money extremely scarce, and exchange high. There had been much activity in shipments of tea at advanced rates since the arrival of the mail of 24th May, but the supply from the interior was slackening. **At Shanghai, goods were unsaleable; the stocks and arrivals due exceeded a year's supply.** Several of the British merchants at Shanghai had presented a

161 This is a significant comment. The insurgents in the Treaty Ports seem to have been local piratical elements, linked to the Triad Societies in each place, and not directly connected to the main Taiping armies centred on Nanjing other than seeking to seek legitimacy by identification with the Taiping.

memorandum to the Plenipotentiary and Superintendent of Trade, to suspend the payment of duties during these troublous times. The petition was refused. The Plenipotentiary, Sir Geo. Bonham, gives the petitioners this significant hint. "In closing this communication, his excellency would remind you that he is not aware that the citizens of America, or the subjects of any other foreign State, have obtained any particular aid to meet the difficulties of which you complain."

By orders of Hon. Mr. [Humphrey] Marshall, United States Commissioner, the American flag has been hauled down at Amoy, there being no representative there of the existing Government of China.¹⁶²

1853, OCTOBER 17, New York.

Bishop Boone.

PROTESTANT EPISCOPAL BOARD OF MISSION.

Address by Bishops Boone and Eastburn,

Tong, a Chinese Convert, Rev. Mr. Syle. Rev. Dr. Stephens, &c.

THE PUBLIC MISSIONARY MEETING, adjourned from last Friday, was held in the Church of the Ascension, on Monday evening, half-past seven o'clock; the Bishop of Virginia presiding... After the opening devotions, **BISHOP MEADE** introduced **BISHOP BOONE** of the China Mission.

BISHOP BOONE said that, **from fear of a determination of blood to the head, he would be able to say but little**, he would be able to say but little, except to introduce Mr. Tong, the Chinese candidate for Holy Orders. He said there was a great lack of sympathy for the Chinese mission, partly because it was so far off, and partly because so little fruit had been seen from their labors there. When they heard from Mr. Tong the account of his conversion, he hoped this latter obstacle would be overcome, and that all would be convinced that they were doing something in China to bring men, as in Apostolic times, out of Nature's darkness into the glorious light and liberty of the children of God, He called on them to open their hearts tonight as they listened to the address of this young man on behalf of his fellow-countrymen—half of the human family lying in heathen darkness, in the solemn and impressive language of St. Paul, "without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world."

MR. TONG, the Chinese convert to Christianity, attired in the dress of his native country, was then introduced to the congregation, and said:

I feel very much embarrassed to address such an assembly as this, containing, as it does, so many distinguished Bishops and Clergy from England and elsewhere; but I have been asked to speak, because I am a convert, through the diligence of your missionaries, and I am glad to speak, that I may thank you for what, by the grace of God, I am. I owe it to your kindness in sending the blessed Gospel to China, that I am here tonight to address you as Christian brethren. I was not born in a Christian land like this, but in a heathen land and my own dear parents were idolators who knew not God. They never took me to a temple like this, to worship the true God, but to the evil temples, to worship the images made of stocks [*sic*] and stones. I remember, in my younger days, whenever my parents took me with them to the temples to worship, they took me with them to do the same, and I was taught to worship those idols as gods. So you see I was an idolator, and in my own person have worshipped the idols; but blessed be God, I am a different person now. When I was 16 years old, I was brought to Shanghai by my father, and then I heard that there was a school established by Bishop Boone, in which the English language was taught. I became very anxious to learn English, and asked my father permission to do so. At first he said, "No, it will not do you good," but by my constantly asking him I was at length permitted, and so in that same year I came to the Mission School. Hence, by degrees, I was taught to read and write English by the Christian ladies from this country, and most truly do I acknowledge the abundance of blessings and kindnesses which I have received in that school, but above all that was dear to me, I was taught to know the true God, "who created heaven and earth, and all things therein"—I was taught to know that man is a sinful creature before God, and I was taught to know that Jesus Christ is the Saviour of sinners. By hearing the ministers preach, and by reading the Scriptures, I became a believer, I convinced myself that I was a sinner before God. I prayed to the crucified Saviour, and by the enlightenment of the Holy Ghost, I was led to repentance and was baptized. Then I

162 Black, Gregory D, *The Mission of Humphrey Marshall, United States Commissioner to China, 1853-1854*, MA, California State College, Fullerton, 1967. Barnett, A. Doak, *The United States and China in World Affairs*, (New York, McGraw-Hill for Council on Foreign Relations, 1966.

was no more an idolator, but “a member of Christ, a child of God, and an inheritor of the kingdom of heaven.” I was happy when I became a convert, for my own immortal and precious soul is saved and gone to rest. And I am not the only one that has been, through the instrumentality of the ministers of truth, brought home to God; for there are many others likewise brought to see the light of the Gospel, and enjoy the same state of mind and happiness that I do. Now, my Christian friends, you see what a great and blessed thing it is to establish such schools in China, or to be the teachers of such schools in the midst of a heathen land, in order that God’s name may be praised and glorified by His people, and precious souls saved by His grace. I now want to thank you for having sent us a bishop, and ministers, and ladies to teach us these blessed truths. When I perceived that my own countrymen yet lacked the knowledge of the one true and living God, and have never heard of the blessed name of Jesus and knew not the way of salvation for precious souls, then I said I wish to study for the ministry.

But, my friends, you must not think that the Chinese have no religion. They have three religions, but all are false, viz., Buddhism, Tauvism, and CONFUCIUS. The Buddhists worship images as God. They worship gods made of stocks and stones. “Ears have they, but they hear not: eyes have they, but they see not.” The Tauvist religion teaches men to wear charms, so as to keep away evil spirits and avoid dangers, and they also worship images. The followers of CONFUCIUS worship the deceased persons of their ancestors and the heavens, and the earth, for CONFUCIUS said of gods the spirits are most difficult to be understood by men, because they are so unchangeable. He said, either you can say there are gods in the world, or there are not. If you so there are no gods, how does the world and all things go on? If you say there are gods in the world, who are they, or how and where, or by what manner are they to be worshipped? These things are all uncertain; but two things are certain, the Heaven and the Earth. These are the two great parents of all things—the heaven and the earth are the two great causes of all things; so when you feel desirous to be thankful for all the benefits which you receive, you are to give thanks to heaven and earth, and fall down and worship them. When I thus thought of my own countrymen, it made me anxious to study for the ministry, and, by the grace of God, I hope I am called to this great work. For this, my Christian friends, I beg the addition of your prayers. Pray “that we may prove all things, and hold fast that which is good,” and that “we may be steadfast and unmoveable, alway abounding in the work of the Lord.” The country of China is without God and without hope, and almost destitute of Christianity, and let me therefore beg you to take pity upon the country,—let me therefore beg you to pity them, and send us men to come out among us for the glory of Christ, making known His name, even that blessed name of which it is written, “There is no other name under heaven given among men whereby men can be saved.” Oh, my Christian friends, ye whose souls are lighted with wisdom from on high,

Shall ye to man benighted, The Lamp of Life deny?
 Salvation, oh! Salvation! The joyful sound proclaim,
 Till earth’s remotest nation, Has learned Messiah’s name.

Mr. Tong’s appearance, though youthful, was remarkably prepossessing. His self-possession was complete, yet with a deep and touching sincerity which moved the hearts of all. His command of English, and his pronunciation of it, in a voice of gentle tone, was most remarkable. He will, we doubt not, be a great help to the Mission. He was followed by the **REV. MR. SYLE**, who set forth, at length, the wants of the China Mission, what they have already done, and the backwardness of the Church in giving them the necessary support. The Church had contributed less than *two cents* a week for each communicant. He set forth in glowing terms the prospect now open in China, and from the changes in the ten years past, insisted that the influence of the next ten years would be incalculably great, for good or ill.¹⁶³

1853, OCTOBER 17, New York.

Newspaper Report on PEC Missionary Meeting.

At a public meeting of the Protestant Episcopal Board of Missions, held last week, a missionary from China said:

The boy and girl schools had languished for the want of permanent teachers, and the young deacons soliciting the admission into holy orders could not accomplish their object, as there was but one Presbyterian in the field to sign their testimonials. The amount subscribed by each communicant of the Protestant Episcopal Church in the United States, was two cents.

In regard to Domestic Missions, Rev. Dr. Stevens of Philadelphia stated that out of fifteen hundred

163 *The Church Journal*, 13 October 1853. A fuller report is found in the *New York Daily Times*, 11 October 1853.

parishes it did not appear that more than one-third had given a dollar for them.

Dr. Tyng said: It had appeared from some reports of the [Church] Missionary Society in England and some in this country that there was funds on hand which they could not employ for want of missionaries &c. Very different was the fact with regard to the Committee of Foreign Missions which he represented. They had applications from twenty young persons who volunteered to become laborers in the Lord's harvest, but whom they could not send forth on the mission of love for lack of means.

