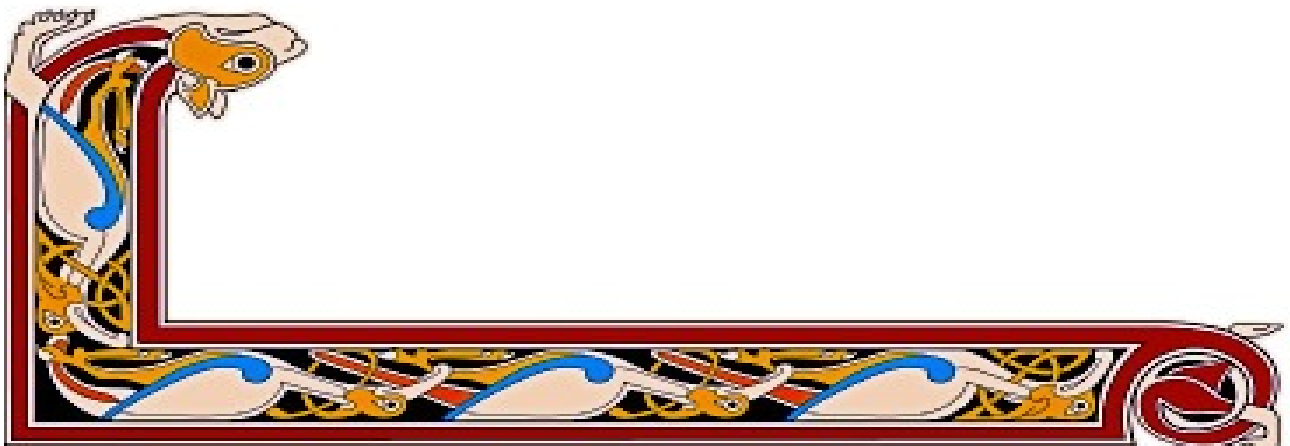


Part 11
SHANGHAI &
JAPAN, 1854-1855



1854.

Women's Work in Shanghai

This part contains a wide variety of items ranging from the impact of the Taiping Rebellion on the city of Shanghai and most important, the work of single women missionaries to growing American interest in Japan.¹

Extent of Taiping Rebellion, Early 1854 and Early 1862.



Reilly, Thomas H., *The Taiping Heavenly Kingdom: Rebellion and the Blasphemy of Empire*, (Seattle, University of Washington Press, 2004), p. 3.

1 A source of contemporary documents published in the *New York Daily Tribune* is: Marx, Karl, *Marx on China, 1853-1860. Articles from the New York Daily Tribune with an Introduction and Notes by Dona Toor*, London, Lawrence & Wishart, 1951. Online 1 January 2013 at — <http://www.marxists.org/archive/marx/works/1853/china/>

1854, JANUARY, *London Quarterly Review.*

THE RELIGIOUS CHARACTER OF THE CHINESE INSURRECTION.

THIS interesting subject has recently been brought to our notice through a variety of channels, and an examination of it induces us to place before our readers, the substance of the information we have been able to gather.

The insurrection in China has become a matter of so much moment, that the eyes of all who watch the intelligence brought by our foreign mails, turn eagerly to that portion which refers to the political condition of that singular empire.

THE REVOLUTION, IN A POLITICAL POINT OF VIEW,

would not of itself attract any very great degree of attention. Ever since the usurpation by the Mantchoo dynasty, there have existed extensive secret organizations among the old Chinese, the object of which has been the overthrow of the existing government, and the complete expulsion of the Tartar conquerors from the ancient kingdom. The consequence has been, repeated insurrections in various portions of the country, all of which, though more or less formidable, have been unsuccessful, and attended with disastrous results to the insurgents. Under the liberal policy of the father of the present Emperor, the discontents of the Chinese were in some measure allayed,* and a more than usual measure of security and tranquillity secured to the throne. But on his death, early in the year 1850, his son inherited the crown, and with it, adopted a course of conduct directly the opposite of that, which had marked the prosperous career of his father. All the ancient hatred of the Chinese to their conquerors was speedily excited again, so that in August of the same year, apparently without any concerted plan or organization, the south-western province of Quang-si broke out into open rebellion.

The defeat of the Imperial troops sent to crush the insurrection, of course served to spread the flame more rapidly, and from province to province it passed on, with a speed, and energy, and accumulation of vigor altogether without precedent.

When the insurgent army reached the great river Yang-tse, which nearly equally divides the Empire, the forces, now arranged in two bodies, directed their march upon different points, the one advancing upon the great cities of the Yang-tse, the other proceeding towards Nankin, which they captured, and by the overthrow of Chinkeang-Foo, made themselves masters of the communications with Peking, the capital.

Excited by these successes, a spirit of rebellion soon manifested itself in other portions of the Empire.

Through the influence of the secret societies, bands were formed, and apparently without any direct connection or co-operation with the original and principal force, proceeded to wage war on their own account. Of this latter class is the army which has seized upon Shanghai, the seat of our Mission, and which, according to the latest accounts, was still invested by a force of the Imperialists.

While, therefore, in these commotions, politically regarded, there would be little to interest us, perhaps nothing further than a temporary interruption of certain commercial transactions consequent upon a change of dynasty, there is a peculiar feature which marks this present movement, which renders it an object of most profound interest to us; and that is,

THE CONNECTION BETWEEN THE REVOLUTION AND THE CHRISTIAN RELIGION,

and the closer the examination into the various accounts from the seat of war, the more remarkable does this connection appear. There does not seem to be any reason to suppose that the insurrection has grown out of any efforts on the part of Christian men to diffuse the knowledge of our religion. On the contrary, there is incontrovertible proof that it owes its origin to the oppressive policy of the present Emperor, which "aroused all the ancient hatred of the Chinese", and at last urged them into open rebellion. Yet, there can be no question that the religious element, which has from the beginning characterized this particular movement, has infused into it an unwonted energy; and by its remarkable overleaping of former prejudices, and its close identification with the religion of the Gospel, clothes it with startling interest. All the hereditary dislike and contemptuous treatment manifested by the Chinese to foreigners have given way, and the language of fraternal regard used towards Christians in the proclamations of the insurgents, is fully borne out by the kind, respectful, and conciliatory treatment which Europeans and Americans of every class habitually meet at their hands. And, along with this, these proclamations and other authorized

publications, put forth by the leader of the movement, contain, amid all the error, and defect, and superstition, and delusion, which certainly are to be found in them, such a fulness and clearness of statement with respect to the great doctrines of the cross, as cannot fail to excite the amazement of any one who will examine them.

THE ORIGIN OF THIS MOVEMENT,

or rather, of the connection of Christianity with this political rebellion, has never yet been fully discovered. The attempt to ascribe it to the traditional teaching of the Nestorian Christians, who were found in China from the seventh century until about the fourteenth, when they became extinguished, is totally without evidence to sustain it; nor is the theory which claims for it the agency of the Missionaries of the Church of Rome, who have been laboring in China for three hundred years, at all more satisfactory, since both the teaching and the usages of the insurgents are directly at variance with some of the most prominent peculiarities and invariable customs of the Romanists, such, for instance, as the worship of the Virgin and the use of the crucifix, the latter of which has been treated by the insurgents as an idolatrous symbol. For our own part, we cannot but come to the conclusion that the circumstances now brought to the knowledge of the Christian world, justify the belief that the main instrumentality under God has been owing to the labors of Protestant Missionaries for the last forty or fifty years. It is true that they have not been able to preach the Gospel extensively among the people; but they have done so to some extent, and above all, they have translated, printed, and circulated among a people, to a certain height, very extensively educated, and very much given to reading, a vast number of copies of portions of the Bible, and of religious tracts. There is, it would seem, good reason for believing, that these have formed the seed from which the present harvest is now springing forth.



The chief human agent in the establishment of this connection between the insurrection and Christianity, is undoubtedly the leader of the movement, **HUNG-SEW-TSUEN [Hong Xiuqua], or TAE-PING-WONG**, meaning, "Prince of Peace," as he is now called. [So Mr. Roberts writes it in his circular letter, and he is the beat authority on this point.] Mr. Roberts, the American Baptist Missionary, in his letter from Shanghai of 31st Dec. last, (in whose family the insurgent leader was for a time domesticated,) states that he is a native, not of Quang-si, as the *Quarterly Review* has it, but of Kwang-tung, born about thirty or forty miles north-west of Canton, in a district called Fa-uen, where his ancestors had lived and died for several generations; that he never was a pupil either of Dr. Morrison or Dr. Gutzlaff, as has been said, but that he obtained his first knowledge of Christianity from a tract compiled by a pupil of Morrison, and was subsequently instructed in the Scriptures by

Mr. Roberts himself out of the version prepared by Gutzlaff. This very version Tae-Ping-Wong is now most actively engaged in circulating, and in the letter referred to, Mr. Roberts adds this interesting fact:—"A copy of Matthew and Genesis have just come to hand from Nankin, printed and published under his own directions, without note or comment; and approved for circulation by the stamp of his own seal on the first page. Several hundred block-cutters and printers are said to be engaged by him in this good work." While recording this direct proof of the agency of Protestant Missionary labor, in the religious character of this remarkable movement, and this evidence of the Divine blessing upon the work, we cannot refrain from adding the fervent language with which Mr. Roberts, the teacher in divine things of this Chinese leader, closes his account of him. "I must not pass this favorable opportunity here, of alluding to the simple but beautiful assemblage of united instrumentalities, which it has pleased the Lord to use in the commencement of this work which now promises so much. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' Whoever may have been the direct instruments, it must be acknowledged that the power is of God, and that He exercises that in answer to prayer. 'The effectual fervent prayer of a righteous man avail-eth much; hence as many of the righteous as have prayed thus for China, may have been honored instruments with God in this work. But the direct visible instruments,—a native writer and colporteur, a religious tract, and a foreign missionary,—were beautifully united and made efficient in this one instance, which promises results more than equivalent to all the money and Missionary labor that have hitherto been expended by all nations and all denominations on China. The Lord's name be praised! And this three-fold instrumentality,—Foreign Missionaries, Native Assistants, and Christian Books, (each indispensable,)—united, will, ultimately, with the blessing of God, consummate the work. China will be revolutionized, Christianized, and a great multitude saved through these means. Let Christians now of all nations, with a mighty effort, 'come up to the help of the Lord' in this great work. 'The harvest truly is great—the laborers are few.'

THE CHARACTER OF THE CHRISTIANITY OF THE CHINESE INSURGENTS.

With reference to this point, one of great importance, we have found much that is satisfactory in the essays and letters already referred to. This is particularly the case with the article in the *London Quarterly Review* for January last, which will well repay perusal.

Our readers are generally aware of the exceedingly contradictory nature of the statements which have been made by writers on this subject. Now, the little examination we have been able to give to the matter, convinces us that this is owing to a one-sided view of the case. Either party can find enough in the writings and usages of the insurgents to justify all that has been said, whether of their superstitions, and delusions, and fanaticism, on the one hand, or of their remarkable apprehension of great scriptural truths, and their resolute maintenance of a high moral standard, on the other. Both are true, and the first is what, under the circumstances, we might naturally expect. For, as the *Quarterly Reviewer* justly remarks :—

“To suppose that in a semi-civilized and partially enlightened state of mind, the Chinese, or any pagans, are at once to welcome pure, unmixed truth, and shed their errors as a serpent does his skin, or to conclude that, because many old heathenish delusions and corruptions exhibit themselves, therefore there is no sincerity in their profession of the truth as it has been imperfectly presented to their mind—this is to run counter to all reasonable probability, and to all experience of human nature under similar conditions.”

After sifting as far as possible the statements on both sides, the following appear to be the allegations

ADVERSE TO THE RELIGIOUS CHARACTER OF THE MOVEMENT.

It is said that this has been engrafted upon the political schemes of the insurgents, in order to secure the sympathy of foreigners, and that co-operation from them, which the results of the late war with Great Britain has taught them would be most effectual. But in answer to this, it is most satisfactorily stated, that the whole movement “has been peculiarly independent of foreign influence,” having commenced in the interior, out of the reach of aid ; and that the whole war has been carried on without application for such assistance. Indeed, so great, as is well known, was the popular prejudice existing against foreigners at the time this insurrection broke out, that nothing could have been more fatal to the leader than any alliance with them; and, as it were, to meet this very feeling, he declared that the religious doctrines he set forth, were but a return to the primitive belief cherished by the ancestors whom they revered.

It is said also that in the books of the Chinese insurgents, the glimmerings of truth are so overlaid by pretensions to direct revelations from God, and other impostures, that their religion bears little more of approximation to Christianity, than does any other great imposture—Mormonism, for instance. In reply to which, it is shown, that there are two distinct classes of publications, the productions of different officers: one, in which there is much of absurdity, along with some truth, (not a surprising thing among "a semi-barbarous people, newly professing a certain number of Christian doctrines, and the main principles of Christian morality;") the other, as "the *Trimetrical Classic*" for instance, which, with many things marking a disordered fancy, has "a train of scriptural thought and language pervading it," which is perfectly surprising.

That there are serious defects in the religious system of the Chinese insurgents, is not to be denied. As the *Quarterly Review* says:—

"Some great, truths are obscured, others unrecognized. The (insurgent) Emperor, at present, seems to take on himself the sole office of the ministry; the people baptize one another; and the instruction of the people appears limited to the issue of imperial proclamations. All this is calculated to excite misgiving; but if we consider the manner in which the knowledge has probably been gained, it will go very far, we apprehend, to explain this anomalous alliance of truth with error, and supply us with some clue to un-ravel the future." On the other hand, there appear the following considerations

IN FAVOR OF THE RELIGIOUS CHARACTER OF THE MOVEMENT:

The contents of the last work referred to, together with the "Book of Religious Precepts," are drawn in great part from the Word of God. They are entirely free from all the conventional language in use among human teachers of religion; and they set forth the facts of divine revelation without comment or inference; thus exhibiting the process of a mind newly aroused to a consciousness of the great acts of the Divine dispensations towards man.

And, besides the plain recognition of the Ten Commandments as the great moral law, and the great facts in the life of our Saviour, on which hang all the leading doctrines of our faith, the institution of the Sabbath, the only institution directly recognized, is prominently set forward and enjoined by the new

religious code. It is, to quote again the Quarterly Review,

“A national recognition of the Divine law and secures, more than any other appointment, the permanence of religious service. In this instance it has displaced a whole host of superstitious prognostications, sorceries, and days lucky and unlucky, which filled the old calendar, and, as the preface to *the new Almanac states, honors the true God, as ruling over all times and seasons, and as blessing all equally with His providence.* The observance of this divine ordinance is an act of simple obedience to the Word of God, evincing the boldness and sincerity of its promulgators; and, if permanently established, will mark an era in the social as well as the religious history of the nation.”

The practice of the insurgents, those certainly under the immediate conduct of the chief, is such as, in the judgment of judicious Europeans and Americans who have visited his headquarters, to do credit to their professions. Not only are their religious services conducted with regularity, decorum, and fervor, but a tone of high morality is maintained, which, says the *London Reviewer* might make us think we were engaged in reading a campaign of Gustavus Adolphus, instead of the military operations of a semi-barbarous nation, hitherto sunk in a low, nerveless state of indolence, cowardice, and vice.

THE DANGERS WHICH THREATEN THIS RELIGIOUS MOVEMENT.

are those inseparable from a condition like that of these Chinese, just awakened from utter religious blindness, very partially en-lightened, trammelled by many lingering superstitions, and without any competent means of instruction among themselves. Left to themselves, to all human appearance they must sink back into a barbarism but little better, if any, than that from which they have partially emerged. What they want is the wise and beautiful arrangement of the Church of Christ, "with its form of sound words, its ministry, and its ordinances." For this, then, they need urgently the aid of a native ministry; and to raise up this, they must look to Protestant Missionaries. This brings us, in the last place, to notice:

OUR OWN DUTY WITH RESPECT TO THE RELIGIOUS MOVEMENT IN CHINA.

Certainly, there is a loud call upon us to be gathering the materials and providing the agents for our co-operation in the great work which God's providence has begun. He points out our duty. If we give heed, it may be our privilege to be co-workers with Him in the subjugation of that empire to the scepter of Christ. If we have not the faith to listen, the door may once more be closed, and the rock refuse to open. But instead of any words of our own, we present the urgent language of one of our own Missionaries, now at Shanghai, who writes, "pressed in spirit" by the necessity of the case.

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 head-quarters of the new Emperor, and teach the truths of the Gospel. But we cannot send any one. The Church has allowed the Mission here to remain for years just 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 with 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 not cared 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, O! it makes us feel *sick at heart* here, in this moral desert. God grant that her unfaithful children may awake to a sense of the principles 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.²

Area of Taiping Control in Yangtse Valley, 1830S and 1860s.



1854, January, New York.

Rev. Edward W. Syle.

THE CHURCH AT SHANGHAI.

On a Sunday, not long since, we had the great satisfaction of hearing the Rev. Mr. Syle, (one of the Missionaries of our Church to China), who in two sermons, (morning and afternoon), eloquently set forth the condition of all countries, containing, as it does, three hundred and sixty millions of inhabitants.

He said this great enterprise of our Mission to China originated in the "heart's thought" of one individual,—a student³ in our General Theological Seminary,—some twenty years ago. He had meditated upon a nation, learned and refined, "wholly given to idolatry;"—from whom we received so many of the elegancies of life, but in return had never sought to "open to them the door of faith." He therefore determined to dedicate himself to the work of the ministry in that far region. Soon after he received Orders he closed a life of rare Christian excellence, and went, as we trust, to his exceeding great reward. The seed, however, he had sown in the minds of others sprang up in the fruit that has since appeared. The name of that individual was Augustus Lyde, a name which should be enshrined in all our hearts!

After many delays, and unsatisfactory attempts, the Mission was *thoroughly established* about nine years ago. The difficulties and discouragements of the Missionaries were shown in an unostentatious, but striking, manner by the preacher. The written language of China, used by the *learned*, is not understood by the *populace*,— and the Missionaries set themselves to learn the popular language as children would learn. In the course of six months they were able to converse with all whom they met. The jealousy of the Mandarins and the dread of suspicion withhold them from communicating freely with foreigners, but the innumerable multitude of other classes are approached without difficulty,— indeed, they seem willing to be instructed. Many there are who make agreement with the Bishop that their children shall be placed under his control for ten years, provided, at the end of the time, they shall be free to return to their homes. In this way they have a flourishing school for boys, and one for girls. Of the boys so educated, there is one admitted to Orders, and three are candidates;— others, of both schools, are believed to be sincere Christians;— some, doubtless, will fall away, and many will return to their homes, of whom nothing more shall be heard;— yet, the strong hope is entertained that the influence, of at least a portion, will be for good. School-houses and dwellings have been erected at a short distance from the city of Shanghai,— while the *church* stands in the midst of this city, distinctive in its architecture, and attractive in its appearance. Thousands inquire—"What is this building, so different from all others?" They are answered—"This is the temple for the worship of the one true God!" And in this temple the Missionaries "teach and preach Jesus Christ." Here, in the morning, portions of our service are read, and the converts who have been baptized are instructed out of the Scriptures; in the afternoon the heathen congregation assemble,— prayers are offered from our Liturgy in their own language, and a sermon preached; they are then invited to the vestry-room, where a familiar conversation, coupled with instruction, takes place. The results are as in the parable of the sower; some come once, and never again; some for a while, and then cease; others persevere, and are taught. The Missionaries are cautious in admitting converts to baptism, and desire they should well understand the nature of the vows before they assume them. Notwithstanding this, twenty-nine have already been baptized.

The city of Shanghai being a centre of commerce, is very favorably situated. The immense river upon which it stands flows through a most populous and productive region; the climate is good, and the country fertile to excess. Here thousands come from the interior, and with them the Missionaries have daily intercourse. NO plan has been found so well suited to a course of instruction as the teaching of the Creed, the Lord's Prayer, and the Ten Commandments. The still ignorant heathen will commit, for instance, the Creed to memory; but when stopped at the commencement, and examined thus— "You say I believe; what do you mean by *I*? what are you?" The reply, probably, will be— "I am a man, with a body, three souls, and six spirits." Such is the darkness of the benighted heathen! And they think that, after death, while two of their souls and their six spirits are disposed of in various ways, one soul (their identity) passes into the body of some animal, or wretched person, until they accomplish a certain number of transmigrations, to fit them for the heaven they believe in. Idolatry pervades every thought, and every action; at almost every step you a temple, or a shrine, with its *idol*.— to the Queen of Heaven,— to the Earth,— to the Sea,— to any power they wish to propitiate.

3 Augustus Henry Lyde. See Part 3.6.

Most feelingly did the preacher plead that help might be sent,— not so much in money, although that, too, is needed,— but in Missionaries. Ladies of refinement, education, and good breeding, as well as of piety, and devotion to the Missionary work, are greatly useful. The Chinese, although sunk in gross idolatry, are noted for learning and refinement. Such is the etiquette of Chinese life, that *female* missionaries alone have access to the *women* of China; besides that, they are peculiarly adapted to the instruction of the children. the *immediate* wants of the Mission are, a few more clergymen, a physician, a schoolmaster, and two or three candidates to spend a year before their ordination, on the field to which they will devote themselves. The work is arduous, the field extensive, and the laborers too few. May the Lord of the harvest send forth laborers into His harvest!.⁴

1854, JANUARY 12, New York.

Rev. Edward W. Syle.

**Protestant Episcopal Mutual Benefit Society
Lectures.**

REV. MR. SYLE ON CHINA,

One of the lectures of this course was delivered on Tuesday evening, in the chapel of the New-York University, by Rev. Mr. SYLE, of the China Mission, in place of Bishop WILLIAMS, previously announced, who was prevented by indisposition from fulfilling his appointment. The subject was *China*. The audience was large and fashionable, including a native Chinaman, who appeared to have been provided as a specimen brick.

The lecturer commenced by remarking that public opinion, respecting the Chinese character and habits had greatly changed within a few years. It is not for us to transfer the old ludicrous conceptions and impressions we have of the Chinese to their glorious country, for it is one of the most beautiful upon the earth. The lecturer proceeded to consider the present state of the country, embracing 18 large provinces, and 300,000,000 of people. Under the treaty of Nankin, the ports of China were first laid open, and, in 1845, the Episcopal Mission took advantage of this opening.

The present Government of China was then made a subject of remark. The Governors of the Provinces resemble nearly the Ancient Satraps. Laws are enacted by a High Mandarin writing a memorial to the Emperor, where it may be referred to one of the six Boards, for their consideration and decision. Then it remains in the Emperor's hands until he chooses to promulgate it. The Mandarins are a constituted aristocracy; aristocratic, though chosen from among the people. Mandarins cannot hold office in their own country. Thus their sympathies are removed from the people to the Emperor. The Mandarins are made responsible for all crime committed in their bounds. And all inferiors strive to keep the knowledge of crime from their superiors. The whole system rests upon espionage. Every Commissioner who is sent by the Emperor is accompanied by a spy. The soldiers are totally untrained, and were shot down by the English armies like sheep. They once fortified the bottom of a hill, leaving the top altogether unprotected, and when the English took possession of the hill the Chinese Generals complained that that was not the way to come.

4 *The Churchman's Monthly Magazine*, New York, January 1854, pp 519-522.

All law is carried on by written pleadings, and they still adhere to the mode of examination by torture. The Mandarin rules with a rod of hot iron. Whoever has anything to do with their law has cause to rue it, be he right or wrong. The parties in a quarrel often repair to a tea-room and furnish free refreshments to those present, who listen to the arguments and decide the case as a jurist. This is one of the many expedients which the Chinese resort to to secure the ends of justice as near as may be. The missionaries and their servants often suffer greatly from the people and officials, and can very seldom gain any redress. Several instances of this habitual injustice were narrated by the lecturer. Incidentally he mentioned the great importance of sending missionary physicians to the Chinese. They are most acceptable to the people, who constantly throng their doors. He regretted to state that their own mission had no physician. The Chinese medical practice is very curious. They have benevolent doctors to go around among the sick and poor and advise gratuitously. There are mountebanks, very much in favor with the people. They are by no means ignorant of the healing art.

The benevolent institutions of the Chinese are worth consideration. There is in Shanghai an institution which performs all actions conspicuously benevolent; a Foundling Hospital; a Humane Society. All these are closely associated with idolatry. In times of calamity, benevolent societies are organized to bury the dead. These institutions are supported largely by private subscription. Three times in the year there are great processions to see that the ghosts of the departed are not neglected.

The Religion of China is Confucianism—a kind of Stoicism, cold and heartless. It tends to foster pride and great hardness of heart. It has now degenerated into juggling and chicanery. They burn paper images of all earthly valuables, trusting that the originals will thus be transferred to a higher world. They all believe in Metempsychosis. It is almost impossible to express the degradation of mind consequent upon this belief.

A Chinese always considers it necessary to find a match-maker to carry on the operations of love and marriage. Of other circumstances connected, the lecturer spoke in an interesting manner. There is no domestic felicity—no home.

In commercial transactions, three times a year the Chinese merchant comes to a full settlement of his accounts. Without this adjustment, no credit can be obtained.

The language of China must be distinguished into written and spoken. The former is very hard and arbitrary; the latter language is split up into innumerable dialects. The written language is to China what Latin was to Europe during the changing periods of the middle ages. The literary examinations are held once a year. One who takes a first degree is exempt from civil punishments; the second degree renders the holder eligible to office. The purchase of degrees was a moving cause of the present great revolution. Some designated candidates for degrees, whose merits had been overborne by bribery, met with and took home some of the missionaries' books. They formed themselves into a secret society, which daily grew in strength. The possession of Nankin almost secures them the southern half of the Empire. China is now open to Christian effort. It can never again be what it has been. This movement resembles nothing in the east so much as Mohammedanism. All kinds of influences will be brought to bear upon China; it is for Christian men to determine whether their influence shall be felt there.

With a few similar remarks the lecturer closed.

Footnote.⁵

1854, JANUARY 13, Shanghai.

Rev. Robert Nelson.

Comments by Rev. Edward W. Syle.

THE last overland mail brought but a few lines from the Rev. Mr. Nelson. Although of as late date as 3d February, they make no reference to the state of things existing at Shanghai. They mention, however, what is of much importance to the Foreign Missionary treasury—that there had been great improvement in the rate of exchange.

We have the following extract from a private letter, dated

SHANGHAI, Jan. 13, 1854.

As to the state of things here, they are bad enough. Our peaceful, quiet Shanghai has undergone a fearful metamorphosis. We find now that we are among savages—cruel, bloody, hardened murderers. Human life is held cheap. Blood flows freely. Human heads, and headless bodies, may be seen lying in our streets; and blackened, mouldering visages, chopped from the body at the ears, grin horribly upon you from walls and elevated points. Farmers in their fields, laborers passing to their work, women in their beds, with nursing infants, are torn and maimed, or suddenly killed by cannon-balls. Inside the city the rich are quietly, but effectually, fleeced of their wealth. Without the city the poor are plundered, and sometimes murdered, and their women ravished. We cannot tell how long this is to last; but there is some reason to believe that it will not be much longer. The rebels in the city—or rather, the robbers—must be getting pressed for money, if not for provisions; and many of them are evidently tired of the game. Some hundreds have deserted within a few days, on receiving assurance of pardon from the *Taou-tai*. Some days ago a serious conspiracy was discovered. The conspirators set fire to the city, but nine of them were taken, and thrown into the flames, and 176 were beheaded. I have seen the stones in the temple of Confucius daubed with their blood. Doubtless they deserved their fate; and so are all their fellows engaged in originating this whole scheme; but it is a fearful thing to deserve such an end.

By the latest account from the north, T'ien-tsing [Tientsin-Tianjin] had not fallen into the hands of the

5 *New York Times*, 12 January 1854,

insurgents—the previous report being incorrect. The above is from a Missionary brother (not a member of our communion) who looks upon the recent movement in China with less satisfaction (so far as the character and motives of the leaders are concerned) than do many—perhaps most—of the Missionaries now on the spot. He is one of those, however, who, as he himself expresses it, will "be glad to see China opened in any way God sees fit to open it." That this is now being done, no one can doubt; the question for us is—Shall China be opened more widely, and the heart of the Church remain unenlarged? E. W. S.⁶

He spoke of two particular points in the present history of China, viewed in its religious aspect. The FIRST is the revision of the Scriptures during the last eight or nine years in the Empire of China. After laboring for six years on that translation, the Committee broke up, praying and expecting that a time was at hand, when God would favor that work and show his own approval of it. Its completion was effected in the beginning of last year; and within two or three weeks after the Committee had separated, intelligence came from the very interior of China, most suddenly and unexpectedly, that there were there men professing the Christian faith—men who had the Scriptures and many portions of our tracts in their hands. All this was encouraging; it was inspiring to all in that part of the country, and they could not but recognize in this the finger of God, as it were, testifying that it was His work, and that He intended to bless it amongst the population of that empire.

The second event referred to, was the politico-religious rising in the interior of China. After a rapid sketch of the insurrection, from its origin to the latest dates, the Missionary went on to speak of the religious character of the movement in terms which go far to confirm the views presented in our last number. Greatly to the surprise of every Protestant Missionary in that country," he said, "we found that the insurgent party had set up a new religion. They had broken loose from all the bands of superstition; they were determined to put down idolatry: they went from one place to another, upsetting their idols, ransacking their temples, emptying their monasteries, discarding their priests; and now they are iconoclasts in that country.⁷

But not only so: while they were abjuring idolatry, they at the same time professed, and in their public notifications gave out, that the living and the true God was the only God to be worshipped by the people; and more than this, they prescribed a sacred ritual for His service, and set apart one day in seven as a holy day. Besides this, from extracts found in their tracts, and from portions of the Scriptures obtained from their own hands, it was ascertained that the religious movement in which they were engaged was brought about by our oldest tracts and writings, and the Scriptures that had crept into the country, without the knowledge of a single Protestant Missionary.

The Missionary then alluded to the noble grant recently made by the Society of a million of copies of the New Testament for the Chinese,⁸ and to the inquiry which would naturally arise, whether there are facilities equal to the diffusion among them of such a number. In reference to this he remarked, "The issue of that conflict is in the balance: the state of affairs in that country is still in doubt; and however one may wish in his heart that the cause of the insurgents, which he thinks is the cause of right and justice, and religion, may gain success, still it is not in the power of any human being to divine whether the victory be for the Insurgents or the Imperialists. But taking either view of the case, still," said the speaker, "I believe that God has designed a noble grant for some great era in that country—for some wide opening by which the Bible shall be diffused among the people hitherto living in darkness and ignorance.

Take the first hypothesis, that the Insurgents gain the victory, and suppose that Hung-Sew-Tsuen shall mount the throne of China. There are one or two points connected with his government which give full confidence that as far as he is concerned, this work shall not be vain. He is evidently a man who has had light thrown into his heart and into his mind, and he has no objection to receive more light and information; and should he ascend the throne, there is no fear of Bibles being prohibited or Testaments excluded, and no apprehension that they shall be torn away from the hands of his subjects. There will, moreover, be then an Emperor in China with the most large and liberal views of all foreign people. He looks upon them now as brethren, and as kindred of the same flesh.

6 *Spirit of Missions*, Vol 19 No 5, May 1854, pp 198-199.

7 Lindley, Augustus, *Ti-ping Tien-Kwoh; The History of the Ti-ping Revolution, Including a Narrative of the Author's Personal Adventures*, (London, Day & Son, 1866).

8 Church Missionary Society, *The Missionary Register*, (London, Seeley, Jackson & Halliday, 1854), January 1854, pp 2-3.

In proof of this, two extracts were submitted from one of the tracts published by the Emperor, with regard to the animosities among clans and kindred. "How can this be?" he says; "it is only because men's views are small and their hearts tiny. On this account, this nation hates that nation, and that nation hates this!" Then, with reference to all foreigners, he says: "If you speak of ten thousand nations, what is it? They are all but one family. The Almighty God, he is the common father of all under heaven. Near us, we have the Chinese nation, that is what God Almighty rules and governs: afar off, you have foreign nations, and it is so with them, too. 'God over all,' cherishes and nourishes distant people: 'God over all,' nourishes the Chinese people, too; and although under heaven there may be a great many men, yet they are all one fraternity; and, under heaven, though there be many sisters, they are all one sisterhood." This is from the writings of the chief; and in further evidence of this, there are principles adopted in these writings which the insurgent leader is not ashamed to say he has derived from foreign books; while in recommending the Gospel to his countrymen, he speaks of it as "the foreign religion." Besides this, certain doctrines, such as Monotheism and Anti-Idolatry, he not only maintains from the books of the ancient sages, but further confirms them by quotations from the Scriptures of the foreigners. Now should this man ascend the throne of China, and carry out in sincerity and truth these principles, what is there to fear for Bibles and Testaments? for in that case, foreign books and foreign societies will never be prohibited...⁹

1854, JANUARY 16, Virginia Theological Seminary, Alexandria Va.
Rev. Dr. William Sparrow to Rev. Edward W. Syle, New York.

Theological Seminary, January 16, 1854.

Dear Brother Syle :

Your letter, with the parcels, was brought to me from town on Saturday, as I was lying sick in my bed. It was a cordial to me. I had been longing to hear from you, and had I not had, during the last two months, an unusual share of sickness, keeping me behindhand in my duties, I should have endeavored to find out your whereabouts, and write you. It was pleasant to be remembered by you, and to receive such a token of your friendship.

I do not wonder that you have been 'sobered.'¹⁰ Wave has followed wave; 'the clouds have returned after the rain,' and you may be tempted sometimes, I can readily believe, to say, that 'All these things are against me.' But it is a temptation, indeed, and should be treated as such. The waves are controlled by our covenant God; the clouds are moved at his command; and He does nothing arbitrarily nor heedlessly. There is a reason, wise, and good, and gracious, for it all. Remember that the Lord has set you in a very important position in His Church. Every Christian is a city set upon a hill; every minister more so; and every missionary most of all. For great work, great preparation is necessary; and in all the trials to which you are subjected (and your friends, those under this roof at least, know and feel them to be great), you are only acquiring meetness for your work. That work—how great it is! Who can estimate it rightly? Who can adequately span it? The mission to Athens has its importance, and much more that to Africa, for it relates to this country as much as that; two continents are implicated in it. But the mission to China transcends them all. Providence says so; it is not the mere inference of man. All the indications seem to promise that Chinese idolatry, which in extent so far exceeds every other, is destined to fall as Jericho fell. There is not to be a mere breach in the wall, the whole circuit of that wall is to be prostrated at once. Now, then, the man that is vouchsafed a part in this, the most sudden and extensive moral revolution which ever took place in the world, should expect that the Lord would deal with him not exactly like other men, but in a manner corresponding with the magnitude and extent of the work to which he is called. Let this, then, be your consolation, and endeavor to learn from the providences to which you are subjected the lessons which it is God's design to teach you.

You speak of the intercourse you have had in Hartford, New York, and elsewhere. Doubtless you have met many men, and many minds. After you have completed your tour, you will be able to give a tolerable idea of the state of the Church—if any-body can. I add this condition, for there is such an endless variety of sentiment, and doctrine, and character among us, that I am not certain any very important and

⁹ *Spirit of Missions*, Vol 19 No 6, June 1854, pp 221-225.

¹⁰ Although there is no firm evidence, Syle was clearly in doubt about the future as far as missionary work in Shanghai was concerned. The response of the Chinese to the Episcopal missionaries can only be summarized as overall disinterest. He was equally depressed by the state of the Episcopal Church in America. This is dealt with latter.

clear general conclusion can be arrived at. We are in a very chaotic state.¹¹

1854, JANUARY 20, Shanghai.

Rev. Dr. E.C. Bridgman in San Francisco Pacific.

The San Francisco Pacific of Ja. 20 has a letter from Rev. Dr. Bridgman of Shanghai, from which we copy the opinion of that well-informed missionary in regard to the religious character of the revolutionary movement, as follows:—

Once in Peking, and the *Manchus* dislodged or slaughtered, then will come the crisis; and it will have to be seen whether or not a new government can be sustained.

Can be ‘sustained,’ I say, because a regular government *has been formed*, and this is third year of its existence. It is a *Christian government*, in name, in principle, and in fact.

Regarding the origin of this movement I know but little. Its chief was for a season, in 1847, domiciled at Canton with the Rev. I. J. Roberts¹², anxiously studying the New and Old Testaments. He had then been ejected from employment, because he had imbibed ‘the new doctrines.’ Subsequently, he and his companions were persecuted by the officers of the government, and two of them were put to death, and others driven to make resistance.

An open rebellion followed, and thus far all the efforts of the imperial authority have proved abortive. If Peking falls, and the prestige of the old government goes with it, anarchy must prevail unless the Insurgents become the supreme rules, and the people submit to their sway.

The present, you will readily see, is a moment of interest to us all in China, to missionaries not less than to merchants and foreign authorities. If the Revolution goes on, the foreign authorities will soon be called on to recognize the new government; merchants will find larger demands for their imports; and missionaries, because of the fewness of their number (about eighty) and the multitudes to whom they will have ready access, will be as nothing.

Jehovah’s hand, however, is not shortened. When He works, and we trust that *He* is working in this movement, means will not be wanting, nor can opposition to his will prevail.

In such times it behooves Christians, and Christian nations, to watch well their own conduct, and to take care lest *they* be found wanting.¹³

1854, FEBRUARY 13, Shanghai.

Rev. Robert Nelson.

THE last month has been most unusually barren of Missionary intelligence, the only item being the few lines which follow from the Rev. Mr. Nelson, of the CHINA Mission, dated at:

SHANGHAI, February 13th, 1854.

By the last mail we received letters from New-York, informing us of the sailing of Bishop Boone and party, in the ship Gravina, for this place. The Bishop’s house has, for some months past, been occupied by several families of our Missionary brethren, who are still kept away from their homes by the state of war

11 Dr. Sparrow is referring to a growing divide in the Episcopal Church between “high-catholic” and “low-evangelical” theological and ecclesiological values discussed briefly in Part 2-The China Vision. Walker, Rev. Cornelius, *The Life and Correspondence of Rev. William Sparrow, D.D., Late Professor of Systematic Divinity and Evidences, in the Episcopal Theological Seminary of Virginia*, (Philadelphia, James Hammond, 1876), p. 220-221.

12 “The following notice of Mr. Roberts, the Baptist missionary at Canton...is given in a Californian paper:— ‘Mr Roberts is an original, and we may say a remarkable man. We knew him in our boyhood, before he left for that great theatre in which he is now acting so distinguished and extraordinary a part. On making a profession of religion in Mississippi, where he was a large planter, he suddenly emancipated his slaves, leased out his plantation, and offered himself to the Baptist Board, in Boston, as a missionary to China. His proposition came so unexpectedly, and he being so little known, that body of Christians declined to receive him. Nothing daunted by this refusal, he packed up his trunks, and left for China, as a missionary on his own account. Since he has been there, he has been in the service of the Northern and Southern Baptist Boards of Missions; but never obeyed their orders only when it suited him. *Vermont Chronicle*, (Bellows Falls VT), 9 May 1854.

13 *Vermont Chronicle*, (Bellows Falls VT), 14 March 1854.

existing here. Providentially our Mission has, so far, been out of the range of the fighting, and has afforded a place of safety to most of the American Missionaries stationed here. And now that we have to make room for our newcomers, the house which Dr. Bridgman has been occupying is large enough to afford a resting-place for those who will leave the Bishop's house.

The new term of the boys' school opened on Saturday last, (the 11th,) after the New-Year's vacation.

We have as yet no decisive issue of the disturbances here, nor have we heard of any at Peking. There are reports from Peking up to some time in January, but nothing conclusive yet.

The health of those connected with the Mission is pretty good now.

1854, FEBRUARY 23, Shanghai.

Unknown Episcopal author, possibly a woman missionary.

Comments by Rev. Edward W. Syle.

EXTRACTS FROM A PRIVATE LETTER, DATED SHANGHAI, 23RD FEB., 1854.

Who do you think we have for a neighbor? The troublesome old Taou-tai; and a trouble he is going to be, I fear. He has rented or bought the Tuk-ke place, and is putting up houses all over the lot; and, worse than that, throwing up a battery all around — taking in the old Temple. A gate is placed right in our road, which is to be closed every night at eight o'clock: he promises it shall be opened, of course, for foreigners. We do not like the appearance of things; we can never pass now without coming in contact with a parcel of those miserable guards. However, there is no help for it, and we can only hope for the best. The 'Plymouth' is here, and Capt. Kelly says he will send a guard over if any trouble should arise.

The 'Brethren' all go once a week to the south and west gates to distribute alms among the poor. Mr. Nelson says he thinks there must have been nearly three thousand people crowding round them. They found some most wretched creatures; two or three huddled up in bed with scarce a rag to cover them. The imperial soldiers have ruined the country in that direction, burning houses and cutting down trees, &c. The natives of this district think it a great mercy that foreigners are here now, for they think (and truly) that they would have been nearly exterminated if they had not had the foreign settlement to go to for protection. All those fine gardens which they purchase they fill with their Chinese houses; so that the 'foreign settlement' will, I expect, return to its original Chinese appearance in a year or two, except that they must have wide streets.

28th.—A war-steamer, bringing the Governor, arrived on Saturday. Mr. Walter Medhurst was with him. It will be seen by the above extract that affairs have taken a very unexpected turn at Shanghai. The Imperial officers are locating themselves near what has been called the "American Settlement," and the people of the city are clustering round the residences of the foreigners for the sake of protection. The effect of these movements cannot be any other than to give more and more influence to the foreign nations who are represented there. The work of revolution is going on in China more rapidly and in more numerous and more important ways than could have been anticipated even a few months since. When we see that on the soil of China itself, the people of the land flock to the foreigner and put themselves under his protection; when we hear of 6,000 Chinese having arrived at San Francisco in one month; **when little bands of ten or twelve find their way to Louisville, Ky., there to work out the term of years for which they have apprenticed themselves**; when in several of our principal cities the unmistakable dress and features of the Chinaman are seen in the tea-stores and elsewhere ; and when, even in New-York itself, the poor outcast and impoverished "sons of Han" console themselves in their misery by worshipping the little idols they have brought with them—we may believe that the hour of China's deliverance from her long thralldom of idolatrous error and national exclusion is drawing very near. As we have opportunity, let us do good to these men.

E.W. S.¹⁴

1854, MARCH 2, Shanghai.

Rev. Robert Nelson to Rev. Edward Syle.

Comments by Rev. Edward W. Syle.

In the absence of any letter to this office from the Mission at Shanghai, we avail ourselves of the

following extracts from a private letter addressed to the Rev. Mr. Syle, by the Rev. R. Nelson, dated.

SHANGHAI, March 2nd, 1854.

Your old friend the ship Mandarin is here now, having brought several passengers over from California, among whom were Mr. and Mrs. Murphy, the new consul and his lady.¹⁵

Things here between the contending parties are just so. No issue yet—suffering to an incalculable extent within and without the city. Pillaging, plundering, torturing, butchering, and every conceivable barbarity, are practised by both sides.

Our *Reaw yeur* (baptized Chinese) are all out of the city, except two—Zaw Shu-sz (you remember the woman whose husband treated her badly for forsaking her ancestors to become a Christian), and the blind man who has a blind wife. I asked them if they wished to come out? Zaw Shu-sz said she would like to come out, but 'he (her husband) wanted her to stay and cook his food.' He has been in the service of the rebels for some time. The blind man thought, as he had a large family, it might be worse for him to go out than to remain in. Old Yang Too-kiung is staying here. Neka boo-boo is about Miss Jones somewhere. Yang Seen-sang ('Seen-sang' is equivalent to our 'Mr.' or, more exactly, to the Italian 'Signior'—the person referred to is our old friend **Soo-dong**) and his wife stay down at his old home most of the time; and the old men who live south of the city stay at their own homes.

A large proportion of the suburbs south and east of the city have been burnt, and are now desolation and ruins; and the whole region is desolate enough. The trees are cut down, the fences torn away, and oftentimes the houses pulled down to make fuel, &c., for the Imperialists. The rebels do their horrid deeds in 'squeezing' the poor wretches who are inside of the city. Their markets are at certain points along the outside of the wall, where the people go with their provisions, and those within haul them up by ropes. Among the sufferers in the city was the man who taught Chi's day-school, named Yaw. He was taken and confined in chains, &c., to extort money from him. I applied at the Consulate to get him released, and I heard yesterday that he was out. One of Mr. McClatchie's people was killed a week or two ago, by a ball—a random shot, I suppose.