These entreated permission to depart, but the Foreign Society had to say to them, we are not straightened in you, but we are straightened in means, and cannot send you. It is necessary, in this emergency, that the meeting this night would take a practical shape. He asked for what it would be a shame if the meeting left without contributing—he asked for \$5,000.

According to the census of 1850, the number of churches connected with this denomination was 1430; accommodations (sittings in churches) 631,613; value of church property, \$11,319,470.

The Congregational, Presbyterian and Reformed Dutch Churches together had 6,590 churches, 3,023,179 sittings, and of church property \$26,254,781...

The principal Foreign and Domestic Mission Boards supported by the three denominations (including all branches of Presbyterians), received last year about \$754,000 from contributions, or about 17-75 times as much as the Episcopal Board received for the same purpose—about four times as much in proportion to the number of churches...

The Congregationalists of Massachusetts gave more last year for Domestic Missions only, than the Episcopal Board received from the whole country for its missions, both foreign and domestic; and within \$2,000 of as much, for domestic missions beyond its own borders; while they have less than a third as many churches, less than half as many sittings, and less than a third as much value of church property...For the three denominations which have put together, the sum reported as above amounts to only about 25 cents to each sitting in the churches. But when is so wealthy a body as the Episcopal the donations average only 7 cents a sitting we cannot wonder that the missionaries, and their Stevenses and Tyngs, are somewhat earnest in their expostulations. In view of such facts, **Mr. Syle, missionary from China**, was provoked at the meeting above mentioned, to say:—

He did not wish to speak irreverently, but how could the Lord delight in a people who came so far shot of their duty! If the members of the Church would spend less in luxurious mansions, in dress, in ornaments, in bracelets, and other matters unnecessary to the true enjoyment of life, and contribute freely to one of the greatest missionary projects ever set on foot, the heathen of China would speedily be converted into the blessed truths of the Gospel, and that hitherto barbarous land would be overspread with happiness and civilization.¹⁶⁴

1853, OCTOBER 23, Shanghai.

Bishop George Smith, Bishop of Victoria, Hong Kong.

CHARGE TO ANGLICAN CLERGY IN SHANGHAI. CHRISTIANITY IN CHINA.

We take from the *North China Herald*, the following interesting extracts from the Bishop of Victoria's charge to his clergy, delivered at Trinity Church, Shanghai, October 20, 1853:

With the religious aspect of this Native movement we are more intimately concerned. And here it is needful to exercise a prudential caution, neither expecting too much of matured Christianity on the one hand, nor identifying Protestant missions with it too indiscriminately on other. The rebel leaders are evidently men in earnest. Their unsparing destruction of idols,—shocking the minds of the common people generally, and of the female population universally—would be impolitic in men with less lofty aims than those of a Reformation of the National religion; and strikingly exhibits their own belief in their Divine mission to extirpate image-worship, and to propagate the knowledge of the One true God. Their compulsory prohibition of opium-smoking, and their threatened exclusion of this contraband article from the country, preclude the supposition of their being actuated by a selfish and calculating policy; bringing them into danger of eventual collision with foreigners, as well as pledging them to an onslaught on the most cherished sensual habits of their countrymen. They appear to be animated with all the religious

164 *Vermont Chronicle*, (Bellows Falls VT), 18 October 1853.

fervor which inspired Mahomet in his course of victory; and to be tintured with the austere morality which soured and incensed the Puritans against their dissolute adversaries. To expect from men of whom we have as yet no certain knowledge that any of them have been baptised—who have no spiritual teachers—whose knowledge of Christianity is derived more from the Old Testament than the New—whose views of religious zeal and political propagandism appear to be drawn rather from the warlike example of Joshua at the head of the armies of Israel, than from the writings and sufferings of Paul, the Apostle of Jesus Christ—to expect from such a body of men a perfect exhibition of the gentle, forgiving spirit of the Gospel, and a full harvest of the fruits of the Spirit of holiness, is to measure them prematurely by the standard of well-instructed Christians, and to apply to them the rule of long-established Christian communities.

Amid all the error, the enthusiasm, the fanaticism and the intolerance, which are perceptible among them—they have given forth in their public manifestos to the reading population of China, sentiments and views of moral and religious truth, such as have never before sounded in the ears of this people.

It is a mark of no inconsiderable progress in this people, to find the former half of the book of Genesis, as translated by the late Dr. Gutzlaff, re-published in the Insurgent host, and bearing the imprimatur of T'hae-ping-wang as Emperor: the words "Volume the First," leading to the supposition that other portions of the Sacred Record have been published, or are in the course of publication. It is no slight event in the history of the world, to find a Chinese claimant of imperial dignity, taking up the works of the British and Foreign Bible Society, and publishing the Holy Scriptures for his followers.¹⁶⁵

1853, NOVEMBER 1, Shanghai.

Rev. Robert Nelson.

Shanghai.—The Rev. Mr. Nelson, writing on 1st November last, observes:—"Since our last mail left, there has been a constant state of war between the rebels in possession of the city of Shanghai and the Imperialists, who came down from the interior to recover the city. Their efforts have so far been fruitless. But the flying of bullets and cannon-balls about the city and immediate vicinity, made it unsafe for the Missionaries living in those parts; and the most of them have come over to our side, and found quarters among us. The Bishop's house being nearly empty, and quite roomy, afforded a place for a good many. There are now four families occupying it. Here we have been entirely safe, thank God; and from our position, I hope we shall not come in the way of the contending parties.

There are four foreign war vessels here—two English, one French, and one American ; and as the Chinese would not like to come under the power of these, they seem to be careful in their deportment towards foreigners. Indeed, the heads of both parties have had intercourse with the foreign authorities, and seem well disposed towards them. The city has been closed for more than a month, and for five successive Sundays I have not been able to get into the city. This is a trying and unpleasant state of things, but we can only wait until God in his providence shall settle the troubles. Chai got into the city a week ago, and carried some help to our brethren there. Up to that time they were all safe.¹⁶⁶

THE MISSION TO CHINA.

OUR readers are aware, from the accounts brought before us in the newspapers of the day, that Shanghai, the seat of our Mission, continues to be the scene of war. Although the Missionaries have been interrupted in their services at the Church within the city, yet the school establishment, and their dwellings connected therewith, remained unmolested, under the protection of the guns of the foreign men-of-war.

A Journal of the Rev. Robert Nelson has been received, but many of its details have been presented to our readers already, and we therefore add only such as introduce new topics, and give insight into the work of the Mission. He thus notices the visitation of the English Bishop which took place on the 20th October, in which mention is made of the unfortunate disagreement which has long existed between many of the Missionaries, with regard to the equivalent term in Chinese for the word GOD.

165 *Southern Episcopalian*. April 1, 1854. 330-331. (Courtesy of Mr. Wayne Kempton, Archivist, Episcopal Diocese of New York.

166 *Spirit of Missions*, Vol 19 No 3, March 1854, pp 103-104.

VISITATION OF THE BISHOP OF VICTORIA.¹⁶⁷

This being the day appointed by the Bishop of Victoria for holding a visitation of his clergy, Rev. Messrs. Russell, Cobbold and Jackson, from Ningpo, having arrived, at 11 o'clock, Mr. Hobson, the English chaplain here, commenced the service by reading the Litany, after which the Bishop read his charge, occupying about two hours. He sat in the chancel, and his clergy, eight in number, sat around in front of him without the chancel. The two prominent points of the charge were, *First*—The great advantage of learning Mandarin, and writing books in the literary or book style of the country, in contrast to the use of the dialect, and particularly the publication of books and tracts in it, which, in his opinion, was likely to bring contempt upon the doctrines of the Gospel in the eyes of the learned. Ah! but let the millions of perishing souls, using this and other dialects, and who cannot understand the Mandarin nor the literary style, answer the Bishop of Victoria, by asking him how are they to receive the Gospel, unless in their own tongue wherein they were born? And, if the prejudices of the learned are thus to be consulted by the Missionaries of the cross, what is to become of the souls of the poor unlearned? The *Second* point, and the one which occupied the greatest part of the charge, was the exclusion of "Shin," and the use of "Shang-te" for God, in the translation of the Scriptures. In both these points, the Bishop of Victoria took ground directly against the principal work of our Bishop and Mission, and of the Rev. Mr. McClatchie, the oldest and most experienced of the English Church Missionaries in China; a hard-working man here, both in his study and among the people, for nearly ten years on these two points—the reducing of this dialect to a written language, and translating the Scriptures into it, and the adoption and defence of Shin, not Shang-te, for God—Bishop Boone and Mr. McClatchie had spent much of their best strength. But the Bishop of Victoria, who knows nothing of this dialect, nothing of that at Ningpo, and but little of Canton, undertakes to settle it *ex cathedra*.¹⁶⁸

Two cannon-balls struck Mr. Cunningham's house to-day, one passing through the wall into the parlor, and the other striking the roof and damaging it considerably. Mr. and Mrs. C. were with us, and no one was in the house when it was struck. The continuance of these troubles breaks in very much on our Missionary work. Some of our communicants in the city, I fear, may suffer, for the rebels will not allow us to get in to see after them.

The wife and children of Mr. Wardner,¹⁶⁹ one of the Sabbatarian [US Seventh Day Baptist] Missionaries, has come over and taken quarters in the Bishop's house, so that there are now four families in it.

Still another Sunday, and unable to get into the city. Our Chapel and school exercises here at the Mission all go on regularly. May God largely bless these. Mr. Moreton, the recently ordained Missionary for Loo-Choo, preached for us to-night.¹⁷⁰ It is interesting to see some, few though they be, still going to preach among the Gentiles the unsearchable riches of Christ. The fighting has not yet ceased.

The following extracts from private letters have interested us exceedingly. They enter into many details which would hardly be noted in an official report, and afford some very spirited descriptions of the exciting scenes in which our Missionaries are for the present compelled to live :—

167 *North China Herald*, 3 December 1853, p. 70 reported that the Bishop of Victoria remained in Shanghai for a period of six months. See *The Church Journal*, 16 February 1854 for a full report of the Bishop's address to his clergy in Shanghai.

168 The Bishop of Victoria visited Shanghai on 20 October 1853. He spoke to his clergy in Trinity Church for two hours. Bishop Smith emphasised the evangelical Protestant emphasis on the authority of the Bible in Christian life and the urgent necessity of translation into local Chinese dialects. An example of the effect of Bible translation was "a Native preacher who now survives, Leang Afa, distributed several thousand copies of a Christian book composed by himself and containing lengthened extracts from the Bible..." Among the men who were given a copy was the leader of the Taiping movement. *North China Herald*, 22 October 1853, pp 46-47.

53 Rev. Nathan Wardner. Seventh Day Baptist Missionary Society of US. Arrived Hong Kong 28 April 1847 and proceeded to Shanghai. Left for US in 1857. Wylie op cit, p. 164. See online 1 January 2012 at — <http://archiver.rootsweb.ancestry.com/th/read/WIROCK/2002-05/1022364300>

170 The Rev. G. H. Moreton, formerly a lay missionary, was ordained in Shanghai. Mr. and Mrs. Moreton arrived in Okinawa 14. February 1854. For health reasons he left in October 1855, and settled in Australia. See *Sydney Morning Herald*, Tuesday, 27 July 1858, p. 5. Online 1 January 1858 at —

<http://trove.nla.gov.au/ndp/del/article/13016179>

See also See *Sydney Morning Herald*, 24 September 1861, p. 5.

Online 1 January 2012 at — <http://trove.nla.gov.au/ndp/del/article/13065903>

1853, NOVEMBER 14, New York.

Foreign Missions Committee Report.

China—**Bishop Boone, Mrs. Boone, Mr. Points** and **Mr. Tong [Chu Kiung]**, sailed from this port on the 14th ult. In the *Gravinal*, for Shanghai, accompanied by **Miss E. J. Wray** and **Miss Jeannette Conover**. We are sorry to state that, when only one day out, the vessel was compelled to put back, and a delay of more than a week occurred before they were able to sail again, in the same ship. We trust they may have a pleasant and prosperous voyage, and a yet more abundant blessing than ever before, upon their labors.

On Sunday morning last, the **Rev. Mr. Syle**, of the same mission, preached in its behalf a very interesting Sermon, in St. Mark's Church. After the Sermon, the monthly offerings, at the suggestion of the Rector, amounting to \$321.60, were devoted to this field.—*Prot. Churchman*.

An additional male teacher is under appointment, who hopes to proceed very soon to that field.

The Committee propose to strengthen this mission by the appointment of several additional ordained missionaries, as soon as suitable persons shall offer.

Late advices from China reiterate the eagerness of the people for books. The million Bibles and Testaments, which are to be sent from England, will probably be absorbed with great rapidity.

The Christian part of the Trinitarian Classic, of the Chinese rebels [Taiping], seems to have been written by some Protestant missionary.¹⁷¹

1853, November 15, Shanghai.

Extracts from a Private Letter.

Ever since you left, we have had nothing but confusion in Shanghai. Alas! it is no longer our peaceful home. Fire and sword are the order of the day: and all that part where you used to reside on the other part of the city, has been consumed by the devouring flames; 1,500 houses were burnt down in one day. There have been other burnings of houses also on the south side and on the west, but they were not so dreadful. Thousands of poor unoffending families have been driven from their homes, and are without shelter. The Imperialists go about everywhere taking out the doors and windows from people's houses to use for fuel; if the owners resist, death is instant. Poor old women can no longer go to the water-side with their basket of rice, or vegetables, to wash, but they are instantly carried off by the soldiers. We foreigners, however, are in comparative security.

In another letter, written by a member of our own Mission, we have the following:—

November 17.—As I write, my windows are clattering with the sound of the cannon's roar; and indeed I can hardly keep my seat quietly; but the mail will not wait for me.

Last week the Taou-tai's fleet of more than thirty junks, and four foreign vessels, started up the river with the tide. As soon as they got past the foreign shipping, they opened a heavy fire upon the insurgents' little fleet of two foreign vessels and three or four small junks. The tide carried them swiftly forward, and they soon surrounded and took them. The men threw themselves into the river, and most of them escaped to the shore; a few were speared, and some drowned. Then began the work of destruction. Oh! your hearts would have ached as mine did, to see your old Chinese homes, from Wong-ka Mo-dur to the wall, one awful blaze of fire, and know how many poor creatures would be deprived of everything they owned. For three successive nights the blaze was high and bright and for a week the clouds of smoke showed that the work of destruction was still going on. It was in this way the wicked Taou-tai gave his soldiers leave to pay themselves; and they retired laden with spoil. It is said a great amount of treasure was found, besides clothing and quantities of opium.

After remaining there till there was nothing more to be had, they yesterday returned to their old anchorage just below the Dock, and as they passed they kept up a continual firing at the city for about two hours. I have not heard whether they did much damage.

I am very sorry they stop here, for they go ashore and help themselves to everything they want, and still are not as bad as the land forces. The most shocking atrocities are committed by them in all that part by Mr. Taylor's houses, and by Catherine's Bridge, &c. Whatever the Insurgents may be. (and, alas! they

171 The Church Journal, 8 December 1853.

cannot be very good,) they behave much better to those under their rule. Everything is carried on in the most orderly manner, and the poor are provided with food. I should suppose, however, that unless they are relieved, their money must give out, and then the rich must pay.

The atrocities, at least some of them, to which our correspondent refers, have been made known to us by the English papers published in China. Would that the Chinese themselves had a newspaper, by means of which the knowledge of those atrocities might be communicated to the inhabitants of the whole empire! Incisions made in the bodies of some of their victims, and their living hearts torn out; decapitation of their prisoners by scores; promiscuous plundering, without regard to age or sex—these are among the tender mercies of that paternal government which is now struggling to maintain its sway over the millions of that timid race, who allow themselves to be driven about like sheep, and like sheep are they slaughtered. The hearts of those who long for the day of China's enlightenment may well be lifted up in prayer that God would be pleased to "shorten the time" of this savage conflict, and to enable those who are called by His name to maintain their profession steadfast to the end.

DATE UNKNOWN, Shanghai

Rev. Robert Nelson

China.—The want of a proper understanding between Bishop Boone and the Bishop of Victoria, has long been a cause of great embarrassment and pain to all who are interested in our Mission to China. There seems to have been more designed than met every eye, in the proceedings at Shanghai by the Bishop of Victoria, who there held a visitation, and delivered a charge in the very city which is the residence of Bishop Boone, but from which, at the time, he was absent. The Rev. Robert Nelson, one of our Missionaries, thus speaks of this "Charge:"

The two prominent points of the charge were —First, The great advantage of learning Mandarin, and writing books in the literary or book style of the country, in contrast to the use of the dialect, and particularly the publication of books and tracts in it, which, in his opinion, was likely to bring contempt upon the doctrines of the Gospel in the eyes of the learned. Ah! But let the millions of perishing souls, using this and other dialects, and who cannot understand the Mandarin nor the literary style, answer the Bishop of Victoria, by asking him how they are to receive the Gospel unless in their own tongue wherein they were born? And if the prejudices of the learned are thus to be consulted by the missionaries of the cross, what is to become of the souls of the poor unlearned? The second point, and one which occupied the greatest part of the charge, was the exclusion of "Shin," and the use of "Shang-te" for God, in the translation of the Scriptures. In both these points, the Bishop of Victoria took ground directly against the principal work of our Bishop and Mission, and of the Rev. Mr. McClatchie, the oldest and most experienced of the English Church Missionaries in Chin; a hard-working man here, both in his study and among the people, for nearly ten years. On these two points—the reducing of this dialect to a written language, and translating the Scriptures into it, and the adoption and defence of Shin, *not* Shang-te for God—Bishop Boone and Mr. McClatchie had spent much of their best strength. But the Bishop of Victoria, who knows nothing of this dialect, nothing of that at Ningpo, and but little of Canton, undertakes to settle it *ex cathedra*.¹⁷²

1853, NOVEMBER 28, Shanghai,

Author unknown probably Rev. Robert Nelson.