Our young Deacon has bought himself a piece of ground just back of the Cantonmen's houses and the rear of the Bishop's garden. He proposes to build a house there, in conjunction with his brother Kwong-Chung, who is also engaged to be married. Chai was giving an account of the plan of his house, in which he set apart one room for his 'study,' and another as 'the lady's chamber;' so you see he has some nice notions of his own. Kwong-Chung, by the way, after having, as you know, absented himself from the Communion and even from Church for a long time, came back here several months ago, one Communion Sunday, and when I was just about to begin the service, he sent me word by Chai that he wished to commune. I immediately sent for him and asked him a few questions, which he did not answer very satisfactorily; so I told him that he had better wait till the next time, as I had not seen him for so long, and he had absented himself from the Communion without any reason, and that he must come and see me and let me talk with him fully on the subject. Both he and Chi seemed to feel it very much, particularly Kwong-Chung, who wept and hung down his head during the Communion service. However, he manifested a desire to come back. At the next Communion I received him again, and now hope he may continue steadfast. Nothing decisive from Peking yet. Commodore Perry's squadron now at Japan. The new Commissioner expected here soon.¹⁶

15 Robert Creighton and Mrs. Lavinia Murphy. B Chillicothe, Ohio, 1827. Lawyer. Appointed first salaried US Consul in Shanghai, 1853. Resigned 1857. Later Colonel in US Army. See online 1 July 2012 at — <http://thecivilwarandnorthwestwisconsin.wordpress.com/the-soldiers/alphabetical-list-of-all-soldiers-from-northwest-wisconsin/robert-c-murphy/>

16 *Spirit of Missions*, Vol 19 No 6, July 1854, pp 288-290.

Commodore Perry's "United States Squadron." (Artists Impression)

(Note the transition from sail to steam)



Gleason's Pictorial Drawing-Room, Boston, 15 May 1852.

Among the officers of the USS *Susquehanna* was George W. Alexander, later to serve the Confederacy—one of an unknown number of US naval officers in the United States East Asia Squadron who later served in the Confederate States Navy. This note appears in account of his life:

Perry was given a letter from President Millard Fillmore to deliver to the Shogun of Japan. Fillmore proposed that the "United States and Japan should live in friendship and have commercial intercourse with each other." Fillmore also asked that Japanese ports be opened so that American ships could obtain coal and other provisions... Perry and his squadron arrived on Friday, July 8, 1853... Perry wrote:

"The steamer [*USS Susquehanna*] in spite of the wind, moved on with all sails furled, at the rate of eight or nine knots, much to the astonishment of the crews of the Japanese fishing junks... who stood up in their boats, and were evidently expressing the liveliest surprise at the sight of the first steamer ever beheld in Japanese waters..."¹⁷

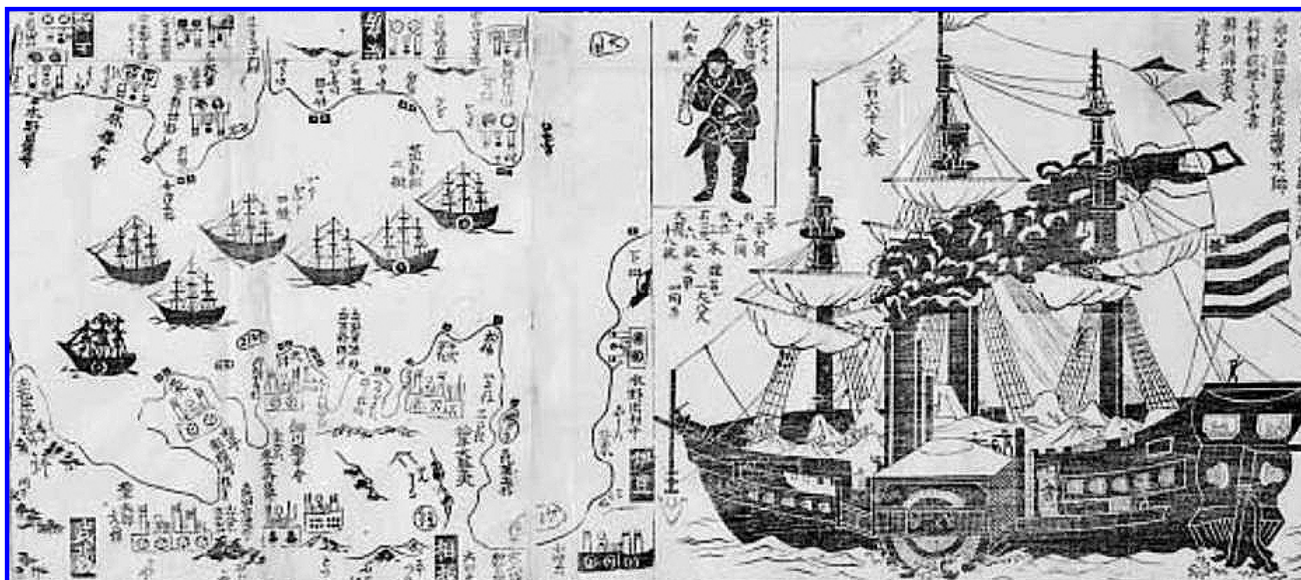
The Japanese response to every American effort to establish a commercial relationship was consistent and repetitive.

The report of the Secretary for the Navy for 6 December 1847: "... to the offer of friendly intercourse, the unchangeable answer, 'Go away, and do not come back any more.'"¹⁸

17 Casstevens, Frances H., *George W. Alexander and Castle Thunder: A Confederate Prison and its Commandant*, (Jefferson NC, McFarland & Co, 2004), Pp. 43.

18 Drury, Clifford M., *The History of the Chaplain Corps, United States Navy, Vol 1, 1770-1939*, Washington, Bureau of Naval Personnel, c1984).

Japanese Woodcut of Perry's Fleet.



USS Powhatan in Tokyo Bay.



1854, MAY 9, 1854,

President Fillmore to the Emperor of Japan.



The result of Commodore Perry's second visit to Japan is now looked for with interest, and curiosity is quickened by documents recently published. In reply to a call from the Senate, the President has sent in sundry papers relating to it, and they are now printed. **They disclose the fact that the expedition is not a favorite one with the present administration, and the energetic policy of the Commodore seems hardly to be approved, since, though not directly censured, there is no express approval, but a decided caution.** The expedition has orders to return immediately after the second visit to Jeddo. Among the documents sent to the Senate is the following:

PRESIDENT FILLMORE TO THE EMPEROR OF JAPAN.

Millard Fillmore, President of the United States of America, to His Imperial Majesty, the Emperor of Japan.

GREAT AND GOOD FRIEND:—I send you this public letter by Commodore Matthew C. Perry, and officer of highest rank in the navy of the United States, and commander of the squadron now visiting your Imperial Majesty's dominions.

I have directed Commodore Perry to assure your Imperial Majesty that I entertain the kindest feelings towards your Majesty's person and government; and that I have no other object in sending him to Japan but to propose to your Imperial Majesty that the United States and Japan should live in friendship and have commercial intercourse with each other.

The Constitution and Laws of the United States forbid all interference with the religious or political concerns of other nations. I have particularly charged Commodore Perry to abstain from every act which could possibly disturb the tranquility of your Imperial Majesty's dominions.

The United States of America each from ocean to ocean, and our Territory of Oregon and State of California lie directly opposite to the dominions of you Imperial Majesty. Our steamships can go from California to Japan in eighteen days.

Our great State of California produces about sixty millions of dollars in gold every year, besides silver, quicksilver [mercury], precious stones and many other valuable articles. Japan is also a rich and fertile country, and produces many very valuable articles. Your Imperial Majesty's subjects are skilled in many of the arts. I am desirous that our two countries should trade with each other, for the benefit of both Japan and the United States.

We know that the ancient laws of your Imperial Majesty's government do not allow of foreign trade, except with the Chinese and the Dutch. But as the state of the world changes and new governments are formed, it seems to be wise from time to time to make new laws. There was a time when the ancient laws of your Imperial Majesty's government were first made.

About the same time, America, which is sometimes called the new world, was first discovered and settled by the Europeans. For a long time there were but few people and they were poor. They have now become quite numerous; their commerce is quite extensive; and they think that if your Imperial Majesty were so far to change the ancient laws as to allow a free trade between the two countries, it would be extremely beneficial to both.

If your Imperial Majesty is not satisfied that it would be safe altogether to abrogate the ancient laws which forbid foreign trade, they might be suspended for five or ten years, so as to try the experiment. If it does not prove as beneficial as was hoped, the ancient laws can be restored. The United States often limit their treaties with foreign States to a few years, and then renew them or not, as they please.

I have directed Commodore Perry to mention another thing to your Imperial Majesty. Many of our ships pass every year from California to China; and great numbers of our people pursue the whale fishery near the shore of Japan. I sometimes happens in stormy weather that one of our ships is wrecked on your Imperial Majesty's shore. In all such cases we ask and expect that our unfortunate people should be treated with kindness, and that their property should be protected, till we can send a vessel and bring them

away. We are very much in earnest in this.

Commodore Perry is also directed by me to represent to your Imperial Majesty that we understand there is a great abundance of coal and provisions in the empire of Japan. Our steamships, in crossing the great ocean, burn a great deal of coal, and it is not convenient to bring it all the way from America. We wish that our steamships and other vessels should be allowed to stop in Japan and supply themselves with coal, provisions and water. They will pay for them in money or anything else your Imperial Majesty's subjects may prefer; and we request your Imperial Majesty to appoint a convenient port in the southern part of the empire where our vessels may stop for this purpose. We are very desirous of this.

These are the only objects for which I have sent Commodore Perry, with a powerful squadron, to pay a visit to your Imperial Majesty's renowned city of Yeddo:—friendship, commerce, a supply of coal and provisions, and protection for our shipwrecked people.

We have directed Commodore Perry to beg your Imperial Majesty's acceptance of a few presents. They are of no great value in themselves, and some of them may stand as specimens of the articles manufactured in the United States, and they are intended as tokens of our sincere and respectful friendship.

May the Almighty have your Imperial Majesty in His great and Holy Keeping.



In witness whereof I have caused the **great seal of the United States** to be hereunto affixed, and have subscribed the same with my name, at the city of Washington, in America, the seat of my government, on the thirteenth day of November, in the year one thousand eight hundred and fifty-two.

Your good friend,

Millard Fillmore,

By the President:

Edward Everett, Secretary of State.¹⁹

Commodore Perry meets Japanese Official at Edo.



Japanese Woodcut.

19 *Vermont Chronicle*, (Bellows Falls VT), 9 May 1854.

1854, APRIL 11, Shanghai.

Rev. Robert Nelson.

Extract from a private letter of the Rev. Mr. Nelson, dated :

11th April 1854.

We have been having rather troublous times lately, and no doubt the papers will be full of the occurrence which has taken place here within the last week. The facts are as follows: Pending the contest between the Rebels in the City of Shanghai, and the Imperialists without, for the last six months, the Imperialists have thrown up defences, and fixed encampments northwest of the city, and within a very short distance of the foreign settlement. Near J 's house they made one. and a little further to the north-west, and again near to the city wall, &c. During the past few months several improprieties have been committed by the Imperialists, in the way of firing upon foreigners and meddling where they should not; but no serious affair had occurred, such as to bring about a decided crisis, until Monday, the 3d inst. Several parties of the Imperialists on that day were guilty of rude assaults on foreigners: in particular, one lady and gentleman (the lady in her sedan, the gentleman walking) were taking an airing upon the racecourse, when they were attacked, and the gentleman considerably cut in several places, though nothing very dangerous. The lady was not wounded, happily. Intelligence of this was soon spread, the English guard were forthcoming, and in a little while forces from the English and American war vessels came with howitzers, throwing shells, and proceeded to throw several into the Imperialists' camp. This was late in the afternoon—so fixing a strong guard, as no Imperialists seemed at hand, they retired for the night, and sent word to the Imperial general and the *Taou-tai*, that if all the camps near the foreign settlements were not cleared the next day by three o'clock, the foreign forces would attack them. Next morning early boats were sent from the English vessels, a steamer and a brig, to bring this fleet of junks, so long our neighbors here, to anchor under the guns of the steamer, by way of hostage for the good behavior of the men. They came up, and one or two of them having a fine wind, escaped up the *Soo-Chow* Creek, and the steamer "Encounter" sent a few shot into them to fetch them to, one of which killed a woman in the little village between us and Tur-Bo. This was finished before breakfast. These junks were brought-to and boarded by the English boats, and temporarily disabled, though not seriously damaged. This occurring right in front of us here, between us and Jardine and Mattheson's [Matheson], looked rather stirring, I assure you. Later in the day, at the appointed time, the combined English and American forces from the sloops of war, accompanied by many residents as volunteers, went out west of the foreign town, and finding that the Imperialists had not begun to move their encampments, again fired shells into them, at which hundreds of the Imperialists ran in every direction. The English and American parties then, at separate points, made a charge, but were fired upon and one man killed and several wounded in each.²⁰ The camp was taken, however, and the Chinese all fled, except those who were killed, which was a considerable number, though I don't know exactly what. This being done, it was evening again, and the guard was set for the night, with the purpose of throwing down all the Imperialists' defences next day. Accordingly, next morning, Wednesday, they went on with their work, having little hindrance from the Chinese. In the course of the day some communication was received from the Chinese officials, tending to some arrangements; and some line has been adopted as a limit within which the Imperialists are not to come. A strong guard is still kept up, by the forces from the ships; at T's house and J 's house, an American guard of twenty men each: and at Hobson's [Church Missionary Society] school-house and some other points the English have guards, so that, between them the line of defence extends from the *Soo-Chow* Creek to the city.

For the first three nights a guard was sent to us, but since that it has not been thought necessary, though we have gotten some arms, by way of preventive or warning to any stragglers who might be in the way of doing mischief. But, thank God, no evil has come nigh us. or our dwelling.

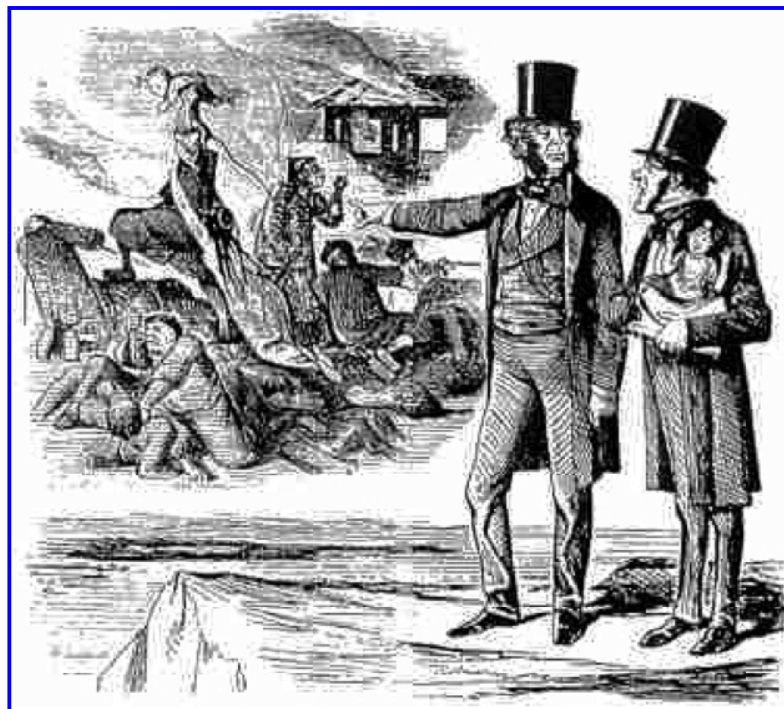
20 The US Navy Historical Centre reports: "On 3 April, after two British citizens were accosted by sword-wielding soldiers, the commanders of the British ships *Encounter* and *Grecian*, as well as Commander Kelly from *Plymouth*, together resolved to drive off the Chinese troops, who had established fortified camps in the city. ... Sixty sailors and marines and 30 sailors from American merchant ships [attacked] the left flank of the entrenchments, while a force of 150 British sailors and marines, and additional "Shanghai volunteers" attacked on the right. Supporter by gunfire from two privately owned field pieces and a howitzer, the Allied force routed the Chinese defenders."

Online 1 January 2012 at — <http://www.history.navy.mil/danfs/b1/balch-i.htm>

Artist's Impression of Western Troops Resisting Taiping Attack at Shanghai.



British Neutrality, in principle!



'What can you say for your friends now, Richard?' UK Prime Minister Palmerston is addressing the Sinophile Richard Cobden with the atrocities of the Taiping Rebellion depicted behind.
<http://www.sacu.org/victorian.html>

1854, APRIL 12, Shanghai.

Rev. Robert Nelson.

April 12, 1854.

Yesterday the Chinese general and Taou-tai²¹ were on board the British steamer, and salutes were fired, so that we hope for some peace now. An armistice of fifteen days between the Rebels and Imperialists has been procured by the English, so as to give the Imperialists time to make camps. &c., for their men, who were driven out. So the matter stands, as far as I am able to learn. God grant we may have peace and quiet; for I assure you, living in the midst of such commotion is not to my taste or comfort—but the Lord is our defence. You would be surprised to see what a village is built up across the little creek just opposite this house. The point is now built up with foreign godown for coal. The frontage all along our houses and to the Soo-Chow is bought up, and D— is now fast filling up a part of it.

Some of our old brethren from the *Wong-Ka-Modur* region came down yesterday to get quarters among us, finding it unsafe up there. We have all of them about us now, except the very old brother (the one who can see) and the woman *Zaw Shu-se*, and the blind man with the blind wife in the city. Poor things! they have had a troubled time for the last six months. But we must wait to see the salvation of the Lord. We are all pretty well, thank God, and our Missionary brethren are with us, as heretofore. Mr. Hobson's school is broken up, and some of his boys are here." Very truly, your brother in Christ, ROBT NELSON.²²

April 12th, 1854.

The last week was marked here by a difficulty between the foreign authorities at this port and the Imperial forces, which have been encamped here for a long time. An assault was made by some of the Imperial soldiers upon a lady and gentleman near the foreign settlement, on the 3d inst., and as repealed warnings had been given the Mandarins about their men, and they did not control them, the forces from the English and American ships of war went out to drive them from their encampments, killing a number of them, and having one killed and several wounded in each of the American and English parties.

The Imperial camp in the vicinity of the foreign settlement have been destroyed, and the soldiers all required to move to a certain distance off. Some pacific arrangement has since been entered into, and we hope for quiet again. For three nights a guard was sent us from the American ship of war, since which time it has not been thought necessary, and thank God we are all preserved in safety.

The school of the Church Missionary Society has to be broken up at this time, owing to its location being near the scene of the last week's disturbance, and the house being taken in part as a place for guards. Some nine or ten of the boys were sent to us, and we have them temporarily in this school, though of course they still belong to the Church Missionary Society, and are provided for by their Mission.

Another of Miss Jones' scholars is a promising candidate for baptism, though as we have expected the Bishop's arrival for some time, I have preferred leaving the case until he comes. For more than a year, however, the girl has given very cheering evidences of a good work begun in her. Most of our communicants are with us for protection in these troublous times.²³

1854, APRIL 14, Shanghai.

Bishop Boone.

Bishop Boone, on his arrival at Shanghae on the 14th April, thus writes to the Foreign Committee:—

I am so recently arrived, that I can form no opinion as yet of our prospects. It needs but a glance, however, to show that the state of things is most deplorable. The city of Shanghae is in the possession of three or four thousand desperadoes, who plunder, rob, and murder. The city outside of the walls is pretty much destroyed by fire. It is surrounded by from ten to twenty thousand Imperial troops, who are little better than a band of robbers, They encroached so much recently, that foreigners were obliged to attack and drive them off. The Missionaries who lived near the walls have been driven out of their houses, and have taken refuge in those belonging to our Mission. I am told that there were as many as six families in

14 Liang Yuan-sheng, *The Shanghai Taotai: Linkage Man in a Changing Society, 1843-90*, (Honolulu, University of Hawaii Press, 1990).

22 *Spirit of Missions*, Vol 19 No 6, July 1854, pp 321-323.

23 *Spirit of Missions*, Vol 19 No 6, July 1854, p. 323.

my house at one time. It is impossible to predict when this state of anarchy will cease. The troubles which have come upon them, it is observed, have made those who attend religious services, much more serious listeners than they were heretofore; and the numbers of attendants has also increased in many places.²⁴

1854, APRIL 14, Shanghai.

Mr. John T. Points.

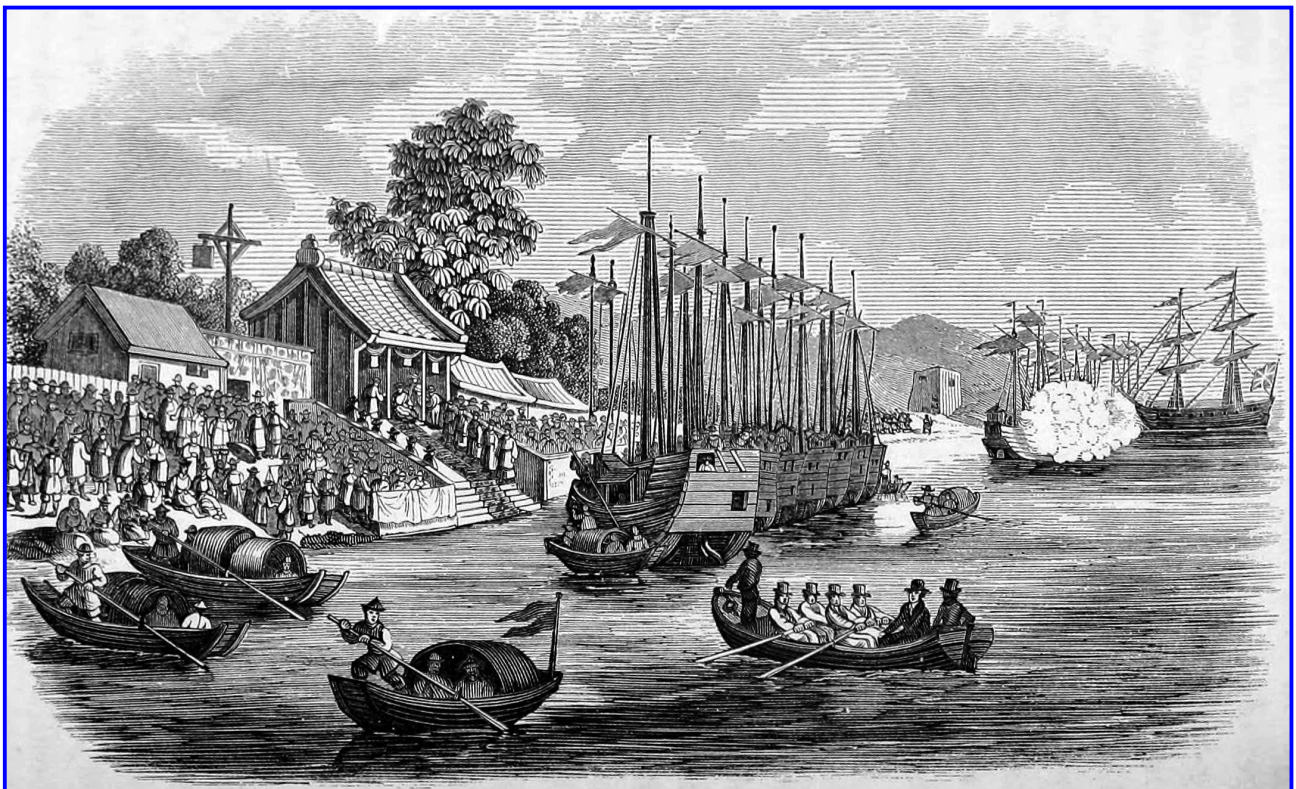
The following letter from Mr. Points, dated at **Woosung, 14th April**, conveys the gratifying intelligence of the safe arrival of the ship *Gravina*, and thus relieves us from the painful solicitude, which a passage of one hundred and fifty days was well calculated to excite.

We have just anchored here, fourteen miles from Shanghai, all well, and though unfortunate in the matter of head winds and calms, have in other respects had a pleasant and safe voyage.

In the river we have just met the Mail steamer, and are therefore too late to send our letters by it; but a schooner is to leave at daylight for Hong Kong, which will probably be there in time. As we have not time to make up our packages for home, I scribble off a line to you in a hurry, with the request (in which the ladies and Bishop all join me) that you will inform our friends of our safe arrival, and tell them why we cannot give them details by this mail. I suppose the letters from our friends in Shanghai (whom we have neither seen nor heard from) will give you news of the disturbances which we do not yet understand clearly ourselves.

We have had hardly a day's sickness among us, except slight sea-sickness; the ladies especially, one and all, standing the discomforts of the voyage most admirably, and now looking as well as when we started, if not better.²⁵

Foreigners Landing at Woosung, 14 miles above Shanghai, c1840.²⁶



24 The Church Journal, 17 August 1854.

25 *Spirit of Missions*, Vol 19 No 10, October 1854, p. 334.

26 Medhurst W. H. *China: Its State and Prospects, with Especial Reference to the Spread of the Gospel*. (London, John Snow, 1840). p. 456.

1854, APRIL 22, Shanghai.

*Unknown author.*²⁷

China.— The *Southern Episcopalian* gives us extracts from private letters, written by a member of the Mission company which went out with Bishop Boone. Though no longer “news” they will be found very pleasant reading. We cannot be mistaken in attributing them to a pen which has in former times given us not a little both of profit and pleasure. Our selection begins when the writer is journalizing among the Eastern islands:—

On one side of us lies Timor, two hundred and fifty miles in length, and on the other side is Ombay, about sixty miles long. Both islands present the same general features, but being nearer Ombay than Timor, we have observed the former more minutely and been able to discover beauties, probably existing also on the latter island, but which are too much veiled in mist for us to derive much benefit from them. If you will look on the map you will see that a narrow passage (only fifteen miles in one place) leads us between these islands out into the Banda sea. We sailed along yesterday near enough to the Ombay shore to see the villages—the shrubs and the rich growth of beautiful trees reaching up to the summits of the highest peaks, while down on the low ground along the beach, we saw not only groves of cocoa-nut trees, but, some of us, the nuts themselves, wasting their richness on the desert air. Both, and indeed all the islands along here, present bold, high, rocky coasts, with deep gorges and thick jungles, and are covered with verdure. We all went into extacies [sic] yesterday afternoon with the scenery. The sun set in splendor, casting the most brilliant rays over all the surrounding peaks, and lighting up the clouds which rested on their summits.

We had a beautiful moonlight night, and occasionally aromatic odors would be wafted to us from the shore, and there we sat, not progressing to be sure, but very cool and comfortable, and speculating on the nature and character of the beings who inhabit these islands, and wondering what they were doing with the lights we saw flickering on the shore. I do not suppose the Africans in their worst estate can be worse or more degraded specimens of humanity than these Islanders are. They are said to be “very ferocious cannibals,” and, as far as I know, no missionary has as yet brought the lights of the Gospel to illumine the gross darkness which shrouds their distant shores. The works of the Creator in its physical aspects look fresh and air, as if ages had not passed over it since he pronounced it good—but man is seen and known here! How hard to feel he is descended from originally made in the image of God, and yet we know he is the child of the first Adam, and partaker in the redemption purchased for us by the Second. In God’s own time these isles shall be given to His Son, and then shall the wild savage become meek and mild beneath the softening influences of the Gospel of love and peace. The lion shall become a lamb, and a little child shall lead them.

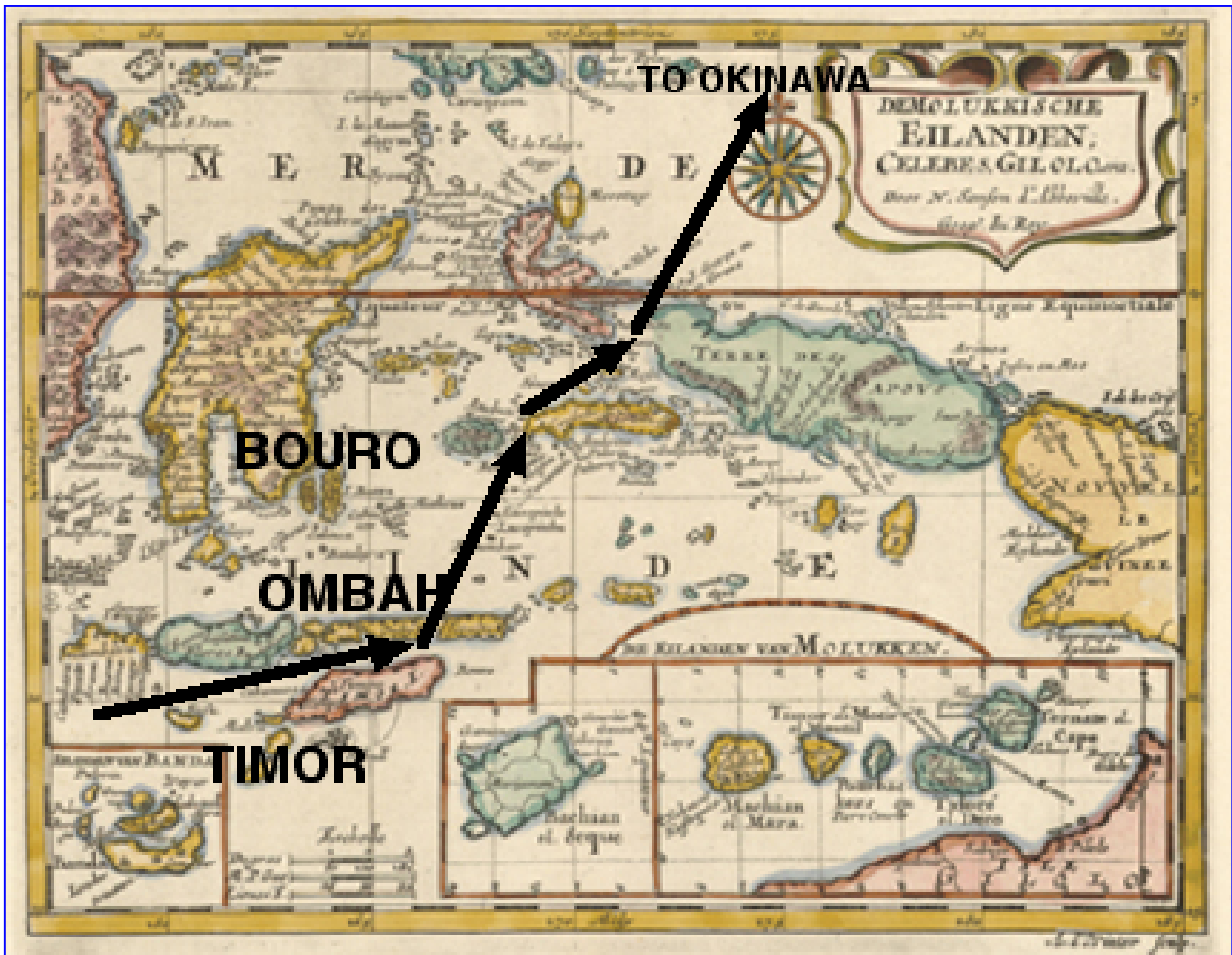
March 14th—We are having a delightful run across the Banda Sea, and if the wind holds we may sight Bouro tonight. The distance due north from the eastern point of Ombay to Bouro is three hundred and twenty-six miles, and we only got away from Ombay at midday yesterday. But we have learned to put no faith in winds. We have now been out one hundred and twenty days. We want to have some letters ready to send home as soon as we reach Shanghai, but if we find the mail just off when we arrive, we will add the news that we gather upon shore, and send our letters at the first opportunity. However, we have still nearly three thousand miles to traverse, and dangers may lie between us and Shanghai, not dreamed of now. We have already sailed over seventeen thousand miles of sea. No wonder we feel near when still three thousand miles from our port.

March 18th. We have just crossed the Equator and are trying to beat up the Gillolo passage. We were forced by the wind to sail round the eastern coast of Bouro, instead of taking the course usually followed on the western side, but our fears of being becalmed were not realized, and we had an opportunity of seeing the most beautiful islands in the Tropics. Such verdure and such jungles, and such growth of trees, I never conceived of. We were only a few miles from the coast, and with our spy glasses could see distinctly the villages and the fruit trees, and even what we supposed to be a few men. The island was high and bold, but the trees covered the tops of the hills, and on every side presented the idea of an impenetrable jungle. The land breeze brought delicious odors from the shore, and we passed through the dreaded Manippa passage in a night, and found ourselves in a very good position the next morning. We are now on the eastern side of the Molucca group, and hope to be clear of all the islands today, out in the

27 The place names in this letter seem to be derived from Portuguese maps of the eastern Indonesian archipelago.

Pacific Ocean *en route* for Shanghai.

A Dutch Map of the East Indies, 1683, Showing Islands Identified in the letter, and route through the islands into the Pacific, north to Okinawa.



April 7th. We have now been out one hundred and forty-five days, and are now off the “Loo Choo” [Okinawa] Islands, with a strong north-west storm blowing against us. Our course now ought to be N.W. so no wind could be worse for us than the one we have. We have had three clams since we crossed the Equator on the 15th March. Our fowls gave out entirely while we were among the Islands, and soon after we exhausted our store of meats and vegetables, and we have been for near three weeks living on very rusty hams, musty meal and baked beans, etc., yet we all keep and look remarkably well, though all are *more than ready* to land. We have had no adventures since crossing the line, have seen no more land, and have only met one vessel. That was seen yesterday, and caused a temporary excitement. We hoped it might be from China, and that we should get some news of the state of affairs there, but we were disappointed. It was only a whaling ship which had been out sixteen months from America. We waited to speak with the unknown craft, and the Captain lowered his boat and came to visit us. He looked rather rusty, and seemed glad to get papers only one hundred and forty-five days old. When he bid us good-bye, he said, You will have this fine southerly wind now all the way to Shanghai. We left him at the rate of nine or ten knots, but by midnight our wind had changed and gone around to the north-west. We had a very stormy night, and this morning find ourselves shut up from the rain in a close cabin, and everything looking stormy and disagreeable. We have Chinese and English books to help us along, but writing is not very pleasant under the circumstances.

April 22^d *Shanghai*. I feel as if I could write volumes now, and yet can add only a few lines to what I wrote on ship-board. We arrived at Woosung on the 14th April, and there heard that the rebels had possession of Shanghai—that a large army of Imperialists were encamped around the city—that in consequence of the Imperialists having encroached on the foreign ground, and molested a party who were walking out, the English and Americans had gone out and burned the camp, and that the Chinese were threatening to burn the foreign settlements. Moreover, we heard that it would not be safe for us to leave the ship and go up to Shanghai in a small boat, so that we must wait another day before we could have the news from our own dear friends. We passed an anxious night at Woosung, but had great excitement and amusement too, watching all that was going on around us. On Saturday, the 15th April, early in the morning, Mr. C. of the house of Russell & Co, sent his large boat to bring us to Shanghai, and before we left the ship a boat load of Chinese arrived, who appeared rejoiced to see us again. Chai was the first to jump on board, and then Chih Sung Sung, and then Booboo's family, and oh! what a scene we had, and how thankful we were to hear that all our own mission were remarkably well, and that none of our Chinese had suffered in all the trouble.²⁸

1854, APRIL 22, Shanghai.

Bishop Boone.

THE Report of last year mentioned that Bishop Boone, who had been in this country for several months, would return almost immediately to his field of labor. He embarked from New-York on the 14th day of Nov., 1853, accompanied by his family, and also by **Mr. Points**, of whose short visit here notice was given in the Report above spoken of. He was accompanied also by two female teachers, whose appointment was noticed last year, (viz., **Miss Wray and Miss Conover**,) and by **Tong Chu Kiung**, the native candidate for orders.

The Bishop's return voyage was a long one, consuming one hundred and fifty days, but made available to the party to purposes of study. The Bishop speaks of it thus, in his letter dated

SHANGHAI, April 22d, 1854.

(Included in earlier and shorter version).

Through the goodness of our Heavenly Father, we arrived in safety and in good health on Good Friday, having been one hundred and fifty days on the passage, the same space of time that the waters prevailed upon the earth at the time of the flood. Our ship was well found; our captain was most kind and obliging; we had a good steward; and I think we all arrived in quite as good condition, physically, as that in which we left New-York. The study of Chinese was a great resource to us, which served to while away the time with employment that we knew would be of permanent importance. **Mr. Tong** made himself very useful in instructing the ladies, and in reading with **Mr. Points** and myself!

Upon my arrival, I had the happiness to find all the members of the Mission in good health; and to learn that none of our native brethren had lost their lives in the recent sad troubles. Our Deacon, **Wong Kong-Chai**, met us at Woosung, and was overjoyed at our arrival.

Of the condition of things existing at the time of his arrival, he writes:—**Mr. Nelson** and **Mr. Keith** inform me that they have written to you fully about the state of affairs here. I am so recently arrived, that I can form no opinion as yet of our prospects. It needs but a glance, however, to show that the state of things is most deplorable. The city of Shanghai is in the possession of three or four thousand desperadoes, who plunder, rob and murder. The city outside of the walls is pretty much destroyed by fire. It is surrounded by from ten to twenty thousand Imperial troops, who are little better than a band of robbers. They encroached so much recently, that foreigners were obliged to attack and drive them off. The Missionaries who lived near the walls have been driven out of their houses, and have taken refuge in those belonging to our Mission. I am told that there were as many as six families in my house at one time. It is impossible to predict when this state of anarchy will cease. The troubles which have come upon them, it is observed, have made those who attend religious services much more serious listeners than they were heretofore; and the number of attendants has also increased in many places.

During the Bishop's absence, the new Chapel on the Mission premises was completed. This is in addition to the Church in the city. An engraving of this building appeared in one of the numbers of the "CARRIER DOVE," and one of the "OCCASIONAL PAPERS." It appears also on the first page of the

"OCCASIONAL PAPER" submitted with this Report. It is a very neat edifice.

The **Rev. Mr. Nelson** has furnished an account of the opening services as follows [previously cited]:—

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 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 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.

Since the return of the Bishop to China, the Rev. Mr. Keith and Miss Tenney have been united in marriage.

The date of last advices leaves everything in a state of great confusion throughout a vast portion of that land. And though it is impossible to conjecture what is likely to be the precise course of events, still all things tend to the confirmation of our hope that God will bring order out of this confusion, and, in ways which we know not, open the door more effectually for the spread of the everlasting Gospel.

While there is, or has been, great diversity of opinion in regard to the value of the religious element in the Revolution now progressing in China, all the various Missionary bodies which have Missions established in that country are looking for the result above indicated. Not one supposes that anything is likely to occur to shut out the Gospel from that land, or to lessen the opportunities for its promulgation; but, on the contrary, that it shall have free course, and be glorified in its power through God, to the pulling down of the strongholds of sin and Satan, and the establishment of the kingdom of our Lord and Saviour, Jesus Christ.

The Committee cannot, within any proper limits, embrace in this Report a detailed statement of the rise and progress of the Revolution in China. The secular and religious papers and periodicals have been full of statements in regard to this; and the pages of our own Missionary Magazine have been largely occupied throughout the past year by accounts which have, from time to time, reached us touching this matter.

The Committee have thought it well, however, to insert in this connection the following two articles; the one the most succinct and satisfactory account which they have seen of the origin of this movement, and the other embracing views in regard to it consonant, in a good degree, with the opinions of our Bishop in China. **These articles are from the London Times newspaper:**— [previously cited].

THE CHINESE REVOLUTION.

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. Our next intelligence from the Celestial Empire may proclaim the downfall of Peking—the final overthrow of the Mantchoo dynasty, and the complete triumph of the insurgent leaders. No moment, therefore, would seem more fitting than the present to convey to (he reader some notion, however faint, of the rise and progress of the 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 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 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 nineteen 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 which had been extorted at the cannon's mouth from his predecessor and sire. The youth did not take long to decide upon his course of action. The reflecting and experienced counsellors of the empire, who advised extended relations with the newcomers, 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 (he 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 them-selves with designs for the subversion of the Mantchoo 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 other 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, 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 made to proceed from the quarter best calculated to inspire fear and dread. If the reader will turn to 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 battle-fields 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.²⁹

The Miao-tzes are the horror of the civilized Chinese, who call them wolf-men.³⁰ 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.

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 down-right cowardice, as the enemy approached, expressed a pious desire to withdraw from his viceroyalty 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,

29 Blakiston, Thomas H., *Five months on the Yang-Tsze: with a narrative of the exploration of its upper waters and notices of the present rebellions in China*. (London, J. Murray, 1862), pp 270-.

30 See images in Part 11.

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 ambush, 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 guerrillas. These continued to invite the Imperial soldiers to destruction, and the soldiers were too good disciplinarians to disobey. The rebels now entered Kouang-tong.



A new mandarin was sent from Peking to reduce the audacious insurgents—no less a personage than **the illustrious Lin, [Lin Tse-hsu]** 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 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.”

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In addition to the above letter, several numbers of the *North China Herald*, published at Shanghai, 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 revelations 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 Manchus. 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 shalt 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 »n 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.³¹

1854, MAY 6, Shanghai.

Bishop Boone.

THE following letter conveys the impressions of the Missionary Bishop, on returning to his former home at Shanghai. The aspect of things was, in many respects, deeply painful, and yet, in the midst of the difficulties, it is apparent that the Missionaries are not without encouragement in their labors.

SHANGHAI, May 6th, 1854.

I sent you a letter a fortnight since, by a sailing vessel, which I hope arrived in time for the bi-monthly mail, announcing our safe arrival, and informing you that we found public affairs in a very sad state. The city, outside of the walls, has been sacked and burnt; the house we lived in at Wong-ka-mo-dur, and where our two boys were born, is burnt, and all the region around it: the margin of the river, where there were junks moored thirty deep for two and a half miles, is now bare, without a single junk. The misery which is now experienced throughout the length and breadth of this land is beyond what the human mind can compass in its conceptions. How much the cause of truth will be the immediate gainer, by the present disturbances, no one can now say; that in the end God will overrule all for the advancement of His own cause, I cannot for one moment doubt. I think it too late in "the last days" for the wheels of His Providence to roll back the advancing tide of Christianity in China. We must accept the wonderful opening of Japan without the shedding of a drop of blood, (a thing that has amazed me, and indeed all here in the East, and which I think can only be ascribed to His hands,) as an earnest of what He is preparing for the far East, and take courage to press on with new force. I believe that our generation has never before seen any crisis so much calling for prayer, and energy, and prudence in the conduct of Missions in this field. It is not a time to draw back when God is making His arm bare; and yet the field is so changed in many respects that we may well take counsel how we shall carry on the work during this time of "distress." You know how strong an advocate I have been, and still am, for sending out married men. At present, on account of "the distress," I would recommend the sending of only single men, making our arrangements with them, if needful, that they shall return without reproach at the end of the troubles, or of a definite time, to marry if they please. Of such men I would venture to send as many as six if they can be had, and keep them in the field, if we have to send the women and children all home. I shall not be at all surprised if it comes to this, with respect to Mrs. Boone and our two children; but my mind is, God giving me health and strength, to stand by the work, with all the men that will cling to me, let what may come. In writing thus, I am not influenced so much by fears for the safety of the women and children, though of course there must be more or less danger in living in a country that is in a complete state of anarchy; but **what weighs chiefly with me is the enormous expense of getting money to us here**, and the great rise in the expense of living here. I feel that the conduct of the affairs of our Mission, at such a time as this, calls for the exercise of great prudence and discretion; and I pray heartily to God that the Committee, and we here too, may be directed by Him in all things. I have the greatest confidence in the Committee's hearty good-will to our work, and in their practical wisdom in conducting it; but I would affectionately say to them, Brethren, don't let us go back, or slacken our hand at such a time. Let us rather use more prayer and exertion to find men fit to stand in the breach at such a time, and money to sustain them when there. We are by the circumstances of the time made to feel more deeply than ever before our need of a surgeon.

31 *Spirit of Missions*, Vol 19 No 10, October 1854, pp 470-475.

Our need of a teacher for the school is still greater than our need of a surgeon. He should be a man above thirty, and if he combines medical skill with an aptness to teach, so much the better; but send some one for the school, with or without medical skill.