The following are extracts from a private letter of a later date:—

SHANGHAI, November 28, 1854.

The school, however, has gone on quietly... It is a good time for new-comers to study without interruption. The insurgents still hold the city, and it is said that a great fleet is coming up from Amoy, *Tai-Ping* having given orders to evacuate Amoy and come here, as Shanghai is a more important place. If this is true, we may expect a great fight close by us, as the Imperial fleet lies just below the dock. They are alike cruel and barbarous. The cold-blooded massacre at Amoy you will see in the papers. I mentioned *Ting Sue* in one of my letters. It seems he has been playing the spy for the *Taou-tai*. He had free access to the city, but at last suspicion fell upon him, and he was ordered to remain. He then wrote a letter to the *Taou-tai*, and gave a man two dollars to take it out. The large sum led the bearer to suspect something wrong, and he carried it to the Chief. The poor creature was taken up, and while yet alive cut all over; his

172 The Church Journal, 27 April 1854.

arms cut off, and at last, his breast cut open and his heart, taken out—it is said eaten, but I cannot believe that. He told me about two months before, that he should quit the Taou-tai's employ, for he was a Protestant, and could not fight against the Nankin Protestants. Poor fellow! Was it for this he bartered his hope of immortality? I have felt much for him: he used to be one of Mrs. Boone's Sunday-scholars, and very intelligent he was. When I last saw him, he spoke English remarkably well, and made use of good language. I have no doubt he was then acting the spy.

I have not heard of any of our boys (the youths who have gone from our schools) being engaged on either side. Wong Chang's relative is Secretary to Lew, and they made him read some English writing for them; but he staid with *Ng-pau* (the gate-keeper) at the church till he could make his escape, which at last he effected by blacking his face, and assisting in carrying materials to build a fortification just outside the little east gate. He was much sobered, and I think it will have a good effect upon him.

Several attempts have been made to set fire to the rest of the suburbs, but as yet they have proved ineffectual. May they always do so, for there has been mischief enough done! Mr. Syle would not know his old quarters.

I hear there is yet no scarcity of rice in the city, and that the wants of the poor are supplied. Most of them are also kept in happy ignorance of all that is going on; for those who have occasionally got into the city say that the people seem afraid either to communicate or listen to intelligence. The *real* insurgents, I hear, are a very superior people to these. I do not know what *Tai Ping* will do with *Lew*, for he and most of his adherents are opium smokers, and all agree that he will not tolerate that or other vices, and that his is truly a moral reform. I heard that he was not pleased with the taking of the city, and said it was premature, and not done by his order: his object was first to get possession of Peking. According to the last accounts, he was within a hundred miles of that city, and carrying all before him—even the Peking Gazettes acknowledging this, though they profess to have defeated them sometimes.

I so far rejoice in their success, as it will be the means of opening the country to the Gospel. I do feel that the hand of the Lord is in it. He may send by whom He will send to accomplish His high decrees. Those who were as swords in His hands in old time, were often not good men; yet they did His behest. He is the same yesterday, to-day, and forever. To live in China is to step back several centuries; and I have often been amazed, especially since the war, with the similarity between Bible history and Chinese history. No doubt *Tai Ping* is a fanatic, but he is just emerging from barbarism; and this is what cannot be said of the delusions, and the deluded, in Christian lands. Whether he will hear the truth as it is in Jesus, when an opportunity occurs to present it to him, remains to be seen. As far as we can now see, this country must be governed by a despot, for some time. The people are not yet fit to govern themselves; but if this man is in earnest as a Christian, he can prepare the way for a liberal government. At any rate, the Lord Omnipotent reigneth; and will He not have mercy on China?

Upon this letter, the **Rev. Mr. Syle**, of the China Mission, makes the following comments:—

There are one or two things in the preceding extracts which must needs sound strange to one unacquainted with the peculiarities of the Chinese. For instance: to say that when the city near to which our Mission premises are built, is in a state of siege, 'it is a good time for new-comers to study without interruption,' seems almost a contradiction in terms; and yet it is a matter readily understood by those who know how separable in China are the interests of the rulers and the ruled. There is a story current among the foreigners in China, concerning an occurrence which took place during the late war with the English. A Chinese merchant-junk came sailing out of one of the ports on the southern coast, and was immediately pounced upon and captured by a British man-of-war. The head-man of the junk inquired what they treated him in that way for; and was asked, in reply, if he did not know there was war between the two nations. "Yes, I know," he replied, "but what is that to me? That's the *Mandarin's* business; why do you go about troubling common people like us?"

A strong illustration this, but one that exhibits very truly that separateness of interests which exists between the governors and the governed. The latter do not care much who bears rule over them, so long as anything like moderation is observed in the levying of taxes, and so long as the avenues to preferment are open to fair competition in a reasonable degree. It is generally when, in these two departments, the existing government becomes corrupt beyond bearing, that a revolution takes place in China. In effecting that revolution, the masses of the people participate as little as possible: they say, in effect, to the contending parties—"Settle it between yourselves, and when we know who has conquered, we will give in our allegiance without demur." So that there is little reason to suppose the people remote from the

immediate scenes of conflict, care any more about the pending struggle, than enough to furnish themes of conjecture among the frequenters of the tea-shops. The total absence of newspapers among the Chinese helps to explain this.

Again, the unwillingness either to receive or to communicate intelligence, which is mentioned in this letter, is so unlike the avidity with which, amongst ourselves, men seek and communicate the most recent intelligence, that we can with difficulty realize the state of things it implies. But it is just as our correspondent says, "to live in China is to step back several centuries," and this is especially exhibited during war. As to religious matters, the worshippers of Jehovah, the One Living and True God, stand now where David and his true-hearted followers stood in the midst of the idolaters of his day; and no hymns written for Chinese Christians now, contrasting the worship of the True God and the false, could possibly be more suitable than some of the psalms which David composed.

It is this great difference, so desirable, and yet so difficult to be realized—between what we are accustomed to at home, and what is found surrounding us in China, that proves the expediency of having persons spend some time on the field before actively engaging in its labors—always excepting that greatest labor of all, the acquisition of the language. To study this with some quietness and deliberation, and to be learning gradually the habits of thought and feeling among the people, is what may be done at this time with especial advantage. So that we come back to the statement first quoted, "It is a good time for new-comers to study without interruption."

One other remark in this letter may well set us thinking: the success of the insurgents "will be the means of opening the country to the Gospel," writes our correspondent. And so no doubt it will, whatever may be the political settlement of the empire. The question for us is, where are the MORE MEN to enter into the MORE OPENINGS about to be made?

1853, NOVEMBER 28. Shanghai.

Rev. Cleveland Keith.

CHINA.—The *Southern Churchman* gives us the following interesting and earnest letter from China:—

Shanghai, November 28, 1853.

My Dear Friend—Your readers have no doubt all seen many newspaper accounts of the present state of things in China, and are well informed of the main facts in regard to the great revolution now in progress. Still, so many erroneous statements have been made, and so many contradictory opinions formed about the insurgents, that a few lines on the subject, from one on the spot, may not be amiss. It is not necessary, or in my power, to notice all the incorrect statements which have been made, but I will try and give a brief outline of those facts, which have stood the test of time.

All the world knows that the city of Nan-king was taken a few months since, by an army under the command of T'a-ping-wong, which has advanced with wonderful rapidity and success from the southern part of the Empire. It seems to be well ascertained that this celebrated leader was, a few years ago, a pupil of Roberts, a Baptist missionary at Canton, unconnected at present with any society. He received T'a-ping-wong into his house, and gave him many parts of the Bible and other Christian books to read, but was not willing to baptize him, on account of some wonderful visions which he thought he had been favored with. The man went back to his home, and preached his newly acquired faith so earnestly, that he was soon joined by others, to an extent sufficient to attract the notice of the Chinese officials, and a collision took place between them, which was the beginning of the present war. He soon indulged in his old habit of vision-seeing, and now the visions pointed him to the deliverance of his country from the Tartar yoke, and the worse yoke of idolatry. His little band swelled to an army, and surmounting all opposition, advanced to the ancient capital, which they took in the face of a large Tartar garrison. The neighboring cities of Ching-kang-foo, and Yang-chow were speedily invested, and easily taken. These three cities were the keys of the Grand Canal, and indeed of Central China. But there was no pause in their course. The women and children were left with strong guards in these cities, and the army passed on to Peking. They have advanced incessantly, and by the last *Imperial* accounts, were within one hundred miles of the Capital. Later rumors have reached us of its fall but lack confirmation. The opinion of all however is, that this is the work of men united in action, and bent on accomplishing great things.