The distress among the people here is dreadful; it is really heart-rending to hear the sad stories they are coming to me with every day. They bring their children in great numbers for our schools, and refuse to take them away, when we, sorrowing, are obliged to decline them; the day before yesterday I was, however, completely overborne by a widow woman. She said she had a son twelve years old, the finest fellow that had ever been seen in these parts—tall, noble-looking, clever—had been reading the books ever since he was five years old. It was in vain I told her I had now one hundred children to feed, and that money was so scarce, and provisions so dear, I could not take any more children. She said she knew it was all true; but that he was such a fine, noble fellow, and they had been our neighbors too at Wong-ka-mo-dur, where she had seen Miss Jones every day out of her window, and his father was dead, and her house had been burned by the soldiers, and all she had was gone; and then she stood silently wiping her eyes, and looking at me as much as to say, you can't say no. I began to wipe mine too, but I stood firm, and I told her I really could not take any more children. She answered, "To-day is the 8th, it is too late; I can't bring him to-day, I shall bring him to-morrow." She stood before me, the living picture of the Syro-Phoenician woman, and I could withstand her pleading no longer; I told her to bring her son. May he prove a chosen vessel, as noble in the sight of God as he is in his widowed mother's heart! There is no saying when the present state of anarchy and confusion will be over. The last news from the North is, that Tai-ping-wong has met with a repulse. Should he be successful, I don't know what we are to expect from him. Time alone can show; but this we are assured of: God will overrule and cause the wrath of man to praise Him. In the mean time, the people's troubles here seem to incline them to listen to the Gospel with more attention than formerly. I have had several applications for baptism since my return.

Mr. and Mrs. Keith [Caroline Tenney] were married on the 27th ult., and are now absent on a short excursion to Ningpo. **Mr. Points** is pursuing his studies for orders with diligence. **Tong** also is reading with a view to his examination. **Soo-dong** also is on my hands, and for him we have to prepare all he studies, as he does not understand English. This is no small task. **Mr. Nelson** continues as heretofore. **Miss Wray** is teaching in the place of the late [former] Miss Tenney. **Miss Conover** is to aid in the girls' school; at present she is reading Chinese. Our deacon, **Chai**, is to be married (D.V.) on the 9th inst. So you see, notwithstanding "the present distress," men have a proneness now, as in the days of St. Paul, to take upon them the yoke.

1854, MAY 6, Shanghai.

Rev. Robert Nelson.



SHANGHAI, May 6, 1854.

The Bishop will doubtless send you full information of everything interesting to you, in the Mission and state of the country, many features of which must have surprised him greatly. How welcome the arrival of the "**Gravina**" was to us, it is difficult to express, and not easy to be conceived, without a knowledge of our circumstances here for many months previous. Good Friday, the 14th of last month, we had the pleasure of again seeing Mrs. Boone, who had left us more than two years before, with her two children, and the Bishop with Chu-kiung, who had left us eighteen months before, and Mr. Points,

who had been absent less than twelve months, and of meeting for the first time the two new members of our Mission family, Miss Wray and Miss Conover.³² The Bishop and Mrs. Boone are very much improved in health. Mrs. B. (if we may judge from appearance) is quite restored; and **the Bishop, though not free from some of his old troubles, yet able to do and endure very much more than when he left us.** We are most happy and thankful to have them all with us again, and particularly after such a year as the past has been here. **The marriage of Mr. Keith to Miss Tenney, on the 27th of last month (April)**, makes some change in the internal affairs of the Mission, particulars of which you will doubtless hear from others. Mr. and Mrs. Keith are now at Ning-po on a visit.³³

32 Emma Wray and Jeannette Conover were appointed in 1853 and arrived in Shanghai cSeptember 1854.

33 *Spirit of Missions*, Vol 19 No 10, October 1854, p.392.

1854, MAY 20, Shanghai.

Unknown author of press report.

Comment by Rev. Edward Syle.

CHINESE INSURGENTS AT SHANGHAI.³⁴

A CORRESPONDENT of one of the secular papers, writing under date of May 20, furnishes the following incidental testimony to the importance of Shanghai as a centre of influence. His remarks are valuable for their intrinsic correctness; and are interesting to us, as showing the wisdom of that choice which led to the selection of Shanghai as the head-quarters of our China Mission.

After speaking of the importance of Foo Chow as a place of trade, he remarks—" But it can never equal this port (Shanghai) for general trade. No port in China has a geographical position equal to this. ... In short, the more I see of China, the more I am convinced there is no part of it so desirable as a port of trade, from which greater access to the interior can be obtained, than this of Shanghai."

On our arrival, we found the United States steam frigate *Susquehanna* all ready to go with us, and we now proceed up the great Yangtze Kiang River, to Chin-Kiang, and if we can find the Viceroy there, Mr. McLane will have a talk with him, and then proceed on to Nanking, to have a talk with the rebels, and see how much more we can get out of them than we at present have from the Imperialists. **It will be the first American vessel of war that ever ascended the river to Nanking, and the first American ambassador.**³⁵ This is well, for we all think out here, that Mr. McLane is the best adapted to fill this post of any man that has ever been here. Dr. Bridgman and Rev. Mr. Culbertson, with myself, are all who accompany Mr. McLane besides his own immediate suite. On our return, I think I will be able to tell you about new treaties with China of great importance to Americans. At all events, I will inform you of what is done.

We are beginning to receive great news from the rebels. They are pressing on to Peking with three large armies, defeating the imperialists at every point, although, through the *Peking Gazette* (government paper), we were in fear, from late accounts, they were getting the worst of it. I send you extracts in full from the latest papers, which show that some successes reported by the imperial officers were dreadful defeats, and the Emperor has just found it out. From them you can extract what you like.

Taiping March from South to North China, c1854.



34 A long account of the Taiping Rebellion will be found in the *Chinese Missionary Gleaner*, London, 1853-1854, in *Edinburgh Review*, October 1855, pp 346-377.

35 As noted previously, the *Susquehanna* could not proceed because of insufficient depth of water for the deep draught warship.

Since we left here, two high mandarins have arrived from Nanking; and joined the rebels in the city. They have told them that they come from Thae-ping-wang, at Nanking, to aid them in their good fight against the imperialists at this point.

The orders from Nanking are that they must not leave the city to fight, but defend themselves behind the walls, for in a short time he will send an army down to their aid, and to exterminate the imperialists. This advice they are following; and if they continue so to do, the impossibility of "Samqua, the Taoutae," ever retaking the city, is beyond a doubt. Thae-ping-wang has also ordered that they shall destroy all their idols (joshes), and worship "the only living and true God." This they are now doing. What next? Just think of it. The men who a few days ago were eating, from a feeling of revenge, the hearts of those they vanquished, and were guilty of many other shocking barbarities, have now abjured, by public proclamations, their idolatrous faith of centuries, and claim to be considered Christians and followers of the true God. I send you these remarkable proclamations in full, which I hope you will publish, as they are without doubt the most remarkable specimens of barefaced hypocrisy which ever emanated from an Asiatic brain.

ORIENTAL.

The readers of the SPIRIT OF MISSIONS will form their own opinion as to whether or not this remarkable production is most correctly characterized by calling it a "specimen of barefaced hypocrisy." They will remember that it is one thing for the leader or leaders of a great movement to be in serious earnest about what they say and do, and altogether another thing for those who (from whatever variety of motives) profess themselves their followers, to be either enlightened adherents or consistent disciples. Two great (acts ought to be prominently kept in view, when estimating the character of this revolution, and of the men who have originated and carried it on. One is, that they have uncompromisingly set themselves to maintain the doctrine of the Divine Unity and to destroy idols, thus arraying against themselves the prejudices of *four-fifths* of the people, and of all the priesthood, including that of the Romanists. The other fact is, that they are equally resolute in the prohibition of opium, the use of which is a darling vice with immense numbers of the Chinese, both high and low, whilst the merchandise of it constitutes *the most lucrative* branch of trade with a large majority of the foreign merchants in China, not to speak of those who, while residing in this country and in England and Hindostan, have large commercial interests involved in the traffic. This last consideration will make us take with some grains of allowance the opinions of those in whose minds political or commercial interests are uppermost; whilst, on the other hand, it will be not less necessary to make a little deduction for the over-ardent expectations of some Missionaries who are (very naturally) predisposed to think too well of professions, which seem to indicate the speedy coming of those glorious days, for which they have been longing and laboring.

However we may strike the balance between the testimony of these two classes of witnesses, there is one thing which gives the following proclamation a certain value, and an especial interest to us of the American Church. It is the first time that the revolution in its religious aspect has come distinctly forward in that place where our own Mission is established. We went there, and found the people "wholly given to idolatry." A great commotion takes place in the interior; various rumors reach us as to the religious character of the insurgents; a sort of eddy from the revolutionary tide-wave sweeps round Shanghai itself, and the waters still continue troubled; and then we have presented to our eyes, brought home to us, the following manifesto:

Liu, Generalissimo of the Forces of the Great Peaceful, Heavenly Kingdom,

Issues this proclamation with regard to the origin of mankind—that God the heavenly Father "created the heavens and the earth"—the sun, and moon, and stars, the flowers and fruits, grass and trees, birds and beasts.

This was at the very beginning of things, prior to the existence of the human race. "God formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man became a living soul." He made one man and one woman. "Having caused a deep sleep to fall upon the man," he slept, and he took one of his ribs, and closed up the flesh thereof, and of the rib which God had taken from the man, made he a woman, "that a posterity might be raised up. He commanded man to eat of the fruit of the trees, which "was good for food," the five grains not being yet produced. Now, it appears that there are several reasons for believing that man "was made of (he dust of the ground." We observe that children amuse themselves, without instruction from others, by taking earth and making it into the figure of a man. This piece of amusement, then, is one proof. On the human body, too, perspiration is produced, which certainly contains clay or dirt. But whence does this clay come? It is because man

was at first formed of dust; so that his having Ibis clay or dirt about him is a second proof in point. With regard to the number of ribs, also, the woman has one more than the man—and thus we have evidence complete for believing that what has been stated is true.³⁶ The classic says, the Great Extreme generated the two forms, and these two forms generated the four figures; which is just what was mentioned above. Now, as each of you has a disposition to respect your two parents and venerate your ancestors, how is it that you reject the one God, the heavenly Father, who spread forth the heavens and the earth, who created all things, and who originally formed man, and instead of worshipping Him, believe in wicked spirits, and adore idols made of earth and wood? As man was created by God, He is therefore his original parent. Why, then, do not all men believingly worship Him, but rather go to worship the genii of the Tauists and the Buddahs [*sic*]? God in six days finished the creation of the heavens and the earth, of man and all things. On the seventh day “He ended His work and rested.” Hence the seventh day is the Sabbath, when every one is to rest and do no kind of work, so as to observe God's sacred day of rest. All you soldiers, people and scholars, ought to change your hearts, thoughtfully to distinguish between the true and the false, and early to awake to the worship of God, the heavenly Father. Do not suffer yourselves to be stupidly deluded by impish priests and wicked Taouists. During the three successive dynasties of Hea, Shang and Chow, (2142—243. B.C..) all men worshipped God, and possessed a book relating to the creation of heaven and earth, and all things, which, however, was swept away by a flood that covered the world. After this, too, there arose Che Wang, of the Tsin dynasty, who burnt the books then extant and put the scholars into pits dug in the earth. Thus the records were completely destroyed, and not one preserved. The impish priests of the Western regions at this time craftily entered China, and led the minds of the people astray. But Hung-wu, the first emperor of the Mings, put down all the wicked spirits, forsook the sacrifices, and deprived the idols that had been officially consecrated of all titles and distinctions. In evidence of this, a book was published called King-tsih. But still the Bhuddist [*sic*]temples were not destroyed, so that the root of the evil was not thoroughly eradicated. On the dawn of the Tsings, the impish priests and Taouists again became prosperous, and not a man was to be found to enlighten the bewildered and misguided people. There was none who knew what was his primal origin, or that the three powers of nature (heaven, earth and man) were created by God. All were deceived by the impish priests; and every one asserted that these proceeded from Bhudda, when in fact Bhudda himself originated during the contentions of the Chow dynasty (300 B. C.) In the time of Ming, of the Han dynasty, that system first crept into China. But the creation of heaven and earth was no matter of Bhudda's. Why, then, are you deluded and stupefied into the belief of these foolish words, that deceive all men, when punishment and reward, happiness and misery, emanate from God the Lord? God is omnipotent and all-knowing. He cannot be deceived in the smallest iota. Each of you, then, ought diligently and with a reverential heart, to honor God. There is no use whatever in burning incense and gilt paper; but let every man in his heart, morning and evening, pray to God to awaken him from the path of vice and stupefaction, to bestow upon him peace and comfort, and keep the Sabbath-day holy. He is not like the wicked spirits who want to receive private gifts; who want men to go to the temples, and there promise to gratify their wishes, by bestowing money and so forth, when they are willing to impart their favor and protection. Their most extraordinary meat and drink consists in slain oxen, goats and sacrifices. On taking these to the temples and tendering the idols according to their requests, they are then willing to be pacified and inquired of in regard to matters of lucky or unlucky omen. They also want people to burn several parcels of gilt paper. Now, are not the wicked spirits who receive these private gifts very like the avaricious mandarins and corrupt officers? All you people are now very fortunate in having men to arouse you from this foolish course, that thus you may turn away from what is wicked, and revert to what is right and proper. Those who have decision of mind should early reform their conduct, and thereby secure a thousand myriad blessings. This is issued for special information, and no doubt or hesitation ought to be entertained on the subject. A special proclamation. In the fourth year of the cycle, and third month.

The Editor of the *North China Herald* (an English newspaper, printed at Shanghai,) remarks as follows:

This proclamation in Chinese was issued yesterday (Wednesday) by the insurgents in the city, and posted up at various places, where it was seen greatly to attract the attention of the common people. At

36 This was a widespread misinterpretation of the story in the book of Genesis in the 19th century. Men and women have the same number of ribs, twelve on each side.

present we abstain from expressing any opinion on the subject, and leave the document to speak for itself. Until very recently the rebels were as much addicted to the worship of idols as the rest of their countrymen, but numbers of the Canton and Fokien men amongst them seem now in word and deed to abjure the whole system. On one occasion this week several were observed carrying the idols in buckets, without the least ceremony whatever, while others around spoke of them with the utmost indifference and contempt. They have not interfered with those in the public temples, but in the meantime leave it with the people to declare whether they shall allow them to remain there or not.

It may be worth our while to analyze this document, and endeavor to free it from some of the confusion which is induced by the unbroken sequence of the sentences, and the absence of any of those aids to perspicuity which characterize our methods of writing and printing. A Chinese document reads as continuously as an old Greek manuscript; and a Chinese writer would think it derogatory to his own scholarship, and that of his readers, if he should use any punctuation, or distinguish the names of persons or places from ordinary words. In this instance, the translator and printer have pretty successfully imitated the unbrokenness of the original style.

Analysis of the Proclamation.

The first thing which strikes us as worthy of note is, that the authority on which the opening statement is made, concerning the origin of mankind, &c., is, not that of the Holy Scriptures, but simply of Liu, Generalissimo, &c. Join with this fact the sentence at the close, that "no doubt or hesitation ought to be entertained on the subject," and we shall see how close a parallel, in this respect, is furnished by the leaders of this movement to the course of Mohammed, who made the declaration, "*There is no doubt in this book*" a part of the Koran.

After the statement of the scriptural account of the formation of man, Liu (supposing the document to be his production) undertakes to adduce arguments to confirm its truth: arguments puerile enough, and by the same token, well suited for the minds of those he addresses; for if there is one department «f mental culture in which the masses of the Chinese are more deficient than another, it is in logical reasoning.

The second argument, which might be called *a sudore*, reminds me of a conversation which our dear, lamented brother Spalding mentioned one day as having taken place between his servant boy and himself. The boy came to him in great glee, having evidently some thought in his mind—"Pau-seen-sang," said he, "I believe what yon preached last night about the first man being made from the earth." "Do you?" said our good brother, somewhat amused at the boy's unusual animation. "Why, what has made you believe that, sooner than other things I preach?" "Because," was the reply, "when I have washed my face and hands in the morning, and throw the water out, there's sure to be some mud at the bottom!" Of the fact there could be no doubt; but I never expected to see the counterpart of it seriously argued upon, and worked up in a public proclamation.

The third argument, drawn from the inequality between men and women in the number of their ribs, must go for what it is worth and its real value is, as showing the ignorance and credulity of the people, as well as of Liu, or else the barefaced impudence of his saying such a thing, knowing it to be untrue.

The fourth argument touches the spring of a perfect Pandora's box of errors. It rests on the authority of the old classical Chinese books—those books the heathenism of which these insurgents have blended with the scriptural truth they have learned, and so have constructed a system which (as has been already suggested) shows many points of resemblance to Mohammedanism.

In the event of the insurgents' success, the thing to be apprehended is, that they will, by their long engagement in a fanatical warfare, have acquired such a habit of intolerance, that they will persecute all who differ from them. This would seem to be the most probable result; yet on the other hand, the decided *indifferentism* of the Chinese generally, would lead us to expect that, as heretofore, all religious professions which were not (in, the jealous eyes of the rulers) made a pretext for "privy conspiracy and rebellion," would be tolerated, in the main, though there might be partial persecutions now and then.

To return to the proclamation. What now follows is an application, involving an argument *a minore ad majus*, to all who pay veneration to parents and ancestors,—much more ought they to venerate God, the great Author and Father of all.

Then commences what we may consider the second division of the document. The subject is the Sabbath, and the history of its institution is given. In the exhortation following, the people are warned to change their hearts, to discriminate between the true and false, and to beware of Bonzes (i.e., Buddhist

Priests) and Taouists.

After this, reappears, and more explicitly than before, the principle that the new religion is but a revival and purification of the old; in other words, a Reformation is going on, and the Chinese are exhorted to return to that worship which was practised during three dynasties which spread over a period of about 1900 years; at the end of this time (about 243 B. C.), a flood is said to have occurred, which swept away, among other things, a book relating to the creation of heaven and earth, and all things. The destruction of records was completed by Che Wang, the royal book-burner, and builder of the great wall.

The introduction of Buddhism into China is then noticed, and the assertion is made that the first Emperor of the Ming dynasty (that which they now profess to restore) swept away all false religion; but failing to destroy the temples, or the coming in of the Tsing (the present reigning Tartar) dynasty, Bonzes and Taouists flourished again, and the people became benefited.

Incidentally, God is claimed to be the Creator of "the three powers—Heaven, Earth and Man," which the Chinese have been in the habit of regarding as original beings, or ultimate principles—for it is difficult to know what they do mean to assert when they write on these subjects. The folly of worshipping Buddha as God is pointed out by showing that he "originated" about 300 years B. C.

Now we have reached the peroration; and certainly the writer exhibits what those who are accustomed to the lameness of Chinese moral treatises, are struck with, as showing much elevation of thought and feeling. The chief of the Divine attributes are enumerated; God's character is contrasted with the wretched objects whom it has been the custom to worship heretofore, and the character of these latter is quite skilfully disparaged by comparing it to that of the rapacious, venal Mandarins, whose injustice and selfishness have formed one of the greatest grievances of the people for a very long time.

Another brief exhortation, coupled with the promise of a thousand myriad blessings, then follows; and the Koranistic claim of indubitable correctness, before referred to, closes this remarkable document, the date, reckoned from a new era, being added.

Let our readers now re-peruse the proclamation itself, weighing well its statements, and realizing the principles involved in them. They will then, unless we are much mistaken, be deeply impressed with the fact, that what is now transpiring in China is no sudden outbreak of popular dissatisfaction—no Spanish or South American revolution—but a movement of mind, as well as of the masses, and one which may not be lightly regarded in any point of view. The insurgents have evidently counted the cost of conciliating the friendship of foreigners, and appear to have concluded that it is not worth very much to them. When Sir George Bonham, the British Governor of Hong Kong, first went up to Nankin, there was no disposition evinced to have an interview with him—much to his chagrin, it is said. Mr. Bourboulon, the French Plenipotentiary, could get no satisfaction from them, and was obliged to compromise a point of etiquette, which was raised concerning who should occupy the upper seat, by both parties going into an adjoining apartment, and standing! And, if the accounts are reliable, which have just reached us from Shanghai, concerning the visit to Nankin, from which Mr. McLane, the newly appointed American Minister, has returned, the nonchalance of *Tai-ping-wong* has increased rather than diminished. Indeed, the requisitions made by the Insurgent Chief were felt to be so unbecoming, that Mr. McLane is reported to have said, he "*could not faintly recognize the rebellious subjects of an Emperor with whom our Government was on term, of peace and amity.*" The wisdom of this position remains to be proved. So much for the political aspect of the movement. In a religious point of view, what Christian does not feel, that if we may hope there is any real conversion of the people at all, it is too much like what took place among the Gothic nations when they were baptized en masse, in compliance with the wishes of their chiefs? At all events, our duty is to pray for their enlightenment, and that God would avert from the world so great a calamity as the rising up of another false system—part Mohammedan, and part Mormon.

E. W. S.³⁷

1854, MAY 30, Shanghai.

Bishop Boone.

SHANGHAI, May 30, 1854.

No political changes of importance have transpired since I last wrote. The Imperialist army is still besieging Shanghai, and we hear the booming of cannon day and night, and see the balls striking the water from our verandah: but there is no saying when the city will be taken, as the Imperial troops have not the courage to enter the city when they make breaches in the wall, but have suffered the rebels to sally out from the breaches they themselves have made, and chase them all around the neighboring fields.

Hung-siu-tseun, the leader of the rebel force,—the Tai-ping-wong,—is with the camp.

The school chapel that was built in my absence is an exceedingly tasteful building; it is completely filled every Sunday morning, and we get a goodly number of hearers during the days of the week when it is opened. We are all on tiptoe for European news to learn whether it is war or not, as there is a Russian fleet in our neighborhood which the English wish to take. I suppose the war is an old story with you at this date. It is a horrid monster, as seen here in Shanghai. May God preserve our country from a taste of its horrors!³⁸

Boone wrote to his brother-in-law, Major John De Saussure, who had taken little Mary Boone into his family in Camden, South Carolina. Boone's letter takes extra poignance from his distaste for rebellion, not knowing that his own country was to go through the same experience and the same internecine horrors in less than a decade.

The state of things we met upon our arrival was most sad. The town outside of the walls, that contained when I went away many tens of thousands of inhabitants, is all burned up. The river, which was crowded with native junks for two and a half miles along the shore moored thirty deep in a tier, was bare without one single junk at the wharves. The house where I formerly lived and where our two little boys were born is burned up and with it all that quarter of the town. The city within the walls is in possession of a set of miscreants who are called by the Chinese "Hong Tur," red heads or red caps who exercise the most despotic rule over the wretched inhabitants—robbing, plundering them, and committing the most frightful outrages upon their women and children. The misery which is now experienced throughout the length and breadth of the land is beyond what the human mind can compass in its conception. It is a fearful thing to throw such an Empire as this into anarchy and confusion. Truly "rebellion is as the sin of witchcraft," and Tai Ping Wong has incurred an awful responsibility to both God and man for the misery into which he has thrown myriads of his fellow creatures and the torrents of blood he has shed and is still causing to flow. When people contend for some ennobling principle, a nation may be the gainer tho' much precious blood is shed, but here I hear (tho' it is not the common sentiment) that if Tai Ping Wong succeeds we shall only have a young hothead, wit intolerant enthusiasm instead of an old effete don't-care polytheism. How much the cause of truth will be the immediate gainer by the present disturbances no one can now say; that in the end God will over-rule for the advancement of His cause, I cannot for a moment doubt. I think it is too late in the "last days" for the wheels of His providence to roll back the advancing tide of Christianity in China. I think too, we must accept the wonderful opening of Japan without the shedding of a drop of blood (a thing that has amazed me and indeed all here in the East, and which I think can only be ascribed to His hand) as an earnest of what he is preparing for the in the Far East. I take courage to press on with new force. I believe that our generation has never before seen any crisis calling for so much prayer and energy in the conduct of missions in this field. We may have to send away our women and children, but my mind is, God is giving me health and strength, to stand by the work with all the *men* that will cling to me, let what may come. The Gospel is sent to bind up the broken in heart. It is when men are in affliction and despair of an good in this world that they listen with most interest to the Gospel message, and so we think it is now. I have received several applications for baptism since my return. And if distress can drive this people to the Gospel we may expect to see them come "as doves to their window." It is really heart rending to hear the sad stories they are coming to me with every day. They bring their children in great numbers to our schools and refuse to take them away when we, sorrowing, are obliged to decline them.

38 *Spirit of Missions*, Vol 19 No 10, October 1854, pp 379-381. Also printed in Presbyterian Church, *The Foreign Missionary*, November 1854, pp 177-179.

There is no saying when the present state of anarchy will be over. The last news from the North is that Tai Ping Wong has met with a repulse.

The time has come for closing the mail. We are all on tiptoe for European news to hear whether it is war or peace with Russia.³⁹ **Our friends need have no anxiety as to our safety as we can fly to the ships in the case of an emergency.** I am sincerely and affectionately, Your obliged friend and brother,
Wm. J. Boone.⁴⁰

1854, MAY 30, Shanghai.

Bishop Boone.

My dear Uncle,

Shanghai, May 30, 1854,

I found myself upon our first arrival immersed in a sea of business so that I could only send Hal (Henry)⁴¹ a hurried account of matters. We had a house to set in order from which the Missus had been absent for two years. Two weddings at which we had to act the Papa and all the native members to look after and an endless variety of small details.⁴² Phoebe has been overworked getting her house in order and preparing for the weddings. This has cause so much standing as to bring some swelling to her feet and ankles again. In other respects she is quite well. Willie's hearing was good all through the passage but he is quite deaf just now from a cold he has taken. Poor Tommy seems to have no taste for books. He yawns and becomes sleepy if he has kept at them for five minutes. We exceedingly need a school for them where they would feel the stimulus of other children, pursuing the same studies.



At Chai's wedding Tong, who visited you in Charleston, contributed a band of seven or eight **musicians** to play three days and parts of nights at an expense of \$2.00 for the whole time. Don't you wish you could get such cheap music in Charleston? What a pleasant diversion for one's friends—a fine band to play while you are taking your tea! But music is eminently a thing about which tastes differ. This band I thought produced the most harsh, brassy unpleasant sounds I have heard, even in China.⁴³ This induced me to ask Tong's opinion about which was best—foreign or Chinese music? He blushed a good deal as if he was going to give an opinion that would not be concurred in and said, "I think, Sir, the Chinese music is the prettiest?"

Tong's round trip to the United States has greatly enlarged his mind and I do not think he will suffer any permanent injury from it but it is evident that he will find it hard to come down contentedly to his five dollars a month for food, clothing and all

the expenses after the free use of money in the United States. We must not in our vanity, however, suppose that he considers all he heard and saw in the United States superior to what is to be had here in China. When he was first back he went for a visit to his mother in Soochow. He says his mind is fixed and settled to study for the ministry and he has behaved with great propriety ever since he became a candidate... Your old friend, Wong Kung-Chai, our deacon, has not only taken himself a wife but has built himself a two-story house for \$370. He is doing very well indeed.⁴⁴

The state of things here is most deplorable. The people are downtrodden both by the insurgents and imperialists and the acts of cold-blooded cruelty that are narrated are enough to make the hair stand on end. A regular price is set on heads by each party and there is a set of inhuman wretches here who will deliberately kill an innocent countryman and take off his head to get this price of \$100 and I am exceedingly sorry to say that there are some renegade foreigners here who exceed even the Chinese in

39 The Anglo-French alliance with Turkey to repulse Russian advances into the territory of the Ottoman Empire resulted in the Crimean War, 1853-1856. Sweetman, John, *The Crimean War: 1854-1856*, (Oxford, Osprey Publishing 2001).

40 Boone 1973, op cit, pp 183-185.

41 Dr. Henry Boone. See Boone op cit, -pp 197-216.

42 The weddings of Wong Kung-chai and his Chinese wife and that of Rev. Cleveland Keith and Caroline Tenney.

43 See following page for a prejudiced image of Chinese Musicians in contemporary Victoria, Australia.

44 Boone 1973, op cit, pp 185-187.

barbarity. The English Chaplain, Mr. Hobson, told me last evening that there is a Dr. Martyn in the city who actually practices “revolver shooting” upon a gang of prisoners, killing and wounding them merely to test his skill in the use of that weapon and this man, I am told, is an American. You may judge in some measure from the above what a state of terror and confusion reigns around us. The Imperialists have an array of fifteen or twenty thousand troops besieging the city which has been here now for eight months and ought to be able to take the city at any moment. But they are such cowards that when they make breaches in the walls, which they have done on several occasions, they are afraid to enter and on the contrary have allowed the rebels to sally forth at the breaches made by themselves and chase them all around the neighbouring fields. We are most anxious that an end should be put to this fighting and bloodshed. We hear the booming of cannon day and night, a sound that made my poor Phoebe and Moss Conover very nervous at first—and indeed it is very unpleasant music to go to sleep by.

The news from the northern camp is not very important. Our only source of information is the Peking Gazette, published by Imperial command, and it is not very reliable. According to this paper the rebels have met with a repulse—the general impression here is, however, that the rebels may soon take Peking. **The rebel chief, Hung Hsiu-Chuan has taken the title Tai Ping Wong—Prince of Peace. I am still persuaded he is a religious imposter who is using the name of God and of Jesus for his own private ends and is seeking to use the story of Moses and Joshua as a foundation to induce his followers to believe in his own divine mission.** It is impossible to conjecture what the course of events will be. The most probable seems that the country will be thrown into a complete state of anarchy for want of any sufficient government.

The climate, I am sorry to say, affects both spine and heart as it did before and I have suffered much since my arrival. This however, is the worst part of the year for me. Phoebe joins me in warmest love to my dear Aunt and all the household, also to all the outdoor members of the family. His Mother and brothers send much love to Henry and his father begs him to write and prays God to keep him. Ever your affectionate nephew,
Wm. J. Boone.⁴⁵

The **physical and emotional isolation** of missionaries, and the separation of family members was raised by Boone in another note to his brother-in-law.⁴⁶

Can't you persuade Hal to write to me sometimes? He is a sad boy about writing. If he knew how his father's heart hones and yearns after his first-born son he would write oftener and more regularly. Will you please get Henry to have his daguerreotype taken for me and send it to Mr. Irving to be forwarded. I would like to have one taken annually. I have requested Mary to have hers taken and sent to you to come with Henry's.

Our work is progressing slowly—and so the work of converting men goes on everywhere. It is a long time since Augustine and his monks went to England and yet all England is not yet converted—but we are expected to get on faster with the Chinese! We have had no changes of importance since I last wrote except the betrothal of our young friend Tong to Miss Seur Yun, a young lady of nineteen of Miss Jones' school whom I baptized two Sundays ago.

1854, JUNE 27, Shanghai. **Bishop Boone.**

The next report from Shanghai came from Bishop Boone, and provides his observations on a number of matters mentioned already including the attempt of the USS *Susquehanna* to reach Nanking. Although earlier reports implied that the warship did not reach Nankin due to shallow water, Boone makes it clear that United States Commissioner McLane and his American entourage entered the city and had discussions with Taiping officials. Rev. Michael Simpson Culbertson a

45 Boone 1973, op cit, pp 187-188.

46 See Lutz, Jessie, “Attrition Among Protestant Missionaries in China, 1807-1890,” *International Bulletin of Missionary Research*, 1 January 2012.

Presbyterian minister from Georgia, was apparently the interpreter.

Boone repeats his reservations about the nature of Taiping Christianity and refers in passing to Taiping awareness of the millennial debate preoccupying many Protestant Christians. An interesting closing note was Boone's request for Gregorian chant music to accompany traditional Anglican Prayer Book worship because he thought it might be more congenial for the Chinese who found the standard Western music forms used in Protestant worship uncomfortable.

THE last overland mail brings accounts from Bishop Boone... The following is an extract from a letter, dated: Shanghai, 27th June [1854].

The city is still in the hands of rebels, and the prospect of trade is not promising.

The only matter of public interest that has transpired, since the last mail, is the visit of Mr. McLane to Nanking, in the U.S. steamer *Susquehanna*. This visit to the head-quarters of the insurgents has served further to develop their policy and views; and the information we have obtained does not encourage us to expect much from our intercourse with his "Celestial Majesty."

The name of Nanking has been changed from Nan-King, "Southern Capital," to Teen-King, "Celestial Capital." Hung-sen-tseum is the Celestial King. The Eastern King, Tang, has added to his other titles that of "The Holy Ghost, the Comforter." Mr. McLane [U.S. Commissioner in Shanghai] says, that judging from proclamations, and from all he saw and heard, he thinks it is the design of Hung-sen-tseum (if he be alive, and if he is not alive, of Tang, who countersigns all the State papers, even those which confer appointments on himself,) to set up this as a fourth dispensation, supplementary to that of Jesus Christ. He thinks they have got hold of the idea of the Millennium; but that H. S. T. intends to set up a new dispensation, I think there can be no doubt. This is plain, from the Trimetrical Classic, where he says of himself, "God has set up his son, i. e., Hung, to endure forever; to defeat corrupt machinations, and to display majesty and authority; also to judge the world, to divide the righteous from the wicked, and consign them to the misery of hell, or bestow on them the joys of heaven. Heaven manages everything— heaven sustains the whole. Let ALL beneath the sky come, and acknowledge the new monarch.'

This is fearful power for any mere man to claim, that of judging the world, and dividing the righteous from the wicked.

The authorities at Nanking acted quite up to this high claim of their leader being the universal monarch. In answer to a communication from Captain Buchanan [*USS Susquehanna*], they objected to the use of names of countries, as the United States, England, &c.; would not recognize him as captain of the ship he came in; exhorted him to submit to *Thaie-ping*, and then he could have the dignity and happiness of being an officer in truth. They said it was very well for the "Brethren from afar" to come; but when they came, they must bring offerings, using the characters that are used for the presents of the three kings, to the infant Jesus. The impression of those who went into the city was, that they would insist upon an acknowledgment of the claims of *Thaie-ping-wang*. They showed not the slightest disposition to inquire into the faith of the "Brethren from afar;" but, on the contrary, great anxiety to let them know what they believed. An officer with whom the Rev. Mr. Culbertson had some intercourse, told him, with much impatience, "I know you did not know anything of this before; but now I have told you, you do know"— implying no excuse would be received for ignorance, after such an enlightenment.

This officer left Mr. Culbertson, went away abruptly, ordering him to be detained. Mr. Culbertson was of the opinion that he would insist upon his doing obeisance to *Thaie-ping-wang*; he therefore refused to await his return. It seems a great pity that he did not test the thing fully; though certainly no one can blame him for escaping from so very awkward a position.

There seems to be no room to doubt that a theocracy is set up—politics and religion are completely blended. All who disbelieve in *Thaie-ping-wang's* claim are to be treated as "demons," (a favorite phrase with them,) and to be put to death as traitors. Hung is the younger brother of Jesus, God's second natural son; and his prime minister is the "Holy Ghost, the Comforter." Can the Commissioners of England and the United States form a treaty with a man who claims such titles as these, and who sends the 'Holy Ghost' to sign as secretary in his behalf?



The English Plenipotentiary, **Sir John Bowring**⁴⁷, and their Admiral, Sir James Stirling⁴⁸, are both at present in Shanghai. Sir John Bowring seems perfectly convinced of the fanatical character of the insurgents, and that it is all in vain to expect anything from them as Christians. The English have sent two steamers to go above Nanking in quest of coals.

It is to be hoped when these steamers return that we shall have more definite information how these disciples of the “Younger Brother” will treat those of the “Elder Brother,” in case these latter refuse to acknowledge the claims of said younger brother. This is a question of great importance to us, for we may hear of the fall of Peking any day, and then the mandarins all over the empire may submit to the rule of Thae-ping-wang; and we should have a visit from him at Shanghai very soon under these circumstances.

The mandarins, however, may refuse to give up, even if Peking does fall into the hands of the insurgents. In that case, the new state of things will be introduced more gradually.

We may expect very stirring times in China, and we should have a strong Mission—many single men, or men willing to act, according to the apostolic injunction, as though they had no wives; well versed in the general language of the country, and ready to take their lives in their hands, and go anywhere on a moment's notice.

We are in a crisis calling for much firmness and prayer. Surely our brethren at home should be stirred up to prayer, in view of the state of things in which we are here.

I cannot but regard it as a glorious seed-time, but we cannot say how this seed may be watered; yet God will direct according to His infinite wisdom; and it is ours to see to it that the seed is sown; that there are faithful hands here to sow it; and that the whole Church is watching and praying, that the seed sown may bring forth abundantly to the glory of the great Lord of the Harvest.

The members of the Mission are well, with the exception of Miss Fay, who has had some severe attacks of spasm, but who is now about again; and Mrs. Nelson, who has suffered from fever and ague.

The climate affects me just as it did before my visit to the United States; the electrical changes which accompany the changes of temperature, as the change of the monsoon, cause me much nervous excitement and great distress. I will endeavor to keep you informed of everything that affects our present state and future prospects.

P.S.—I may mention one incident that occurred while the *Susquehanna* was on her way to Nanking, as showing the character of the insurgents. While the steamer was lying off the fortress, at the mouth of the Grand Canal, a high officer who came on board mentioned in conversation, that he himself had seen Jesus. Captain Buchanan expressed no surprise, but asked him if he had been up to heaven, or Jesus down on earth, when he saw Him. This officer spoke of this just in the same manner and tone as he did of other matters, and as though he expected to be believed. No doubt their followers believe them when they make such statements, and this emboldens them to tell foreigners. I am afraid they will find us a sadly unbelieving set; and then comes the question, will they allow us to express this unbelief to the people; in other words, to unmask the imposture? Hung will be a peculiar impostor, if he does, without a fight first had.

I am becoming much interested in an endeavor to introduce singing into our Chinese worship. Our long, common, and short metre tunes do not suit. Chanting, I think, is the thing, and perhaps the Gregorian chant the best. Do send me a good supply of these chants.⁴⁹

47 Bowring claimed to speak 100 languages and was a prolific writer and translator in a wide variety of genres. A supporter of radical causes including the anti-slavery movement and Italian emancipation. See introductory article online 1 January 2012 at — https://en.wikipedia.org/wiki/John_Bowring

He is well known to Protestant Christians for his hymnody, especially “In the Cross of Christ I glory.”

48 Sir James Stirling was the first Governor of the British Colony of Western Australia.

49 Bishop Boone was well in advance of contemporary Anglican thinking. See discussion online 1 January 2012 at — <http://www.beaufort.demon.co.uk/chant.htm#English> See also Hiley, David, *Western Plainchant: A Handbook*, (Oxford, Clarendon Press, 1995). Ford, Bruce E, *The American Gradual: Chants of the Proper of the Mass Adapted to English Words*, (Hopkinsville, St. James Music Press, 2001).

In a separate paragraph Spirit of Missions announced that the **Rev. J. D. Powell** of Virginia and **Dr. M. W. Fish**⁵⁰ had been appointed to the China Mission.⁵¹

THE REV. J. D. POWELL, who was appointed a Missionary to China about two years since, has been hindered by various circumstances from joining the Mission. The state of Mrs. Powell's health is such, that he is now obliged to relinquish all expectation of entering upon the work to which he proposed to give himself; and at his own request, his name is withdrawn from the list of Missionaries.⁵²

1854, JULY 13, Shanghai.

Bishop Boone.

THE last mail brings advices from Bishop Boone, dated **Shanghai, 13th July**, the tenor of which goes to strengthen the apprehensions which have, of late, been excited as to the tendencies of the present insurrection. The whole country seems to be given up to the wildest and most deplorable anarchy, under rulers whose partial knowledge of the truth seems only to have added fuel to fanaticism, and who, at the same time, seem to be indisposed to any further friendly relation with foreigners. We have been slow to admit this view of the case, for there had been much in previous events to inspire hope; but recent developments have tended greatly to shake this confidence.

The government established by the insurgents, or rather, that which they seek to establish, is a sort of theocracy, half political, half religious, administered by a fraternity of Kings, six in number, professing to have direct intercourse with God, and claiming the sovereignty of the *whole earth*. Their late public proclamations have been marked by most blasphemous and arrogant assertions, while their general demeanor towards foreigners has displayed a spirit of lofty assumption and intolerance, which, if persisted in, must soon bring them into direct and hostile collision with European and American residents.

In speaking of the subject, Bishop Boone remarks: "Since my last, we have had further communication with the insurgents at Nanking: the two English steamers Rattler and Styx were sent thither, and have just returned. The news they bring is very painful, but only confirmatory of the views I have always had of the rebel chiefs. They would hold no intercourse with the English, but kept them at a greater distance than they did the Americans in the Susquehanna. One of the objects which the English steamers had in visiting Nanking, was to procure coal. This they found there, and the people willing to sell it to them; but the Chinese officers had cannon carried down and planted on the coal, in the boldest manner, and peremptorily forbade its being taken away. Through the intervention, however, of another Chinese officer, who corresponded with the English, and who then memorialized the Eastern King on the subject of the correspondence, the opinions of this King, Yang, who is ostensibly the managing man, were learned on many points. The information was elicited by question and answer, and the document which resulted from a few days spent in catechizing each other, is said to be of the most extraordinary character. Sir John Bowring has not made it public, intending, I suppose, to send it to his government: many points treated of in it have, however, transpired.

The Bishop then cites a number of their statements, which are of too shocking a character to be transferred to our pages. The Bishop goes on to remark: "Their tone was one of scorn for the ignorance of those with whom they were holding intercourse. This I always expected: it is vain to look for a humble and teachable spirit among impostors and fanatics." "An effort is being made to induce the rebels to retire from Shanghai; and I hope that the Commissioners from England and the United States will insist upon it, and that in future they will protect this city from these insurrectionary movements, which produce only anarchy and bloodshed, without at all altering the fate of the Empire. I have told you a long story, "in allusion to a full statement of their religious views which the Bishop had made," but I suppose it important for the Committee to understand, as well as can be, our position here, and to this end it is

⁵⁰ Born. 20 March 1828 Lortright, N.Y. Tutor Wesleyan Seminary, Albion Mi 1847-1848. Graduated Rush Medical College 1854. US Army surgeon 1862-1865. Died 1891.

³⁶ *Spirit of Missions*, Vol 19 No 11, November 1854, p 439. FISH, MELANCTHON W., Oakland, Cal., b. Kortright, Delaware Co., N. Y., March 20th, 1828. Educated Wesleyan seminary, Albion, Mich. Graduated Rush Medical College 1854. Shanghai, China, 1855-1861, Served U. S. Army c1862-1870. D 1893 Oakland CA. Further details online 1 January 2012 at —
http://www.braceface.com/medical/Medical_Authors_Faculty/Fish_M_W.htm

⁵² *Spirit of Missions*, Vol 21 No 10, October 1856, p. 520.

desirable to give all the facts that can be learned. Notwithstanding the unpromising state of public affairs which these accounts detail, we rejoice to find from the Bishop's letters, that "the word of God is not bound:" for he adds the interesting paragraph, "We have several candidates for baptism, some of them very promising;" one of them being a Major of a battalion of three hundred of the insurgent forces in the city. The state of the Mission is such as to call for the earnest prayers of all, who remember the cause of the Lord on the earth.⁵³

1854, JULY 21, Shanghai.

*The Southern Churchman.*⁵⁴

CHINA,—The *Southern Churchman* gives us the following very interesting and important letter from China, under date of July 21:—

I think we have now a much greater prospect of peace than heretofore. The British steamers, the "Rattler" and "Styx" returned from their Nanking expedition on the 7th; the officers were greatly shocked at all they saw and heard of the rebels now in possession of that place: they manifested the gross spirit of imposture much more shamelessly than to McLane's party. In reply to the application of the British to be supplied with coal, of which they seemed to have an abundance, and of very good quality, they replied that it was God's goal, and it was blasphemous for them to ask for it. They professed great darkness and ignorance of religious subjects; asked to be told the length of God's beard, and such-like profane and gross questions. The leaders undertake to personate Jesus Christ and the Holy Ghost. They presented the English officers with nine books of Revelations, which Dr. Medhurst has undertaken to translate—which are said to be nonsensical, absurd, and profane to a high degree; specimens will be published. Many persons, both missionaries and others, have been deeply disappointed at discovering so gross a spirit in these rebels. Bishop Boone, however, seems to have been very clear-sighted ever since this return to Shanghai. After impartially viewing the matter, the leader of the rebellion appeared to him without doubt an imposter, and he could not believe that God meant to set aside the agency of his own Church and servants in converting China, to make use of such a one. We find it profitable to adopt these views, for if we who are laboring here have reason to believe, from the dealings of God in the past with His Church, that is through our agency He will do His work, we are encouraged to go on more hopefully and diligently, and more truly to realize our responsibilities.

The result of the English and American expeditions to Nanking, seems to have been to make the foreigners unitedly determine to support the Imperialist Government. They have had several meetings—and, consulting together, have determined to take efficient measures to make all ships duly pay the duties to the Chinese government which they are bound to do by treaty. Many houses here, which have been availing themselves of the unsettled state of the country to get rid of these, are quite outdone, and the British merchants have written a letter of remonstrance to Sir. John Bowring. I admire the uprightness of his reply. "The British Government," he says, "does not guarantee protection to any merchant in his fraudulent transactions, through he may fairly look to its aid in order to prevent his being injured by the fraud of his competitors. We are very happy at present in both the English and American Ministers here. Mr. McLane seems to command universal respect and admiration. The [USS] "Susquehannah" is still here, and expects to return to return to the United States in the month of August .

As regards our missionary work, we go on quite promisingly. **Mr. Nelson** is able to resume his duties in the city. A few weeks since, one of the rebel [Triad not Taiping] leaders sent to request that he might be instructed in the Christian doctrine. He regularly attended Mr. N.'s instructions for some time; last Sunday, when he went in, he found the poor creature had been killed. We have Chinese preaching in our little chapel twice every Sunday, and several times during the week. A great many Chinese attend, but they go out and in, and the congregation changes so frequently during one sermon, that preaching to them seems rather discouraging. The return of our dear Bishop has quite re-animated us all. **Mr. Points** continues in the school: the first classes are taught by him; the ladies divide the other labors of the boys' school. **Mr. Keith**, in addition to going about preaching to the people, is translating the Old Testament into the colloquial dialect. The Bishop and Mr. N. have lately been taking great interest in teaching the children to sing, and they have succeeded. I would do you good, I think, to hear them. I always feel

53 *Spirit of Missions*, Vol 19 No 12, December 1854, pp 568-569.

54 The overall context indicates that this text was written by a member of the Episcopal Mission in Shanghai. The style suggests the author was one of the women missionaries.

touched when I hear them—especially when they sing Chinese chants.

So far there has been very little sickness here, this summer. I have come to the conclusion that Shanghai is an uncommonly healthy place. Some merchants have purchased the land between our houses and the river, and they are said to be preparing to build storehouses right in front of us, which will not only deprive us of our pleasant breezes, but hinder our work, by throwing temptation in the way of our children. We have had cause for uneasiness about our missionary brethren at Ningpo lately, as there have been hostilities between the Portuguese and Chinese there. I feel quite cheered at the thought of there being three students at the Seminary preparing for China; may their hearts be kept steadfast to the work, and may they be prepared and fitted for eminent usefulness here.

P.S.—The insurgents in Shanghai have offered, if the U. States will carry them safely to Nanking, to vacate Shanghai. But their proposition was rejected because the Americans did not feel justified in reinforcing the insurgents at Nanking to such an extent. They offered to carry them to the Island of Formosa, but as this island is inhabited by a very ferocious set of people, the proposition was rejected by the rebels. It is said the Imperialists would not object to their being carried to Nanking.

Of the books of “Revelations” translated by Dr. Medhurst, spoken of above, the *Colonial Church Chronicle* for November gives us some account, with specimens, which we are compelled greatly to condense:—

This pretended Revelation is published by the authority of the Eastern King: he and his female relatives play the principal parts in it. It is altogether conceived in his interest, and bears too palpably the appearance of an artifice, either to gain influence over the weakened intellect of his superior, Hung Siutsiuen, or to supersede him in his authority among his people. The Revelation is related to have taken place on the morning of the 25th of December 1853, being the day of worship—the insurgents following the letter of the fourth Commandment, and keep the Sabbath on the seventh day, in ignorance of its translation by the Church to the first day of the week. The Eastern Prince had broken up the council which he had been holding with the Northern Prince and his ministers, and had retired into his private chamber, where is made the medium of a miraculous communication to the ladies of his palace: in accordance with which, messengers are dispatched to summon the Northern King to listen to the commands of the Heavenly Father, who meanwhile continues his directions to the ladies of the court—bidding them carry his commands to the Eastern King.

The Heavenly Father having returned to Heaven, the Eastern and Northern Princes proceed to carry the important message to the Celestial King, Hung-siu-tuiuen. On their road the Eastern King falls into another divine trance in his sedan, and the Northern King prostrates himself in the road to hear the Heavenly King speak by his mouth. He is commanded to carry the sedan into the Hall of Audience of the Celestial King’s Palace, and the Celestial King, upon news of the miracle, hastily goes on foot as far as the second gate of the palace, to receive the Heavenly Father.

The last named, on his arrival, was angry with the Celestial King, saying, Siu-tsiuen! You are very much in fault; are you aware of it?” The Celestial King, kneeling down with the Northern Prince and all the officers replied, saying, “Your unworthy son knows he is at fault, and begs the Heavenly Father graciously to forgive him.” The Heavenly Father then said, with a loud voice, “Since you acknowledge your fault, you must be beaten with forty blows.” At that time the Northern King, and all the officers, prostrated themselves on the ground, and weeping, implored the Heavenly Father to manifest his favor, and remit the punishment which their master had deserved, offering to receive the blows themselves in the stead of the Celestial King. The Celestial King said, “Do not, my younger brethren, rebel against the will of our Heavenly Father: since our Heavenly Father has of his goodness condescended to instruct us, I, your elder brother, can do no less than receive the correction.” The Heavenly King would not listen to the request of the officers, and still insisted upon the blows being given to the Celestial King; whereupon the Celestial King replied, “your unworthy son will comply with your requisitions”; and so saying, he prostrated himself to receive the blows. The Heavenly Father then said, “since you have obeyed the requisition, I shall not inflict the blows; but those women, Shih-ting-lan and Yang-chang-mei, must both be sent to the palace of the Eastern Prince, and stay along with the imperial relatives, to enjoy royal ease and tranquility. There is no necessity for their aiding in the business of the State. The older and younger Chow-kew-chew, having formerly attained to a degree of merit, may also enjoy ease and tranquility. With regard to other matters, you can wait till your brother Yang-siu-tsing sends up his report.” Having said this, the Heavenly Father returned to heaven.

The brother, Yang-sui-tsing, (the Eastern King,) recovering from his trance upon the Heavenly Father quitting him, addresses to his superior, in his own person, various advices on the control of his temper, and the good order of the court, which give us but an indifferent view of the character of the Chinese Reformer. He is admonished to be indulgent towards the female Officers of State, if they are guilty of any fault, to allow them leave of absence to visit their families; not to kick them with his boot on; or order them, when pregnant, to **be beaten with the bamboo**. He is to show considerateness towards those who are employed in any public works about the palace; not to be always personally inspecting their labors, or obliging them to work in frost and snow. And if any persons commit a capital crime, he is advised not to pass sentence in anger upon the moment, but to remit the cause for reconsideration by his younger brother, the Eastern King. All which the Celestial King promises to perform and sees in his adviser another Paraclete.

The Celestial King said, "That which you, my brother Tsing, have reported, may be considered an important specific and a precious remedy, every word of which is consistent with the highest reason, and fit to be observed as a rule for succeeding generations. When our Celestial elder Brother Jesus, in obedience to the commands of our Heavenly Father, came down into the world, in the country of Judea, he addressed his disciples, saying, "At some future day the Comforter will come into the world." Now I, your second elder brother, considering what you, brother Tsing, have reported to me, and observing what you have done, must conclude that the Comforter—even the Holy Ghost, spoken of by our Celestial elder Brother—is none other than yourself." On the whole, this production of the insurgent press is a sad blight upon their previous promise. The mind of their leader would seem to be crazed by his unparalleled success—and the Eastern Kind to be taking advantage of his weakness for purposes of his own.⁵⁵

Beating with the Bamboo.



Medhurst W. H. China: Its State and Prospects, with Especial Reference to the Spread of the Gospel. (London, John Snow, 1840). p. 122.

1854, AUGUST 9, Shanghai.

Rev. Robert Nelson.

SOME time during the month of June, 1854, one of the rebels in the city—a rather fine-looking, athletic young man—came to me at the church for instruction. He expressed much concern about himself, and great desire to secure the good which he thought attached to believing in Jesus, and manifested an uncommon degree of emotion for a Chinaman. I gave him the best oral instruction I could at the time, and furnished him with our Catechism on the Creed, and one of the Gospels, which he promised to read carefully. He was as good as his word, and came back, having made himself acquainted with a portion of the Catechism, which served as a text, by which to instruct him minutely. This he kept up for some weeks, still anxious to learn, and resolved to be a Christian. I waited the development of some motive for his conduct, which did not at first appear, but could discover none. He informed me that he had some 200 or 300 men under him, who were very much of his mind. His dress, too, and general appearance indicated superiority to the common people. Sometimes he came riding a very handsome horse, and with some one who acted as an attendant or servant. Sometimes several companions were with him, among whom he was "facile princeps." He told me he had three times applied to the Rebel Chief to discharge him, but his applications were refused. They had been made on the ground of his wish to become a Christian, but the chief said he was going to join the Christians himself, and he would not let him off on that score. The young man seemed much troubled about this, but not the less determined to go on with his Catechism, &c. His answers and conversation generally showed good understanding of what he was learning. While I was beginning to indulge the hope that this young man might, indeed, be coming to the knowledge of the truth, I missed him one Sunday, and the following Wednesday, from his place—and in a few days learned that, in a fight between the Rebels and Imperialists, the poor fellow had been killed. Could I have foreseen that his probation would have been so short, how much more earnest and urgent might I have been in teaching him, and striving for the salvation of his soul! And yet, in that short probation, might he not have learned the way of salvation through Jesus Christ, whom he was so soon to behold?



Wednesday, Aug. 9th, 1854.—Went into the city with **Mr. Points**, and passing by the old "Che Kien's" dilapidated establishment, we saw a crowd gathered about two or three men, who were lashed to **large stone lions**, which have long stood there as gate-keepers of the place. The poor men were a good deal lacerated, and bleeding very much. Stopping to inquire into the matter, we learned that these sufferers had been caught in mines under the city wall, which the Imperialists had been digging; and these men, who had been rebels, had played traitors and joined them. The Rebels, digging on the inside of the wall, had discovered several mines, and caught some of the sappers and miners. These poor unfortunate victims were lashed up to be tortured to death; and even while we stood there, we heard the horrid sound of a knife gashed into the arm of one of them. As it was impossible to do any good, we passed on—knowing that these wretched men must thus, piece-meal, be gashed up, and slowly tortured to death. "The tender mercies of the wicked are cruel." Coming home, called at the

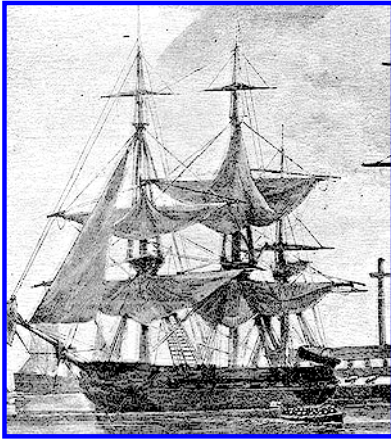
steamer "Confucius." and found Capt and Mrs. Dearborn still watching anxiously over their little girl, who has been very ill for two or three days. I urged them to bring her over to our house (close by), where they would not be so confined, and exposed to the heat. The Dr. consented, and it was concluded to move the child to-morrow morning early.

Thursday, 10th.—Early this morning we brought the little sick child over, in the same unconscious state it has been in since Sunday last; and the prospect of its living long is very small indeed.

Friday, 11th.—About breakfast-time this morning the little child died, which was quite a relief to the parents, after such a week of suffering and anxiety as they have passed. Captain Dearborn asked me to make arrangements for the burial to-morrow morning at six o'clock. In the city, we passed by the place where we had seen those poor unfortunate men under torture. It was all over with them; and the blood-marks remaining, gave unmistakable evidence of the treatment they endured. Upon inquiry, we heard that one of them had his eyes, ears, nose, and heart successively cut from his body before death came to rescue him from his murderers. Alas! to hand them over to what other doom?

Saturday, August 12th.—This morning, with most of the ladies living near here, and some of the gentlemen, we went to the funeral of Captain Dearborn's little girl. The graves of little ones are gathering there in the foreign burial-ground, though foreigners have not been long residing here. Two from our Mission lie there, and several others all in a cluster, like buds unblown, gathered in all their dewy freshness.

Sunday, 13th.—After the regular Sunday morning Chinese service in the chapel, I went in a boat, sent by



the captain of the [USS] "**Vandalia,**" to have Divine Service on board. Returning home to dinner, went into the city, as usual—the Bishop also going along, and preaching. Our congregations now are generally small, being mostly composed of our few communicants, and the two women I recently baptized—and some who come regularly for instruction—together with about ten or fifteen who seem to think there is a virtue in having some connection, however slight, with us. Add to these the straggling irregulars, who come and go; and who now are few, in comparison with former times. There is one man who has been regularly attending for a month or two, who is quite an interesting case, showing very good mind and education, and considerable earnestness in learning the truth. He seems to "read, mark, learn and inwardly digest."⁵⁶ Mr. Points and myself, by his invitation, went to his house to see him a few days since, and found things respectable and comfortable. He told us he

was a writer in the office of the "Che-Kien," the mandarin, who was murdered the 7th of last September, when the city was taken. Could such a man be "won," it would seem to us that he might be very useful to our cause : and while God will, no doubt, choose his own instruments, it is at least right to pray that this man may be "a chosen vessel unto Him, to bear his name among these Gentiles."⁵⁷

Wednesday, August, 16th.—Went into the city, and found our people at the church, as usual, very glad to meet us; and it does seem to be a real comfort, to these poor souls, in these times of trouble, to be able, two or three times a week, to see some who take interest in them, and to whom they can look for a word of counsel, or other help, in their need. Learned that two parties of the Rebels in the city, yesterday, had a fight among themselves, killing and wounding more than twenty of their number. As we got to the gate to come out, a messenger, in great haste, ordered the closing of the gate, saying that there was a fight somewhere; we could not learn where. They let us through, however, without any difficulty. To-night had our usual prayer-meeting at the Bishop's, at which now he regularly officiates himself.

Thursday, 17th. — This evening the mail came — the June mail, from New- York — bringing the first numbers of the "SPIRIT OF MISSIONS" we have had for a long time. **Mr. Syle, we hear, is ministering to the Chinese in New-York,** and not expecting to sail in this direction until October, at any rate.⁵⁸ There are four families in the "Ariel" for the Methodist Mission here, and they may be looked for in a week or two. Rev. Mr. Cunyngnam has bought a piece of ground, and is building just behind the Bishop's, that he may have a place for some of them when they come. Dr. Bridgeman is also building next to Mr. Hubbard's house, so 'that this Missionary settlement is enlarging considerably. There are several foreign store-houses, and other houses, just below us: and a dwelling-house is rapidly going up, near by, for the American consul to occupy — so that we are likely to find ourselves, before long, in the midst of a considerable foreign town.

Friday, August 18th. — Heard last night of the extreme illness of one of our communicants, living beyond the city from here; and after going into the city, **Mr. Points** and myself went on up the river to a convenient landing, and then walked to the place where our old brother lived. Passing up along the city wall, we heard a couple of guns fired, and the balls whizzing not far from us, which we suspected were intended for us, or perhaps only to annoy us. However, no harm was done. After landing, our walk was right through the Imperial lines, and several thousand men were quartered there; they seemed to be a

56 Collect for the second Sunday in Advent, Book of Common Prayer, 1662: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ."

57 New Testament. Acts of the Apostles, Ch 9, v 15. (Acts 9:15).

58 See *The Chinese and the Episcopal Church in Mid-20th Century America*, online XXX.

lounging set, with very little to do. One of their most regular and constant engagements seems to be to rob any unfortunate natives, who pass along that way, of their money and clothing, and anything they may have. Along a bamboo fence we saw a number of cues hanging, which were, no doubt, from the heads they had cut off the victims of their cruelty. We found the old man very sick and feeble, and living in a place most distressing to us, but it did not seem to affect him or his neighbors much. He had very little to say, and did little more than assent to questions I asked him. His conduct, as a Christian man, for several years has been consistent, as far as I know; and upon this, his living testimony, we rely for the genuineness of his faith. After ministering, as well as circumstances allowed, to his bodily and spiritual need, we returned — having to stop, however, and anchor for half an hour, owing to a storm which overlook us, and made the boatmen think it necessary to lie by awhile.'

Sunday, 20th.— Heard that our old brother died last night, and determined to go and bring his body and bury it here. After preaching on the "Vandalia," I asked the captain to lend me an American Hag, as I did not wish to run any risk to the boatmen or myself in going up the river —having to pass between the Rebel buttery on the one side, and the Imperialist on the other. The first lieutenant, however, kindly offered to go, and he and one other officer went with me to the place, where I procured a coffin, and had the body put into it, and brought down here. The bottom of the coffin was thickly covered with lime (stone-ashes the Chinese call it), and the lime covered again with cotton wadding and paper, upon which was laid a narrow quilt, made for the purpose. The body in full dress, including hat, and boots, was then put in, and covered with another quilt to match the first, and the lid of the coffin fastened on. Four men then, according to Chinese custom, with a couple of poles and ropes, swung it between them and carried it to the boat; keeping up a peculiar sing-song sound, which they always make when carrying burdens. It was brought down to be buried to-morrow. Our congregation tonight at English service, in my parlor, was quite full; having, besides our own Mission, several of the brethren of other Missions, and their wives—and, in addition, some of the naval officers now stationed here. This service the Bishop still leaves to me, with whatever help I can get; though, as it is only a secondary duty—missionary work having precedence—it must necessarily be a small quantum of good which can be regularly furnished at it.

Monday, 21st.—Having no suitable burial service prepared, spent a good part of to-day in preparing a short, one—i. e., translating ours, with the omission of the Psalms and Lesson, into the dialect of this place. Just after sunset we buried, in a mound on our premises, the body of our Chinese brother, "looking for the general resurrection at the last day, and the life of the world to come,"—our boys' school, most of the members of the Mission, and a few others, attending.

Wednesday, 23d.—This afternoon being rainy, we did not get to the city. Had our prayer-meeting at the Bishop's, the captain of a British war steamer, and several officers from the "Vandalia" being present. Among the latter is an officer of marines, Lieutenant Read, who recently had a narrow escape of his life, having received a wound from a weapon run through his right breast and lung, and coming out at the back. He has recruited wonderfully, having-been staying a week or two at the Bishop's, where he was removed as soon as it was considered safe for him.

1854, AUGUST 17.

Japan.

Japan.—It is a remarkable providential coincidence that at the moment when the vast empire of Japan is about to be opened to Christian missionaries, efforts should also be making to furnish its teeming millions with the Holy Scriptures in their own language. Dr. Bettelheim [sic], a pious physician, who has for eight years resided in the island of Loochoo [Okinawa] is (a London paper states) about to visit Hong Kong in one of the vessels of the United States squadron, for the purpose of taking measures with the Bishop of Victoria, for printing his Japanese and Loochooan versions of the Holy Scriptures. In the pure Japanese the four Gospels and the Acts; and in the Loochooan (a variety of the Japanese), St. Luke, St. John, the Acts, and the Epistle to the Romans, are ready for publication.—*Banner*.⁵⁹

1854, AUGUST 21, Shanghai.

Bishop Boone.

SHANGHAI, 21st August, 1854.

SINCE I last wrote, we have had no political changes of interest. The insurgents still keep the city; and you will be sorry to learn that they do not sustain the character that was given of them, when they first took the city last September. Everyone here now is satisfied that a greater set of miscreants does not exist on earth. They have lived now for ten months on the plunder of the poor inhabitants of the city, extorting money from them by the most frightful cruelties, and spending it in opium-smoking and debauchery. It has been a very grave question with the English and American Commissioners whether they were not bound, in the name of humanity, to expel them by force from the city, and restore it to the hands of the mandarins. But for the women, children, and innocent people in the city, I believe they would have shelled the place, till it was a heap of ruins. It is but a few days since that **Mr. Nelson** and **Mr. Points**, going into the city, saw several men tied with their backs to stone lions, and men sticking them with knives as they passed by; and others sharpening their knives to cut gashes in them, thus killing them by inches. On the same occasion, they plucked out some men's eyes, and cut off their ears; others have been cut up inch by inch. I assure you it is horrible to live in the vicinity where such deeds are being perpetrated; and yet we get letters from the United States congratulating us that on our arrival we shall find the city in the hands of the patriots!

It is astonishing to me how persons could have expected anything but misery and ruin to follow in the footsteps of the pirates who took the city last September. Certainly there is no excuse for representing them as patriots now; but some men cannot refrain from sympathizing with those who resist constituted authority. There are parties now here in Shanghai, though not numerous, who call one of the chiefs in the city, a second Washington. This man was recently a horse boy for an Englishman; he cannot write his name; he smokes opium; lives by plunder; is incapable of conceiving what the word freedom means; and yet, because he is a bold ruffian, he is called a Washington!

I do not think the foreign town would be safe from them an hour, were they not afraid of the men-of-war in port.

We must wait patiently the development of God's providence: great events will transpire in China within the next twenty years; and we should have a strong and efficient Mission force here, part of whom should study Mandarin, and be ready to go, at a moment's notice, anywhere. I cannot believe that God is going to give China into the hands of these people; or if He does, it will be only for a short time. These leaders must quarrel among themselves, as they must know each other to be impostors. The poor Imperial government seems prostrate and powerless.

Three of the young men from our school went hence in the U. S. Steamer *Susquehanna*. They had finished their course, and there was literally nothing for them to do here, in our present state, and I was fearful they would be exposed to great temptations, so I gladly embraced the offer of some of the officers of the *Susquehanna* to take charge of them. They promised to see after them, if they remained in the United States, and to send them back to China, should they desire to return.⁶⁰

Continuation of the Account of Hung Siu-tseun, the Insurgent Leader.

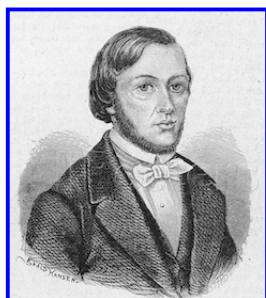
AFTER failing to receive baptism from the hands of Mr. Roberts, Siu-tseun determined to make a second tour into Kwang-si, and met with many trials on his way, because of the want of funds to defray his expenses by the way: he, however, finally reached the Kwei district and Valley-home, where his cousin, Wang, lived.

Among his first questions," says Mr. Hamberg,⁶¹ "was, if they had any news about Fung Yun-san, and he was informed that Yun-san had for the past two years been engaged in teaching at Thistle Mount, and that a great number of people had been converted to God by his instrumentality. Siu-tseun lost no time in visiting the new congregation at that place, and rejoiced, upon his arrival, not only to see Yun-san again, but to meet with many new believers, and to preach the truth of God in the midst of them."

60 *Spirit of Missions*, Vol 20 No 1, January 1855, pp 23 -34.

61 Hamberg, Theodore, *The Chinese Rebel Chief, Hung-Siu-Tsuen, and the Origin of the Insurrection in China*, (London, Walton and Maberly, 1855).

The worshippers of God at Thistle Mount, in the Province of Kwang-si, soon counted above two thousand adherents, and their number daily increased. Among them we find the names of Loo Shing-sze, Loo Li-uh, Yang-Siu-tshin. Siau Chau-Kwin, and others. The wife of this Siau, (This man has since been styled the Western King, and is second prime minister under Tahe-ping-wong) named Yang Yun-Kiau, stated that in the year "Ting-yew," 1837, (the same in which Siu-tseun had his vision,) during a very severe sickness, when she lay as dead upon her bed, her soul ascended to heaven, and she heard an old man say to her, "After ten years a man will come from the East, (Canton, whence Siu-tseun came, is east of Kwang-si) and teach thee to worship God; obey him willingly." She was eminent among the female God-worshippers, who used to say as a proverb, "Men ought to study Fung Yun-san, and women the conduct of Yang Yun-Kiau." From Thistle Mount the new doctrine rapidly spread, and was promulgated widely in several departments and districts of Kwang-si.



Mr. Hamberg⁶² further says, "All who joined the congregation threw away their idols and worshipped the true God. It is difficult, he says, to give a faithful account of their form of worship, when they met together for devotion; for several alterations were introduced from time to time, in consequence of growing knowledge and experience. Accommodations to existing Chinese customs may have been introduced in the beginning, which were afterwards corrected; and it is very probable the present form of worship at Nan-King is not altogether like that which was first established among the worshippers of God at Thistle Mount, in Kwang-si. When the congregation in Kwang-si assembled together for religious worship, males and

females had their seats separated from each other. It was customary to praise God by the singing of a hymn. An address was delivered, either upon the mercy of God, or the merits of Christ, and the people were exhorted to repent of their sins, to abstain from idolatry, and to serve God with sincerity of heart. When any professed to believe in the doctrine, and expressed their desire to be admitted members of the congregation, the rite of baptism was performed in the following manner, without reference to any longer or shorter term of preparation or previous instruction. Two burning lamps and three cups of tea were placed upon a table, a written confession of sins was repeated by them, and afterwards burned, whereby the presenting the same to God was to be expressed. The question was then asked if they promised "not to worship evil spirits, not to practise evil things, but to keep the heavenly commandments." After this confession, they knelt down, and from a large basin of clear water, a cup full was poured over the head of every one, with the words, "Purification from all former sins, putting off the old, and regeneration." Upon rising again, they used to drink of the tea, and, generally, each one washed his chest and region of the heart with water, to signify the inner cleansing of their hearts. It was also customary to perform private ablutions in the rivers, accompanied by confessions of sins and prayers for forgiveness. Those who had been baptized now received the different forms of prayer to be used morning and evening, or before their meals. When they engaged in prayer, they used to kneel down all in one direction towards the open side of the house from which the light entered, and closing their eyes, one spoke the prayer in the name of the whole assembly.

A rupture between the God-worshippers and the district magistrates was brought on by Siu-tseun's party destroying a famous idol called Kan-wan-ye. Siu-tseun celebrated this feat in the following verses, called an "Imperial Declaration:"

I rebuke the demon Kan-wang by ray pencil's quick decree;
He deserves annihilation, and must not spared be.
Mother slayer, law transgressor, wilt thou also God deceive?
As thou didst with many people, make them in thy power believe,
Cursed to belt and struck by lightning, burn and vanish into smoke,
With thy horrid stinking body dost thou want O Dragon cloak!

This event served to advance the reputation of Siu-tseun, and his followers rapidly increased. Siu-tseun wrote more verses against idolatry, and proceeded to demolish a great number of images, which incensed the population against himself and his followers. A rich graduate, named Wang, lodged an accusation against them, stating that, under the pretext of worshipping God, they destroyed the temples and altars, but, *in fact, they were rebels*. Fung-yun-san (the western king) and Loo Li-uh were cast into prison. Hung Siu-tseun set out on another journey, to Canton to see Ki-ying, the Imperial Commissioner,

62 Rev. Theodor Hamberg, Swedish missionary with Basle Missionary Society. See online 1 July 2013 at — http://en.wikipedia.org/wiki/Theodore_Hamberg & <http://roxborough.com/Biographies/hamberg.htm>

and claiming the protection of the edict of Taou-kwang tolerating Christianity. He reached Canton ten days after Ki-ying had left that place for Peking. It is useless now to speculate; but what a great change it might have made in the future history of China, and in the Christianity of these people, if he had met the Imperial Commissioner, and had a full and free toleration granted to him!

Hung Siu-tseun returned to Thistle Mount after his fruitless journey to Canton, and found his friends released from their imprisonment, and heard of the death of his father, an old man aged seventy-three.

The end of the old man was quite affecting. He had for a long time abstained from idolatry, and received baptism. Upon his death-bed he admonished his children, saying, "I am now ascending to heaven; after my decease you must not call any Budhist priests, or perform any heathen ceremonies, but merely worship God and pray to him." Siu-tseun was at this time 35 years of age. He had for some time let his hair and beard grow long; when people asked him the reason why he had done so, he replied, "that he knew beforehand the death of his father."* (It is a Chinese custom not to shave during the period of mourning for one's parents and near relatives).

Hung's Character.

"From his youth," says Mr. Hamberg, "Hung Siu-tseun was generally liked by all, because of his open and straightforward character. He was gay and friendly, but not dissolute. Being superior in talents to most of his fellow-students, he often used to make sport of them, and caused them to feel his sharp wit; but still his friends were fond of listening to his remarks, as they generally contained true and noble ideas, and acknowledged his superior intellect. After his sickness, in the year 1837, his whole person became changed, his manners noble and dignified. He sat erect upon his chair, his hands placed upon his knees, and his feet resting a little apart, but never crossed upon the ground, without leaning backwards or to either side; and though sitting for hours, he never appeared fatigued. He did not look aslant or backwards; his pace in walking was dignified, neither quick nor slow; he now spoke less, and laughed seldom. Many who observed him ridiculed his manners, deeming his deportment strange and curious. After he had begun to worship God, he was very strict in regard to his own conduct. In his words he was often severe, and easily offended others. He liked to sit down and talk with honest and sincere men, though they were ever so poor and of low estate; but he could not bear with the profligate, even if they were ever so rich and high in station." As an instance of the authority he usurped at this period, the case of a man named Moo may be mentioned. This man had been appointed inspector of the ground by ten different villages. He gradually commenced to flatter the rich, oppress the poor, and beat the villagers. Upon Siu-tseun's return from Kwang-si, several accusations were made against him, to which all gave unanimous evidence, desiring to have him punished. The next day Siu-tseun ordered the gong to be struck, and assembled from 80 to 90 families. Moo also appeared, made an humble confession of his guilt, and asked forgiveness, which the assembled villagers were willing to grant, believing his repentance to be sincere; but Siu-tseun said, "Yesterday I yielded to the wishes of men, but to-day I follow the rule of heaven. Hereupon he *deposed* Moo from his office, and *appointed* Kiang-a-si to be inspector of the ground.

Among his own clansmen he introduced the use of nine wooden rods for chastising evil-doers, and upon each rod the five punishable offences were written:— 1. Beat the adulterers. 2. Beat the female seducers. 3. Beat the disobedient to parents. 4. Beat thieves, robbers, and gamblers. 5. Beat all vagabonds plotting evil.

These rods were given to the head-men of the families; but, as if to show that a prophet is everywhere without honor in his own family, when Siu-tseun afterwards left for Kwang-si, an uncle of his collected the rods and threw them into the river, saying, "Why should we be subject to his rule?" In 1849 Siu-tseun made another journey into Kwang-si; when absent on this journey his first son was born. Marvels attended his birth; thousands of birds made their appearance, and continued long hovering about in the air, and finally settled in the trees behind the dwelling of Siu-tseun. These birds remained in the neighborhood of the village about one month, to the astonishment of the people, who said that the crowd of birds came to do homage to the new-born king. Siu-tseun was immediately informed by a messenger of the birth of his son, and he and Yun-san returned directly to Thistle Mount, and were received with exultation by the Brethren. "They now learned, that during their absence some very remarkable occurrences had taken place in the congregation of the God-worshippers, which had brought disorder and dissension among the Brethren. It sometimes happened that while they were kneeling down, engaged in prayer, the one or the other of those present was seized by a sudden fit, so that he fell down to the ground, and his whole body was covered with perspiration. In such a state of ecstasy, moved by the Spirit, he

uttered words of exhortation, reproof, prophecy, &c. Often the words were unintelligible, and generally delivered in rhythm. The Brethren had noted down in a book the more remarkable of these sayings, and delivered them to the inspection of Hung Siu-tseun. He confirmed the opinion of Yang-siu-tsing, that they were "partly from God, and partly from the devil."

The most remarkable of these sayings, which Hung Siu-tseun acknowledged as true, were those of Yang Siu-tsing, and Siau C'hau Kwei. Yang was originally a very poor man; but he joined the congregation at Thistle Mount with earnestness and sincerity. Whilst there, he suddenly, for a period of two months, lost his power of speech, to the astonishment of the Brethren, who considered this to be an evil omen; but afterwards he again recovered the use of his tongue, and more frequently than any other was subject to fits by ecstasy, when he spoke in the name of *God the Father*, and in a solemn and awe-inspiring manner reproved the sins of the others, often pointing out individuals, and exposing their evil actions. He also exhorted to virtue, and foretold future events, or commanded what they ought to do. His words generally *made a deep impression* on the minds of the assembly. (This is the person who is now styled the Eastern King, the first Prime Minister of State, the healer of diseases, the Holy Ghost, the Comforter. He seems to be now the leading spirit of the revolution, and the great source of revelation, and medium of communication with the Heavenly Father. When the Susquehanna visited Nan-king, all the proclamations that were seen, no matter to what department they belonged, though issued in the name of Tai-ping-wang, were countersigned by him even those that announced his own appointments).

Siau-Chau-Kwei spoke in the name of Jesus, and his words were milder than those of Yang. (Chau kwei is now styled the Western King and second minister of State. From information recently received from Nan-King, it appears that this personates Jesus, whenever it suits him; i.e., they say that Jesus always appears in his person when he descends to earth).

It appears, also, that many sick persons had been cured in a wonderful manner, and Yang was said to possess the gift to cure sickness by intercession. From the description it would almost seem as if Yang had willingly submitted and prayed to have the sickness of the other conferred upon himself, and that for a short time he had borne the sufferings of the sick, whereby he redeemed them from sickness, and afterwards was himself released from the consequences of his own intercession. Upon the decease of Yang-Kiu-siu, it is reported that they heard a heavenly music from above, and that the curtains of his bed kept moving for two hours after his spirit had departed, though there was no current of air entering the room.

Hung Siu-tseun's plan, it would appear, was ripe in the early part of 1850, for he called all his family to leave their home in Kwang-tung Province and join him in Kwang-si, where he soon after raised the standard of rebellion. The reason he assigned for calling (hem to join him was, that God had given him the following revelation. "In the 30th year of Tau-Kwang (1850), I will send down calamities; those of you who remain steadfast in the faith shall be saved, but the unbelievers shall be visited by pestilence. After the 8th month fields will be left uncultivated and houses without inhabitants; therefore call thou thy own family and relatives hither."

Mr. Hamberg mentions that after the death of Tau-Kwang, in 1850, several districts in Kwang-si were really visited by a pestilential disease, whereby Siu-tseun's adherents greatly increased in number, as many thought that they evaded contagion by joining the congregation of the God-worshippers.

Mr. Hamberg gives us a very minute and interesting account of Hung Siu-tseun's final rupture with the government, and we shall extract hereafter as fully from this account as our limits will permit.

At the time Mr. Hamberg wrote, it was thought that the fate of Peking would be decided in the spring; but these expectations have not been realized, and no one is in a position to form a probable conjecture of what the course of events will be. It seems certain, however, that the insurgents have received a check in the North, and that they have also recently been foiled at Canton. I think that parties out of China are apt to over-estimate the sway of the insurgents. The movement has none of the features of a popular revolution in the West, carried on against an ancient despotism. There is no turning of the heart of the people of the Empire to Tai-ping-wang. It is true he has overrun much ground, and taken many cities; but as soon as he leaves them the Mandarins quietly take possession of them again, in the name of the Emperor. Tai-ping-wang, indeed, has only the ground his troops stand on.

Concluding Observations of Bishop Boone.

Since Mr. Hamberg wrote, Nanking has been visited by the U. S. steamer Susquehanna, and by the British steamers Rattler and Styx. All parties, both friends and foes of the insurgents, have been greatly pained by the information obtained on the visits of these steamers. The tone of arrogance assumed

towards foreign nations by the “Celestial Dynasty” is greater than that of the Tartars. Hung Siu-tseun pretends to be a natural and not a mere spiritual child of God, and claims in right thereof dominion over the whole earth. He objects to such names as England and the United States. There is but one country, the “Celestial Kingdom;” but one dynasty, the Tai-ping—that of the Prince of Peace. His Prime Minister is the Holy Ghost. This being the state of things, it appears to me that we must have a great difficulty, if the government of this country should fall into their hands. How could the ministers of Christian countries form a treaty with a man who claims to be a younger brother of Jesus—a son of God, in the same sense that Jesus is—and who sends his secretary, the Holy Ghost, to sign it on his behalf? From many things that transpired during the visit of the *Susquehanna*, there is reason to fear they will be very impatient of any denial of Hung's sonship, or any contradiction of the revelations of Yang. The truth is, their political state is built on these, as the foundation stones thereof. It becomes, therefore, high treason to call them in question; and I seriously doubt if any faithful missionary's head would be safe for twenty-four hours within the walls of Nanking, if he bore an unflinching testimony to the truth, unless there was a man-of-war lying off the walls. At any rate, there has no missionary ventured to trust himself among them, and I think they are prudent in keeping away.

Sir John Bowring, the English Ambassador, and Mr. McLane, our own Commissioner, are now absent, having gone northward to get as near Peking as they can, and hold as direct intercourse with the Imperial Court as possible. Their object is, to renew the treaties which have expired. We all feel it to be a very important juncture, and are much in prayer for God's guidance in their behalf.

I will now close this communication with a few reflections addressed to the reader.

The story of Hung is a very remarkable one, whether we regard him as the dupe of his own visions, or a deceiver of others. If we accept the story of his cousin, and believe that he really had the visions above mentioned—saw the old man, and heard the prophecies of his coming greatness, we have a very remarkable course of dealing, on God's part, with an humble individual. If, on the contrary, we suppose that Hung first formed the ambitious project of making himself Emperor of China, and feigned his visions to suit his purposes, (which I confess I think the more probable,) then what a remarkable project we must regard it to be, in a poor young scholar, without friends or influence, to aim to make himself the ruler of three hundred and sixty millions of his fellow-men! He must surely be no common man.

2. Whether Hung be sincere or not in his story, he is evidently doing a great work in China to break up the superstitions of ages, and to prepare the soil for the seed to be sown here by Christ's servants. All Christians should, then, be encouraged to believing, hopeful prayer on behalf of China. The set time to favor her, we may well believe, is come. Young men especially should feel the present state of China to be a call upon them to enlist under the Saviour's banner, and come to the help of those who are laboring here for Him."⁶³

1854, AUGUST 23, Shanghai.

Bishop Boone.

To the Editor of the Spirit of Missions.

REVEREND AND DEAR BRETHREN:—THE leader of the insurrection in China has become an object of such general interest, that I think it probable that the readers of the SPIRIT OF MISSIONS would be interested in an authentic account of him. We are indebted to the Rev. Theodore Hamberg, of the Basle Evangelical Society, for the only connected account of him that has appeared in print. The title of Mr. Hamberg's pamphlet is, "The Visions of Hung Siu-Tseun, and Origin of the Kwang-si Insurrection."⁶⁴

Mr. Hamberg derived his information from Hung-Jin, a relative of Hung Siu-Tseun, who appears to have known the rebel Chief intimately, and who narrates his story with great simplicity and apparent truthfulness.

Mr. Hamberg's pamphlet gives us the most minute and authentic information that the public have yet had of this remarkable individual.

63 *Spirit of Missions*, Vol 20 No 2, February 1855, pp 60 -66.

64 Hamberg, Theodore, *The visions of Hung-Siu-tshuen, and origin of the Kwang-si insurrection*, (Hong Kong, The China Mail Office, 1854). Online 1 January 2012 at — <http://catalog.hathitrust.org/Record/006045223>

This pamphlet, however, is too long to be reprinted in your pages, and it would cost too much to send it to you by the over-land mail. I have, therefore, abridged and condensed the statements contained in it, and will add to it such other information as I may be able to collect, hoping thereby to interest your numerous readers still more deeply than they have heretofore been, in the present state and future prospects of China.

W. J. B.

EARLY HISTORY OF THE INSURGENT LEADER.

HUNG Siu-Tseun was born in a small village about thirty miles from Canton, in the year 1813, and received at his birth the name of "Brilliant Fire;" and afterwards he himself adopted Siu-tseun as his literary name. This is the name by which he is generally known now, and it means "Elegant and perfect."

His family were in a very humble position, possessing only one or two buffaloes, a few pigs and poultry, such as usually belong to a Chinese farm. Siu-tseun soon manifested an extraordinary capacity, and was sent to school when seven years of age. He made rapid progress in his studies, soon memorized all the Chinese classics, and caused his teacher and family to feel proud of him and indulge sanguine hopes of his future success. When only sixteen years of age, he commenced to visit the public examinations at Canton, with the hope of realizing (he high expectations entertained in his family respecting his literary abilities. He was very constant in his attendance upon the public examinations; but yet he never attained even the lowest degree—that of Siu-lsae; which seems very surprising, he being a man of such extraordinary talents in the opinion of his friends.

The remarkable part of his history commenced in the year 1836, when he was twenty-three years of age. In this year he again visited Canton, to be present at the public examinations, and there he met with a man dressed in the costume of the Ming dynasty, (The native Chinese dynasty that preceded the present Tartar-Qing-dynasty) in a coat with wide sleeves, and his hair tied in a knot upon his head. A number of people were gathering around this stranger, who told them their fortunes, even without waiting for a question from them. Siu-tseun approached this man, intending to ask if he should attain a literary degree; but he prevented him by saying, "You will attain the highest rank; but do not be grieved, for grief will make you sick. I congratulate your virtuous father."

The next day, he met with **Leang Afa**, a Chinese evangelist, who had been taught by Drs. Morrison and Milne. Leang Afa gave him a tract of his own composition, in nine small volumes, called "Good Words for exhorting the Age." This book Siu-tseun took home with him, and, after a hasty glance, laid it aside, without its producing any impression on his mind. The next year, 1837, he again attended the public examinations in Canton. In the commencement, his name was placed high on the list, but afterwards it was put lower. Deeply grieved and discontented, he returned home, was taken ill, and confined to his bed for some time. During this period he had a succession of

DREAMS AND VISIONS.

These Mr. Hamberg thus describes:—He first saw a great number of people bidding him welcome to their number, and thought his dream was to signify that he should soon die, and go into the presence of Yen-lo-wang, the Chinese king of Hades. He therefore called his parents and other relations to assemble at his bedside, and addressed them in the following terms:—"My days are counted, and my life will soon be closed. O, my parents! how badly have I returned the favor of your love to me! I shall never attain a name that may reflect its lustre upon you." After he had uttered these words, he shut his eyes and lost all strength and command over his body. All present thought he was going to die. He became for some time unconscious of what was going on around him, but was favored with the following vision. I give this again in the words of Mr. Hamberg:— "At first, when his eyes were closed, he saw a dragon, (the sign of Imperial authority in China) a tiger, and a cock entering his room, and soon observed a great number of men. playing upon musical instruments, approaching with a beautiful sedan chair, in which they invited him to be seated, and then carried him away. They soon arrived at a beautiful and luminous place. Here an old woman met him, who took him down to a river and said, "Thou dirty man, why hast thou kept company with yonder people and defiled thyself? I must now wash thee clean." After the washing was performed, he entered a large building, where they opened his body with a knife, took out his heart and other parts, and put in their place others, and of a red color. Instantly after this was done, the wound closed, and he could see no trace of the incision which had been made."

Afterwards they entered another large hall, the beauty and splendor of which were beyond description. A man, venerable in years, with golden beard, and dressed in a black robe, was sitting in an imposing attitude upon the highest place. As soon as he observed Siu-tseun, he began to shed tears, and said, "All

human beings in the whole world are produced and sustained by me; they eat my food, and wear my clothing; but not a single one among them has a heart to remember and venerate me. What is, however, still worse than that, they take of my gifts and therewith worship demons. They purposely rebel against me, and arouse my anger. Do not imitate them." Thereupon he gave Siu-tseun a sword, commanding him to exterminate the demons, but to spare his brothers and sisters—a seal by which he would overcome the evil spirits; and also a yellow fruit to eat, which he found sweet to the taste. When he had received the ensigns of royalty from the hands of the old man, he instantly commenced to exhort those collected in the hall to return to their duty towards the venerable old man upon the high seat. Some replied, "We have indeed forgot-ten our duty towards the venerable." Others said, "Why should we venerate him? Let us only be merry and drink together with our friends." When he awoke from his trance, forgetting his feeble estate, he put on his clothes, left his bed-room, went into the presence of his father and mother, and, making a low bow, said, "The venerable old man above has commanded that all men shall turn to me, and all treasures shall flow to me." When his father saw him come out, and heard him speak in this manner, he did not know what to think, feeling at the same time both joy and fear. The sickness and visions of Siu-tseun continued about forty days; (The time Moses was in the Mount and Christ fasted) and in these visions he often met with a man of middle age, whom he called his elder brother, who instructed him how to act, accompanied him upon his wanderings, to the utmost regions, in search of evil spirits, and assisted him in slaying and exterminating them. He also heard the venerable old man with the black rope reprove Confucius for having omitted in his books clearly to expound the true doctrine. Confucius seemed much ashamed, and confessed his guilt.