What, then, is the principle which animates them? Are we entitled to hope that is Christianity? These questions are still very difficult to answer. Our only sources of information are some of their books, and

testimony of a few eye-witnesses of their conduct and bearing. The visit of the British steamer [HMS] *Hermes*, whose commander is a warm friend of Christian missions, and himself a fine specimen of a Christian gentleman, confirmed the rumors which had formally reached us that the insurgents were idolaters. They have completely broken and demolished all idols, wherever they have gone. They also profess to hold the same religion with foreigners, and profess to be brethren to all who believe in one God. There can also be no doubt that they practice a high Christian morality in many respects. There is a concurrent testimony of various persons, in different stations, and of different views to this last fact. *All* who have seen them, speak of them as entirely different in manner and bearing from any Chinese they have previously met with. The whole body, down to the very children, are animated with an earnest enthusiasm for their cause. The cities which they have taken have not been *plundered*, and in Ching-kang-foo, although the doors and windows were stripped from the houses to form fortifications, one who has visited the city months after it was taken, reports that the shops were still as their frightened owners had left them. The unfinished work of the mechanics lay with the tools just as when they fled, and the goods in the shops were apparently untouched. It is evidently a *religious*, in opposition to a merely political revolution.

The Shanghai insurrection has no connection with the other in religious feeling, or in fact, except the rebels here are willing to submit to T'a-ping-wong. I will therefore take no further notice of it than to say, that the buildings of our mission are in perfect safety, except our church in the city, and that all other American missionaries are in safe quarters, most of them among us.

To recur, however, to the main subject of my letter. The books brought from Nan-king show great industry on the part of T'a-ping-wong's party. It must have been difficult to write and print them in the midst of continual fighting. They consist of several small tracts, containing rules for the army, of different kinds, and also hymns for their worship. These latter seem to be taken partly from Morrison's version of the Prayer Book, and one in particular bears much similarity, in part of it, to the Te Deum. In these writings, there is an acknowledgement of the Trinity, of the Atonement, and of man's depravity. But their statements on these points are far from satisfactory, and are so mixed with Chinese precepts and philosophy, as to convey the impression that they were adopted in the gross, without an accurate knowledge of the doctrines themselves, far less of their bearing on other important points. The only part of the Bible which has been procured from them is Mr. Gutzlaff's version of Genesis, and there is no evidence that they have any perfect copies of either the Old and New Testament. They do not seem to know anything of a ministry, or of the sacraments.

Every means, fair and unfair, have been used by the advocates of the word *Shang-te* as a translation of *God*, to make it appear to the public that the testimony of the insurgents is a triumphant proof that they are in the right. The Shanghai newspaper has published many pages on that side of the question, but has refused to print one word on the other side. Thus it has been made to appear that the advocates of *Shin* are silent and convinced. The Chinese of all sects have uniformly called their chief God *Shang-te*, hence all the bias of the insurgents was in its favor. Add to this, that their copy of the Bible translated by Mr. Gutzlaff, everywhere adopts the same term, so that they had reason to believe that foreigners complied with their usage, and it would have been a miracle almost if they had *not* made free use of the term *Shang-ye*. And yet so plain a case is it, that *Shin* is the only word expressive of *Divinity* in the abstract, that they have used it in *all* their statements of the *Unity* and *Trinity* of the Deity; thereby unconsciously showing what the adherents of *Shin* have always maintained, that it is *impossible* to impress those doctrines *intelligibly* by use of any other word.

The leaders of the insurgents professes to have had communications from heaven, and the details of the interviews are given in their books: they are such as could not come from any one who had a correct knowledge of God, and are the most discouraging features in the whole thing. Everything will depend on their *teachableness* when they are reached by foreign missionaries. We know from the case of the Mahomedans that none are more impervious to the Gospel than fanatical religious reformers flushed with victory, and we have not yet sufficient light to know whether these men may not be as bigoted and untractable as they were. We wait with faith to see the work of God in this matter, hoping that He, Who works with feeble means to fulfil his great purposes, will overrule this great movement to the conversion of the Empire. Meanwhile, it is sad to see how unprepared the Church is for the action which is now offered her. It may be, that in a few months access will be free, to all who desire it, to go to the headquarters of the new Emperor, and teach the truths of the Gospel. But *we* cannot send anyone. The Church has allowed the mission here to remain at the *dying point*, and now she must see the fearful

consequences. Our Bishop and his *one* faithful presbyter labored here until help reached them just in time to allow them to return to the United States without abandoning the mission. Those who came to the relief have been striving, in their inexperience and want of knowledge, to keep up things as they were until the Bishop should return. But we had been buoyed up by the hope that when he did return, he would be accompanied by *many* fellow-laborers. We expected to hear of eager applicants for the honor of taking part in the glorious work which God is opening for His people. But from all that we can hear, the sound of such wonderful tidings has been unheard or uncared for, *and no one man*, in all the American Church, has offered himself for the work. What is the fatal cause of the Church's lethargy? Why is it that the calls of heathen at home and heathen here are so disregarded by the thousands of young men who ought to be giving their strength to the work of the Gospel? Do all our Bishops and ministers do their duty in this matter? Do all our editors reiterate the call? Do all Christian parents teach their sons that God is calling for soldiers in a glorious war; that there is a noble work to be done now, in which they may have a part? Is faithful warning given of the woe that will fall on the unfaithful hearts who are found wanting in this day of the great battle between light and darkness? The apathy of the Church may cause shame at home, but oh! It makes us feel sick at heart here, in this moral desert. God rant that her unfaithful children may awake to a sense of the privileges and duties which God offers them in time to redeem the past, and to enable the Church to take her stand, at home and abroad, in the front of the battle, and manifest her high commission by doing a work for the world somewhat in proportion to the talents wherewith God has endowed her. Your friend and Christian Brother,
C.K.¹⁷³

1853, DECEMBER, Hong Kong. Colonial Church Chronicle.

Report on Taipings & Bishop Smith's view of China's Future.

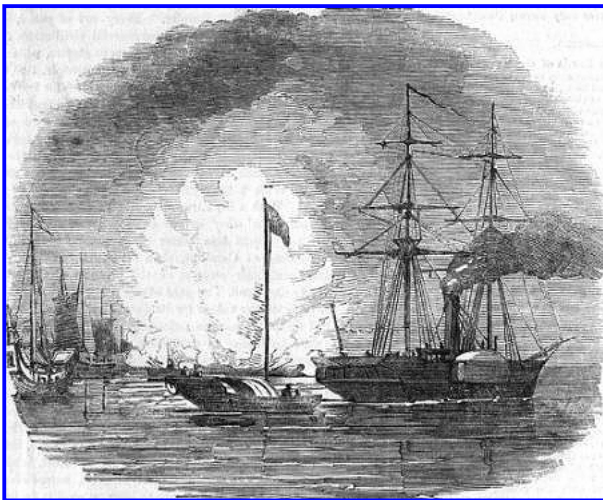
CHINA.—A correspondent of the *Colonial Church Chronicle* gives some interesting information from China, though not in altogether so definite and authentic a shape as we could desire. Their baptism in the name of the Trinity, and the three-fold orders of their ministry, their recognizing the *Creed* and the Commandments as the shibboleths of Christians, are more remarkable. The coast of China is very fine, mountainous, and indented by cliff-bound bays and islands. Hong Kong is a bold island; Victoria lying to the north, separated only by the straits from the mainland. It is a very striking place. The town straggles along the bay, between the sea and the high peaks behind, and is full of fine buildings. I was surprised to see such a pretty place, and such handsome buildings.

Hong Kong Island, from Kowloon.



173 *The Church Journal*, 16 March 1854. The text indicates that it was written by a member of the Episcopal Church

The Cathedral stands on a knoll, rising above the town—the best site—and is really a very nice building, considering that it was designed, I believe, by the government surveyor: a western tower standing on arches, a nave and aisles, transepts and eastern transept aisles, a few more feet of nave east of the transept, and a low arch under a window, admitting to an apse, which is the failing point, as it is low and small, and wants dignity...