Siu-tseun, during his sickness, used to run about his room, leaping and fighting like a soldier engaged in battle. His constant cry was, "Slay the demons I Slay the demons ! Slay!—slay!" After he had fatigued himself by fighting, jumping about, singing and exhorting, he lay down again upon his bed. When he was asleep, many persons used to come and look at him; and he was soon known in the whole district as the madman. He often said he was duly appointed Emperor of China; and was highly gratified, if any one called him by that name; but if any one called him mad, he used to laugh at him, and reply, "You are indeed mad yourself; and do you call me mad?" All the day long, he used to sing, weep, exhort and reprove by turns, and in full earnest. His relations asked the advice of several physicians, who tried to cure his disease by the aid of medicines, but without success. One day, his father noticed a slip of paper put into the crack of the door-post, upon which were written some Chinese characters, which may be translated as follows:—"The noble principles of the heavenly king, the sovereign King Tseun!" He took the paper and showed it to the other members of the family; but they could not understand it. From this time, Siu-tseun gradually regained his health. His friends and relations now visited him; and he related to them, without reserve, all that he could remember of his extraordinary vision. They only replied, that it was strange indeed, without thinking at (he time that there was any reality in the matter.

With the return of health, Siu-tseun's whole person became gradually changed, both in character and appearance. He was careful in his conduct, friendly and open in his demeanor; his body increased in height and size, his pace became firm and imposing, his views enlarged and liberal. His friend described him as being, at a later period, a rather tall man, with oval face and fair complexion, high nose, small, round ears, his eyes large and bright, his look piercing and difficult to endure, his voice clear and sonorous—when laughing, the whole house resounded; his hair black, his beard long and sandy, his strength of body extraordinary, his power of understanding rare. Persons of vicious habits fled from his presence; but the honest sought his company.

HIS ACQUAINTANCE WITH CHRISTIANITY.

His family being poor, Siu-tseun had supported himself from his youth by teaching school. In the year 1843, he had a school in a village called Water Lily, about ten miles from his native place, being engaged as a teacher by the Si family. In the fifth month, his cousin Si, whilst looking into his bookcase, happened to find the book above mentioned, "Good Words for Exhorting the Age." He read it. and informed Siu-tseun that the contents were very extraordinary, and differed greatly from Chinese books. This induced Siu-tseun to read the book for himself, and he was greatly astonished to find in it the key to his own visions, which he had in his sickness six years before. He now understood the venerable old man who sat upon the highest place, and whom all men ought to worship, to be God the Heavenly Father; and the man of middle age, who had instructed him and assisted him in exterminating the demons, to be Jesus, the Saviour of the world. The demons were the idols; his brothers and sisters were the men in the world. He fell as if awakening from a long dream. Learning from the book (he necessity of baptism, he and Si

administered baptism to themselves by pouring water on their heads and saying, "Purification from all former sins, putting off the old, and regeneration." After his baptism, he was very zealous in preaching against idolatry, and soon made many converts, among the first of whom were his two friends, Fung Yun San, a schoolmaster, who is now the southern king, and Hung Jin, his relative, who is the person from whom Mr. Hamberg derived the information contained in his pamphlet. These two men, with Siu-tseun, studied diligently the Christian books, and found in them a wonderful confirmation of Tseun's visions; and this remarkable coincidence convinced them fully as to their truth, and that he was appointed by God to restore China to the worship of the true God. "These books," he used to say, "are certainly sent purposely by heaven to me, to confirm the truth of my former experiences. If I had received these books without having gone through the sickness, I should not have dared to believe in them, and on my own account, to oppose the customs of the whole world. If I had merely been sick, but not also received the books, I should have had no farther evidence as to the truth of my visions, which might also have been considered as mere productions of a diseased imagination." When he preached the new doctrine to others, he made use of his own visions and the Christian books, as reciprocally evidencing the truth of each other. The books contained many portions of the Holy Scriptures which they did not understand clearly, which ignorance Siu-tseun turned to his own account. For instance, they met with the pronouns "I," "we," "you," "he," in contexts where they could not ascertain the person referred to; when they asked him to whom these pronouns referred, he kept silence; but his friends clearly understood that he often applied the pronoun "you" or "he" to himself, when the meaning suited his views, as he considered the whole of these tracts especially written for him and given him from heaven. So, too, he would regard the word "Tseun," which means, "whole, all, complete," as used for his name, when the context suited his purpose; e.g., in such sentences as the following:—"Their voice is gone out into the whole world," he would read, "The country of Tseun"—(Psalm xix., 9): "The judgments of the Lord are true, and righteous altogether:" because the translators used the character, "Tseun," for "altogether," he would teach his followers to understand the Psalmist as saying, 'Tseun is righteous, more to be desired than gold.'

In the year 1844, he and his followers, who kept school for their maintenance, found themselves without employment, in consequence of their having renounced idolatry and removed the tablet of Confucius from their school-rooms. Influenced by the words of Scripture, "A prophet is not without honor, save in his own country and in his own house." they resolved to travel to another province, to visit the villages and towns as ink and pencil venders, and to preach the true doctrine, while they hoped to support themselves by the small profits of their sales. Yun San and two other friends accompanied Siu-tseun on this expedition, in which he intended to visit the independent tribes of Mian-tsze. "They preached everywhere as they went, the new doctrine," says Mr. Hamberg, "teaching men to worship the one God, Jehovah, who sent His Son to atone for the sins of the world; and in every place they found some willing to accept their words. In the third month they reached the borders of the Mian-tsze tribes; but could accomplish nothing among their desolate mountains, and were glad to get back among their relations in Kwang-si again. Here, both Siu-tseun and Yun San set themselves zealously to work, preaching against idolatry and propagating the new doctrine. Yun San went to a place called Thistle-Mount, and collected a congregation that afterwards became very famous, as we shall see in the sequel. They soon became extensively known under the name of "The congregation of the worshippers of Shang Te."

Hung Siu-tseun returned from Kwang Si in 1844, and spent the two following years ('45 and '46) at home, and was a teacher of a school as formerly. At this time he composed his "Ode of the One Hundred Correct Things," his "Essay on the Origin of Virtue, for the Awakening of the Age," and other pieces, most of which are contained in the "Imperial Declaration of Thai-Ping," printed at Nanking. At this time he disclosed to his friend, Hong Jin, the secret thoughts of his heart, and his hatred against the Manchoo people, saying, "God has divided the kingdoms of the world, and made the ocean to be a boundary for them; just as a father divides his estate among his sons, every one of whom ought to reverence the will of his father, and quietly manage his own property. Why should, now, the Manchoos forcibly enter China, and rob their brothers of their estate?" About this time he had a dream, and a red sun was put into his hand: whereupon he composed some verses, regarding himself as the true sun, and the darkness as flying before him. In the latter part of the year 1846, a person of the name of Moo informed the kings in Hwa-heen, that a foreign Missionary, Lo-Hau (Roberts), was preaching the true doctrine in that city. As, however, both Siu-tseun and Hung Jin were engaged teaching in their schools, they could not at that time visit Canton: but in the following year they made a visit to that city, and were received by Mr. Roberts in a friendly manner. They also met with other Missionaries, who were glad to see them. They remained

with Mr. Roberts about a month, when he sent two of his native assistants with them, to preach in their native village. Siu-tseun returned with these native assistants to Canton; but they, it would appear, being jealous of his talents, and fearful that Mr. Roberts might employ him and dismiss them, planned an intrigue to get rid of him. They advised him to speak to Mr. Roberts before his baptism, and get the promise from him of a certain sum of money per month for his support, whereby he would be enabled to continue his studies and remain in Canton after he had received baptism. Siu-tseun being very poor, considered their advice very reasonable, and acted thereupon. He frankly presented to Mr. Roberts an account of his former life, his visions, his sickness, his preachings, and religious compositions; and in the same open manner asked Mr. Roberts to support him. after his baptism, in order to enable him to continue his studies.

Mr. Hamberg hereupon remarks:—"We are not aware that Mr. Roberts at that time paid much attention to the written account or papers presented to him by Hung; nor does it seem that he placed any confidence in his statements, or understood his real character; but hearing him, like so many other Chinese candidates, enter upon the subject of future support, Mr. Roberts was displeased, and postponed his baptism until some future uncertain time. Siu-tseun felt rather disappointed at this result of his requests, and discovered too late that he had fallen into the snare laid for him by the Mo Wang. Being unable to support himself at Canton, and not knowing when he might be admitted to baptism, he resolved to leave and go to Kwang-Si too. without waiting for baptism from the hands of the foreign Missionary. And here we must leave him, until the next mail.

1854. SEPTEMBER 7. **TRIAD REBELS OCCUPY SHANGHAI.**⁶⁵

1854, SEPTEMBER 29, Shanghai.

Rev. Robert Nelson.

This condition of things, however, lasted but a short time. The Rev. Mr. Nelson, under date 29th September, says :—

ATTACK OF THE IMPERIALISTS.

September 29th [1853].—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. The particulars mentioned in the extract just read will be better understood on looking at the map of Shanghai, presented with this Report.

On this are given the various localities; and it will be seen that our Mission buildings are not very near to the city proper, but on the opposite side of the river, in a place of comparative security. This has given decided advantage to our Mission, during existing troubles, insuring a good degree of peace and comfort to our Missionaries, and enabling them, to continue their usual work in the Mission without serious hindrance. The school exercises and services in the Mission chapel have scarcely been interrupted.

65 A detailed account is given in Morse, H. B. *The International Relations of the Chinese Empire*, Vol 1, 1910-1918,, (London, Longmans. Green and Co, 1918), ch. XVIII pp 457-461.

1854, SEPTEMBER 30, Shanghai.

Rev. Robert Nelson.

The Committee introduce here portions of the journal of the Rev. Mr. Nelson, presenting further accounts of the protracted siege of Shanghai by the Imperialist forces:—

Friday, Sept. 30th, 1853.

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 head-man; 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 today 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. Perry. 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 tonight 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.

In closing this part of their Report, the Committee remark, that certainly there is a loud call upon us to be gathering the materials and providing the agents for our co-operation in the great work which God's providence has begun. He points out our duty. If we give heed, it may be our privilege to be co-workers with Him in the subjugation of that empire to the sceptre of Christ. If we have not the faith to listen, the door may once more be closed, and the rock refuse to open. But instead of any words of our own, we present the urgent language of one of our own Missionaries, now at Shanghai, who writes, "pressed in spirit" by the necessity of the case.

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 head-quarters of the new Emperor, and teach the truths of the Gospel. But we cannot send any one. 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 with 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 not cared 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, O! it makes us *feel sick at heart* here, in this moral desert. God grant that her unfaithful children may awake to a sense of the principles 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."⁶⁶

The Foreign Committee concluded that the situation in China would remain unclear until the troubles with the Taiping and Triad rebels were resolved. It recorded its reluctant agreement to release the Rev. Edward Syle to the Mission to the Chinese California.⁶⁷

The enthusiasm engendered in Britain by the constant reporting of the Christian aspects of the Taiping rebels, described as an "unprecedented movement," resulted in a proposal for the immediate publication of one million copies of the Chinese New Testament. A meeting of the Shanghai Committee of the Bible Society, approved printing an initial 250,000 New Testaments: 115,000 by the LMS in Shanghai; 50,000 copies by the LMS in Hong Kong; and 85,000 through the efforts of the Bishop of Hong Kong. It was agreed that Bishop Smith should discuss with the Rev. Dr. James Legge the capacity of the LMS to send printing blocks to England "for the purpose of casting stereotype plates" to facilitate the printing of a further 250,000 copies. The cost of these local printings to be paid by the Bible Society.⁶⁸

66 *Spirit of Missions*, Vol 19 No 10, October 1854, pp 477-481.

67 Documents relating to the Episcopal Mission to the Chinese prior to the Civil War can be found online at Project Canterbury.

68 *North China Herald*, 10 December 1853, p. 74.

On the issue of stereotype printing plates see online 1 January 2012 at —
[http://en.wikipedia.org/wiki/Stereotype_\(printing\)](http://en.wikipedia.org/wiki/Stereotype_(printing)) and <http://www.oldandsold.com/articles09/stereotype->

1854, SEPTEMBER 30, Shanghai.

Mr. John T. Points.

SHANGHAI, September 30, 1854.

All those in our native land who take an interest in our operations are no doubt anxiously awaiting some change in the present distracted state of China; but, judging from the appearance of affairs around Shanghai, and from the fearful accounts which we receive of the anarchy which reigns throughout almost the whole of the empire, it seems almost certain that the sufferings of this wretched people will be on the increase for many, many months, before any change for the better can be expected. Shanghai is still in the hands of the rebels, who number now several thousands, and receive constant accessions to their forces. These outlaws (who are for the most part the identical men who for years past have been hunted down on the seas as pirates) seem still to have sufficient resources to enable them to stand several months' protraction of such a siege as this; but the peaceable inhabitants of the city are beginning to suffer such wretchedness as those who have seen a besieged city alone can appreciate. To pass along their streets, and see their wan, care-worn faces, and hear their piteous exclamations of distress, is at times very, very painful; and when, in addition to this, we meet some instances of the cruelty of these bloody wretches, it makes one's blood run cold with horror, and we hasten on our way as if the very atmosphere were too much tainted to be breathed. As an example, in addition to many others of which you may have heard, we saw, on last Sunday, in the street, a man tied by the arms and the head to a cross, fixed just high enough to allow his feet to touch the ground. There he had been kept standing for ten days, through rain and shine, with only a few hours' relief in the night. His crime was, having been seen talking under the city wall with a cousin of his, who is in the imperial service.

Mr. Nelson is in the habit of paying three visits a week to the city, in most of which I accompany him; but our visits have, during the last fortnight or so, been very much interrupted by the insolence of the gate-keepers, who have lately been changed from the quiet Shanghaimen who formerly had charge of it, for a crowd of boisterous, bullying Cantonmen. A few Sundays ago, as we were coming out, they seized our old man, **Yang Soo Dong**, (who had always been allowed to accompany us peaceably), for the purpose of searching him. We tried our utmost to prevent it, but they did so in spite of us, our resistance having only the effect of eliciting a threat that we should not be allowed to enter the city again. In consequence of this threat, we thought it prudent not to make the attempt again for some days, until they should have somewhat forgotten their trouble with us. Since then, they have several times permitted us to pass in, but have strictly forbidden any Chinese accompanying us.

The congregations in the city are at present very small, sometimes consisting of hardly any besides our old communicants and those who have been registered as candidates for baptism. Among the latter we have several very interesting and hopeful cases: and, though the mass of the people in the city seem to have sunk into a state of apathy and almost total indifference to everything, both regarding body and soul, those few whom we have gathered together seem to be more than ever alive to the importance of seeking Him who alone can protect them in this time of grievous distress. Their warm greetings to us whenever we visit the church, where they are always awaiting us, are sufficient compensation for most of the scenes which we meet by the way.

THE MISSION SCHOOLS.

As regards the boys' school, which is the only part of our Missionary work outside of the city about which I am competent to report, we have now, as in years gone by, much to encourage and little to discourage us. The scholars at present number about sixty, some of the larger ones having been allowed to leave the school and go to America, in various capacities and for various purposes. On board the U. S. steamer *Susquehanna*, which returned from China via San Francisco, three of them shipped as boys, with the expectation of remaining a while in the States, if they could find anything to do; and if not, of returning as cabin-boys in some ship bound for China. Even if they should not do much in America, their increased knowledge of English and their enlarged ideas will give them a better chance for beginning life here than they could otherwise have had. Their names are Ny Ta Zak, Ny Hoong Nioke, and Loke Ah Nur. In the second one we feel an especial interest, as he was baptized about three years ago, and has since then been exemplary in his deportment. Another boy, and in some respects a very smart one, Tung Ah Ling, has shipped on the U.S. sloop *Vandalia*, in which he will next year go to America. My idea with respect to him is, to have him spend a few years in a machine-shop, as he has quite a mechanical turn.

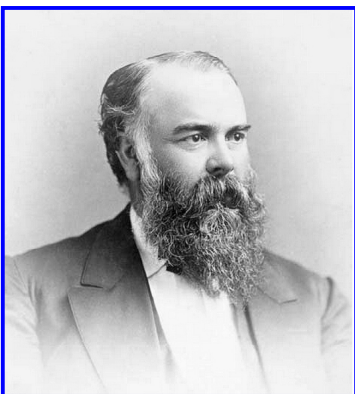
Besides these there are two more, (Yang Sing Kway and Ngan Yoong Kiung), who will go to New-York in a fortnight, in the ship Panama, under the care of the Rev. Mr. Pearcy, of the Baptist Mission. These two boys are by far the most clever and the most advanced in their studies that we have ever had in the school; and, as they both seem anxious to learn, and have always been easily managed, we are anxious to give them the benefit of a few years' instruction in some school at home. We therefore send them to your care, hoping that you will be able to make some arrangement for them; but of this I suppose the Bishop will write you more fully. The elder of these boys has for four years been a member of our Communion, and with very few exceptions, has given us entire satisfaction.⁶⁹

A decline in foreign merchant shipping arrivals and departures to and from Shanghai arising from the Taiping rebellion impeded correspondence between the Episcopal missionaries and the Foreign Committee.

1854, October 1, Shanghai, ***Rev. Cleveland Keith.***

Sunday, October 1st.

Walked out to Nien-ka-kok to visit a sick family named Wong. Both the man and woman have for some months professed to believe, and have been anxious to be baptized, but there is something about them which seems suspicious. Though they profess to pass whole nights in anxious weeping for sin, there does not seem any true sense of sin, or that teachable humility which might be expected in those who were really in earnest. They are both quite sick, and perhaps dangerously so; the man especially, looks miserably, and is said to have delirious turns every night. After leaving the house, we walked on to our school-house, to see how the old teacher in Mrs. K.'s school fared. After talking a little, she asked what would become of Wong, if he died unbaptized; and then referred to the exceedingly unhealthy season, and the numbers who were dying, and said, "I am old, and may be taken sick any time. I believe in Jesus, why can I not be baptized?" I replied, that before we could truly believe, we must have a sense of our own sinfulness, and need of a Saviour. She said that she did repent sincerely. I asked of what? she said of idolatry, and added, that now for a month she had entirely given up all worship but that of Jesus. I asked her if she had not sinned in any other point besides idolatry, going over some of the commands to her. She said she could not recollect that she had ever done anything else that was wrong! She had never told a falsehood, never been angry, never coveted, so far as she knew, and trusted that Jesus would forgive her unconscious faults. What a revelation of the pride and hardness of the heathen heart, and how difficult to deal with them, when a woman of 70 years of age, with all apparent sincerity, declares that she has not sinned: and has so little tenderness of conscience that when particular faults are mentioned, which, as far as men can judge each other, she must often have committed, she can recollect none. I exhorted her to consider the subject; and after endeavouring to impress upon her the strictness of God's law, showed her some passages of Scripture to reflect upon, and left her, first telling her that she must seek the help of the Holy Spirit, if she would truly know her own heart.



October 23d.—**Dr. [Melancthon] Fish** went out with me to see the man Wong, and, after a careful examination, gave it as his strong suspicion that he was under the influence of opium. I taxed his wife with it, and she confessed, but said she had begged him to leave it off, and only procured it for him by his command, which, she said, as his wife, she must obey. On a former occasion, when he had been suspected, she had denied entirely that he used it, and so had he; there had evidently been a systematic course of deception going on for months.

October 30th.—To-day I recommenced the revision of St. Matthew in this dialect, which had been interrupted for some months by my poor state of health. The Four Gospels have been printed once in this dialect, but the editions are now nearly exhausted, and it is very desirable to have a uniform edition, with many changes of phraseology. This work is nearly as slow as that of fresh translation, as they have to be read over, and

every sentence weighed, first by me, and then by the Bishop.

Thursday, November 1st.—**Dr. Fish** went out with me today to Nien-ka-kok to prescribe for the poor sick. The notice had not been very widely circulated—but twenty-five came.

November 8th.—**Dr. Fish** went with me again to the country, and found a much larger number of patients, so that he will make a weekly visit.

November 11th.—Went in the afternoon to the country, and had another long talk with the old teacher. She appeared much more alive to her sinfulness, and the simplicity with which she related some instances of wrong doing, seems to evidence that the Holy Spirit is teaching her, though she has not yet become clearly alive to human corruption and the deceitfulness of our own hearts.

November 14th.—To-day, on visiting the schools in the country, we found that in the night a thief had "broken through," and taken everything she had. (The common Chinese walls are only the thickness of one brick, laid lengthwise, and a hole is very easily and silently broken through them.) She said that she was awakened by some one pulling at the covering of her bed, and when she tried to hold it, it was snatched from her by main force. After she managed to arouse her neighbors, and get a light, she found all gone that she had, even most of the clothes she had worn the day before. She had been in the city last winter, and there the rebels had plundered her of everything, so that she was doubly destitute; but she bore it with great composure and fortitude, saying that if she cried her eyes out it would still do no good.

November 23d.—On going out to-day with **Dr. Fish**, we found very few, and were told that it was difficult for people to come so early in the morning, (9 or 10 o'clock,) so we concluded to make the appointment for the afternoon at two.

November 24th.—The woman Wong, spoken of before, came to see me, saying that she was now well, and wished to give her whole time to instruction, and wished to know when she could be baptised. I told her plainly that I could have no confidence in her after having systematically deceived me, and that I must see her in a very different state of mind before she could hope to be baptised. She insisted upon it that she had only obeyed her husband, and did not show the least symptoms of penitence. I told her I would teach her as often as she chose to come, but she must show a very different temper before I could think her at all a fit person for baptism. She left me, saying she should come often to be instructed, but I am persuaded she will not come again.

November 25th.—On our way to the country this afternoon, we overtook a woman dressed very nicely, but carrying provisions in her hand which she had been buying. She walked fast, and we suspected it to be the woman who had made such professions of sincerity to me yesterday, and so it proved to be. When she found she could not escape our observation, she turned herself so as not to speak to us as we passed, and was evidently ashamed to be detected in what was so openly wrong.

November 29th.—Found that the change of hour made a large increase in the number of those who came to be prescribed for.

Sunday, December 30th.—While teaching, as usual, some women who desire to be baptized, I heard a knock at the door, and found there a poor leper boy. I knew him very well as an applicant for charity, and as I had given him once already, I told him to go away. He said that he did not want money, but instruction. I told him to wait there until I was at liberty, and I would talk with him. He had often said, when asking for alms, "I believe in Jesus," but I had supposed it to be merely in the hope of getting a few more cash. I took him into my teacher's room, and questioned him as to his wishes and knowledge. He told me his story, from which it appeared that he was the son of a shop-keeper in a country village near here, and before his father's death had been sent to school, and otherwise well taken care of. When he was ten, the first symptoms of disease appeared, and soon after his father died, leaving him very little means, which were now quite exhausted. He said that he knew his feet would soon become useless, and that he had little time to be instructed, but yet he desired happiness in another world, and thought he could get it by believing in Jesus. He produced a little Catechism on the Creed, and read in it, to prove that part of his story; and added, that as he could read, it would not give me much trouble to teach him. His whole air and manner were such a combination of intelligence and suffering, that it made his appeal the more touching. Why should not his heart be as soft and ready to receive a merciful Saviour as one in more happy circumstances for this life? He is to come to me regularly for instruction.

December 31st.—To-day I finished the last chapter of St. John, thus completing my part of the revision of the Gospels.⁷⁰

1854, October 26, Virginia Theological Seminary, Alexandria Va.
Rev. Dr. William Sparrow to Rev. Edward W. Syle, New York.

Dear Brother:—

I am most happy to answer your letter of the 20th thus promptly, if it can in the least cheer you and your dear wife, as you are about to set out on another stage in the pilgrimage of life. The roving state of life which belongs to a missionary, and the frequent breaking up of associations connected with it, have one great advantage ; they leave fewer ties to be rent asunder by the last great separation. This, I have no doubt, is, in part, the secret of the peaceful, and even joyous, end which has closed the career of so many missionaries. Their previous discipline had weaned them well from all mere earthly attachments to persons, places and things.⁷¹

1854, November, New York
Foreign Committee Report.

In the annual meeting of the Board of Missions, there are frequent reports dealing with various aspects of the China Mission, including the following.

In regard to the general history and condition of affairs in China, the Committee content themselves with the foregoing, presenting, in addition, only the following letter from Bishop Boone, which is the latest we have received from him, and bears date June 27th 1854. [previously cited].

EVENTS IN THE SHANGHAI MISSION.

The seat of our Mission in China has felt the power of the commotions which have prevailed in that country.

On the 7th of September, 1853, the City of Shanghai capitulated, without resistance, to the insurrectionary forces by which it was invested, and to which the government was at once transferred. This was done with the loss of but a single life, that of one of the Mandarins.

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.*

There was at first a great deal of alarm among the people; business was interrupted, and occasioned much distress, but after a short time confidence began to be restored.

1854, NOVEMBER 2. Shanghai-New York.
Bishop Boone, Rev. Robert Nelson.

More recent advices from **Bishop Boone** to the 2d November mention the anticipated return of **Miss Wray** to the United States in consequence of ill health.

The **Rev. Mr. Nelson** observes with regard to the state of things at Shanghai:—"The city here still

70 *Spirit of Missions*, Vol 21 No 7, July 1855, pp 433-436.

71 Walker 1876, op cit, p. 220-221.

suffers the horrors of a siege; and this having lasted for more than a year, many have endured every possible evil that could come from their own want and the cruelty of their oppressors. Our people there look to us entirely for their support, and so far we have been able to give them a good deal of aid and comfort, though at best they must suffer not a little. It is very touching, often times, to hear them speak of their sorrows, and also of their trust in the Lord—recounting special instances of His care for them.

Chinese Youth.—Two young men from our Mission School in Shanghai, China, arrived on the 21st January, in the ship Panama. They have been members of the school for several years, and one of them is a communicant in the Church. They read and speak English. They come to this country for the purpose of completing their education. The support of one of them, Yang-He-Ting, has been undertaken by the Sunday School of St. George's Church, New-York, Rev. Dr. Tyng, and that of the other, Nga Yoong Kiung, by the Sunday School of the Church of the Ascension, New-York, Rev. Mr. Bedell.⁷²

1854, November 18, Shanghai.

Bishop Boone.

SHANGHAI.—From this station, a short note from Bishop Boone, dated 18th Nov. last, contains the following paragraphs:—

An English war steamer leaves this to-morrow for Hong-Kong, touching at Ningpo, and may get down in time for the mail, so I send you a line. Mr. McLane and Sir John Bowring have returned from the North, having had an interview with an Imperial Commissioner. Nothing was done; the Chinese requiring time for the due consideration of the startling propositions submitted to them. The Emperor has promised to send an Imperial Commissioner to one of the four ports, with full power to treat. The Imperialists they met near Peking, assured him that the rebels in that quarter had been defeated on all sides, and that the rebellion would soon be put down. But little confidence is to be put in such statements; there can be no doubt, however, that the rebels have been repulsed in the North.

In and around Shanghai, affairs have undergone no change since I last wrote. The rebels in the city, it is thought, are getting short of provisions, and will soon have to give up; a consummation devoutly to be wished for. **Mr. Keith** is much better, being able to resume his duties again. I am sorry to say, **Mr. Points** is looking very delicate indeed. I suffer, as heretofore, from the changing of the Monsoon.

Mr. Nelson and Mr. Points have gone this morning on a short excursion up the river, with some officers of the Vandalia. The ladies are all well.⁷³

1854, DECEMBER 1. Shanghai.

Bishop Boone.

ADVICES have been received from Bishop Boone, dated Shang-hai, 1st December last. The Bishop writes thus with regard to the

IMPORTANCE OF STRENGTHENING THE MISSION:

I am most anxious to have this Mission strengthened, and, of course, do not mean to object to the sending out of married men, if they are suitable for our work. All I meant to suggest was, that in the present disturbed state of China, with exchange so much against us, our policy was to have single men rather than married, if the single men can be had; but let us have both single and married, as they can be had, until we fill up our complement of ten presbyters.

With reference to the often-mooted point, whether *preparatory theological study should be completed at home*, the Bishop observes:

From the experience I have had, I am now prepared to agree with those who think that students should finish their theological studies in the United States.

POLITICAL AFFAIRS.

"China," the Bishop observes, "is more quiet just now. The rebels seem to be repulsed both north and south, and we have nothing to fear from the Imperial Government. Indeed, anarchy is our most dreaded enemy; but the prospect improves. I think the Imperialists will retake Shanghai before very long, and

72 *Spirit of Missions*, Vol 20 No 2, February 1855, p. 81.

73 *Spirit of Missions*, Vol 20 No 3, March 1855, p. 132.

then, probably, trade will improve, and quiet return to this neighborhood.⁷⁴

1854, DECEMBER 29. Shanghai.

Rev. Cleveland Keith.

SHANGHAI, December 29th, 1854.

I SEND you herewith a communication for the SPIRIT OF MISSIONS, hoping it may be of sufficient interest to receive a place in your paper.

THE LANGUAGES OF CHINA.

It is now more than ten years since Protestant Missions have been established at the ports of China, which were thrown open after the war with England. During this time, many different plans have been tried for promoting the spread of the Gospel.

Perhaps the department on which most time, labor and money have been spent, is that of preparing books, in the literary style, for general distribution through the empire. Many years of hard labor have been spent in efforts to improve the versions of the Bible; and Bible Societies have contributed largely to pay for printing them. Books in this style are intelligible to all educated persons through-out the empire; and those prepared by Missionaries have, no doubt, ere this time, found their way more or less into every province. It is most necessary thus to prepare food for the intelligent and cultivated minds of China; but provision for the instruction of the ignorant and partially educated is not less imperative. I should, perhaps, explain, for the benefit of many of my readers, what is meant by the *Vung-Le*, or literary style. It is well known to those who have turned their attention to China, that the *written* language does not correspond to the *spoken*. There are, so to speak, a number of spoken languages, differing from each other nearly as much as do the various languages of modern Europe. The whole of China may be compared with Europe, at the time of the Reformation. Latin was at that time the only medium which scholars condescended to use for conveying their thoughts to each other; although they, no doubt, conversed with their families and friends, each in their native tongue. The dialects of Europe (except the Italian) were as yet almost *unwritten*, though spoken very much as at this day. So it is now in China. The scholars write their books in *Vung-Le*, (which bears to the different dialects a relation very similar to that of Latin with the European languages), and talk to their families in their native mother tongue. The native attempts to write these spoken languages have been so limited as hardly to deserve mention.

POPULAR EDUCATION OVER-ESTIMATED.

Missionaries, however, have found, as their acquaintance with the people increased, that the number of educated people in China has been over-estimated. It has been a current opinion that a large proportion of the men of this country could read and write their own language. An enlarged experience, however, has more and more convinced those on the spot, that, though the actual number of persons who can read and understand a new book written in *Vung-Le* (i.e., the common literary style) is large, yet the proportion of such to the whole people is but small. **In the neighborhood of Shanghai, you may go through two or three country hamlets without finding a man who can read, though there may be one hundred or more inhabitants in each.** In the villages there are generally several shopkeepers and others who can read tolerably; and in the large towns and cities there will scarcely be found a respectable house in which there are not one or more readers. It will thus be seen that the masses of the people cannot be looked upon as educated. There is, however, a certain amount of education obtained by a much larger number of the people than the above statement would indicate. It is true that a large proportion of the boys go to school for two, three, or even four years, and in this time gain a knowledge of the sounds of very many characters. The difficulty is, that they gain in this time but a slight (if any) knowledge of the meaning. The consequence of this is that, when they have left school they cannot take up a new book and read it, so as to get the meaning; and their knowledge is of little avail, so far as the books above spoken of are concerned.

EFFORTS TO GET OVER PRACTICAL DIFFICULTIES.

It has therefore been an object of great importance and interest to missionaries here, to find some mode of writing the dialects, for the benefit of the poor, and ultimately of the whole population. All our preaching and talking to the people, and yet more, all our religious services, must be in the dialect; the Scriptures must be written in it, in some way or other, if the people are ever to gain a knowledge of the blessed Gospel. Two schemes have been devised for this purpose; the one based upon the Chinese characters, the

74 *Spirit of Missions*, Vol 20 No 4, April 1855, pp 181-182.

other on the English alphabet [Romanisation]. The first has been tried here and at Fuhchow; the other at Amoy and Ningpo. What the results have been at Fuhchow, I do not know; I can only speak for Shanghai. The system here has been to take *characters* of the same sound, and write them to represent the *words* of the dialect, whether the original *sense* of the character was the same or not. It will be readily seen that this system aimed to take advantage of the large amount of partial education which I have described above. Any one who has learned the sounds of the most common characters can, with a little assistance, get the meaning of a book written in this way; so that they are of much use for distribution, aside from their use in schools and for public worship. Children will (as might have been supposed) learn the characters much faster in this way, than in a book which they do not understand. And we find from experience, that, after studying a book written in this way, they can give back the meaning in their own language, in answer to questions. There is a further advantage in this system—it familiarizes the children with the Chinese characters, so that they can read many of the familiar writings of daily life.

The second system needs a more minute explanation. The Chinese languages may all be viewed as made up of monosyllables; (though in the dialects there are multitudes of such words as bulk-head, headache, off-set, up-hold, &c., in English, which are by usage virtually polysyllables;) and each of these syllables may be considered as made up of two parts, called the Initial and final. I will give an illustration. Suppose we have the various words, tang, mang, long, pang, tong, mong, long, pong. There are here four initials—t, m, l, p; and two finals—ang and ong. By using 37 initials, composed of one or two consonants; and 40 finals, composed of vowels or combinations of letters containing one or more vowels, every syllable in the Shanghai dialect can be spelt, so that no syllable shall have more than one sound. This system has been used at Ningpo for several years, and the results have been so satisfactory to the great body of the missionaries there, that they have printed large portions of the Scriptures and many other useful books in this way. All their teachers, servants, and scholars, use it. The latter, both boys and girls, have learned in this way to express themselves in writing, and to use their minds in a way that Chinese rarely if ever learn to do in their own schools and with their own characters. Besides these, not a few other persons have learned the system; and there seems a fair probability of its getting into general use.

First—That there is little time to be spent on the mere apparatus for reading. The initials and finals are few and easily remembered; while the constant use of the same, over and over, tends to impress them indelibly on the memory. The difference between learning characters and learning only initials and finals, may be represented very nearly by that which would be between learning an alphabet once for all, and having to learn a new letter in every new word.

Secondly—On taking up a new book, there are no new characters to learn—the initials and finals once mastered, any book can be read and understood, except so far as children and ignorant persons always are liable to find new words in their own language.

Thirdly—By this system any one can learn to write in a much shorter time than the same person could learn to write the Chinese characters; and there is, therefore, much more hope that a child's mind will be brought into action for itself on this system than on one which requires the power of writing the characters with facility as a prerequisite to easy composition. At present there is one great disadvantage incidental to this as to all other new systems. It does not, at present give any one an opportunity of communicating with any other person who has not learned the system, and there is, therefore, but little inducement to learn it. We must be content to let it be confined for awhile to our schools, our teachers, and our servants, together with other persons as may be induced, upon one consideration or another, to learn it, until it shall silently spread further and further, as its advantages are more known and appreciated. The first at-tempt in this dialect is a primer, which is now fairly under way.

It may be interesting to some to know the manner in which the printing is accomplished. The first thing to be done is to get a set of stamps made of all the initials and finals. These are cut on pieces of horn from a pattern. The next step is to stamp with these a sheet of paper exactly as you wish it to appear when the book is printed. This sheet is given to a Chinese block-cutter, who pastes it, face downwards, on a block of wood prepared for the purpose. When dry, he carefully rubs away the paper, and leaves only the ink from the letters giving the proper outline; he then cuts away all the wood from around the faces of the letters, and leaves a wooden stereotype plate, from which several thousand impressions may be taken as they are wanted. It will be seen from the above statements that the two systems I have endeavored to exhibit are not in opposition to each other. Until the alphabetic system shall come into general use (which

will hardly be in this generation), the other will be needed for distribution among those not under our immediate influence; while we may hope that even immediately that system will be the vehicle of all-important truth to many who would not have time or courage to attempt the study of the Chinese characters.

In conclusion, I would desire to impress upon the minds of your readers some idea of the importance of this work. The number of people who would understand the Shanghai dialect when written is to be counted by millions. In one direction at least it has been found to extend a distance of two hundred miles. The efforts which we are making to give them the Scriptures, and so a literature in their own mother tongue, if successful, will give that boon to not a less number than were blessed by the publication of Luther's German Bible at the time of the Reformation, and to many more than the population of England when the Scriptures and Prayer-book were translated by our venerable reformers.⁷⁵

1855, JANUARY 22, Shanghai ***Bishop Boone.***

Shanghai, 22d January, 1855,

A letter from Bishop Boone, dated Shanghai, 22d January, contains the following paragraphs: The general aspect of affairs in China, I am sorry to say, does not brighten, but rather grows worse and more gloomy. When I arrived here last April, I thought our most pressing danger was from Tai-Ping-Wong; but that cloud, I think, has now passed over; his armies in the North and North-west have been repulsed, and the Imperial troops and people are losing their awe of him. His cause, too, is much weakened by the loss of foreign sympathy, which it has sustained, since the visit of the steamer *Susquehanna*, *Rattler*, and *Styx*, to Nanking. He may, or rather, his party may, in the course of years, get the Southern part of the Empire; but our present danger is from anarchy, and it behooves foreign governments to keep a strong force in these seas. I think they could with ease, by a firm policy, keep peace at the five treaty ports, telling the belligerents they have room enough in which to fight their quarrel out, outside of these lines.

The French have complicated our affairs here very much, by getting into a quarrel with the rebels; the old Admiral, I think, is clearly in the right, and, I hope, will not desist until he dislodge them from their stronghold.⁷⁶ If he does this, he will rid us of two sore curses—the besieging army, and the besieged pirates and ruffians who make up the garrison. His present force, however, is too small, and we do not know when he will get a reinforcement. Our work progresses slowly in these troublous times; but we are not discouraged, and are steadily stirring up materials for more extensive conquests when this tyranny be overpast. Pray much for us. It has ever been my happiness to repose the most perfect confidence in one and all of my dear Christian brethren, who have constituted the Foreign Committee, which confidence, I am bound to say, they have repaid to myself and to the whole Mission, with a kindness most unremitting.⁷⁷

1855. FEBRUARY 18.

TRIAD REBELS EVACUATE SHANGHAI.⁷⁸

75 *Spirit of Missions*, Vol 20 No 5, May 1855, pp 218-221.

76 *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 348-349.

77 *Spirit of Missions*, Vol 20 No 5, May 1855, p. 228. *The Church Journal*, Diocese of New York, 17 May 1855.

78 MacLellan, J. W. *The Story of Shanghai: From the Opening of the Port to Foreign Trade*, (Shanghai, North China Herald, 1889), Chapter IV.

1855, MARCH 1, Shanghai.

*Extracts from a letter of a lady connected with the China Mission.
Probably Miss Caroline Jones.*⁷⁹

A VISIT TO A FEMALE DAY SCHOOL

Shanghai, March 1st, (Thursday).

On visiting my day-school which was re-opened yesterday, I find that the change of masters in the city has affected the number of my pupils, and six or eight of the most promising are missing. On inquiring of the teacher, Zee-Koo-Neang, concerning my best scholar and her two younger sisters, I learned they had been removed to their mother's native place, some 300 miles distant. I felt much regret, for they had learned so fast, and the eldest, A-Sin, had seemed so much interested in what she was learning, that I was grieved they should be taken away into the depths of heathenism. I expressed something of this feeling to the teacher, and added that I was particularly sorry I had not known of their intended departure, as I should have been glad to have presented A-Sin with some books, as well as with some reward for her good conduct in school. To my great joy, the teacher replied that the child had come to her a few days after school closed, and begged for some books, "lest she should forget," and that she had given A-Sin the Gospel of Matthew and the Catechism on the Creed. The child probably had not courage enough, and was not yet sufficiently instructed in what truthfulness would require to say plainly, that she wished to take them away and could not return them. But I was consoled by the hope that the same feeling which had prompted a request for the books would incite to their perusal, and that studying them my distant scholar might be taught the Truth through the guidance of an unerring Teacher. I recollected that on the last day of school A-Sin had answered the questions put to her with much readiness and intelligence, and had listened with lively attention to the Bishop's remarks about the true God and idols and about Jesus, the Saviour of men. She could repeat the Commandments perfectly, and had been taught some-thing of their meaning. May God incline her heart to seek Him and not forget.

A CASE OF SORROW.

March 3rd.—The teacher, who has been called for my second day-school, which is opened at a village two miles distant, called Nen-Ka-Koh, came to-day to see me and to learn my wishes about what she is to teach. Her name is **Koo-Niang-niang**, well known as a teacher, and considered very intelligent. Her son was a long time teacher to Rev. T. M. M'Clatchie of the Cong. [Anglican] Church Mission⁸⁰ at this place. This son, her only son, died about two years since, leaving her alone in the world, except two daughters, one of whom being a childless widow, lives usually with her mother. But married daughters are by custom in China complete aliens. Not long after the death of her son the rebels got possession of the city, and by their rapacity she lost nearly all she had. It is common with the Chinese to invest much of their surplus in handsome clothes or gold and silver ornaments, these being at any time saleable; for, as is well known, fashions are not so variable here as in the Western World: and Chinese garments are made to hang so loosely about the person that there is little difficulty as to the proper fit. The lawless wretches would also have taken her daughter away, but a friendly intercession saved her from that distress. In the recapture of the city, her house, which had hitherto been saved to her, was destroyed, and she was left not only desolate, but destitute. She gave me a simple but touching account of her son's death, saying that when Mr. M'Clatchie came to see him, in his last illness, he inquired, "have you been reading the Gospels with me these three years, and yet do not believe?" Her sick son replied, "I believe, I believe," and Mr. M'Clatchie having prayed with him, left and shortly the sick one died. The mother, the aged widowed mother added. "that was a bitter sorrow; I was left alone, I have none to lean upon! Since then," she continued, "I have had sorrow upon sorrow [literally bitterness added to bitterness]. I lived in fear of the Rebels; from them I suffered the loss of my goods; I was in danger of starvation with the people of the city, and now my home is destroyed." Might not the aged woman truly say she had known sorrow! and with the weight of sixty-nine winters upon her, she is glad of the opportunity to seek her livelihood by teaching school! She must leave her accustomed place and go alone to dwell among strangers! She made no attempt to play upon the sympathy of her listeners, but told her story with such quiet dignity as quite won my respect. She says she has heard "the doctrine," and treasures her son's books [i. e. the Gospels he translated for Mr. M'Clatchie].

79 Probably Miss Caroline Jones, but authorship is unclear.

80 An error. Mr. McClatchie was a missionary of the English Church Missionary Society.

MONTHLY MISSIONARY MEETING.

March 5th, (Monday).—The boys' school reopens to-day, but no English is taught that the teachers may be free to attend monthly meeting. The Bishop had charge of the meeting, and his remarks were peculiarly appropriate and very impressive. His subject was chosen from St. Luke v. 4, 5. "Lord, we have toiled all night and have taken nothing, nevertheless at thy word we will let down the net," He alluded to the condescension of our Lord in choosing his Apostles from among humble fishermen and in working this miracle for the strengthening of their faith in Him. He encouraged Missionaries to believe that though their night of toil had been long, and for the past year also very dark, yet at the command of the Saviour they should renew their efforts in simple dependence and implicit faith in Him to whom "all power is given in Heaven and in earth." "Not by might or by power, but by my spirit saith the Lord." I believe every one present must have felt animated to go forth anew to the work, saying, "Lord, at thy word," rejoicing to be counted worthy to be called to His blessed service.

In the afternoon I went to my new day-school at Nien-ka-Kuk; found the venerable teacher at her post. She would not confess she was lonesome there, saying "all were very kind" to her. No doubt her age and intelligence, as well as her dignity of manner, command much deference from the simple villagers. I called also at my first day-school at Hong Kiu; found it not yet filled. It does not seem right to me there to miss so many faces that were so often turned toward me in the smiles and vivacity of child-hood.

March 6th, (Tuesday).—Taught my English class in the boys'-school to-day; found them all pleased to be at their books again, especially as they were quite satisfied with play. **Miss Fay** is very much devoted to the general care of the school, and the coming year will, I trust, be a profitable one and truly blessed. Many of the boys are at a very interesting age—just at the period which tells almost decisively on their future character as men.

THE SCHOOLS.

March 7th, (Wednesday).—We were again at Nien-Ka-Kok. In the girls'-school I found fourteen scholars; while at the boys'-school Mr. K[eith] found thirty-six pupils. The old lady reminded me that girls in the country were very stupid and dull⁸¹; but that they would learn by-and-by. She told me they were unwilling to attend without receiving some cash, because they thought it necessary to do some work every day to earn rice. So I told her what I had forgotten to tell her, though I had said it to the villagers, that each pupil was to have 20 cash (or 1^{1/4} cents) per day. "Oh then," she replied, "they will be eager to study." She presided over her school-room with such a mother-like, yet withal very teacher-like air, that I quite wished for the power to paint it on paper and send it to friends in America who find it difficult to get a true and vivid idea of life in China from the pen. A crowd of people, mostly women and children, pressed upon us, but when their curiosity is satisfied, I fear they will keep at a greater distance than we would desire. **The happy medium between too much restraint and too much familiarity is very difficult with the Chinese, especially the poor.** The kind interest which the poor at home know how to understand and receive, is so strange to these people, that they are apt quickly to take too much liberty, and in repelling that, there is danger of driving away the individual one would benefit.



March 10th, (Saturday).—At my Hong Kiu day-school as yet only sixteen pupils. It is encouraging to find that much of what I taught them last year is quite well remembered. The **United States' steamer Powhattan**⁸² [sic] arrived in port from Japan a few days since; the accounts by it are encouraging to Christian and Missionary enterprise—in preparing for FUTURE effort. The people seemed desirous that foreigners should come there to reside, especially a foreign physician. But of all this and more the newspapers will give you full accounts.

INTERVIEWS WITH CHINESE FEMALES.

March 14th, (Wednesday).—We were prevented by the weather from going to Nien-ka-Kok on Sunday, according to our purpose; but after three days of rain the sun looked out again and we set off for the country. So great was still the desire to examine minutely the dress, etc., of a foreign lady, that I was

81 It seems that in every culture rural people are regarded as inadequate intellectually, invariably the judgement is made by city people. On 19 May 1855 USS Powhatan landed her Marines to protect Americans in Shanghai.

82 USS Powhatan in Chinese port c1859. See online 1 January 2012 at —
<http://www.history.navy.mil/danfs/p10/powhatan-i.htm>

obliged to fasten the school-room door, after I had half entreated and half commanded the crowd to go out. I found the venerable teacher Koo-Niang-niang looking as fresh and cheerful and neat as ever, her cheeks having a color that a miss in her teens might covet. The indefinable mother-like teacher-like air again struck me and pleased me exceedingly, and teacher and children all looked so happy that it was quite worth coming two miles to see. I dare say the one feels light-hearted in being saved from want by the situation as teacher, and the others are glad of 20 cash per day with the opportunity to learn something. Before I had finished my examination of the children, to ascertain what they had learned in a week, Mr. K[eith] returned from his school and came in to wait for me, taking care again to fasten the door against the crowd. Not many minutes more had elapsed, when an importunate calling of "Leen-sang, Leen-sang," [teacher, teacher] with a vigorous knocking, compelled the door again to be opened, and a woman entered whose face betokened that she had come for some important object. After the usual salutations had passed, I resumed my engagement with the children while Mr. K[eith] entered into conversation with her. I noticed from time to time how much she was interested in hearing and speaking, and intended to go to her as soon as possible. I had not finished my conference with the teacher, when Mr. K[eith] called me saying, "here is something of interest to you;" and then told me that the woman said she believed in Jesus and was anxious to be further instructed. She had brought with her two young girls who were also desirous to learn the doctrine. The woman had lived in the city near the chapel of a Baptist Missionary, and seemed to have obtained a very correct knowledge of Christianity so far as it went. She had escaped from the city with the loss of all things, and while staying in the country she had told these two young girls (relatives of hers) about the doctrine, till they too became interested. This was a rare thing in my knowledge of professing Christians among these Chinese. They do not call their friends to come and listen and receive the good news of a Saviour. There was so much apparent earnestness about the woman, and moreover such an intelligent understanding of what she had heard, that we could not but hope and believe she was sincere. She told us she prayed to Jesus constantly, and that **when she heard a teacher was coming to preach the doctrine in the village she was very glad, and that when she heard that a lady was also coming she was still more delighted, because she could come to a lady with all the questions without hesitation.** There was more than I had looked for! I had hoped in time to gather some women to me for instruction, and here was one come to meet me, glad to hear what I had desired to say, was come bringing two others, and from these three, I might hope others would be induced to come and hear. It seemed as though God smiled on the work begun in faith; yet if in the case of these women our hopes are disappointed, we may not regard it as His frown, but rather as the TRIAL of our faith. The venerable teacher says she prays to God to take care of her, to forgive her sins, and to give the children ability to learn! Oh, that in her old age she might learn the true wisdom! As I stood in that rude school-room I saw the woman talking so earnestly to Mr. K and listening to his words—the two young women standing modestly by, and the venerable teacher at my side attentive to all that passed—the half-wondering children surrounding us all—I could not but think here is a scene for a painter! We had come with the bread of life, and these had come as if hungering to receive what we brought. Was it not a scene upon which angels looked with interest? and may it be that these shall be souls over whom angels will rejoice!

March 17th. (Saturday).—We have again been to the schools at Nien-Ka-Kok. I found my scholars had learned the first article of the Creed, and when they had finished reciting it to me, I called their attention to the meaning of the words they had been using. A number of women, led by the woman who had so much excited my interest previously, had gathered into the school-room, and when I spoke of the one God, no idol, no image, liable to be destroyed by any accident—the God who is a Spirit and everywhere present—able to do all things—the Creator of all things, and especially that this Being was a Father, caring for and loving his creatures—I was listened to with fixed attention, and wonder and astonishment was expressed in many countenances. They had never heard of such a God! The aged teacher again asserted her belief in Jesus, and said that she prayed to God every morning and night; she added, "when the scholars first came they were dull, but that she had prayed to God to give them ability to learn, and that now they were able to commit to memory their tasks. I reminded her that it was still more important the children should understand and remember the precious doctrine. While the idea of her praying that the children might learn fast, and had already learned faster for her prayers, was so new as to provoke a smile—the serious thought was also, may she not have prayed in truth and simplicity, and does it not go to show that she believes in God as truly a hearer of prayer? After all, it was the peculiar words and not her meaning which was new; for we all pray for success in our work and that the children of our charge may become wise as well as good. She asked me if it was necessary she should kneel on the ground at her

prayers, showing me a high stool, saying she kneeled upon that before a table, and bowing her head, worshipped. May it indeed be that she worships, though with a mind still dark. May it indeed be that in her desolation she may find the comfort and blessing of the Gospel. The woman alluded to above does seem much in earnest, saying that she knows but little, but constantly prays and believes, and confesses her sins. A poor old woman was there who listened most attentively to all I told the children, and I learned that she was desirous to know if the foreign teacher would show her any good. She is very poor and half blind, and has a palsied and infirm husband and no child to depend upon for help. She has been a diligent worshipper of idols, for 20 years has eaten the vegetable and unpalatable food prescribed by the priests as meritorious. With all this she is still poor and unfortunate and finds no comfort. Is it strange she should seek to hear if there be anything better? No doubt it is her temporal welfare she has most at heart: **and it is a common idea among the Chinese, one that meets us almost daily, that the believers in Jesus have prosperity and plenty.** She had proposed (we were told) to bring her idol to us to destroy, and to burn her kitchen gods—poor soul! may she indeed find bread to eat—bread for the soul!

March 18th. (Sunday).—The clouds, though threatening, allowed us to-day to go to Men-Ka-Kok. A crowd was waiting for the preacher; but numbers, having waited long, had left. But the large room was more than filled by the two schools [of 50 scholars] with the rest of the people. Except in our School Chapel at Hong-Kiu I have never seen so attentive and quiet a congregation of Chinese. At the Chapel, the large number of pupils, teachers and servants, who understand how they should behave in Church, is a check upon the people who drop in, so that they remain quiet. But ordinary gatherings are restless, noisy; talking and moving about or leaving the place; habits most distracting and distressing to the preacher, especially to one who may be making the first attempt to address a Chinese congregation. All listened with more or less attention—several men with continued and intelligent attention, if one might judge from the countenance. The preacher's subject was the first article of the Creed; and next the account of the creation was read to them, and the whole was concluded with prayer. It was very gratifying that during the prayer the audience were particularly quiet. How different must the prayers have seemed to them [(hose used were Prayer for all Conditions of Men and the General Thanksgiving with the Lord's Prayer)] from the senseless mumblings and knockings of the head before the idols. The venerable teacher, Koo-Niang-niang, at once knelt down by my side; may she indeed learn to pray! Never does the preciousness of the Gospel so fill me with gratitude as when I see these ignorant heathens gathered to hear of the God who made them and sent his son to redeem them! Never do I so much wonder at the goodness of God to me, as when in contrast I see before me those whose lot is cast in a heathen land! Never does the sense of the privilege of being a Missionary so melt the heart, as when with even a stammering tongue, such a one tries to tell these blind and perishing of a Saviour.

March 20th, [Tuesday].—Again at Nien-Ka-Kok to look after the schools, which seemed going on reasonably well. The woman who so earnestly professed to believe was again there. She said that she, with the two girls, had gone into the city last Sunday; that the girls worked nights to make up for the time thus lost in the day; for their parents were poor and could not afford to have them idle. I did not think it strange that they should have gone into the city, instead of remaining to hear preaching in the country; for it is but natural the woman should have felt much confidence in her first religious teacher, who, judging from what she seems to know, must have been painstaking in her instruction. She begged for a book of Hymns, saying, that in the confused times hers had been lost. I asked her to repeat a hymn that I might know if she had used a Hymn book like mine. She proposed to sing one, which she did to a Chinese air, and it was the first time that Chinese music was even agreeable to my ear—she seemed so greatly to enjoy it. She asked also if it was important to say any particular words in thanking God at meal time, or was the feeling of the heart sufficient. She said she would like to know what words to use. Her earnestness is such, that I no longer wonder that it has made an impression on others. I presume she will eventually connect herself with the Baptists; but if she is as sincere as she seems earnest, she will be an uncommonly useful Chinese Christian woman. It is encouraging moreover to find where we go, that some knowledge of our precious doctrine has spread among the people. May the time be not far distant when this people shall flock to hear the Gospel and to receive it, as doves to their windows.⁸³

1855, MARCH 13, New York.

Foreign Committee Appeal.

STATEMENT AND APPEAL,

EXTRACT FROM THE MINUTES OF THE FOREIGN COMMITTEE, MARCH 13th, 1855.

At a Meeting of the Foreign Committee, held on the above-named day, the following Resolutions were adopted, viz. :—

Resolved,—That the present state of the affairs and prospects of this Committee, renders it the duty of the Committee to lay a distinct statement of their condition and responsibilities before the Church, whose representatives and agents they have been constituted for the important work of Foreign Mission!

Resolved,—That the Statement and Appeal following, be adopted and signed by the Committee, with instructions to the Secretaries to give it immediately the widest possible circulation, in circulars addressed to the Bishops, Clergy and Laity, individually, and by its publication in all the religious periodicals of the Protestant Episcopal Church.

Resolved,—That the Secretaries prepare a list of the Churches which have contributed, and those which have not contributed to the Foreign Missionary Treasury during the last year, and that the same be printed, and appended to the following Statement and Appeal.

Resolved,—That, with a view to securing some reliable basis for future appropriations, the Secretary and General Agent prepare a circular letter, to be addressed to Rectors of Parishes, classifying the same, with a request for early information in regard to the probable amount which may be relied upon from each, and of the period of the year when remittances may be looked for.

TO THE BISHOPS, CLERGY, AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH:

The undersigned, the Committee appointed for Foreign Missions, make the following Statement and Appeal:—

In 1835, the Protestant Episcopal Church, through its General Convention, declared itself a Missionary Society or Organization, and created a Board of Missions, to carry out the work which, as a Church, it had thus assumed, both in the Domestic and Foreign fields.

This Convention pledged the Church thus represented, and all the baptized members of this Church, to sustain and carry forward the work of preaching the Gospel at home and abroad ;—a work which was thus solemnly undertaken as an obligation and duty to the gracious Saviour, who commanded that His Gospel should be preached to every creature.

Committees for Domestic and for Foreign Missions were severally appointed, and were charged with the duty thus particularly entrusted to them.

Twenty years have passed by since this solemn covenant was made, in the presence of God, and angels, and surrounding men.

The system of voluntary Missionary Societies, by which the members of this Church had before carried on the work of Missions, was by this covenant laid aside; and the funds and means of the whole Church were pledged in their stead, to maintain the great work which was thus assumed by the highest assembled authority of the Church.

Some of the undersigned have been members of the Committee for Foreign Missions during this whole period. All of them have, for several years past, labored in the important work which was thus assigned to them. They have cheerfully and assiduously devoted themselves, according to the wisdom given to them, to the duties of their sacred trust. They have spared no time, or labor, or thought, which was within their command, to forward this great work of the Church, and to fulfil this high command of the exalted Saviour.

At the end of twenty years' labor, although they have been most liberally upheld by a portion of the Churches, they find themselves to a lamentable extent unsustained by the Church at large, and unable to fulfil the duties imposed upon them. They are brought to a position and a crisis, in their responsible relations to the cause committed to them, at which they have no longer the right to be silent, or to suffer the difficulties and embarrassments which they meet, to pass without remonstrance or appeal. They are compelled to say, if the Churches mean to sustain them in this work, it must be in a very different

measure from their past experience.

During these twenty years, the field of Missions entrusted to their watchful care has been opening before them in the gracious providence of God, to an extent in the highest degree encouraging and remunerative. The work in China has gone forward with advancing prosperity and success; and, though partially interrupted by the internal wars in that kingdom, has never been closed for a day, nor retarded to a degree that did not leave an opening, still entirely beyond the power of the Committee to embrace and improve.

The Mission in Africa has advanced in an unprecedented career of prosperity, until the whole western coast is not only open to useful labor, but eager for its employ. There is no limit there to be assigned but the grievous one of the total inability of the Committee to go forward, in paths which the mercy of God has so freely opened before them. The whole present income of the Committee might be expended with the highest advantage and economy in this single field, in the mere response to actual demands for help from those whose desires for Christian teaching have been already excited, without originating for themselves a single aggressive movement.

In Greece, our single venerated brother has been toiling on through a quarter of a century, making the utmost of the limited means allowed him; and is now asking for the relief of a short tour for his failing health, the expense of which the Committee have no ability to meet.

From South and Central America, the Committee have had the most earnest and encouraging appeals, for Missionaries to preach the Gospel amidst the Papal darkness of those regions, where civil revolutions have opened the widest doors for religious liberty; while there is among us no religious zeal, or love for the Gospel, or for the souls of men, at all prepared to furnish the means of even entering into the work to which we are so constantly solicited.

From the Sandwich Islands appeals have come to us, one after another, for a Mission there, which, from utter inability to meet, we have not even considered.

Japan has been opened to our advance, and we have been entreated to send upon its untrodden soil the feet of those who preach the Gospel of peace. But such entreaties are addressed to us in vain.

We have not even the ability to maintain our own acquired ground in the promising fields of labor upon which we have already entered.

In 1850 we addressed, as a Committee, a Circular to religious young men in our Colleges and Seminaries, calling their attention to the work of Foreign Missions, and asking their labors for the Lord, under our authorized direction.

Young men have applied, of admirable character and recommendations, and we have not had, nor have we now, the means to send them to the work to which we ourselves had called and encouraged them. At this moment there are waiting, at our invitation, three young servants of Christ, desiring to embark for China, to preach the unsearchable riches of His grace. But we have no funds to send them. One is waiting to join our devoted band in Africa; but we have no means to gratify his wish.

We have, for years, desired the services of an accomplished physician for our Mission to China. One has been engaged by us for months, fully qualified. But he stands waiting and delayed, because we have not the ability to send him, after we have ourselves called him from other employments to his self-denying work. [See next entry].

Our Treasury is already in debt, for advances in the maintenance of our *present occupied Missionary force abroad*, above ten thousand dollars.

Our main receipts for the present winter have come in, and instead of means to advance in our work, we are unable to pay our present obligations, and are over seven thousand dollars behind the receipts of last year, at the same period of time.

We have sent out every month intelligence of our work, and of our wants, in the Spirit of Missions, to every clergyman in the Church. But more than one half of the clergy have manifested no responsive interest what ever. In many cases we are grieved to be informed, that they do not trouble themselves even to read of the work of the Lord in our hands; much less to speak of its demands and results to the people committed to their charge.

For the dissemination of still more intelligence, we have repeatedly sent to the clergy, for distribution among the members of the Church, Occasional Papers, containing interesting histories and facts in our important work. In many cases, and some of those of very important and influential congregations, our bundles of papers have not even been opened, but have been thrown aside with apparent utter indifference and inattention to the call.

We have sent out Agents to present to the Churches the claims of the Missions entrusted to our charge. Some of these Agents have been honored Missionaries, who have hazarded their lives abroad for our Lord Jesus Christ. But many of the Churches have been wholly shut against their appeals. In some cases the clergy have refused them admission to their pulpits as our Agents—and in others, all opportunity of pecuniary collection, or appeal for funds in our behalf.

The parochial clergy constitute, in their canonical rights, our only way of entrance to the attention of the Churches. But though we are the appointed Agents of the Church for this great work, more than half the clergy have neglected to make any presentation of the claims we plead, and we are compelled to submit to the effects of their neglect.

There is no room for any other conclusion, than that the clergy, so far as this statement of facts applies, take upon themselves the responsibility of shutting out the claims of the perishing heathen, the command of our Divine Lord, and the authority of their own Church, from the congregations over which they are placed.

The painful results of all these recited facts, are constant embarrassment in our work, unceasing perplexity in the fulfilment of our trust, a constrained vacillation appearing in our efforts, and inability to carry on the work committed to us in any course of steady, uniform, and healthful advancement.

We have sent abroad Bishops, Missionaries, and Christian females, to preach and propagate the sacred word of God. We have gathered Schools and Churches, and have established Asylums and Families under Christian influence on heathen soil.—All these are dependent on our steady and uniform remittance of funds, for their food and raiment, which is all that we have the power at any time to give. If such remittance be withheld or delayed, suffering and distress must immediately accrue, with no local means of relief. These laborers, worthy of their hire, are thousands of miles from us. We cannot recall them until many months of notice have elapsed. To keep these faithful messengers of Christ alive, without adding to their force, or allowing them to go forward in their work a step in advance, we are already in debt to members of our own Committee and others above ten thousand dollars.

The labor, toil and anxiety which are involved in the management of the arduous work entrusted to us, we are willing cheerfully to bear. The experience and wisdom which in our many years of labor in the cause we may have acquired, we thankfully give to a cause so dear to us and to our Lord.

But it is impossible for us to pursue a course which, in our past experience, has become so harrassing and afflictive. To continue in our present position, under the compulsion of making our tale of brick without straw given to us, cannot be justly demanded of us.

What then, we ask, are the results to which we are compelled to look?

To abandon the Foreign Field of Christian Missions, and recall our laborers home, is an issue so dishonorable to the character, and so destructive to the prosperity of the Church in every branch of its operations and prospects, that we cannot for a moment regard it as possible.

To limit our operations to their present position of growth in the field which we now occupy, and yet continue them there, is impossible. Every attainment makes a necessity for further advance. Every stone we lay is but the preparation for another to be laid upon that, and is an useless labor unless the edifice is to go on to its completion. We cannot but say that we should deem the arbitrary limiting of the work, to be equivalent to its abandonment, exhibiting an outlay which will thus have been made useless and an unfinished attempt, the impossibility of the accomplishment of which, makes all that has been done in it without avail.

To refuse new openings for Missions in other fields, to which we are called, while not involving the same difficulty, would be equally dishonorable and injurious to the Church.

Instead of entering upon new fields of labor, the Committee are now under the absolute necessity of reducing all their estimates for expenditure in the current year, at least one-third, from the amount desired,

in urgent appeals and statements of actual need, from their Bishops and Missionaries now abroad.

- In this crisis of their affairs, the Committee for Foreign Missions appeal to the Church—
- With more than ten thousand dollars debt, on their present scale of operations;
- With seven Missionaries standing at their doors, and asking to be sent abroad, for whom they can make no provision;
- With no ground for expectation, in their customary experience, that either of these embarrassments is to be removed by their remnant of receipts for the current year;
- With their Missions on every field asking for an enlargement, which they have no power to give;
- With unfinished Churches, School-houses, and habitations, on heathen ground, which they have no means to complete;
- With hardly the hope that they can continue to feed and clothe the laborers, male and female, whom they have already in their employ;
- With the painful necessity of reading, at every meeting, letters of application for Christian aid, which they are obliged to refuse;
- With the anguish of hearing from their devoted Bishops and Missionaries, of wants and openings, which they are compelled to disregard;
- With the constantly threatening necessity of dishonoring the drafts which these faithful men make upon them, in the prosecution of their ordered and appointed work,— a necessity repeatedly averted only by the actual advances and responsibilities of individuals, of their own body—

The Foreign Committee respectfully ask the Bishops, Clergy, and Laity of the Protestant Episcopal Church, what course of duty remains for them, but solemnly to demand and expect support in the trust committed to them.

The Foreign Committee have thus far, in more than nine months of their current year, received but \$34,000. Less than the same sum in the remaining period of less than three months will not relieve their embarrassments, and enable them to finish the work of the year. To meet this want, and far more than to meet it, requires nothing but the united and prompt action of the Clergy and the churches committed to them. With more than one hundred thousand communicants, and more than fifteen hundred pastors in the Church, it would seem like a dishonorable suspicion to doubt that it would be met.

They call upon the Church, therefore, with the solemnity and boldness of conscious truth and duty, to consider and to meet this case. They ask Bishops, Clergy and Laity to take it immediately in hand. They beg the liberality and effort of all their brethren, individually and collectively, in the crisis thus presented. They freely say, that the progress, and even the continued existence of their Foreign Missionary work makes the aid demanded indispensable. They have spoken in the plainest, frankest manner. Their brethren have the same interest and obligation in this work with themselves. They can only apologise, by asking with David, "Is there not a cause?" They are willing to run the whole hazard of thus lifting up their voice like a trumpet, because the pressure is great, the burden is intolerable, and the embarrassment must be removed, or Foreign Missions must die in the Episcopal Church; and this Committee cannot silently assume the responsibility or the shame of their destruction.

OFFICE OF THE FOREIGN COMMITTEE,

HORATIO POTTER

19 BIBLE HOUSE, New-York, March 13th, 1855) S. H. TURNER, S. H. TYNG. T. BEDELL, P. P. IRVING, S. D. DENISON, J. S. ASPINWALL, STEWART BROWN, LEWIS CURTIS, AMES F. DE PEYSTER F. S. WINSTON.

N.B. To do away with an impression which exists in the minds of some, that the diminished receipts of the Foreign Committee may be fairly attributed to the "hard times" in monetary matters, it is here distinctly stated, that the receipts of the American Board of Commissioners for Foreign Missions, and of the Methodist Missionary Society are larger thus far for the current year, than they were for a corresponding period last year; and those of the Presbyterian Board are equal to what they were last year. The receipts of "The Methodist Missionary Society North" will probably reach \$260,000 by the close of the current financial year.⁸⁴

1855, MARCH 24, Shanghai.

Mr. John T. Points.

The following extracts from journals have also been received:

SHANGHAI.

March 24th, (Saturday).—To day being so beautiful and bright, **Chai** and I have taken advantage of it to go down to Kong Wan, a large town about five miles north of us where we want to establish a day-school. Strolling about the country at this season is most delightful, as the air is so balmy and the fields so beautifully green; the roads are thronged with people, going and coming, and we are at no loss for company. **Chai** has a very happy knack of engaging in sensible conversation with these roadside acquaintance, so that we spent the time while walking in chatting with many of those whom we overtook. At Kong Wan we first accomplished our errand of settling the bargain for the rent of a school-room and making the necessary arrangements for advertising it, and then we went to the large Buddhist [sic] temple of the town, where we soon had a large crowd around us, to whom Chai preached a short but very *a propos* sermon. The ignorant crowd of villagers seemed very attentive and serious, until a well dressed man, perhaps the sage of the village, stepped forward to have an argument; he seemed to be a very fair



scholar, as he quoted the classics most volubly in defence of the worship of Heaven and Earth and of one's ancestors. For awhile his tongue went too fast for Chai, and the crowd seemed highly amused at his discomfiture; but at length he had a chance to put in a very happy hit, which turned the laugh so completely against the Doctor, that he had to desist, and asked us to go dine with him. This we declined. Chai finished his sermon, and after a ramble through the town we started for home. Being too tired to walk all the way, we were glad to fall in with an empty **wheel-barrow**, on which we engaged passage, and were wheeled home at an expense of 250 cash, (about 13 cents) as cheap as a New-York omnibus.

MISSIONARY EXCURSION.

Ming Bong, April 3rd.—After several days of fruitless search, I succeeded yesterday, at last, in finding a comfortable boat which I could hire, and although the price was rather high, (1,000 cash a day) I concluded to engage it for a month, so as to avoid the disagreeable necessity of having to waste so much time hereafter, whenever I wish a boat to go off on an excursion. Not finding any one who could make it convenient to accompany me this time, I started this morning by myself to take a trip to Soong Kong, the chief city of this district. Besides my own books for studying, I am well provided with Gospels, Tracts and portions of the Old Testament, all of which are snatched up by the people much faster than we are able or care to distribute them. Setting out from home at ten o'clock, a fair wind and tide brought me to this place, Ming Hong, (60 le or 18 miles) before half past two o'clock. I spent the afternoon in rambling through the town, scattering books wherever I thought they stood a chance of being looked into; and also received a number of calls on board my boat from fellow-travellers whose boats are near me, and who, like myself, are waiting for another tide to go on farther. Some of them I found very nice acquaintances; most of them had been to Shanghai and knew a great deal about foreigners. One old gentleman declined one after another of the Gospels, saying that he had all those at home and had read them, but he seemed delighted when I gave him three books of the Pentateuch of which he had never heard before. Another man recognized me, having seen me and gotten a book from me at our Church in the City a few Sundays ago; he is on his way to Kia Heung, a city 120 miles off, and urges me to go on home with him; but I have not time just now, and he has therefore given me his address, by which I hope to find him in the course of a few weeks. As for the town here, it is a lively business place of perhaps 30,000 inhabitants, and much nicer looking than most Chinese towns. If regularly visited by a good preacher, a great deal might be done in as quiet and orderly a population as it contains. We shall remain moored here till to-morrow morning's tide, and then go on to Soong Kong.

Soang Kong Foo, April 4th.—I spent a quiet night at Ming Hong, took another stroll through the town in the forenoon, this time however without being much noticed, as every one had either heard of or seen me yesterday. The walk, and what little talking I did, was much more satisfactory, as I was not so much bothered by the crowd of noisy boys and idlers, who seem to spring up out of the ground everywhere a foreigner makes his appearance in China. At 10 o'clock we made another start, and to-day, having a head

wind, had hard work getting along, and did not reach Soong Kong till late in the afternoon. I at once took a bundle of books in my hand, and making my servant follow me with a basket full, entered the city at the West Gate. A riotous crowd was soon at my heels, but by the aid of the remonstrances of some of the better clad among them, I managed to keep them in pretty good order, while I stopped now and then to distribute my books. When they were all gone I got along more quietly, being annoyed only when I stopped in some of the stores to make a few purchases; then the crowd became so dense that the shopkeepers showed me very plainly that my room would be more acceptable to them than my company or my money either. After returning to my boat, I had by far the most pleasant part of my Missionary work, as I had calls from a number of gentlemen, or gentlemanly looking persons, who were a little too proud to press through the crowd which gathered around me in the streets, but followed me to my boat, where they could talk quietly and ask for the particular books which they wanted. I was again struck with the desire of many of them to get the Old Testament; one man brought down three of the Gospels with him to ask me about several unintelligible chapters in them, mostly in the Gospel of St. John. I gave him Genesis and Exodus, and read over several chapters with him to give him an insight into their meaning. An old woman came into the boat saying that her husband, who was sick in bed, had heard of my being in the city, and sent her down to get a book; she was rather loth to let me go with her to see him, and as it was so near dark I did not insist upon it. I, of course, could not be cure of the truth of her story, although her manner went far to confirm it. Some of my neighbors from the next two boats have also been in to see me, one of them bringing with him a beautiful little daughter 10 years old; they are Soo-chow merchants just about to return home, and as they seemed anxious to get some books, I let them have a number to give to their friends, some of which I hope may be heard of hereafter. After tea I have taken another walk through the business part of the city, which looks really handsome at night, the shops being all open and well lit up. There being no children in the streets, I had a quiet stroll, stopped in several shops, and had a cup of tea and a chat. I thought it prudent to cut short my walk however, on account of a row a little distance ahead of me, which I was told was caused by the arrest of a Ningpo man, on suspicion of being a rebel escaped from Shanghai I reached the gate just in time to get out before it was shut for the night, and I am once more shut up in my little cabin on the boat.

April 5th.—I was not so far from all fellow Christians last night as I supposed; while taking a morning walk through the city, I came right up against Rev. Mr. Belton and Dr. Kelley, (Meth. Miss.) much to the surprise of all three of us; and really it was strange to meet so purely accidentally so far from home. As they had just commenced their excursion and I had just finished mine, we soon parted company. I had intended returning home by another route, but on inquiry I found that it would take three tides to accomplish what I proposed, and as tomorrow is Good Friday, I wished to hasten on; so I started back the way I went, and having a fair wind, reached home safely about sundown.⁸⁵

1855, APRIL 7, Shanghai.

Bishop Boone.

SINCE the publication of our last number, letters have been received from the China Mission to the 7th of April. In a communication of that date Bishop Boone remarks: "Peace has returned to our neighbourhood, and it is a great blessing. We are now preaching daily at our Church in the city, and that to good congregations. I expect (D.V.) to confirm six to-morrow (Easter Day) and to baptize two."⁸⁶

1855, APRIL 10, Shanghai.

Mr. John T. Points.

The following portions of Mr. Points' journal contain sketches of a more extended Missionary journey, or rather voyage, than has before been undertaken by any one connected with the Mission at Shanghai. The account is exceedingly interesting.

SHANGHAI, April 10th, 1855.

Yesterday afternoon, having replenished my stock of books and tracts, I made another start for the country, this time taking **Chi** with me. The part through which I pass now is the triangle included between the south bank of the Shanghai river, the Yang-Tse-Kiang, and the sea, which is perhaps the most thickly settled part of this populous province. We rowed yesterday (having a head wind) only 30 le [li-Chinese mile

85 *Spirit of Missions*, Vol 20 No 7. July 1855, pp 315-317.

86 *Spirit of Missions*, Vol 20 No 10, October 1855, pp 452.

or approx ½ kilometer], and anchored about dark near a large town named Bok-Tsak, where I proposed spending a few hours this morning; but to my surprise, when I awoke in the night, I found the boat under way, my boatmen pretending to have misunderstood me. After a while, however, I discovered their reason for making the move; when we turned off from the river into the smaller canal, we passed through a large fleet of rice junks, employed to carry tribute rice to Peking. My old boatman had taken the idea that some of these junkmen might follow us with the night's tide, for the sake of plunder, and, therefore, got out of their way and pushed ahead. I let him do as he pleased, since he has all along been working faithfully, and early in the forenoon, we reached the north gate of a small city named Tsayn-So. The last few miles of the way, we walked along the banks of the canal, the boat following us; everywhere we had a number of villagers with us, who were full of talk, and kept us hard at work answering their questions. I never before had any idea of the extent of the Romish influence in this part of the country. We were pointed out, in our short walk, two small chapels, besides one afterwards inside of the city, which are regularly visited by the priests from Shanghai. Many whom we met professed to be Romanists; but, poor deluded people, their unadulterated idolatry could not be worse than the uncertain and popish doctrines which, seem to form the whole of their belief.

Of the strength of the Romanists, we may remark that they themselves claim about 800,000; and are commonly granted to have about 300,000. All the Protestant missionaries put together have, we believe, but a little over 100 persons. As to the state of spiritual knowledge possessed by Romish converts, it would be hard to place it much lower than the truth. Romish priests always dress in Chinese costume. At Way Way they got up two good congregations in the idol temples, and distributed books, as indeed they did everywhere, seeking to rely upon them much more than upon "preaching the word." The difficulties of the language and its dialects, render the latter the more dubious medium of the two.⁸⁷

Tsayn-So, which I visited once with **Brother Syle**, is a very small walled city, and inhabited by a quiet and seemingly industrious people; it has been seldom visited by foreigners, but notwithstanding this, there was none of the pressing and crowding around us which is elsewhere so annoying. Our books were eagerly, but quietly, asked for; our congregations, when Chi stopped to talk, were attentive; and altogether, our walks through the place were very pleasant. The city, being only two miles from the sea-coast, was 300 years ago much oppressed by the pirates; a few of the rich inhabitants thereupon built the wall around it, which never having been since repaired, is now almost in ruins. Leaving Tsayn-So about 3 P. M., we set out for Way-Way, a large city, about 50 le farther on; we have come tonight to a large village named Loke- Der-Wan, where we soon had every inhabitant in the place around us, and an uncouth rabble they are; however, I succeeded in getting them quiet enough for Chi to talk to them, and then we gave a book to every man among them who could read; having done all we could for them, we pushed off, so as to get rid of their noise, and have anchored outside of the town, where we may spend a quiet night.

WANG-MIEN, April 11.

Making an early start from our last night's anchorage, we reached a place named Sz-Der about the time of our boatmen's breakfast, and as there seemed to be a large assemblage of quiet people on the bank, we stopped awhile to talk to them; the place had been visited by Romish priests, but as they are always dressed in Chinese costume, I was the first bona-fide foreigner who ever stopped there, and was of course a great object of curiosity to young and old; our books were snatched as fast as we chose to hand them out, and I think will be better appreciated there, from being the first ever left in the place. At 10 A.M., we reached Way-Way, which outside seems a large beautiful place; the wall being square, about four le each way, and kept in good repair; but the interior of the city presents quite a contrast to the outside; it is sparsely built up, the houses are low and mean, while the people look poor, sickly, lazy and dirty. However, we got up two good congregations in the temples, and after talking awhile, distributed fifty or sixty Gospels and Tracts. When we returned to the boat, unfortunately for me, my boatman had told some one that I had a medicine-chest with me, and there was a crowd of sick, halt and maimed, waiting for me, who became so importunate for medicines, and professed such implicit faith in me, that I was compelled to prescribe, to the best of my knowledge, for some of them. I hope they may not find out to their sorrow the truth of my profession of medical ignorance. While walking through the city, we fell in with a **Chinaman named Soong, one of Dr. Medhurst's converts, who is now employed by the London Mission as colporteur**; he seemed delighted to meet us, as we were there on the same errand, and we all finished our rounds together. About the middle of the afternoon the weather began to look dark, and we

87 This text is inserted, apparently by the editor, in *The Church Journal, Diocese of New York*, 27 September 1855.

started for home; for to-night we are anchored near a large town, but reached here too late to do anything; however, we shall have time to take a tour through it to-morrow, and then reach home about noon.

April 17.

Chi and I returned from our excursion on the 12th, as we expected, and since then I have been kept at home by the rain, of which we usually have long spells during this month. To-day, however, the rain seems to be at an end, and though the clouds have not yet broken, I am once more in my boat for a trip towards the great lake, 100 miles from Shanghai; this time having Rev. Mr. Aitchison⁸⁸, of the Amer. Board, with me. We left home about 10 A. M., and with a fair wind, came about 40 miles before sundown, and are now moored for the night about five miles from Soong-Kong, a large city, which I visited a fortnight ago. We had nothing of interest by the way, having stopped nowhere, except a few moments at the town of Tuk-Song-Loo-Ken.

April 18.

After a stormy, rainy night, during which, however, our boat sheltered us very securely, we made an early start, and in the forenoon passed along the range of hills [later Kuling Hill-station] to which most of the pleasure excursions from Shanghai are made.⁸⁹ In the afternoon, we left them out of sight, and sailing due west, passed through a beautiful tract of country, not quite so thickly settled, but quite as well cultivated. The fields are covered, for this month, with luxuriant crops of wheat, beans, and clover, which next month will give place to rice and cotton. The canals now on our route widen at times into beautiful little lakes, the precursors of the large one, which we hope to reach to-morrow. We arrived at this place to-night after dark, so that we can form no idea of it, except from the length of the canal-street, and the size and beauty of the several arched bridges, under which we pass before coming to our present mooring. The boatman tells me that it is a lively place, of 50,000 inhabitants or more; as it is so seldom visited by foreigners, we do not intend to show ourselves to-morrow, for fear that some disturbance may occur to prevent us from going on further.

ON THE BORDERS OF THE GREAT LAKE, AND ABOUT 12 MILES FROM FOO-CHOW.⁹⁰

April 19.

The people of Loo-Ken, this morning, seemed to be so quiet and well-behaved, that when we got to the edge of the town, we stopped and went ashore for awhile, talking to a large crowd, and distributed a few books to those who were able to read. The rest of the day, we were obliged to keep very close to our boat, partly on account of the heavy rain, and partly because we found that the boatman was carrying us too near to the city of Soo-Chow, where we should certainly have been apprehended by the mandarins. We made him turn off a little more to the southward, and even then passed almost under the walls of Ng-Kong, a small city nine miles from Foo-Chow. About 4 o'clock we reached the borders of the great lake, and having a fair wind, launched into it at once, hoping to reach a large island named Toong-Ting before night; but we soon found ourselves stopped by an immense shoal, on which we ran aground, and had hard

88 Rev. William Aitchison, b. Scotland 1826. "He was appointed a missionary to China by the American Board of Commissioners for Foreign Missions, left America in 1854, accompanied by Mr. and Mrs. Blodget, and arrived at Shanghai on August 3rd. During the years 1855 and 1856, he spent much of his time travelling through the adjacent country in boats, accompanied by the Rev. J. S. Burdon, and about the end of the latter year settled at the city of Ping-hoo in Che-keang, where he made a short stay, and afterwards visited Ningpo. On the arrival in China of Mr. Ward the United States minister, for the exchange and ratification of the Teen-tsin treaty, Mr. Aitchison was appointed Assistant Interpreter to the embassy. He left Shanghai with the squadron in June, and reached the mouth of the Pih-ho on the 21st. On the 25th of July they arrived at Peking, where it was his intention to have remained as a missionary if practicable. But this scheme failing entirely he left the capital with the embassy on the 11th of August, having been for some time suffering severely from dysentery. His weakness continued to increase during the journey, and he died in the litter in which he was being borne, on the 15th, a few hours after leaving Pih-tsang, to which he had travelled by boat. His body was carried to Pih-tang, and there consigned to the deep. A marble obelisk to his memory, uniform with that of Mr. Macy has been placed side by side with it in the Shanghai [Shantung Road] cemetery." Wylie, op cit, p 229. See also Bush, Charles P. *Five Years in China or, the Factory Boy made a Missionary. The Life and Observations of the Rev. W. Aitchison*, (Philadelphia, Presbyterian Publication Committee, 1865).

89 A hill-station or hot weather holiday site for expatriates and wealthy Chinese was created at Kuling. See online 1 January 2012 at — <http://www.slideshare.net/StamleyCrawford/75-copy-of-the-history-of-kuling>
See online 1 January 2012 at — Woodbridge, Jeanie Woodrow, *Glimpses of Kuling*, (Shanghai, North China Herald, 1904). <http://ebook.lib.hku.hk/CADAL/B31627742/>

90 Lake Taihu, to the west of Suzhou.

work to back off. On inquiry, we were told that to avoid the shoal, we should have to go far north, almost in sight of Soo-Chow, and have, therefore, been compelled to abandon our exploration of the lake, and are anchored for the night in a small stream, (Wong-Ka-Kong,) about a mile and a half from Ng-Kong, and eleven miles from Foo-Chow. As we had to go ashore to do some marketing, the country people soon found us out, and we have had several visitors, inquiring for foreign books.

April 20.

Still rainy, disagreeable weather; this morning, being undetermined as to our course, a fine north wind decided us to try and get to some large cities in the province of Cheh-Kiang, about 80 miles from here; so we soon entered the Grand Imperial Canal, which, passing by Foo-Chow, and our destination Woo-Chow, terminates at Hang-Chow, 60 miles further on. The canal is here about 200 feet wide, has a good road on the west side, and is in many places walled up very well. Every few miles is a military station, at which is a small fort and a number of large armed boats, and there the canal is obstructed by a strong work of piles, leaving a channel only wide enough for one boat to pass; at the first one of these we were stopped rather roughly by an officer, who jumped on our boat, inquired whence we came, where we were going, and what we had on board; not seeming satisfied with my servant's answers, he insisted on looking in, and even on having one of the boards of the floor taken up. I was sitting in the after part of the cabin, and though he looked right at me, the rain was blowing in his face so strong, that he did not at all perceive that I was a foreigner, and let us pass, on seeing that the hold of the boat was empty. At the next station we were again made to heave-to, and the officer this time told my boy to ask the passengers to show themselves; as soon as I did so, however, he seemed satisfied, and even a little alarmed, and told me to make haste and pass on. Since then we have been entirely unmolested. We have to-day sailed about 40 miles along the Imperial Canal, passing through four large towns, each one having at least 30,000 or 40,000 inhabitants. At one, we went ashore, but being the first time that foreigners had shown themselves there, the crowds (though perfectly polite) were too noisy and unsettled to talk to them with much profit. Those to whom we did speak seemed to know nothing at all of Christianity, and though very willing to listen, I think that the books we left among them are more likely to make an impression than anything we could have said. We, therefore, contented ourselves in stopping first at one side and then the other of the canal, giving a few books to the crowds of people, who almost pushed each other into the water, so eager were they to snatch them. To-night we are anchored in the province of Cheh-Kiang, at a village of about 300 inhabitants, which we explored pretty well, and to which I gave a short sermon before dark; I think we have given a book to each of 30 persons, that being about all that are able to read. Just as we were about shutting up for the night, a man came down, professing to be sent by a wealthy man, whose house is half a mile from our anchorage, and who wished a book, if we could spare one. Had it not been raining hard, I should have gone to see him; as it was, I sent him a Pentateuch, four Gospels and Acts, of which, with God's blessing, it is possible that we may hear some day or other.

Woo-Chow-Foo, April 22d.

After a journey of 50 le yesterday morning, the greater part of which we walked along the banks of the canal, we reached here early in the forenoon; the last two days' travel has been through boundless groves of mulberry, on whose leaves the silk-worm feeds, this being perhaps one of the greatest silk-growing districts in China, and this city being the starting place of most of the raw silk that goes from Shanghai. Woo-Chow is in a beautiful, well-watered valley, surrounded by ranges of hills, which we entered about 30 le from here, at a place named Sung San, where we spent a very pleasant half-hour in talking and scattering books. As soon as we were moored off the East Gate here, we entered the city, taking, however, but few books with us, as it is very disagreeable to attempt a large distribution in such a crowd as soon collects around us in these large places. This city is said to have nearly 250,000 inhabitants, and really I should think that before we had gone half way through it we had the greater part of them after us. Every one treated us properly, but seemed frantic with delight at the sight of foreigners, this place having been visited by very few heretofore; soon the uproar, yelling, hooting, and pressing became so tremendous and almost deafening, that we deemed it prudent to return to the boat; for a while, we tried to distribute books to those who could read among the crowd on the wharf, but soon we began to fear that they would throw either us or themselves into the stream, so we pushed off from shore and anchored; there we were followed only by a more respectable class, who really wanted books, but of these visitors we had over 100. Some I could understand, others spoke a dialect so strange to me, that it was not until I made them write down their questions, that I could get at their meaning. Altogether, we had a very nice little visit, still we had to cut it short, as our books were far too few to supply all who really seemed anxious to get them. The afternoon we spent in rambling over the mountains, a few miles from the city, from some of

which we have enjoyed the most beautiful scenery conceivable. On one side, mountain piled upon mountain, wild and grand in their natural ruggedness, while every little valley is a miniature garden; on another side, the Great Lake, and on another, the boundless plain, nature in all its wildness, and art in all its perfection, combine to make the splendid landscape. To-day has been a dreary, rainy one, so we have spent a quiet Saturday in our boat, anchored in a retired creek up in the hills; out of doors it has been too dismal and uninviting to attempt any work.