The Bishop [Rt. Rev. George Smith] had lately returned from Shanghae, and was full of the spread of Christianity. He has no doubt that in a little time all China will be Protestant Christians. There is little doubt that the Tartars will be expelled. When we left on the 27th of December, the insurgent army was said to be less than twenty miles from Peking, and everything gave way before them. Captain Fishburn¹⁷⁴ of **H.M. steamer *Hermes***, (which returned to Nankin the day before Christmas) sat some time with me; he says he cannot doubt their sincerity. He was fired at by the insurgent army at Shanghae, returned the fire, and demanded explanation. They said they had been told by the mandarins that the Emperor had hired the English to destroy them; and apologized on his denying this.

Finding that the report had been spread, and that the imperial fleet actually followed him, he caught a boat on his way up to Nankin, dressed the men in insurgent colors, and sent them on to the insurgent camp with a letter, saying that England took part with neither.

At Nankin he found the insurgent troops ready to attack him; but on reading his letter they at once withdrew, and the people flocked on board the *Hermes* with the greatest confidence. The first thing they did was to ask about our religion, and on hearing the Creed and Commandments, they at once claimed him and his ship's company as brothers. There could be no fear of the *Hermes* attacking his brethren."

Captain Fishburn said that he had quite convinced himself of their sincerity in faith, as worshippers of "Yesu," and in the Holy Trinity, though it is most likely imperfect, and in the moral discipline they carry out. He learnt also that none but "worshippers of Yesu" are admitted into the army; and these, after an examination of faith, and professions of obedience to the Commandments, and promises to strive against sin, are admitted by baptism with water in the name of the Trinity. He asked how they were baptized, and was shown:—A basin of water is placed on the ground, and the person to be baptized kneels, and dips his head in, or has water poured on him, while the appointed person pronounces him baptized in the name of the Trinity.¹⁷⁵

The Bishop also gave us the same report, which he had learned from a Chinese in the insurgent's camp, who had been brought to him by some one connected with the missions in the north.

It is also said that they have appointed a ministry consisting of three sorts of orders.¹⁷⁶ It was a little difficult to carry away all one heard; but I think the highest consisted of three Wangs, or Princes, of whom the celebrated T'ae-pin-wang is one; the second order of twelve Ti-shing, or some such name. The Bishop said it was a very fair term for the office, *Ti* meaning old, and *shing* (if that were the word) something synonomous; but altogether it was a fair and emphatic translation of elder or presbyter. The third order

Mission. The initials C.K. are those of the Rev. Cleveland Keith.

174 Captain Edmund Gardiner Fishburn. The sixth British vessel of the name, HMS *Hermes* was a paddle wheel steam sloop.

175 A great deal of emphasis is given in many reports about the Taipings on the early contacts with the Rev. Issachar Roberts, an independent Baptist missionary in Guangzhou (Canton). Roberts would have practised total immersion baptism, as distinct from the method outlined by Captain Fishburn that indicates a baptismal model similar to that followed by the Anglican, Methodist and Presbyterian missions in China.

176 In the Anglican/Episcopal, Roman Catholic and Orthodox Churches, there are three principal orders or ranks of Christian ministry. The lowest is a deacon, then the priest or presbyter (the latter term was used by the American Episcopal Mission in Shanghai), and at the most senior level, a bishop. The report being cited was from an Anglican source but this suggests suggests a religious preconception that would almost certainly have been irrelevant among the Taiping, assuming the three-fold ministry concept had any place in their thinking.

consisted of twenty-four to every camp of 10,000 (and there were ten camps of that number.) The business of the twenty-four was to instruct those under them, and when fit, to present them to the twelve, who, in turn, presented them to the three Wangs, and by their command baptized them. This, I am confident, was in substance the Bishop's account, but in transcribing it from my journal, it strikes me as disagreeing with what was asserted about none being enrolled in the army till he was baptized. There *may* be some distinction made between the enrolled soldiers and those in preparation, who yet fight in their army.

Captain Fishburn spoke of their enthusiasm as great. He saw their service, which consisted of hymns, reading from a translation of part of the Old Testament, repetition of the Commandments, and prayers. They said they knew they wanted instruction, and would receive teachers, but they thought it would be better to defer this till they had finished the matter in hand, taken Peking, driven away and destroyed the Tartars, and established the new dynasty. They had no doubt of success. It was not man's work, but God's and *must* succeed. The English might take part in it if they liked, or not; it would make no difference either in their success or their friendship towards us.¹⁷⁷

1853, DECEMBER 9, New York.

Rev. Edward W. Syle.

CHINA.—The Rev. Mr. Syle, one of our Missionaries to China, paid a very interesting visit to the General Theological Seminar, on the evening of Friday last [9 December 1853] by special invitation. Evening prayer was said by the Dean and the Rev. Dr. Haight. Mr. Syle then preached from the words (@ Tim. 1:13).—“Hold fast the form of sound words, which thou has heard of me.”

These words, he said, were a charge given by a Missionary Apostle to a Missionary Bishop, who was engaged in raising up native Christians and a native Ministry from among the heathen in whose midst he was settled. This text sufficiently proved that the use of some definite form, for instruction at least, and perhaps for devotion also, has the highest Apostolic sanction. He then proceeded to show the great necessity for some such form in teaching the heathen. The “necessary erudition of a Christian man”—namely, the Creed, the Lord's Prayer and the Ten Commandments—these were the thread on which all their instructions had to be strung. He then illustrated the great difficulties to be overcome before a Chinaman could fairly comprehend what the Creed meant. The first difficulty is that every word and phrase in the language, appertaining to religion, is the product of heathen minds, and is steeped through and through with heathenism. To unteach such error must therefore be the first step. “I believe” are the first words of the Creed, and the Chinaman readily repeats them. But what does he mean by the word “I?” He means that he is a being possessed of a body received from his parents; three *souls*, bestowed by heaven; and *six* spirits, which are scattered at death. Of these three souls, at his death, one remains by the body in the coffin; another goes to the ancestral hall, where it takes its place beside the tablet of the deceased, and is worshipped; and the third goes to the infernal regions to be judged. Of these judges there are ten, and also ten kinds of punishments. After punishment, this soul goes into the soul of some inferior animal; the very vilest become worms, or snakes, or lizards; those not so bad may pass into the bodies of dogs, oxen, or horses; or better yet a beggar, cripple or idiot. Those who are good rise higher still, up to demigods.

All this sometimes comes out, in trying to ascertain what a native means by the word “I.” “Believe” is the cause of difficulty, also. He has hitherto *believed* in the god of wealth, or of fire, or of thunder, by offering worship and lighting candles and burning incense on the 1st and 15th of every moon; also by burning silvered paper, to represent money; and by keeping the fasts of the particular god it was desired to propitiate. The conception of a truly *living* faith, is hard to such a mind. The word “God” is of course the hardest to render aright, and the missionaries of various denominations do not agree among each other as to the proper word by which it should be translated. There is, however, no difference among the Missionaries of the [Episcopal] Church, who all agree that the generic name is the right one to use; and that no specific name, associated with any particular false god as such, ought to be used in denoting Deity. When a Chinaman is asked what he understands by “God the Father,” his answer is given in the Chinese proverb of four syllables—“Heaven, Earth, Father, Mother;” by which he means that Heaven is the Father and Earth the Mother of all things; thus indicating that dualistic system, which, in the common Chinese mind, pervades all things, and exists together, but not in harmony, with a heterogeneous mass of popular

superstitions. It is among the common people that our mission has begun, preaching the Gospel to the poor. The Jesuits began at the other end. The poor hear much more readily. And Jesus (in Chinese pronounced Yay-soo) soon becomes beyond comparison sweeter to the convert than any other word that can be framed by the human voice. When the Creed has been taught as far as the belief in “Jesus Christ,” a new interest at once animates the instruction, and progress is more rapid. The personal history of Our Lord is eagerly heard, and readily believed. They have their own tales of miraculous conceptions and Virgin Mothers; they have notions of dying and reviving; of the ascending to heaven, and of Avatars (or *quasi* incarnations) of their gods. But the clause which most of all severs them from their own superstitions, is “suffered under Pontius Pilate.” The existence of foreign countries at all, except as mere appendages to China, is a new discovery to them. Rome they have no idea of, except as the birth-place of the Romish priests, who in Chinese guise (or rather disguise) go about their country in a stealthy manner, to make adherents to a system which seems to them like a parody on Buddhism. The peculiar manner of the Jewish nation, the fact that Moses lived before Confucius, and that the fifth commandment was promulgated a thousand years before their sage and teacher enjoined it upon them to love and honor their father and mother; all this is news, strange news to them. It touches their national pride deeply, and is therefore harder to receive than the personal history of Christ.