April 26.

Monday morning found us very much in the notion of taking another ramble amid the mountains, but the torrents of rain preventing that, we set our faces homewards, where (D.V.) we hope to arrive this evening. Since leaving Woo-Chow, we have passed through several large towns, besides stopping two or three hours at each of two very large cities, Kea-Hing and Kea-Shen, where we were very well treated, though we created a great commotion. Last night, we anchored about three miles from the city of Soong-Kong, which I have visited several times before, but my companion never having seen it, we took advantage of the moonlight to walk over it, and stroll through it, stopping in some of the open shops. As we have had more or less rain during every day of our excursion, we have been able to do very little out-of-door work on our return, especially as our stock of books has long since been given away. The only incident worthy of notice was at Sung-San, a town not far from Woo-Chow, where we had distributed a few books two days before. There a man came to our boat to bring back a book we had given him, showing us the notes he had made on the margin, as a proof that he had read much of it, and asking us to give some more. I have not yet examined his notes, to see their nature but whatever they may be, it is pleasant to find that some of our books are read; on some future excursion I hope to meet him again. Except such little variations as this, missionary excursions are pretty much the same, day after day; though never wearisome or monotonous to those engaged in them, the record of them cannot present much variety for distant readers.⁹¹

1855, May, New York.

Foreign Missions Committee.

Dr. M. W. Fish and Mrs. Fish sailed from New-York, in the ship R. B. Forbes, for Shanghai, on the 3d April, to join the Mission under Bishop Boone. The funds to defray the expenses of their outfit and voyage were provided by an individual member of the Foreign Committee... The Foreign Committee are, however, still compelled to refuse frequent applications for new appointments. Its members are, individually, staggering under the burthen already assumed, which the Church still leaves them to bear; and therefore they can incur no new obligations.⁹²

1855, MAY 2, Shanghai.

Bishop Boone.

THE last overland mail gives the pleasing intelligence of the reoccupation of the city of Shanghai for missionary labour and the reopening for worship of the Church, situated within its limits. The following are extracts from a letter written by Bishop Boone, on the **2d of May**:—

I am happy to inform you that things have now settled down quietly since the capture of the city, and look promising for the future. Our merchants expect to do a large business this season, the province of Canton being still in the hands of the Insurgents. The business of Fuh Chow is also rapidly increasing from the same cause. There is a very encouraging attendance at the Church just now.

We hear nothing as yet of Tae-ping-wong's spring campaign, although it is May. He and his five kings seem to have shut themselves up in Nanking, and given themselves up to self-indulgence. I think we shall have peace for some time in this neighbourhood, and it is a fine time for strengthening the mission.

We have only to add to the foregoing extracts an expression of our hope, that the contributions of the Church, during the autumn, will put it in the power of the Foreign Committee to meet the desire of the Bishop. At present, though they have two well-qualified labourers waiting to join the mission at

91 *Spirit of Missions*, Vol 20 No 9. September 1855, pp 412-419.

92 *Spirit of Missions*, Vol 20 No 5, May 1855, p. 227.

Shanghai, the Committee do not feel justified in assuming the additional responsibility of their support.⁹³

1855, MAY 2, Shanghai.

Rev. Robert Nelson.

The preceding letter, from the missionary bishop in China, is accompanied by the following communication from the Rev. Robert Nelson. As giving the first accounts of the renewal of missionary work in the city of Shanghai, after its recapture by the Imperialists, and the revisiting of old scenes of labour, it will be found deserving attention.

RENEWAL OF MISSIONARY WORK IN THE CITY.

SHANGHAI, May 2d, 1855.

This mail will carry you journals and reports from various members of our mission, from which you will see that since the fall of the city, and the restoration of quiet and order, it has been much more practicable to go on with our missionary work. And it is a great relief to us all to be able to go in and out freely, without let or hindrance, and without encountering the horrid scenes we used to meet on every hand. The city is still, for the most part, in ruins, for want, no doubt, of the means, on the part of the owners of the ground, to rebuild their houses. For after the rebels, for more than a year, had taken out all they could, the Imperialists, when they got in, set fire to large portions of the city, for fear the rebels might still be concealed there, and watching a chance to come out upon them. By this process the property owners were so thoroughly impoverished as to be unable to repair their damages, and hence very little rebuilding has as yet been done. Our Churches all escaped the fire, and now we keep up frequent services, and are encouraged by a very good attendance, and a good deal of apparent earnestness in many of the hearers. The Bishop makes the Church in the city his place of study, and almost every afternoon we have a service there. With one to preach, and one to stand outside and turn in the passers along the street, the success in getting congregations has been very good.

EASTER SERVICES— CONFIRMATION—BAPTISM.

Easter Sunday was one of the most interesting, and, to outward appearance, hopeful days for our mission, we have known for some time. At our morning service, in the mission chapel, besides the usual exercises of the occasion, there were six persons confirmed. One of them was a teacher who had taught Mrs. Boone on her first arrival here, in 1845, and who had passed through some tribulation during the troublous times in the city. Another of the candidates was a youth from the Boys' School, two were pupils from the Girls' School, and two were old women from the city, who were baptized last fall. This makes quite an increase to our communion band. At the afternoon service there were three persons baptized; one was the infant **daughter of our Deacon Chai**, who, with her Christian parents, thus offering her to the Lord, formed an interesting little group. Another was a youth, who has for many months past been working as a tailor in the Boys' School. He had long shown a good deal of earnestness and perseverance in learning the true way of life, occupying his leisure time in studying the Scriptures, learning the catechism, and receiving instructions from the Bishop, and gave good ground for the hope that he had indeed received the Holy Ghost.

The third was an old man who joined himself to our little company in the city many months ago, while the rebels had possession, and he has been constantly of that company ever since. Being unable to read, he was taught orally, and learned the catechism, for the most part, from one of the blind communicants. He gradually and steadily grew in knowledge, and I trust in grace, exhibiting a great deal of concern about his welfare, and earnestness in the work of his salvation. When he had learned clearly the truth of the Gospel, he desired to be baptized, and for months continued to apply, professing his faith and pleading his increasing age, and the approach of death, as a reason for not putting him off too long, lest he should die before he had been baptized. His case seemed to take the form of the Eunuch's— "what doth hinder me to be baptized?"⁹⁴ And as he had been tried a fair time, and really seemed to "believe withall his heart," he was baptized. And I do not think he will be "ashamed to confess the faith of Christ crucified, and manfully to fight under his banner."⁹⁵

93 *Spirit of Missions*, Vol 20 No 9, September 1855, p. 407-408. *The Church Journal*, Diocese of New York, 20 September 1855.

94 The Acts of the Apostles, Ch.8, v.36.

95 From the Baptism Service in the Book of Common Prayer.

AGED COMMUNICANTS.

Among the older set of communicants, one has lately gone to his rest. This one used to be known in Mr. Syle's journal by the name of "Bartimeus," who received his first Christian instruction, I think, from Mr. Spalding. What a joyful meeting, we may conceive, between these two in the world of spirits! Another of these old brethren, past eighty years of age, has been lying for some time in his bed, and is hardly likely to leave it again, as his strength seems to have failed him very much. It was pleasant to me, however, in a late visit I made him, to find that his mind was clear, and he seemed to be firmly holding on to the hope in Christ, which he had through the Gospel. His expressions were clear and satisfactory, and bespoke a heart fixed, and holding to what was felt to be a safe foundation. It was cheering, also, to find that he had been instructing the man in whose house he lived, and urging him to come to me, at the church, that he might learn the way of life more fully. Whilst in the house, with the old man, a number of the neighbours gathered about the door, and spoke of the woman there who had for a long time taken good care of our old brother, for which goodness on her part, they said, she had great merit. This gave me an opportunity to point my teaching to the insufficiency of all human merit to obtain any real permanent blessing, and the sufficiency as well as necessity of the merits of Christ for procuring salvation. In reference to temporal wants, the old man said he only wanted a better mat to sleep on, as his was worn out, and a little more covering to keep him warm, and that when he died, his body should be brought to the Mission to be buried. Promising that his desires should be attended to, I left him, not, however, without a comforting sense of the power and blessedness of that grace which can save to the uttermost those who come to God by Christ. In going along, I passed by the Wong-Ka-Mo-Dur region, where were the former residences of our missionaries. The desolation there now is sad to behold, though there seems to be more rebuilding without than within the city. Returning, the way was by the house formerly occupied by Rev. Mr. Wight, (of the Presbyterian Mission,) which received a great many balls during the war, but has been repaired, and is to be the residence of Rev. Mr. Lowrie and family.

HOW THE INVITATIONS OF THE GOSPEL ARE RECEIVED.

In attempting to persuade, and almost 'compel,' persons along the streets to attend our services, it is curious to witness the manner of many who affect to scorn the idea of coming in, and who turn away with apparent disgust from the invitation; and of others who, with much politeness of manner, "with one consent begin to make excuse."⁹⁶ One has a little matter to attend to;—another is about some affair of trade;—another has no time;—another must eat his rice;—another will come by and by;—another will go and return immediately. Others, again, are all curiosity to come and see and hear. From which class we must further discount largely to get at the number of those who patiently and attentively listen to the preacher. Making all allowances, we often secure 100 to 150 hearers. Among the passers-by, I saw, a few days ago, one of our former communicants, who was for several years in the boys' school, but who has sadly forsaken the right way. He could not be induced to come in, excusing himself as did the others. What business he then had, of course I could not tell, but could not help, as I saw him turning off with the heathen crowd, feeling the force of St. Peter's words respecting those 'who after having known the way of righteousness, turn from the holy commandment delivered to them;—that it has happened unto them according to the true proverb—"the dog has turned to his own vomit again, and the sow that was washed, to her wallowing in the mire."⁹⁷

1855, MAY 18, Shanghai.

Mr. John T. Points.

MISSIONARY JOURNEY OF MR. J. T. POINTS.

Although the accompanying details of a Missionary tour are of no very recent date, they have but of late come to hand; and as affording new features with respect to our work in China, they may still be considered of interest.

Woo Chow Foo, May 18, 1855.

My stay at home, after my last excursion, was prolonged by the departure of some friends, whom I escorted last week out to sea, returning to Shanghai in the pilot's boat While at home, however, I had several interesting interviews with parties of junk-men or sailors from the northern province, Shantoong, belonging to the junks which come down every year to carry the tribute-rice up to Peking. Those who have

96 Gospel of St. Luke, Ch 14, v. 18.

97 Second Epistle of St. Peter, Ch 2. V. 22. Letter cited in *Spirit of Missions*, Vol 20 No 9, September 1855, p. 408-412..

been at Shanghai during the last few years have shown a great anxiety to procure foreign religious books; and every party that I have met, strolling near our settlement, have accosted me with a request for some of our books. I have found very few among them who did not read quite fluently, and among them I have distributed over 200 gospels and tracts. As they speak a northern dialect, it was impossible for me to say much to them.

My former companion, Rev. Mr. Aitchison, left Shanghai with me four days ago, bound we knew not exactly whither. Since our departure, we have had nothing but rain, and have, therefore, been obliged to stay constantly in our boat; this, perhaps, we should have done at any rate, as we wish to penetrate pretty far into the interior, and shall, therefore, not show ourselves much on our journey, till we reach the farthest limit, and on our way back, when safe from danger of being arrested, we may then go about and scatter our books more openly. Still, I have been pleased to hear many persons, in the large towns through which we passed, recognize us as the same foreigners who passed along last month. We reached here this afternoon, the rain still pouring down; but here we shall remain till the weather clears up, as most of our journey from here on will be among the hills, where our boat cannot go. Our boy who went into the city this evening to do some marketing, has brought us back an invitation from several persons to come in to see them, but this we must postpone till our return.

Yang Ba Tsong, May 19.

Early this morning we took advantage of the prospect of bright weather, to push off into the country, where we might enjoy a quiet day among the country people, and a ramble over the mountains. This we did to our heart's content, clambering up to the summit of a peak more than 1,500 feet high, from which we enjoyed a view such as China alone can afford—a strange mixture of wildness and cultivation. This afternoon, after spending awhile in giving away books to a crowd that assembled around our boat, we set out again on a westerly course, and have come about 15 le to this village, where we tarry over to-morrow, which is Sunday.

May-Che, May 21st.

We reached here about dark, after a very hard day's work, rowing for 30 le against a rapid mountain stream. Just after dinner we had a very pleasant incident, and a rare one so far in the interior; our boatmen called out to us that **a boat with a foreign flag was coming down, so we at once hoisted the American colours**, and both boats ran in shore and stopped. We there spent a very pleasant half hour with two Englishmen, who were just returning from an excursion to the place for which we were bound. This being the head of boat navigation on this stream, we shall leave our boat here to await our return, and getting coolies to carry our books, bedding and baggage, will push forward on foot about 70 miles farther.

(Heaven's Eye Mountain, 6,000 feet above the level of the sea.)

After a three day's rough and tedious tramp, we arrived here at our journey's end yesterday at 6 P. M., and, thanks to the Buddhist priests, are quartered very comfortably in the best room of a temple (Kae Shan Laon Teen) about half way up the mountain. Our journey from May Che was a weary one, as it was performed on foot, with the exception of a few le, which I rode in a sedan, being once almost broken down with fatigue. Our party consisted of ourselves, our cook, and four coolies, two of whom were loaded with books for distribution by the way. The road, though paved with stones, was often very rough, and in many places went up and down over steep hills, by a long and tiresome stairway; the last part was rendered still more fatiguing by the fact that the late heavy fall of rain had overflowed the road, so that sometimes we had to walk for several le up or down a flight of steps, covered ankle-deep with water, while several mountain-streams, which are usually crossed dry-shod on large stepping-stones, were swollen so that we had to wade almost knee deep through them. Our fare and sleeping accommodations were of the roughest kind; for dinner we stopped in some Chinese eating-house, where our cook would in vain search for materials worthy of such talents as his; at night we went to some temple, where we could always find an empty room, and then sent our boy out to cater for supper and breakfast, but hardly ever got a greater variety than a chicken, or a little pork and rice, and a few eggs. However, we enjoyed the jaunt on the whole, as well as in detail, and being amply repaid for all the discomforts of the way-side, by the magnificent and wild scenery through which we passed, have reached here a little way worn, but in fine health and spirits. Our road led us through two walled cities, Ngan Kit and Hiaon Foong, where we attracted much attention, but were well treated. At the latter we stopped for breakfast, and dismissing one of our coolies, deposited with our landlord two baskets of books, which we shall stop there to distribute on our way back. Out in the country, whenever we halted to rest, whether in some hamlet, or under a quiet shady grove, we were sure to have a crowd sometimes of hundreds around us, to whom, when not too

much fagged, we talked and gave a few books.

We are now in a small temple, beautifully located in & forest of pine trees, right in a secluded gorge of the mountain. Not relishing Buddhist vegetarian fare much, we have sent our men to a village about five miles off, to see if they cannot do better for us, and are anxiously awaiting their return, as we are almost famished. This morning we climbed to the top of the mountain, 10 le off, from which we had a grand view of the ocean of mountains around us; but such a view in China is beyond the powers of my pen to describe adequately. This afternoon we have been giving and explaining some of our books to the priests of this and several neighbouring temples; they are indeed a good-natured, hospitable set; but, alas! one does not realize all the midnight darkness of heathenism, till thrown thus closely in contact with its ministers; the first sound that greets us at day-break, and almost the last at night, is that of the chants, gongs, bells, &c., of their daily worship.

Thus ends one of the most interesting journeys I have ever taken any where in the world; we went 250 miles directly into the interior, and so far as we could see, might quite as easily have gone 100 miles farther. Just now there are some eight or ten Missionaries in this place, who spend their time in these kind of excursions, so that there is hardly a city within 200 miles of here, which has not been visited, and from only one hare they ever been sent back. Three years ago, no one thought of going more than 50 miles undisguised; and now our visits are not only winked at, but encouraged by many of the mandarins. Surely it looks as if the light of a brighter day was going to dawn on poor benighted China.⁹⁸

1855, MAY 29, Shanghai. ***Bishop Boone. 10th Annual Report.***

Shanghai, May 29th, 1855.

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

DEAR BROTHER,—I was at sea, on my return to China, at the season when my Report for the year 1853-4~should have been written; this Report, therefore, must commence from the Triennial Meeting of the Board in 1853.

I embarked with my family, accompanied by Mr. Points, Miss Wray, Miss Conover, and my young Chinese friend, Tong-Choo-Kiung, on board the ship "Gravina," and sailed from New-York for Shanghai, Nov. 14th, 1853, and arrived here after a very long passage of 150 days. Our passage, though long, was a pleasant one; we all enjoyed, through God's blessing, good health, and spent our time agreeably and profitably, in studying the Chinese language; Tong making himself useful as a teacher.

Upon our arrival we found matters in a very sad state at Shanghai; the walled city was in the hands of a parcel of men who claimed to be of Tai-ping-Wong's party, but who were never owned by him. Their occupation of the city had brought around it a besieging army of some 15,000 soldiers, and these two bodies together were as great a curse to Shanghai, and the surrounding country, as could have been well inflicted on it. The access to the city was attended with much inconvenience; and it was dangerous to go about in the surrounding country, so that Missionary work was very much at a stand still. By God's blessing this whole state of affairs is now changed; the city has been recaptured; the rebels have disappeared, and the besieging army has been withdrawn. We have now as free access to the city as formerly, and the surrounding country is more open than ever it was to itinerant laborers.

The Missionaries from this place, since the re-capture of the city, penetrate 200 or 300 miles into the interior, and are absent for five or six weeks at a time, and we have not heard as yet of any complaints being made by the Chinese authorities.⁹⁹ At all the churches in the city, there is a larger attendance on the services than at any time previous, and the impression is general among the Missionaries that there prevails a much more lively interest in listening to the preached word, than there was before the city was

98 *Spirit of Missions*, Vol 21 No 1, January 1856, pp 34-36.

99 Before this, missionaries had been, at least nominally, required to return to the city within 24 hours of their departure to the surrounding countryside. This rule had not changed but was not being enforced by the local Chinese authorities. The Church Missionary Society reported that "A vast increase of liberty has been afforded to Missionary agencies; extensive Missionary tours have been taken for several hundred miles into the interior, and everywhere it has been found that the people are accessible. It hence clearly appears that the exclusion of Europeans from the interior has been only the policy of the Mantchu rulers. *Spirit of Missions*, Vol 21 No 7, July 1856, p. 394.

taken. The number of applicants for baptism is also encouragingly large, so that we cannot but indulge the hope, that God's wonder-working and merciful Providence will bring good to this community, out of the sore and heavy calamity [they have experienced].

I cannot refrain from making mention of a signal mercy in the preservation of the fine church, built by Mr. Appleton, the night the city was taken. The city was set on fire in various places, it would appear by both parties, Rebels and Imperialists. The whole street to the north of Christ Church, was burnt to the ground, and the fire even crossed a canal and burnt a small house within a few feet of the church, and yet, by God's protecting Providence, it escaped wholly unhurt.

CHRIST CHURCH.

The labors of the past year, from the causes above mentioned, have been much interrupted and broken; since the capture of the city we have been able to have two services at Christ Church on Sundays, Wednesdays, and Fridays, and a single service on each of the other days in the week. This was formerly **Mr. Syle's** field, whose absence from it I constantly grieve over, and cannot give up the hope that when his health shall have been fully restored, he will be led back to it, in God's good Providence. Mr. Nelson and myself both have our studies at the church, and give attention to the duties to be performed there. He does most of the preaching, my health not permitting me, sometimes for days together, to venture on a sermon: when this is the case, I stand at the door on the street and invite the passers by to turn in and hear the word of life, and endeavor to console myself under my sad trial by saying with the Psalmist, "I had rather be a doorkeeper in the house of my God," than have any worldly employment whatsoever. Our congregations average from 100 to 120 each day, and sometimes are larger. When health permits, I go to the church five days in the week, reserving Wednesday and Saturday for visiting the schools at Hoong Kur, [Hongkew-Hongkou] and instructing the candidates for baptism, connected with our School Chapel.

SCHOOL CHAPEL.

In the services at the School Chapel I am assisted by **Rev. Mr. Keith, our Deacon, and Rev. Mr. Wong.** The communion is administered at this Chapel the first Sunday of each Chinese month; and on the other days provided for in the Communion Service; it is not administered in the city, as our flock is yet too small to divide.

NIEN KA KOK.

Mr. Keith has a preaching place and schools at a village called Nien Ka Kok, about two miles north of our houses, which he visits on Sunday and during the week. There seems to have been a marked degree of interest excited in this little hamlet, and no small opposition is manifested by many to having Satan's dominion there disturbed. Their opposition shows itself in a way I have not heard of before; they laugh at the article of the creed which treats of our Saviour's birth: even the boys and girls will point at Mr. Keith as he walks along, and jeeringly say, "You are the man that believes in a virgin's having a son." Connected with this preaching place are two day-schools; the one for boys and the other for girls, which are superintended by **Mr. and Mrs. Keith.**

KONG- WAN.

Wong-Kong-Chai, in addition to the assistance he gives in preaching at the School Chapel, preaches at a place about four miles distant, called Kong-Wan, and superintends there two large boys' schools, averaging about 30 scholars each.

BOYS' BOARDING SCHOOL.

Since the 1st January last, when **Mr. Points** resigned his connection with the boys' boarding school, it has been under my own supervision. **Miss Fay** has had the general superintendence of the boys, overlooked them when in Chinese school, and in their play hours; seen after their food and clothing, and taken the general control of them when not under their English teachers. **Mrs. Keith** has continued to teach them English three hours a day since her marriage, as she did before. **Miss Conover** also teaches in this school. One of the pupils has been added to the church by baptism during the last year, making the eleventh who has thus been dedicated to God. It will afford a gratifying proof of the progressive character of efforts to benefit the young, to state, that this Christian young man is now one of the Chinese teachers in the school in which he was himself recently taught.

GIRLS' BOARDING SCHOOL.

The boarding school for girls has been under the efficient management of **Miss E. G. Jones, and Miss Catharine Jones.** It is truly pleasing to witness the improvement in their little flock of forty girls. Three of the pupils of this school have been baptized, and the first and oldest pupil is now preparing for the

sacred rite: the Chinese woman who teaches the girls embroidery, is also a hopeful candidate for baptism. These two schools have always enjoyed the sympathy of the church, and have been liberally supported, and they are well worthy of all the sympathy and support they have received.

DAY SCHOOLS.

We have, however, another kind of school, for which I would bespeak the prayers and offerings of my Christian brethren in the United States. These are day-schools; answering to the old field schools at home, or rather being a tertium quid somewhere between the ragged schools of the large cities, and the old field schools of the country. Population teems here so that there is no lack of scholars. We are opening these schools for girls as well as boys, and are meeting with very encouraging success. In our girls' schools we have introduced a new feature, which apparently pleases the Chinese, and promises much good: it is the employment of women instead of men to teach in them. They say, if a woman can put her reading to such a purpose as this, it is worth her while to learn to read the books. We can support one of these schools, say of twenty scholars, for 100 Shanghai dollars per annum; paying out of this sum house, rent, teacher, stationery, and other incidental expenses. I am anxious that every Missionary, both male and female, should have two such schools under his or her superintendence. The hired school-house answers the purpose also of a preaching-place, and the surest way to interest parents is to gain the hearts of their children; these children, too, we endeavor constantly to remember, are the *rising generation*—the depositories of an untold amount of influence for good or evil. We have now in operation ten such schools, five for boys and five for girls, and shall establish two more, in connection with Christ Church in the city, immediately. Two of the single ladies have also consented to undertake classes for the women at Christ Church, and a class of twelve has been procured as a commencement.

ITINERANCY.

I mentioned in the first part of this Report that the way was now open for extensive itinerancy in this neighborhood. Mr. Points, since he gave up his connection with the school, has been active in this department of Missionary labor. He is now absent on an excursion which he expects to last six weeks, during which time he will visit many tens of cities, towns, villages, and hamlets, and scatter among the people thousands of pages of the word of life.¹⁰⁰ Will not Christian brethren be induced to pray more earnestly for China, when they hear of this increased facility for spreading the truth?

Baptisms since last Report.

Males,	4;
females,	4;
infants,	3;
total,	11.
Total number baptized,	41:
Males,	24;
females,	12;
infants,	5.

Of these thirty-six adults baptized, six have died, as we trust, in the faith, two are waiting confirmation, twenty are now communicants, four have left Shanghai, and six have been repelled from the communion. I have held confirmation on two occasions during the past year, and confirmed seven persons. There have been four marriages; three being pupils of our schools, who have come to me to marry them, in preference to being married according to the idolatrous customs of their own country. There have been two funerals.

AID FOR FAMILIES OF DECEASED MISSIONARY BISHOPS AND MISSIONARY CLERGY.

An incident during the last year has called my attention to a subject which I would beg respectfully to lay before the Board for its consideration. Having been a clergyman of the Diocese of South Carolina, I applied for permission to become a member of their Society for the Relief of the Widows and Orphans of Deceased Clergymen, in order to secure some aid to my family in case of my death. My application was received in the kindest manner by the members of the society, but it met with an insuperable difficulty; according to their Act of Incorporation, the funds of the society were to be for the benefit of the clergy of that diocese, and it was said Bishop Boone is no longer a clergyman of this diocese. It would seem then, that by becoming a foreign missionary, a clergyman cuts himself from every means of making provision

100 See Points' Reports at 1855, March 24 and April 10, above.

for a family. His salary will not allow him to put up anything—being adjusted to his actual wants. He cannot join a Diocesan Society, for he alienates his claims upon them by going abroad; he cannot avail himself of a policy of life insurance for their benefit, for few offices will take a risk upon persons in his situation, and those that will, ask such a premium that it would starve his family to pay it out of his slender salary. He has not, too, any affectionate, warm-hearted, liberal congregation to commit his wife and children to, on his dying bed, as his brother clergyman in the United States has, but he leaves them among the heathen; the bereaved widow to retrace her sad step across the weary waste of waters that separate her from her native land, to find parents dead—brothers and sisters scattered—all ancient home ties clean gone—and the little orphans to meet only new faces and a strange world. These, dear brethren, are trials enough for them to have to bear, without adding to them the mortification of dependence—the crushing care for daily bread. Let me, then, beg the Board, in the name of all my foreign Missionary brethren, in their wisdom, to make some provision for this want.

In conclusion, dear brethren, let me say, 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. There is but one drawback now, and that is the rate of exchange; but this must be put fairly before the church, and our one hundred thousand communicants must meet it. The Mission must not stop: must not go back, dear brethren. All you have to do when you wish to give a dollar to the Chinese Mission, is to send to the rooms a dollar and forty cents, and that will put us in possession of a Shanghai dollar. How much will this additional forty cents be, divided among one hundred thousand communicants? Ought the committee to stay their hand in reinforcing our number! because of this forty cents? Nay, brethren, the wise man says, "If the iron be blunt, and he do not wet the edge, then must he be put to more strength." This is a case for united strength and labor.

May God add his blessing. I am, dear brethren, Yours in the Lord, WM. J. BOONE,
Missionary Bishop of the Protestant Episcopal Church of the United States to China.¹⁰¹

1855, JUNE, Shanghai, ***Foreign Missions Committee Report, 1854-1855.***

This report contains many items already included above. It is significant, perhaps, that the Foreign Committee had no original ideas to add to the information forwarded by their missionaries in Shanghai. The order in which the following list of names reflects ethnic and cultural values. First, the American clergy; Second, American laymen; Chinese Clergy; American single women missionaries, Chinese catechists and candidates for the ministry (holy orders).

Shanghai.

Rt. Rev. W. J. BOONE, D.D., Missionary Bishop;
Rev. ROBERT NELSON; Rev. CLEVELAND KEITH; Rev. J. D. POWELL¹⁰²;
Mr. JOHN T. POINTS, Superintendent of School and Candidate for Orders; M W. FISH, M.D.;
Rev. WONG KONG-CHAI, Native Deacon ;
Miss EMMA G. JONES; Miss LYDIA M. FAY ; Miss CATHARINE E. JONES; Miss J. R. CONOVER;
YANG SOO-DONG,; TONG CHU-KIONG, Native Catechists and Candidates for Orders.

For several months subsequent to the date of the last Annual Report, the progress of the work in and around Shanghai was hindered by the continuance of the struggle between the Imperialists and the party which had possession of the city.

Of the nature of that struggle the Board are already fully informed. During this time, as previously, the greatest enormities were committed by the Rebels — the party within the walls.

Speaking of this matter, one of the Missionary teachers, Mr. Points, says: —

¹⁰¹ *Spirit of Missions*, Vol 20 No 11/12, November-December 1855, pp 633-639.

¹⁰² The Rev. J. D. Powell decided, for family reasons, not to take up the appointment as a missionary in Shanghai.

These outlaws (who are for the most part the identical men who for years past have been hunted down on the sea as pirates) seem still to have sufficient resources to enable them to stand several months' protraction of such a siege as this; but the peaceable inhabitants of the city are beginning to suffer such wretchedness as those who have seen a besieged city alone can appreciate. To pass along their streets, and see their wan, care-worn faces, and hear their piteous exclamations of distress, is at times very, very painful; and when, in addition to this, we meet some instances of the cruelty of these bloody wretches, it makes one's blood run cold with horror, and we hasten on our way as if the very atmosphere were too much tainted to be breathed. As an example, in addition to many others of which you may have heard, we saw, on last Sunday, in the street, a man tied by the arras and the head to a cross, fixed just high enough to allow his feet to touch the ground. There he had been kept standing for ten days, through rain and shine, with only a few hour's relief in the night. His crime was, having been seen talking under the city wall with a cousin of his, who is in the Imperial service.

In these troublous times, the Rev. Mr. Nelson and Mr. Points were in the habit of visiting the city three times a week. They went together to the Church and held service.

In relation to this Mr. Points says :

The congregations in the city are at present very small, sometimes consisting of hardly any besides our old communicants and those who have been registered as candidates for baptism. Among the latter we have several very interesting and hopeful cases: and, though the mass of the people of the city seem to have sunk into a state of apathy and almost total indifference to everything, both regarding body and soul, those few whom we have gathered together seem to be more than ever alive to the importance of seeking Him who alone can protect them in (his lime of grievous distress. Their warm greetings to us whenever we visit the church, where (hey are always awaiting us, are sufficient compensation for most of the scenes which we met by the way.

Amid all the discouragements of those times there was no interruption in the services of the Mission Chapel, on the Mission premises.

The regular exercises of the school were also maintained as usual.

Mr. Points at that time reported concerning the school under his care, as follows:

As regards the boys' school, which is the only part of our Missionary work outside of the city about which I am competent to report, we have now, as in years gone by, much to encourage and little to discourage us. The scholars at present number about sixty, some of the larger ones having been allowed to leave (he school and go to America, in various capacities and for various purposes.

At a date later than that of the foregoing extracts:

The Rev. Mr. Nelson observes with regard to the state of things at Shanghai: 'The city here still suffers the horrors of a siege; and this having lasted for more than a year, many have endured every possible evil that could come from their own want and the cruelty of (heir oppressors. Our people there look to us entirely for their support, and, so far, we have been able to give them a good deal of aid and comfort, though at best they must suffer not a little. It is very touching, oftentimes, to hear them speak of their sorrows, and also of their trust in the Lord—recounting special instances of his care for them.

Shortly after the date of the above, viz., the 22d January, 1855, the Bishop wrote:

Our work progresses slowly in these troublous times; but we are not discouraged, and are steadily stirring up materials for more extensive conquests 'when this tyranny be overpast.' "Pray much for us."

Another extract:

China is more quiet just now. The rebels seem to be repulsed both north and south, and we have nothing to fear from the Imperial government. Indeed, anarchy is our most dreaded enemy; but the prospect improves. I think the Imperialists will retake Shanghai before very long, and then, probably, trade will improve, and quiet return to this neighborhood.

Happily, these anticipations were not disappointed. In due course of mail the Committee received, under date 7th April, the following intelligence from the Bishop;

Peace has returned to our neighborhood, and it is a great blessing. We are now preaching daily at our church in the city, and that to good congregations. I expect (D.V.) to confirm six to-morrow (Easter

Day)and to baptize two.

A remarkable instance of Divine interposition deserves notice in this place. The city of Shanghai was set on fire in various places, both by the rebels and imperialists. Our missionaries found, on returning to the city after its recapture, a great part of it in ruins. The fire had raged all around the church, and burnt even a small house within a few-feet of it, yet there the church stood uninjured, a monument of God's unfailing mercy.

On the 2d of May last the Bishop wrote:

I am happy to inform you that things have now settled down quietly since the capture of the city, and look promising for the future. Our merchants expect to do a large business this season, the province of Canton being still in the hands of the Insurgents. The business of Fuh Chow is also rapidly increasing from the same cause. There is a very encouraging attendance at the church just now.

We hear nothing, as yet, of Tae-ping-wong's spring campaign, although it is May. He and his five kings seem to have shut themselves up to self indulgence. I think we shall have peace for some time in this neighborhood, and it is a fine time for strengthening the mission.¹⁰³

The same mail brought letters giving full particulars in regard to the renewal of missionary work within the city.

RENEWAL OF MISSIONARY WORK IN THE CITY.

SHANGHAI, May 2, 1855.

This mail will carry you journals and reports from various members of our mission, from which you will see that since the fall of the city and the restoration of quiet and order, it has been much more practicable to go on with our missionary work. And it is a great relief to us all to be able to go in and out freely, without let or hindrance, and without encountering the horrid scenes we used to meet on every hand. The city is still, for the most part, in ruins, for want, no doubt, of the means, on the part of the owners of the ground, to rebuild their houses. For after the rebels, for more than a year, had taken out all they could, the Imperialists, when they got in, set fire to large portions of the city, for fear the rebels might still be concealed there, and watching a chance to come out upon them. By this process the property owners were so thoroughly impoverished as to be unable to repair their damages, and hence very little rebuilding has as yet been done. Our churches all escaped the fire, and now we keep up frequent services, and are encouraged by a very good attendance, and a good deal of apparent earnestness in many of the hearers. The Bishop makes the church in the city his place of study, and almost every afternoon we have a service there. With one to preach, and one to stand outside and turn in the passers along the street, the success in getting congregations has been very good."

EASTER SERVICES— CONFIRMATION—BAPTISM.

Easter Sunday was one of the most interesting, and, to outward appearance, hopeful days for our mission, we have known for some time. At our morning service, in the mission chapel, besides the usual exercises of the occasion, there were six persons confirmed. One of them was a teacher who had taught Mrs. Boone on her first arrival here, in 1845, and who had passed through some tribulation during the troublous times in the city. Another of the candidates was a youth from the Boys' School, two were pupils from the Girl's School, and two were old women from the city, who were baptized last fall. This makes quite an increase to our communion band. At the afternoon service there were three persons baptized; one was the infant daughter of our Deacon Chai. who, with her Christian parents, thus offering her to the Lord, formed an interesting little group. Another was a youth who has for many months past been working as a tailor in the Boys' School. He had long shown a great deal of earnestness and perseverance in learning the true way of life, occupying his leisure time in studying the Scriptures, learning the catechism, and receiving instructions from the Bishop, and gave good ground for the hope that he had indeed received the Holy Ghost.

The third was an old man who had joined himself to our little company in the city many months ago, while the rebels had possession, and he has been constantly of that company ever since. Being unable to read, he was taught orally, and learned the catechism, for the most part, from one of the blind communicants. He gradually and steadily grew in knowledge, and, I trust, in grace, exhibiting a great deal of concern about his welfare, and earnestness in the work of his salvation. When he had learned clearly

103 The *Church Journal*, 20 September 1855.

the truth of the Gospel, he desired to be baptized, and for months continued to apply, professing his faith and pleading his increasing age, and the approach of death, as a reason for not putting him off too long, lest he should die before he had been baptized. His case seemed to take the form of the Eunuch's—'what doth hinder me to be baptized?' And as he had been tried a fair time, and really seemed to 'believe withall his heart,' he was baptized. And I do not think he will be "ashamed to confess the faith of Christ crucified, and manfully to fight under his banner."

AGED COMMUNICANTS.

Among the older set of communicants, one has lately gone to his rest. This one used to be known in Mr. Syle's journal by the name of 'Bartimeus,' who received his first Christian instruction, I think, from Mr. Spalding. What a joyful meeting, we may conceive, between these two in the world of spirits! Another of these old brethren, past eighty years of age, has been lying for some time in his bed, and is hardly likely to leave it again, as his strength seems to have failed him very much. It was pleasant to me, however, in a late visit I made him, to find that his mind was clear, and he seemed to be firmly holding on to the hope in Christ, which he had through the Gospel. His expressions were clear and satisfactory, and bespoke a heart fixed, and holding to what was felt to be a safe foundation. It was cheering, also, to find that he had been instructing the man in whose house he lived, and urging him to come to me at the church, that he might learn the way of life more fully. Whilst in the house with the old man, a number of the neighbours gathered about the door and spoke of the woman there who had for a long time taken good care of our old brother, for which goodness on her part, they said, she had great *merit*. This gave me an opportunity to point my teaching to the insufficiency of all human merit to obtain any real permanent blessing, and the sufficiency as well of necessity of the merits of Christ for procuring salvation. In reference to temporal wants, the old man said he only wanted a better mat to sleep on, as his was worn out, and a little more covering to keep him warm, and that when he died his body should be brought to the Mission to be buried. Promising that his desires should be attended to, I left him, not, however, without a comforting sense of the power and blessedness of that grace which can save to the uttermost those who come to God by Christ. In going along I passed by the Wong-Ka-Mo-Dur region, where were the former residences of our missionaries. The desolation there now is sad to behold, though there seems to be more rebuilding without than within the city. Returning, the way was by the house formerly occupied by Rev. Mr. Wight, (of the Presbyterian Mission) which received a great many balls during the war, but has been repaired, and is to be the residence of Rev. Mr. Lowrie and family.

HOW THE INVITATIONS OF THE GOSPEL ARE RECEIVED.

In attempting to persuade, and almost 'compel,' persons along the streets to attend our services, it is curious to witness the manner of many who affect, to scorn the idea of coming in, and who turn away with apparent disgust from the invitation; and of others who, with much politeness of manner, 'with one consent began to make excuse.' One had a little matter to attend to;—another is about some affair of trade;—another has no time;—another must eat his rice;—another will come by and by;—another will go and return immediately. Others, again, are all curiosity to come, and see, and hear. From which class we must further discount largely to get at the number of those who patiently and attentively listen to the preacher. Making all allowances, we often secure 100 to 150 hearers. Among the passers-by, I saw, a few days ago, one of our former communicants, who was for several years in the boys' school, but who has sadly forsaken the right way. He could not be induced to come in, excusing himself as did the others. What business he had then, of course I could not tell, but could not help, as I saw him turning off with the heathen crowd, feeling the force of St. Peter's words respecting those 'who, after having known the way of righteousness, turn from the holy commandment delivered unto them;'—that it has happened unto them according to the true proverb, 'The dog has turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.'

Since the restoration of peace Mr. Points, accompanied by the native deacon, Chi, has made excursions into the interior, carrying with him books and tracts for distribution.

They met with no serious difficulty, were generally well received, and their books and tracts eagerly sought for.

The following extracts from the published journal of Mr. Points contain particulars in reference to these matters. **See 1855, APRIL 10, Shanghai. Mr. John T. Points.**

Our latest advices give the following facts, statistics, &c., in regard to Missionary operations in and around Shanghai: Since the re-capture of the city, two services have been held at Christ Church on

Sundays, Wednesdays and Fridays, and one service on each of the other days of the week. These services are conducted by the Bishop and the Rev. Mr. Nelson. The congregations on these occasions average from 100 to 120 each day, and sometimes more. Wednesdays and Saturdays are reserved by the Bishop for visiting the schools, and instructing the candidates for Baptism connected with the Mission Chapel.

In the service of the School Chapel the Bishop is assisted by the Rev. Mr. Keith, and the native Deacon, Mr. Wong.

About two miles from the Mission residence, at Nien Ke Kok, the Rev. Mr. Keith has a preaching place and schools. These he visits on Sundays and during the week. Here Mr. Keith has a school for boys, and one for girls, superintended by himself and Mrs. Keith [formerly Miss Caroline Tenney].

About four miles from the Mission buildings is another preaching place, called Kong Wan, at which the Rev. Mr. Wong officiates; and in addition to this, superintends two large boarding-schools.

On the Mission ground there are two boarding-schools, one for boys, and one for girls. The boys' school is under the supervision of the Bishop. Miss Fay has the general superintendence. Mrs. Keith and Miss Conover teach in this school.

During the last year one of the boys has been baptized; making the eleventh thus admitted to the Church.

The girls' school is most efficiently managed by Miss E. G. Jones and Miss Catharine Jones. There are forty pupils in this school, three of whom have been baptized.

DAY SCHOOLS.

In addition to the above, the Bishop is opening at various points in and around the city, day schools for poor children, which can be sustained at comparatively small expense. He will make every school-house a preaching place for the Missionary, believing that thus connecting these two things will be the surest way of gaining the attention of parents.

The Bishop proposes that every Missionary and every teacher shall have two such schools under his or her care. Ten such schools were already in operation—five for boys, and five for girls.

A school for women had also been commenced at the Church within the city, and a class of twelve had already been secured.

The Bishop reports that the freest opportunity is enjoyed for extensive itinerancy. He mentions the active efforts of Mr. Points in this department, and hopes for good results from the scattering of the Word of Life.¹⁰⁴

The following **statistics** are given by the Bishop:

Baptisms since the last Report:—males 4, females 4, infants 3—total 11. Whole number baptized, 41: males 24, females 12, infants 5. Of these 36 adults baptized, 6 have died, 2 are waiting confirmation, 20 are now communicants, 4 have left Shanghai, and 6 have been repelled from the communion.

Confirmed during the last year 7. Marriages 4—3 of the parties being pupils of the schools.
Funerals 2.

CHINESE YOUTH.

Two young men from our Mission School in Shanghai, China, arrived on the 21st January, in the ship Panama. They have been members of the school for several years, and one of them is a communicant in the Church. They read and speak English. They came to this country for the purpose of completing their education. The support of one of them, **Yang-He-Ting**, has been undertaken by the Sunday School of St. George's Church, New-York, Rev. Dr. Tyng, and that of the other, **Nga Yoong Kiung**, by the Sunday School of the Church of the Ascension, New-York, Rev. Dr. Bedell. They have been placed under the care of the Rev. Dr. Clcmson, of Delaware.

104 In April 1856 it was reported that Mr. Points "had suffered from a very severe attack of illness, which has rendered it necessary for him to return to the United States." It is likely that this was acute malaria, a disease from which he had already suffered and possibly made worse by the very long inland journeys discussed above. The same issue reported that the Rev. Edward W. Syle was returning to Shanghai. *Spirit of Missions*, Vol 21 No 4, April 1856, pp 242-243.

Miss Wray, in consequence of failure of health, has returned to this country, and her connection with the Chinese Mission has ceased.

Dr. M. W. Fish and Mrs. Fish sailed from New-York, in the ship R. B, Forbes, for Shanghai, on the 3d April, to join the Mission under Bishop Boone.

Extract from a recent communication from the Missionary Bishop, dated **Shanghai, June 1, 1855.**

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 labour does not exist on earth. It is the richest valley in the world, inhabited by a thousand men to the square mile.

The Committee, in connection with the foregoing, beg leave to repeat what they have already said — they have men waiting and anxious to be sent at once. The best interests of the Mission demand the services of these additional labourers. But with an empty treasury, and a heavy debt to be removed, how is it possible for them to comply with the wishes of Bishop Boone?

CONCLUSION.

The Committee close their Report with a solemn declaration of their utter inability to do the work which the Church has assigned to them with the inadequate amount of money contributed to their treasury.

They are subjected to constant and harrassing embarrassments — to the fear of a dishonored credit, and to the mortification of being obliged to refuse appointment to those who, after years of preparation for the work to which they were invited by our own appeals, now offer themselves for service in the Foreign field.

In behalf of the Foreign Committee,

S. D. DENISON, Secretary and General Agent.¹⁰⁵

1855, JULY 6 to NOVEMBER 5, Shanghai.