Mr. Syle then went on to enumerate the discouragements arising from other causes. Prominent among these is the embarrassment caused by the conduct of the majority of Europeans, as they, nominally Christians, have been made practically known to the Chinese in their chief ports. The British are known as the semi-contraband dealers in opium, their government being ready to make war at any time for the protection of that trade. The Americans, with a few exceptions, are the same. Their ships are swift and their traders keen; but, they have never humiliated the Chinese government by the aid of “black demons,” as the Chinese call the native Hindu troops who accompanied the British, and were guilty of great atrocities upon the poor Chinese. The French are known as a nation without government at home, who send few ships to trade, and a great many ships of war to look after them, and to afford assistance—sometimes in very questionable cases—to the Romish priests on the coast and among the islands, especially Chusan. The Portuguese are represented by the lorcha-men sailors, with a large number of swift schooners, armed and “to let,” and in the use of which they are by no means scrupulous.

With such specimens of Christians as these, it is not easy to convert the Chinese. There are exceptions. There are men who are not opium traders, nor smugglers, who hold marriage to be sacred, who deal kindly by the Chinese, do not make Sunday a day of carousal, not make themselves stage-actors or jockeys, nor cover their walls with obscene pictures which shock even a heathen’s sense of decency. These are exceptions, the *rule* is the other way. These things qualify the good opinion which some think must be necessarily created by our steamers, manufactures, etc., to say nothing of ardent spirits and revolvers. These things are great stumbling blocks in the way of missionary effort among the Chinese.

To open the page of European History, therefore, as is likely to happen in explaining the article “He suffered under Pontius Pilate,” is not always the best introduction to the words “I believe in the Holy Ghost.” The difficulty of translating these words is so great, that the Romanists cut the knot by transferring them into the Chinese vocables—as nearly as they could—instead of translating them. Thus their disciples learn words to which they often attach no definite meaning. The Missionaries of the Church finally concluded to select, from three words, that which expressed Spiritual Energetic, as being the nearest approximation, in Chinese, to the force of the original. What was still better was to see the manifest operation of that Blessed Spirit, as *he* had seen it, in thirteen converts whom he himself had baptized. In translating the article Holy Catholic Church, Catholic is translated “common” as opposed to “private.” “open” as opposed to concealed; and the “Church” is translated into the Chinese word for “Assembly.”

A grievous obstacle, however, is presented in the number of “denominations” into which Christians are divided. In Shanghai there are seven. 1st, Romanists, who have been there about 200 years; 2d, in order of arrival, English Congregationalists; 3d the Churches of America and England; 4th, American Baptist Southern Board; 5th, American Episcopal Methodists, South; 6th, Seventh Day Baptists; 7th, Presbyterians. This division was a great hindrance to the spread of the Gospel, and a ground for much lamentation. The “Communion of Saints” was better learned in the services of the Church, twice on Sunday, and also on Wednesday and Fridays.

“Forgiveness of sins” it was not easy for them to understand. Their ideas of sin were very defective.

Sin, in their idea, was, treading grains of rice under foot, treading upon written or printed paper,, together with breaches of the second table of the Law; but of sin as a state of the heart in alienation from God, they knew nothing. The “Resurrection of the dead” must be carefully guarded, lest the hearers should understand it—as they are very apt to do—of the transmigration of souls taught by the Buddhists. The phrases “world to come”—“life t come,” are also liable to the same perversion.

But, Mr. Syle said, it must not be supposed that this was a systematic account of Chinese errors. It was merely a specimen of the incoherent superstitions of the multitude. There among the learned, complicated cosmogonies, ethical systems, a pantheistic philosophy, and moral treatises which might be read with profit even by such Christians as have forgotten the command :Honor thy father and thy mother.” There were many reasons for regarding with respect this the most learned, numerous and ancient of the nations of earth.

Mr. Syle then alluded to the Revolution now in progress in that empire, and the duty of bestowing, as our ecclesiastic gift, that “form of sound words” which is so great a blessing to us. He mentioned the great need of *men* and made an earnest appeal for more helpers. He said that every converted man should ask himself whether it were not his duty to enter the ministry; and only in case he had strong reasons against it, should he dismiss the matter from his thoughts. And of those who had given themselves to the service of the Church, each man should, in like manner, ask himself why should *not* go to the foreign field, and only in case he should find providential obstacles, should he conclude to remain and labor here at home, where there was not nearly so great need for laborers. There, men were heathens because they could not help it, having had no chance to be otherwise; whereas here, no man need remain in ignorance, and none were heathen at home, but from choice. He declared that the field was all the same, at home or abroad, and no extraordinary call was needed for the work. It only required such qualifications of ability and fitness, as would be likely to secure success. He concluded with an earnest hope that his hearers, the students, would each and all make it the subject of deep and earnest meditation, and only after long and careful and prayerful self-examination, be satisfied that they had reached a determination pleasing the sight of God.¹⁷⁸

1853, DECEMBER 16, Shanghai.

Rev. Robert Nelson.

FROM another private letter, dated 16th December, we have later and very interesting details of the state of the war. It opens with an account of

THE BURNING OF SHANGHAI.

Although it is only about a fortnight since I wrote you, I will try and keep you informed, as the accounts you have had will no doubt make you anxious to hear. I am thankful to say we are all safe and well, and in no more apparent danger than we have been. The west coast junks I mentioned before, as in the employ of the Taou-tai, are still our neighbors, being at anchor in a string, beginning just below the dock. Since I last wrote they have made another essay to take the city, their attack being on the battery of the rebels, which is at the little East Gate Landing. They made a perfect failure, though they destroyed a great deal of property. The case was on this wise: Last Wednesday week, December 7th, these junks and some of the Taou-tai's foreign vessels went up from their anchorage near us and set fire to the buildings on shore, above and below the rebel batteries, in several places, and the wind being strong and favoring the fire, it burned very rapidly, and destroyed a great number of houses as far down as a large pottery establishment a few hundred yards above Foggis, and up the river considerably beyond the quarantine section, and indeed almost to the little East Gate at the foreign section. Fe Kioong is entirely destroyed—razed to the ground. The custom-house almost as bad, and all the space between the river and the city wall within the limits mentioned is burned out, and leaves a monstrous road. Several of the junks, too, ran in near the shore so as to get out of the range of the battery guns, and pushed up near to the rebels to take them by storm. This was boldly conceived, perhaps, but miscalculated; for the rebels mot them with musketry, and grape-shot, and fire-pots; and as the men on the junks were very thick, the fire of the rebels took great effect; so much so, that numbers of the junk-men swung themselves over the far side of their junks, so as to be shielded from the shot. Two of the junks, however, soon took fire, and in a very little while blew up, and of course made sad havoc of the poor fellows on them; some of the other vessels also were considerably damaged, and lost men. And it is said that only one of the rebels was killed in the

whole affray. Many poor people were made houseless by the fire, while the rebels had a clear passage opened for them from the city wall to the river, and gained sundry guns and balls, &c., from the wrecks of the blown-up junks, and are practically stronger than they were before. Our old landing-place looks sadly changed. But it seems that the work of pulling down temples and idols is helped on by both sides—by one “willingly,” by the other “of envy and strife.” This fight taking place just before us, was a very stirring affair, as you may suppose. The Taou-tai's vessels soon returned to their anchorage by us, and have continued there ever since.

A VISIT TO THE RUINS.

Yesterday afternoon we made up a party and went to see the ruins: Miss Jones and all of us (except Miss Catherine), and Mrs. and Mr. Cunningham (who are still with us). We landed at the Kiong, and went over the pile of bricks and stones which remained from the old temple, picking little bits of anything curious. The idols were all gone. The Stone Lions guarding the stone gateway, the gateway itself, the Joss-poles and bronze Censer, were all that stood in their places. We went across to the wall and saw them hauling up provisions by ropes, and carrying on a regular marketing business in that way. Proceeding to the little East Gate, we saw numbers of rebels there with a great amount of lead about their heads and bodies, and having various kinds of arms. They were very pleasant, and some of them spoke a little English. Edkins had just gone on before us, and Messrs. Alcock and Nash, British Consul and Vice-Consul, with two Russians, also passed us and disappeared, and whether they went into the gate or not, I did not see. I never have yet succeeded in getting in since the first of this war, September 29th.

From the gate, we went down the street to the river to see the battery. Imagine us now, five ladies, besides M. and C. J., among them, under the charge of Mr. K., C. and myself, going into such a place. We found there the man who was caught by the Taou-tai at Clung Keang Foo, and who so narrowly escaped with his head on. The rebels make very much of him. We went around with him and saw all the guns, the balls, the battery in general, the wrecks of the exploded junks, &c.. and all this in the midst of men armed with swords, muskets, pistols, (some had revolvers in their belts, &c., with red turbans, sashes, and stockings. Quite a scene of it, I assure you. They were very civil, and talked some English, and seemed quite ready for the Imperialists.

One cannot help admiring a little the spirit with which they have stood their ground, though the whole state of things here, with war and its various attendants, is horrid enough. The two sides being equally cruel to those caught from among their opponents, many cases of horrible barbarity occur. In our walk yesterday near the city gate, we encountered two heads hanging up in full view of all who passed along. Our Church in the city is in a somewhat damaged state, by the cannon-ball holes made in it; not being able to get in myself, I have gotten Dr. Lockhart, who frequently gets in, to go to the Church and attend to one or two charitable matters for me.

In the following sentence, the writer refers to the efforts of the Rev. Mr. Syle, now on a visit to the United States, to stir up the Church to renewed efforts for China; efforts which happily have not been unrewarded. The writer thus speaks of

THE NEED OF IMMEDIATE RELIEF.

I saw in one No. of the *Southern Churchman* that you were stirring up the courage of the Church to lay hold and add to this Mission, instead of giving back on account of the present troubles. You are right. What an advantage will be enjoyed by the London Mission here, who have men in the field and ready to avail themselves of any opening that may offer, when the commotion of the country shall subside, while we have just strength enough to breathe! You will doubtless have seen the authority given by the Bible Society of England to print 1,000,000 copies of the Chinese New Testament. The Committee here being Shang-te men, of course they will print the Shang-te version as fast as they can.

The health of our Mission now, thank God, is very good. God bless you all and make you useful there, and bring you back soon if He thinks best.¹⁷⁹

1853, DECEMBER 17, Shanghai.

Rev. Robert Nelson.

The last overland mail brings the following short note from the Rev. Mr. Nelson :—

179 *Spirit of Missions*, Vol 19 No 4, April 1854, pp 132-139.

SHANGHAI, Dec. 17, 1853.

I take advantage of a clipper going to Hong Kong to-morrow to say that we are all safe and well, though the state of war and commotion still continues, and up to this time I have not succeeded in getting into the city. Some persons have gotten in occasionally. Our church in the city has received several balls, and I fear will suffer damage from bad weather before we can get the holes mended. The fighting still continues, and probably will, until something definite is heard from Peking. We have heard nothing decisive yet: but the last Gazette reported the insurgents very near, within 60 miles of the capital, and with a fine open way before them. **The insurgents here are still victorious in all the fights, though they are a different set of men from the hosts of Tai-Ping--Wong.** The members of the Mission are all enjoying good health. We hope the Bishop and party are on their way out, and will be with us by March.

1853, DECEMBER 22, Shanghai.

Rev. Cleveland Keith.

**REPORT TO THE MISSIONARY BISHOP.
DUTIES AND STUDIES—DETAILS OF A SCHOOL VISITATION.**

SHANGHAI, December 22, 1853.

MY DEAR BISHOP,—Since my last report, I have continued to hold evening prayers with the boys as formerly, and have finished the Book of Judges in course. **Chi** has finished his recitations with me in Pearson on the Creed, and is now engaged in reviewing it by himself. I have read service every Sunday morning in the school chapel, and have twice assisted Mr. Syle in administering the communion. I have also catechised the boys every Sunday afternoon. In addition to these duties, I have, at Mr. Point's request, taught three hours a day in the school, for the last month. I am not able to report, as I had hoped, the commencement of my labors in the way of preaching, but hope to begin very soon.

The day-school at Le Oong k'u, under my charge, has not recovered from its dispersion last summer, but is doing rather better than a month or two ago. It may be interesting to some at home to record the results of a visitation which Messrs. Syle and Nelson and myself, made to all the schools under our charge, about a fortnight since. We gave no intimation beforehand to the teachers or scholars, as one of our objects was to take them in their ordinary state of preparation and instruction.

No. 1.—Under **Mr. Nelson's** eye, and in the house with him at Wong-Ka-Mo-Dur, we visited first. This school was opened in the middle of September, and the boys have been taught no Christian books except those in the Shanghai dialect. There were twenty boys on the list, but only sixteen present when we arrived. They seemed to be familiar with the first three chapters of St. Matthew, and with six or seven pages of the Catechism, and to understand the meaning very well. Upon being questioned, they gave intelligent answers to almost every question, and seemed to be interested in the exercise. Most of them could repeat the Lord's Prayer, Creed and Confession.

No. 2.—Outside the little south gate, is a school very lately begun, under Mr. Nelson's eye. All the pupils were in attendance, but they had been studying so short a time that we made no examination.

No. 3.—Chi's school, inside the great south gate, has been in operation about two years. There were on the list fourteen boys, all of whom were present, except one who was sick. These boys had not been taught in the dialect at all, until lately, when a few of the larger ones have begun to read St. Matthew. The elder boys answered readily, and seemed to understand the meaning of what they said; but the smaller ones, while they recited the words, could give no account of the meaning.

No. 4.—Near the Church, and under Mr. Syle's inspection, on the list were sixteen boys, of whom twelve were present. They had not been taught at all in the dialect, and although they repeated the words of the Catechism quite well, seemed to have scarcely any idea of the meaning. Of the same date with Chi's.

No. 5.—School at Law-Zak, under Mr. Point's care. The teacher had gone off to the city, and we found only seven or eight boys in the school-room, whom we did not examine.

No. 6.—The next morning we went to visit the remaining schools near us. The day was very cold, and quite thick ice had formed in the night. We found no scholars at either school when we first went, about half-past nine. About ten we tried again, and found Miss Jones' little girls all in attendance. **This is the only day-school for girls that has been established**, and this has been in operation since the beginning of the Chinese year. It was quite a pleasure to witness the promptness and apparent intelligence of their

answers. They have been taught in St. Matthew's Gospel, of which the most advanced have read nearly half, and in the book Catechism, but with constant and repeated explanations and meaning. They showed an admirable acquaintance with all they had studied.

No. 7.—After this we visited again my school at Le Oong k'u, and found five boys out of twenty-three on the list They have studied the book Catechism until very lately, and had not much acquaintance with the little they had learned of the dialect Catechism. This, of course, cannot be considered as anything like a fair examination of these schools, in many points; but we came unanimously to one conclusion, and that was, **that the most rapid and efficient way of giving the children in our day-schools a knowledge of Christianity, was to teach them from books in the dialect, and that instructions in other books was of no present use to the younger children**, unless they were so much and so often explained, as to make the instruction virtually in the dialect.

Wishing you all blessings from our Heavenly Father, daring your absence from us. I remain yours affectionately in the Gospel of Christ,
CLEVELAND KEITH.¹⁸⁰

1853, DECEMBER 30, Shanghai.

Rev. Robert Nelson.

December 30.—**Mr. Nelson** adds in a letter of this date—

One of the French steamers returned last Sunday week from a trip to Nankin, and their accounts confirm what was formerly reported of the new system of religion of the insurgents, and their rigid observance of the Moral Law as they understand it; and likewise their enforcing conformity thereto, even with capital punishment. They report them also as publishing a large number of books setting forth their views, and some portions of the Scriptures, which work is supervised by Tai-Ping-Wong himself. Their success towards Pekin was further confirmed, and they were confident of victory."

The contribution of sixty-five dollars for education in China, from children and youth of Trinity Church, Staunton, Virginia, with a letter from the esteemed Superintendent of the same, stating that sixty dollars of the sum are the proceeds of the industry of the female Bible class in the Sunday School; and five dollars contributed in small sums by the children of the Sunday School, out of their own money, for the poor children in China. The circumstance which gives peculiar interest to this contribution is, that it comes from the school with which Mr. Points, and his sister, Mrs. Nelson, now of the China Mission, were connected, and to which they can look back as the nursery of their own religious life. It manifests, too, the warmth with which the cause in which these Missionaries have embarked, enlists the sympathies and prayers of the little ones at home, who have them still in affectionate remembrance.¹⁸¹

The high rate of exchange has been so much against us and the Foreign Committee have been so unsuccessful in our collections that our mission has got deeply into debt so that besides what we owe to the Bible and Tract Society, I have been obliged to borrow on my own personal credit, for which I have given my promissory note of the sum of \$1550 to keep us afloat. The disturbed state of things has made articles for housekeeping, sugar, flour, soap, etc., so dear that I wrote last autumn to New York for a year's supply and I shall have to write both New York and to England for articles for our use. This makes it necessary for me to call on my funds in the United States as I must pay for these orders in advance— but my salary is only paid month by month.¹⁸²

180 *Spirit of Missions*, Vol 18 No 11, November 1853, p. 460-461.

181 *Spirit of Missions*, Vol 19 No 4, April 1854, pp 151-153. The first clear distinction between the Triad led rebellion in Shanghai and the Taiping insurgency across large parts of China.

182 Boone 1973, op cit, p. 189.