Miss Lydia Mary Fay.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

JOURNAL OF LYDIA MARY FAY.¹⁰⁶

From August 25th to November 5th.

THE Missionary Bishop has forwarded some further memoranda, drawn up by one of the female assistants in the China Mission, passages of which we subjoin:—

"The station" of L is in the boys' boarding-school, of which the Bishop is Superintendent. Mrs. K [Keith] and Miss C [Conover], the English teachers. The care of the pupils out of school, providing for their wants, and the supervision of the Chinese department of their education is with L— and if ever her work is done for the day, she is too weary to write about it; and if it is not done, has no leisure to write about it. Yet by taking a half hour every evening from her reading or Chinese studies, could easily give a record of the simple routine of her "daily proceedings."

Sunday, July 6th—1st Sunday in the Chinese 6th month. Mr. Tong preached, and assisted the Bishop in the administration of the Holy Communion. All the members of the Mission were present, with the Chinese communicants, who usually worship at the church in the city; and the quiet solemnity of the scene was in strong contrast with the noisy pomp and clamor of a great company of idol worshippers, who were out in the afternoon praying for rain.

One rarely goes into a heathen temple that he does not see two or three persons at least, who are there, supplicating and worshipping the gods upon some private business of their own. But it is rare indeed that one sees such a multitude as has been out to-day. The whole country for miles around seems to have turned out, to join what is called a "*Fiur it waoe*"—"a procession of idols, with prayers for rain." The gods of the ponds and waters, with some others, were taken from the temples, gaily dressed, placed in sedan chairs, and borne on the shoulders of the principal men, others going by their side, holding banners and umbrellas over their heads, the multitude following after with gongs, bells, and other discordant (280) instruments of noise. The whole procession was two miles long and more than an hour and a-half passing the school-house, as they walked very slowly, in order to give the gods an opportunity to see the dry and scorched fields through which they passed (by narrow winding paths), and thus move their pity to send

105 *Spirit of Missions*, Vol 20 No 11/12, November-December 1855, pp 573-585.

106 The text of this document, indicate that it was written by Miss Lydia MARY Fay.

down rain.

The school-boys showed very little interest in looking at them, though they were at their Sunday lessons most of the time, and the procession passed just by the windows. One or two looked up scornfully from their books, and another said in Chinese, "that it was all of no use; only the Christian's God in Heaven could send rain."

Wednesday 9th—The Bishop left for Fouchau [Foochow] in the steamer *Antelope*, being invited by his friend, Mr. C., who thought a little change and relaxation from his duties might improve his health. He expects to return in a week or two.

Wednesday 16th—Teaching the Chinese and English, with the ordinary care of the boys, and nursing of the sick, have occupied my time since the last date. Intervals of leisure have been employed in reading Chinese. Have finished Dr. B.'s new version of the Acts of the Apostles, and Epistle to the Galatians.

The weather is still dry and hot, with high winds, which threatens to blow down the little vegetation un-scorched by drought. The Chinese are still praying for rain, and small yellow flags, with Chinese characters, (*Kiu U*), meaning, "Pray for rain," written upon them, are seen sticking from shop windows, and in conspicuous places in the public streets, through which the mandarins pass on their way to worship in the temples; as they are beginning to think the lending of their robes for the farmers to pray in (as they have been doing for some weeks) is not sufficiently respectful to their gods, and owing to the great need of rain, they condescend to go in person every day to the temples, to pray their gods to send down showers.

17th—Duties as usual. Still no rain; the wind dry and hot.

July 18th—Still no rain, and the poor country people and idol worshippers are looking very much disheartened, as the clear sky and burning sun give no signs of a shower.

19th—Saturday duties as usual. The weather still dry and hot, and I have heard several sad accounts from the country about the famine, which has already commenced in consequence of the long drought. Prayers are multiplied. Crowds of people are seen going about with gongs, drums, and other noisy instruments calculated to awaken and propitiate the gods of the seas, of the waters, and of the winds. The people are forbidden to kill any animals or eat any flesh until it may please the offended gods to grant rains.

The Bishop still absent; consequently, I did not examine the boys in their weekly review lessons. Other duties of the day as ordinary. (281) In the evening walked in the garden, where I have not been for the past ten days, and, on going to look at a peach tree, from which I had told the boys they must not gather any peaches, was very glad to find that they had not touched them, even on the lowest limbs the peaches were hanging as I saw them last, which is quite to the credit of the boys, as there is no fence between the garden and their play-ground. The fruit is of little value; but their obedience to my wishes in letting it alone is to me of great value.

Sunday 20th—Morning study of the Chinese Scriptures at 6 o'clock. Chapel services at 9. **Mr. Tong** preached from Matt. 24. 7. Boys' Bible classes in Chinese and English; catechising the school, and evening prayers closed the day. At eight o'clock went to the usual Sunday evening service at the Bishop's. **Rev. Mr. N. [Nelson]** preached from the text, "The secret of the Lord is with those who fear Him." In the afternoon one of our former pupils, who now lives in the city, called to see me. He expressed much sympathy for the Chinese in their anxiety for rain. He says that now the people are not only forbidden to eat meat, but also fish and eggs; that no animals are killed; that all the fish and meat markets are closed. I asked him what good was expected to result from such fasts? He said it was supposed the people had offended the gods by surfeiting and indulgence; that now they wished to purify their hearts, and make them very clean, in order to please the gods. The mandarins and other officers go barefooted to the temple twice every day to pray for rain; and every variety of tempting and costly gifts are offered on the altars of the idols, in hope of propitiating their offended majesties. These things remind one of the fasts of great cities in "Old Testament" times, particularly that of Nineveh, "when the people proclaimed a fast, and put on sackcloth, from the greatest of them even unto the least of them." But here the resemblance ends. "The people of Nineveh believe god, and cried mightily unto Him and He heard them; while these poor idolators fast before the face of, and cry and pray unto, gods which can neither hear nor answer them.

And will not Christians at home pray much, that the Missionaries may be faithful, living, as we do, in these strongholds of idolatry—and will they not join us in earnest prayer, that these idol temples, and altars, and worshippers may soon become the temples, and altars, and worshippers of the ever-living and true God?

Monday 21st—Duties of the day as ordinary, with a little more fatigue than usual, on account of hearing the long review lessons preparatory to the semi-annual examination, which will take place on Tuesday week. Passed the evening at Mr. N.'s in company with Dr. and Mrs. M., and some other very agreeable people. Dr. and Mrs. M. are shortly to sail (282) for England, with the expectation of returning here after an absence of three years.

Tuesday 22nd—Thermometer at 92. Still no appearance of rain. Boys rather more industrious and ambitious at their lessons than yesterday which lightens the load of teaching. Passed the evening at Mr. Nelson's. Returned about 9 o'clock, and, much to my surprise, found all the boys out in the courtyard, and quite a crowd of people gathered around some object which I could not clearly distinguish; and on going out to disperse them, and send the boys to their rooms, was much shocked to see a man with his arms tied behind him, and bound to a large stake stuck in the ground. On asking who it was, the watchman said it was a thief which he had caught trying to break into the chapel. As soon as he heard a foreign voice he began to moan most piteously; protested his innocence, and begged to be released. Presently Mr. K. came and ordered him to be unbound from the stake, and, with the cords still around his body and hands, led to the U.S. Marshall for examination, and correction, if found guilty.

24th—Our dear Bishop returned today from Fouchau. We were all very glad to see him, but exceedingly regret that he is not as well as when he left us.

Thermometer at 93 in the shade, and not a single cloud to give hope of rain. The country people are making great efforts to water their cotton fields and gardens by the use of water-wheels which they employ to irrigate their rice fields. Even the hardy winter shrubs of our gardens seem withering and dying, a scarce a flower is to be seen. It is said the present rice crop is nearly dead, and even rain would not now restore it. I cannot but feel anxiety for the poor generally, whose means support are thus cut short; but much for the provision of our school boys, next winter, whose limited allowances will hardly allow us to pay one cash extra per pound for their rice and cotton. Yet, I trust "that the Lord will provide."

25th—Duties of the day as usual' the boys are showing a good degree of interest and patience in studying their long review lessons, preparatory to examinations.

The weather still hot and dry, and the air seems burning at mid-day but in the evening a fresh breeze from the water renders the evenings tolerably cool, compared with the heat of the day.

Saturday—The Bishop still not able to go out; consequently, could not make his usual visit to the Chinese school.

Sunday—**Mr. Tong** preached, in Chinese, quite an able and eloquent sermon upon the Trinity. Sunday duties as usual; teaching the Chinese and English Scriptures to the larger boys, hymns and prayers to the smaller ones, taking care of the sick, etc., filled the day.

Thermometer still at 93 in the shade; the wind dry and hot; the air filled with dust, and we hear sad accounts of the sufferings of the country people from the drying up of the water courses, springs and wells, and garden vegetables. People in the city are still praying for rain, and keeping a strict fast. No animals are yet allowed to be killed.

Monday, 28th—The Bishop again able to go out; conducted the morning prayers in the Boys' School, and examined the first and second departments in their Chinese studies. Most of the members of the Mission were present, and seemed pleased with the progress of the pupils, and the changes which have been made in conducting the Chinese part of their education.

29th—The Bishop opened the school by morning prayers, and conducted the semi-annual examination of the pupils. The first and second divisions of the first department in English, which has been for several years under the efficient care of Mrs. Keith, were examined in the following studies: [curriculum] the first division, in geography, astronomy, grammar, and exercises in composition, with readings from Henry and his Bearer in Shanghai, Romanized Colloquial, and translating it into English; the second division, in reading, spelling, arithmetic, geography, and writing. Mrs. K.'s classes did her much credit, not only by the readiness with which they answered difficult questions from memory, but much more in their reading,

parsing and exercises in composition, by the knowledge and skill which they showed in the use of the English language.

The first and second divisions of the second department in English were examined in reading, spelling, writing, composition, geography and Gallaudet's Natural Theology, with reading St. Matthew's Gospel in the Chinese character, and translating into English—in all of which they showed as much progress, and as good understanding of, as one could reasonably expect from boys of their age, in studying in a language so different from their own as is the English from the Chinese.

The examination being over, the Bishop made some remarks, and closed the school by prayer; then dismissed the boys and Chinese teachers for a vacation of three weeks.

Thus, to begin with to-day, August 25th. Rose at 5 o'clock. At 6 o'clock rang the bell for boys to commence their usual morning studies in Chinese. Dismissed them at 7 o'clock. At 8 o'clock the Bishop conducted the morning prayers of the school, at which I am always present with the pupils. At 8^{1/2} o'clock went with them again to their Chinese books. At 9 o'clock the Bishop visited and examined the Second Department, while I recorded the progress each pupil had made since his last visit, two weeks before. In the afternoon I went to Miss J.'s [Emma Jones] to see the betrothal presents exchanged between Mr. Tong and his bride elect, who is one of Miss J.'s pupils. All the members of our mission were there, and quite a number of Chinese. As I had never been at a betrothal, I asked my Chinese teacher before I went, to whom I must pay my respects on entering the room? as I knew neither Mr. T. nor his betrothed would be present; he said, to the "*mae niium*," (those who negotiated the match.) To the "*mae niium*" thought I, as I hurried along, the latest of all the party—I wonder how I will know them! But as I entered Miss J.'s parlor, though it was somewhat crowded with guests, I was no longer at a loss to know who were the "*mae niium*," for two Chinese teachers, dressed in soiled robes of mandarin satin, with caps on their heads, from which hung large tassels of red silk, were sitting on the sofa in an attitude of great dignity and importance, immediately rose upon my entrance, and bowed and smiled with an air that plainly said, *we are the "mae niium!"* and we are the persons to be congratulated on this occasion. Accordingly I advanced, and "*did my best*" to bow reverently, and offer them my congratulations in Chinese upon so joyful an event; then hastened on to see Miss J., and greet other friends in English, and examine the bridal presents, which were quite pretty, and very tastefully arranged with flowers and Arbor Vitas. I intended to pass the evening with Miss J., But before I had fully examined the presents, two of our school boys rushed into the room, pale and frightened, calling for the *Fee-Koo-Niang*, (my name in Chinese;) and the moment they saw me said, "*Mur-Zoong*" (a boy whom I had left in the dormitory slightly indisposed) "*was crazy; that he was in my room crying and making a great noise!*" In a few minutes "*mae niium*," brides, bridal presents, and social intercourse were all forgotten, and I was at the bed-side of a poor, deranged boy with a brain fever. Dr. F [Fish] was also soon by his side, and by the skilful application of active remedies, he is again conscious. When I asked him why he went in my room while I was absent, he looked very much frightened; said he thought he saw black tigers and spirits after him; that his mosquito-net was in flames, and that he ran to me for protection. But still there is a strange, wild brightness in his eyes, and nervous tremulousness in his voice that makes me fear he is very ill, and I shall not leave him to-night.

Aug. 28.—Weary with watching and the close air of a sick room; went with Mrs. K to visit one of her day schools. Saw lying on the road-side an old woman, apparently dying; stopped and spoke to her, but she made no reply, and seemed not to notice us; asked some women who were standing near her, what was the matter? they replied with great indifference, that she was very ill and would soon die! As we could do nothing for her, passed on to the school-house, which we entered, and a respectable looking Chinese woman, who is the teacher, rose to receive us, and welcomed us with a pleasant smile.

A number of little girls were sitting around her on narrow benches, all busily engaged in study or sewing. Their eyes brightened as they looked at Mrs. K, and there was evidently a movement among them, and an interchange of looks as they glanced from her face to mine, which said, "*Now we are to be examined.*" Presently Mrs. K. called a class to read. And they read a chapter in St. Matthew's Gospel, **in the colloquial dialect**, with much ease and fluency, after which they were questioned upon it. and answered in a manner that did themselves and their teachers much credit. They then repeated the Creed, Commandments, and Lord's Prayer, and answered questions upon them with a degree of interest and intelligence that was very gratifying.

Aug. 31.—While in my study this morning a pale, quiet little boy, who has had chills and fever for some time, came to ask me if he might go home for a few days. There was such a look of home-sickness and

entreaty in his face, as he waited my answer, I was half inclined to let him go, but told him to sit down upon a little cushion at my feet until I thought about it—and considered that he ought not to go. as he would neither have the medicine nor the care necessary to his recovery—but sent to consult Dr. F. who said, "By no means;" then told him I would like to gratify him by allowing him to go home, but the Doctor thought it was not best, therefore he could not go. He bent his head upon his hands for a few moments, brushed away a tear, then left the room without saying a word, and without the least look of displeasure, though the refusal of his request was evidently quite a trial to him, as he was not well enough to study and too weak to enjoy playing; gave him a few cash, and told him to ask some of the boys to "buy something" for him.

Sept. 6.—After the usual morning duties were over and the pupils at their English lessons, went to my Chinese studies, commenced the "Shoo-King, "or "Historical Classic;" a book which Dr. Medhurst (who has translated it into English) says is far from being familiar and intelligible to the generality of Chinese teachers.¹⁰⁷ Yet, as it is included in the course of studies pursued in our school, I am anxious to read it before the larger boys commence studying it, that I may better judge of their progress, and compare the explanations of their teachers with the translation of Dr. M., and also of M. de Guignes, who has made a translation in French, both of which the Bishop gave me from his library the other day, as he has decided the "Shoo-King" is the next book in order, which the pupils study in Chinese. The book commences with the Canon of "Yaou," which I finished to-day. Yaou is the name of an Emperor who is said to have begun his reign 2,356 B.C., and was a personage of such extraordinary virtue and accomplishmentsthat his actions are considered worthy of being held up as " constant laws." The first chapter of the book therefore, as it contains some account of him, is called "The Canon of Yaou." Confucius said of him, "Heaven alone is great, and none but Yaou is able to imitate Heaven."

Sept. 10 : Midnight.—Seven of the boys are ill—two dangerously—and I am watching with them and also with Mrs. F., who is very ill. But now the moans of the sick are hushed in the stillness of sleep, and the watcher for the night seems the only living thing that wakes. I have walked through the dormitories, and up and down the long verandah in front of the house; have looked upon the quiet waters of the harbour, though covered with foreign ships, rude, unsightly junks, and boats of almost every size—all seem still and motionless as in a picture—the pale moonbeams fall softly upon tall masts and tiny sails, giving to the whole scene an expression of beauty and repose one could hardly conceive of in the bustle and toil of midday. "Fee-Koo-Niang," I hear in a faint voice from the dormitory, and must to my watching.

Sept. 15.—Continued care and watching with the sick have quite unfitted me for the duties of the day; consequently some of them are left undone, while others that must be done have been performed by the Chinese. "Wang-seen-sang," the Chinese teacher of the second department, has taught the boys their Sunday-school lessons, and taken my place in the school and clothes-room, and Mr. Tong conducted the evening prayers, which I consider among the most pleasant of my duties.



To-day commences a festival, called by the Chinese the "Autumn Festival," which continues until the 16th of the Chinese month, during which time families visit and feast with each other, and friends interchange presents of "Yueh-ping, (**moon-cakes**)¹⁰⁸ oblations are made to the moon, and young people amuse themselves by "pursuing the moon," or, as it is sometimes called, "congratulating the moon." On the evening of the last day of the feast, every householder and boatman raises a lantern upon the tip of a high pole from the highest part of his house or vessel, on which is inscribed in Chinese characters, "Joyfully congratulate the middle of Autumn."

107 A book by Confucius. Medhurst, Walter H., *Ancient China, The Shoo King, or, The Historical Classic; being the most authentic record of the annals of the Chinese Empire*, Shanghai, Mission Press, 1846). The SHU King, or the Historical Classic, Being an Authentic Record of the Religion, Philosophy, Customs and Government of the Chinese from the Earliest Times, Translated by Old, Walter Gorn, (London, The Theosophical Publishing Society, New York, John Lane, 1904). De Guignes, Joseph, *Le Chou King, un des livres sacres des Chinois, qui renferme les fondements de leur ancienne histoire, les principes de leur gouvernement & de leur morale; ouvrage recueilli par Confucius*. (Paris, N. M. Tillard, 1770).

108 Mooncakes are large pastries, usually with a red bean or lotus seed paste with duck egg yolks. Usually served in small slices.

Have just received a present of some "moon-cakes," nicely put up in a little box, and covered with red paper. It was brought to me by one of the school-boys, whose face was beaming with pleasure as he said, "Sing-seen-sang" (one of our former teachers) sent it to me, begged me to eat one of the cakes directly, that they were very sweet, and the dearest that could be bought. This, however, was more than I could do, as they were very rich and fragrant with oil; but I opened the box and broke one of the cakes, which was round and white, about the size of a common biscuit, the inside consisting of sugar and walnuts, the outside a thick, white paste of oil and flour, on which were painted curious red figures and a Chinese character, which means, "to preserve one from evil influences."

Sept. 17.—After a few days indisposition, again able to attend the sick pupils, go into the Chinese school, and conduct the evening prayers. It was with a thankful heart I once more seated myself in the school-room and waited with grateful pleasure as one after another, at the sound of the bell, hastened with willing feet and took his accustomed seat in the place appointed for prayer and instruction. Read and explained to them the second chapter of "Proverbs," and tried to impress upon them the importance of being diligent in the pursuit of knowledge, and of improving their present opportunities of being good and wise. But most of all, to fear God and depart from evil. May the Holy Spirit open their hearts to receive instruction, to repent of their sins, and believe in Jesus, that they may have "eternal life."

Sept. 18.—This is the season of the Cotton harvest, which is very abundant this year. Multitudes of men, women, and children are in the fields picking the cotton from the pod and putting it in their aprons, or in baskets which are suspended in front of them by a string passing over their necks and fastened to each handle of the baskets. Large platforms of boards are seen in front, or in the court of almost every house, and the women are busily engaged in spreading the cotton to dry. After it is dried it is put in large sacks, one of which is tied to each end of a long pole, which the men put across their shoulders, and thus carry it to the various market-places for sale. Met quite a number of men thus engaged. They are anxious to sell the cotton as soon as possible after it is gathered, because it weighs much heavier than when thoroughly dried; and sometimes when selling a large quantity or to persons not accustomed to "their ways," they put several pounds of water into each sack; this I have learned to my cost, in buying cotton for the school. The first time it fell short in weight—I thought it accidental. The next time I sent for the man of whom I had bought 100 pounds, which fell short several pounds, (when weighed a few days after, to give to the man who cards it,) and told him he had cheated me twice; that if he did not make up the full weight, and afterwards bring me the driest cotton, I should buy no more from him. He smiled, said in Chinese I was "very smart to find him out; that after this he would always bring me dry cotton!" Though whether he does or not, I never accept the weight until the men whose business it is to card it receive it; for which, as they are paid by the pound, they could have no reason for making it under weight.

Sept. 21.—It is so rare to find a Chinese woman who can read, and who will engage in any useful employment, that the habits of Missionary ladies in this respect are a kind of standing wonder to them; sometimes of admiration, yet oftener of pity and contempt. Several of my Chinese teachers, when I have left my studies to attend to some necessary work, or to wait upon the sick, have asked, in a tone of great surprise, "Why I, who could read Chinese, would use my hands to work" saying the Chinese had no such custom. Occasionally, however, even the teachers condescend to approve, as one said to me some time since, he wished that Chinese women were intelligent and useful, like the American. And my Mandarin teacher asked me the other day why I did not teach girls in place of boys, then I could teach them to read books, and they would also learn to work and make themselves useful, like foreign ladies.

Thus we may hope our schools are gradually gaining an influence among the people which, with the preaching of the Gospel, may, under the blessing of God, accomplish the great purpose for which we labour.

Sept. 21.—Attended to the ordinary duties of the day. Read the new Catechism on the Ten Commandments in the Shanghai Colloquial, a little volume of 31 pages, which is just from the press, having been revised and corrected by the Bishop.¹⁰⁹ There is no time in which I so truly feel the Gospel is preached to the poor as when I read a book of religious instruction, prepared by Missionaries in a language which the poor can understand. I could not but make this reflection to-day, when in the Chinese school the Bishop came in, as is his custom, to hear the pupils review their lessons. The first exercise was

109 Medhurst, W., edited by Boone, W.J., *Shih t'eaou kene hin. Brief Exposition of the Ten Commandments*. 35 leaves. Shanghai, 1848. This consists of a brief introductory section, followed by ten short chapters on the commandments respectively. Wylie, op cit, p. 35.

recitations from the Classics, "Lun Yu" and "Mucius," each boy reciting separately, page after page, with great accuracy, but with a countenance as dull and unmeaning as if the sounds conveyed not the least idea to his mind; and probably they did not; for, as it has been said, "The written language of China bears about the same resemblance to the spoken, as does the Latin language to the French and Italian." After the recitations were over, the Bishop called all the pupils to read in a class. They read to him the 37th chapter of Genesis, which they had studied during the week, in their own colloquial, and a looker-on, who saw their faces brighten and their eyes light up with intelligence and interest, and listened to their ready answers as the Bishop questioned them upon the story of Joseph, could hardly believe they were the same set of boys who so mechanically, and in a dull, sing-song tone, had just repeated the words of their "time-honored Classics." It is in scenes sometimes like this, and sometimes by the bedside of the dying, that the Missionary feels the great importance of the study of the Colloquial dialect, and the giving to the people the Holy Scriptures, and other books of religious instruction, in their own tongue. And though in a boys' boarding-school, where a knowledge of Chinese literature is necessary, (as we hope some of the pupils may be called to preach the Gospel.) neither the acquisition nor the teaching of it can be considered *the work* of Missionaries, nor *the preaching* of the Gospel to the poor.

Sunday, Sept. 23.—To-day we had the pleasure of hearing the Bishop preach and read the prayers. He preached in his usual animated and earnest manner, from the 18th chapter of St. Matthew, on the miracle of Christ's feeding the five thousand. Dull and apathetic as the Chinese generally are, when not excited, I have never seen a people more alive to eloquence, and an earnest exhibition of truth. Even the youngest of our pupils, as well as the elder and their teachers, will fasten their eyes on the Bishop, and listen to him with the most intense interest. And not unfrequently have I seen a poor beggar man or woman struggle into the Chapel with a vacant look, and stand thus in the aisle, until attracted by his voice; they would stop and look at him with open mouth and eyes, almost without breathing, until he ceased preaching. No doubt one cause of their interest is the hearing of truth new to them, in their own language; though here, as at home, much depends upon the power of the speaker to awaken and continue an interest in the great subjects on which he speaks. Oh! how earnestly should we pray for our ministers, and how earnestly would we ask the prayers of our friends at home in their behalf, that God may give to them his Holy Spirit, that their preaching may be to those who hear, the wisdom of God, and the power of God unto salvation.

At 10 o'clock went into the Chinese school, heard lesson in the Catechism and St. Matthew's Gospel in the "King See." Dismissed at 11^{1/2} o'clock. At 3 o'clock heard my class in English say their lessons. At 4 o'clock heard all the boys say the Catechism in English, and closed their exercises for the day with prayer. At 7^{1/2} o'clock went to our usual Sunday evening service at the Bishop's, which I have been prevented from attending, either by the illness of others or myself, for the last four weeks. To-day our dear Bishop seems to have realized the fulfilment of the promise that "they who wait upon the Lord shall renew their strength." After the morning service in the Chapel, he went to the church in the city, catechised the schools, and visited several sick persons. After his return, went a little way in the country to visit a sick man named "Kung-Hwae," (in whom we all feel a good deal of interest,) and exhorted him in a very solemn and earnest manner to believe in Jesus, and to improve this opportunity of sickness and suffering to save his soul—and with many other like words commended him to the Saviour of sinners. At 7^{1/2} o'clock he conducted the evening service, reading the prayers and lessons, and addressed those present from the 3d chapter of 1 Peter, 10th, 11th, and 12th verses. After the service he visited one of his own servants, and gave him medicine; then, as I wished his advice in regard to a woman who was reported to be very ill of a contagious fever, and lying in one of the school buildings, he went with me to see her. We found her lying in bed, though she started up as we entered, her eyes wild and staring with excitement and fever, fearing, too, that the Bishop had come to order her away. But he spoke very kindly to her, told her she could remain until she was better, and able to go away. She seemed much comforted, and then began to talk of her husband, the sick man whom we had visited in the afternoon.

Sept. 25.—Retired at 12 o'clock last night, and rose at 4 this morning. Have spent the whole day and evening (with the exception of teaching two hours) in visiting and waiting upon the sick. Have been to see "Kung Kwa" (who lives but a short distance from us) three times. He is much weaker than when I saw him on Sunday, and I fear will soon be beyond the reach of all human aid or sympathy. But it is gratifying to feel that he dies trusting in Jesus. The first time I saw him this morning I thought there was still some hope of his life, and told him he seemed better. Yes, he said, but was sure he could not live; said that he trusted in Jesus to forgive his sins and save his soul; spoke of the Bishop's visit to him on Sunday;

commended his adopted son, who is one of our pupils (to my care, begged I would be as kind to him as I had always been, and continue to call him to listen to the Bishop's words, and believe in Jesus, (referring to my sometimes calling him to go with me to the Saturday-evening prayers, in Chinese, in the Bishop's study.) Then named the spot where he wished to be buried. I feared he would exhaust himself by talking so much; and as I was much affected by what he said, told him he could speak of this some other time. He closed his eyes, and said in the deep, solemn tone of a dying man, "*To-day lam here, to-morrow my soul will be with Jesus.*" I hastened home to tell Dr. F., who was too ill to go out, but ordered some medicine, which I returned to give him in about an hour. But he was so much changed I feared there was little hope of his life. Yet I sat by him some time, administering the medicine, but he spoke no more, except to murmur a faint "thank you," as he took it. When I left I asked him if he would like me to send his son from school to sit by him? He said "haw," good; and on my return I told him to go, and take St Matthew's Gospel in the Colloquial, and read to his father about Jesus.

Have just returned from my third visit to him, and called to see his wife, who seems a little better, and quite overwhelmed me with thanks for my attention to herself and her poor dying husband. I hope she may be able to go to him to-morrow.

Sept. 26.—Passed the day as yesterday, waiting upon the sick. And oh! how sadly does evening dawn upon me. Though like the Psalmist I can say, "I will sing of mercy and judgment;" of mercy, because two persons who have been the objects of my care and watching are much better. But one of our pupils is still very ill; and I have just heard "Kung Kwa" "*is no more.*" I trust, as he said yesterday, his soul is with Jesus. My heart is too sad to write. The death of "Kung Kwa-" is truly a loss to me; he was one of the most faithful, honest, and obliging Chinese I have ever met with. Faithful in the discharge of his duties; obliging and honest to a degree that has made me quite dependent upon him in the expenditure of money for the school. During all the time of the war he was particularly obliging and painstaking, even at the risk of his life. When it was dangerous to go in the city to make purchases, "Kung Kwa" 'was always ready to go to any neighboring city or village. However large or small the amount, of whatever kind or sort was the article I wished, he never once failed to purchase and bring it to me, and in a manner so kind and prompt, one would suppose he was the person who was receiving the favour, and not myself.

Sept. 27.—Have spent almost the whole day at the bed-side of our little pupil, who is still very ill. The Bishop visited him and talked with him about dying, though he seemed too ill to realize much of what he said; yet when he asked him if he wished him to pray for him, he said "he wished it;" and the Bishop offered a fervent prayer that God would restore him to health, if according to his will, or that his soul might be prepared for heaven, "if his sickness is unto death." Poor little thing! I feel very anxious for his recovery, though he has neither father nor mother, nor any relatives, that we know of.

Sept. 28: Midnight.—Still watching by the bed-side of the sick, and have hardly found time for any other duties to-day, except two hours teaching. Even while at the evening prayers, one of the larger pupils took my place by the side of our sick pupil, "Tung-Fong," who seems a little better to-day than yesterday, though his life is very uncertain. "**Wong-Chai**" visited him this morning—told him he thought he would not live—asked him if he "believed in Jesus, and in such a place as heaven, where Jesus is." He replied in a voice scarcely articulate, that he believed. I feared, however, that his mind was so enfeebled by pain that he hardly appreciated what was said; but when "Chai" continued to speak to him, asked him if he knew he was a sinner? he answered in such a sad, earnest tone, "Nyoo hiaw tuk ko," "I know it," I could not but hope his young heart was moved by the Holy Spirit to see his sins, and believe in the Lord Jesus Christ. Then he asked if he wished him to pray to Jesus to forgive his sins and save his soul, he answered as he did the Bishop yesterday. One of the boys was standing by his bed, and we all kneeled, while Chai offered a fervent prayer in behalf of the poor little sufferer, which I trust our Heavenly Father heard and will answer.

Sept. 29.—The Bishop visited the First Department (in Chinese) of the school, and heard recitations in "Mencius," "She King," and "Shoo King," reading in the "Lun Yu," translating the text and commentary into the Colloquial. After the Bishop left, I heard the class read the 28th chapter of Genesis in "Rung See," of which they gave a verbal translation in the Colloquial; then dismissed school for the morning, or rather for the day, with the exception of one hour's study, from 2 to 3 o'clock in the afternoon, of their lessons in English for Sunday-school recitation.

October I.—Another day passed by the bed-side of my poor little child, who still lives, and much to my surprise and joy knew me this morning and called me by name. The physician thinks it possible he may

recover, though he suffers severe paroxysms of pain, and is occasionally deranged, and calls most mournfully for his mama and then for "Fee-Koo-Niang" to sit by him and give him tea, and seems unwilling that I should leave him for a moment. It is a great comfort to me that he again recognizes me, and that I can in any degree alleviate his sufferings.

Oct. 2 and 3.—My poor child is still alive, but no better ; and I have no hope of his life, though he is still conscious, and for the first time during his illness has asked me to leave him; calling my name in his low, mournful voice, and saying in Chinese, "I wish you to go sleep." Poor little thing I he seems very considerate and grateful for all my care. I have just left him, but not to sleep.

Oct. 4.—**My little orphan boy is no more!** He died last night about 8 o'clock, and I have just seen all that remains of him placed in his coffin this evening.

Oct. 5.—This morning at 9 o'clock was the funeral of our deceased pupil "Tung-Fong." His body was carried into the Chapel, where both the schools and others were assembled. The funeral services were conducted by Rev. Mr. Nelson. I was unable to attend, as my strength is so prostrated by watching, and care, and sorrow. I have not been out of my room to-day, except to conduct the evening prayers, at which the boys were unusually attentive and serious. And when I spoke to them of the death of their fellow-pupil, of another of their number who died in August, of the uncertainty of life, and of the sickness which prevails throughout the country, they seemed much affected. And I trust the Holy Spirit may sanctify this death to us all, by making us more faithful and earnest in our work, and more diligent in making our calling and election sure.

November 3.—From Oct. 5 to this date, my "daily proceedings" have been essentially the same as during the preceding months. With the exception of a few days' excursion into the country for my health, my time has been fully occupied in the ordinary duties of the school, and in taking care of the sick. The Bishop visited and examined the Second Department in Chinese this morning, and expressed himself highly pleased with the progress of the pupils. L [Lydia Mary Fay] considers the school in quite a prosperous condition; is very happy in her work, and thinks the Chinese boys as affectionate and grateful, as studious and obedient, as would be any school of boys of the same class in a Christian land.¹¹⁰

EPISCOPAL MISSION,

SHANGHAI, Nov. 5, 1855.

1855, JULY 30, Shanghai.

Bishop Boone.

CHINA.—The *Southern Episcopalian* gives us the following very interesting letter from Bishop Boone, under date of July 30, which is somewhat later than any letter from him in the last Number of the *Spirit of Missions*. **We are sorry to learn that the Bishop's health is so serious an obstacle in the way of his important labors.** But still the work goes on:—

FROM CHINA,—

Shanghai, July 30th, 1855.

My Dear Friend;—I am sorry I cannot give a very good account of my own health. I have been a sad sufferer this spring: the affection of my heart has been much more distressing for the last seven weeks. Dr. Marshall told me, I was free from organic disease, except of the heart. That disease, it seems to me, has been gaining ground, so that I am never free, night or day, of a sense of soreness in that region. I have had a constant succession of blisters now, for three weeks, but without any perceptible effect.

I have cause to rejoice that my spirits are very good, and that I was never more happy in my life.

Mr. Tong continues his preparations for orders, reading with me an hour every day, or rather, spending that time with me, in reciting what he has read. I hope he will be ordained deacon soon. He is now studying the 39 Articles, and when he has mastered them, I think he will pass his examination.

Poor old Boo-Boo, I am afraid, will never come to any good: her besetting sin is covetousness.

When she got back her friends fancied she had almost the fabulous wealth which persons that visited the Indies formerly were suspected of having, and they determined to pluck her. The old woman made a desperate struggle. I was called in to her aid; but they were too much for us both; she had to buy them off, and although she has more than enough for her food and clothing, and is well off for an old Chinese woman, of her class, she cannot bring her mind to accept the condition in which they have placed her. We

110 *Spirit of Missions*, Vol 21 No 4, April 1856, p. 225-234.

had great hopes of poor old Boo-boo, for some time after our return, but her conduct soon became so inconsistent, that she herself was ashamed to avow such a wish.

We have never seen so much cause for encouragement in our work as at present. The troubles they have been through seem to dispose the people to give a more ready ear to the Gospel, and the number that attend at the churches in the city is, perhaps three times as great as when we went home.

The efficiency of Christ church (i.e. the one in the city) as a preaching place, has been more than doubled by the purchase of a house that stood between it and the street and partially shut it out from view. We have been trying to buy this house for six years, for the reason above mentioned, and for fear it would catch fire some day and burn down the Church. The enemy we feared came to our aid: the fire came and burned it down; the Church, which stood within ten feet of it, was uninjured; our school-house within six feet of it, was not scorched; and yet six Chinese houses across the street were consumed. The heathen themselves all cried out, "The God of the Christians protects their houses." And it was really very remarkable, when the rebels and imperialists both set fire to the city on the night of the Chinese New Year; the fire came close to four of our missionary Churches, burning houses next door, and even the gateway of one and yet the houses were uninjured. We all thought it would be unbelieving and ungrateful not to acknowledge God's hand in the protection of these buildings; the Chinese themselves called upon us to do so.

I expect (D.V.) to hold a confirmation on Sunday next and confirm 5 adults, who were baptized recently. We have baptized 44 persons since we commenced our mission here in Shanghai, and have some very interesting cases applying for baptism. The first girl that **Miss [Emma] Jones** took into her care, named Simgiin, now a young woman of 18, is a most intelligent candidate, and so far as human eye can see, a truly humble and penitent applicant for the holy rite. This case gives both Miss Jones and myself great pleasure.

Some five or six weeks ago two blind young men between 25 and 30 years of age, were brought to me saying, "these men want to enter the religion." I said, "What do they know about it?" They answered promptly, "We can repeat the Lord's Prayer and the Ten Commandments." I then heard them, and was surprised to find that they could repeat them all quite correctly. I asked them who had been their teacher? And learned that two of our blind communicants had passed the precious deposit to them.

Was it not interesting to find the heaven working in this way? These two blind men have ever since come to me for instruction, three times a week, walking for that purpose 10 Chinese miles, equal to a little more than 3 of ours. They came at first to the Church in the city, but since I have been under this course of blistering, I do not go to the city, but do what I can at my own house. I had made arrangements to have them taught at the Church, but they followed me out to my house and begged me to continue teaching them myself.

I asked them how they found the way, as the road was new to them? They said "we are obliged to give cash (the name of the Chinese copper coins) to a guide to lead us, but after we have been to your house three times we will be able to come alone." You may be sure I did not let the poor fellows pay their own cash for coming to see me. These men manifest a great aptitude to learn. They memorise two pages of a Catechism on the Creed every time they come to see me, viz: Wednesdays, Thursdays and Sundays.

I repeat it over and over again to them until they get it. I noticed the last time they came that they repeated the portion they had learned on the previous visit much better than they had done when they left me, and asked who had taught them? They answered "no one; but as we are going home we repeat to one another what we learn here, he remembers some words, and I remember some, and so we get it all perfectly." Think you not that the angels look down upon these blind men engaged in their strange work, walking in the midst of their heathen countrymen, all unconscious of their presence, and saying to each other, "I believe in the Father, and in the Son, and in the Holy Ghost." Yes, let us believe that the Father and the Son are verily present with them in their walk, by his holy Spirit that dwells in their hearts.

It is remarkable how many blind persons have been interested in our teaching, from the very beginning of our labors here: and a goodly number of them have been baptized. Oh that more, many more of them, may have eyes of their minds opened to see the great light presented to us in the Gospel.

I wish you could witness the improvement, the dignity, cleanliness, self-respect, and wonderful increase of intelligence, which its reception into their hearts has brought along with it. If you want to have your faith in Christianity, as a Divine system confirmed, come to Shanghai and take a look at some of our

blind converts, who have been under its ameliorating influence for six years. Talk with them, commune with them, and then turn to the heathen at their side, who are just what they were six years ago, and you will exclaim, "clothed, and in his right mind!" Darkness has been turned to light!

There is another field of labor we are cultivating extensively and with much prospect of success: I allude to our gathering the young into day-schools, but I must reserve some account of these for a subsequent letter. I will only say we have now between 200 and 300 children under instruction and are hopeful of much good ultimately. And now farewell! God bless you,

As ever your affectionate friend.

W, J. Boone.¹¹¹

1855, AUGUST 28, Shanghai.
(Probably Miss Caroline Jones).

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

VERY many of those who contribute largely to our Treasury, are much interested in the department of Missionary labour which is filled by female assistants. It will gratify them to have a little sketch from one so occupied, which the Missionary Bishop, at Shanghai, has transmitted.

THE JOURNAL OF C.

SHANGHAI, August 28, 1855.

In preparing a journal, in compliance with the rule of the Committee, and the request of the Bishop recently made, I beg to say, that my days are spent with so much uniformity, that an account of one week will answer for all others. I shall, therefore, give a sketch of my employments for one week; and then hereafter confine myself to the mention of such incidents that occur in connection with my scholars, whether in the boys' boarding-school, or in the girls' school in the city, as, I hope, may interest.

We rise early, and are ready for morning prayers, in the family in which I reside, very punctually at quarter to seven o'clock; breakfast finished, an old communicant, who is quite blind, pays me a visit at my study, for half an hour, to learn something new with respect to the way of life, and to hear me read the Scriptures to her. At present she is learning her "duty towards God," and her "duty towards her neighbour" these having been recently translated from the Church Catechism.

This duty ended, I proceed to the boys' school, and am engaged from 9 to 12 A. M., instructing thirteen boys in the rudiments of the English language; my boys being the youngest and last received into the school. How much sameness there is in this work, most persons, who have been engaged in teaching, especially a foreign language, can testify. The sameness of our exercises is broken by a weekly visit from the Bishop, as superintendent of the school, and by a half-hour's familiar conversation, in which I indulge them each day, to encourage them to speak English, and to make inquiries about foreign countries and customs. These conversations often serve to bring out curious traits of Chinese character, and to manifest their astonishment and wonder at what they hear of foreign countries. Some of these conversations I shall report at a future time.

School finished, at twelve I go home, take lunch, and rest an hour or two, when I engage in the study of the Chinese language, with the aid of a native teacher, for two or three hours; according to the strength I may have remaining after my morning's teaching, I spend my lime with the teacher in reading the Scriptures in the local dialect, or in the general language of the country; also in the study of the "Lun-yu," one of the Confucian classics, the Bishop having formed a class for the single ladies of the Mission, wishing them to become acquainted with, the writings of the great Chinese sage, from a perusal of his works for themselves, and not merely from hearsay.

These afternoon employments have recently been diversified, by a very pleasant duty assigned me by the Bishop.

When the rebels left the city, on the night of the first day of the Chinese New-Year, they set fire to it in several places—the Imperial troops did the same—and a most extensive conflagration raged for many hours. This fire came very near to our Church in the city; crossed a canal which lies just to the north of the Church, and burned down a house within a few feet of it. But God graciously preserved that noble edifice, built by the munificence of a single member of our Church, Mr. Appleton of Boston.

111 *The Church Journal*, 20 December 1855.

The site occupied by the house just burned, the Bishop thought, would answer admirably for two parish schools, in connection with Christ Church. Upon inquiring who owned the land, he ascertained that it was the property of the "Hwong-poo," nunnery. The Lady Abbess, (a lady whose portrait I would like to draw, and may introduce at some future time,) and one of the sisters, kindly waited on him at the Church, and the land was secured for \$55.

A building was soon erected on it capable of accommodating two schools of about twenty scholars each: the one for boys, the other for girls. These schools are taught by natives; but they require constant supervision by some foreign eye, or they are of little use as nurseries of piety. The girls' school, in this building, was assigned to my supervision, and, therefore, I shall venture to introduce it to your acquaintance: and as there are several other female day-schools under the charge of other ladies of the Mission, I shall designate it "The Hoong-jeaw Female Day-School," or, "The Female Day-School near Christ Church;" which will, perhaps, be a name more easily remembered by my friends in the United States.

This school was commenced June 25th, with fourteen scholars. I have been much favoured in my Chinese teacher, he being a man well acquainted with the Scriptures, and with the Chinese religion; he is also pious, having been baptized a year ago.¹¹² He was Mrs. Boone's teacher ten years ago, upon her first arrival in China, and was then very deeply impressed, but got turned away from the right path. When the Bishop arrived, last April twelve month, this man and his family were in the city, under the power of the rebels. As soon as he heard of the arrival of his old friend, he applied for help. The Bishop succeeded in getting him and all his family out of the city, and found that his trials had humbled him, and made him an earnest applicant for baptism; he accordingly has been baptized, confirmed and admitted to the Holy Communion; and I cannot but hope that my little day-school will be blessed in an uncommon degree, "seeing I have a Levite"—a man who has given himself to God for my teacher.

Upon my first visit to this school, about a week after its establishment, I was pleased to find the pupils had made considerable progress in the Creed, several articles of which they repeated quite earnestly. I found two scholars who particularly interested me—they were the teacher's own children—the eldest a girl about seven; the other a boy five years old. When their turn came, I asked them if they could repeat the Creed, not supposing, for a moment, they would be able to do so; but what was my astonishment and delight when I heard them both, in the most touching manner, recite the whole, without missing one word. Their tender age, and lisping accents, combined with the thought of their home so recently heathen, affected me deeply; and my first feeling was, Oh, that I could place yon upon the desk of some Sunday-school at home, to speak for China. This incident made me hopeful of the teacher's influence with the other scholars; and, I trust, many who read this, will join me in the prayer, that these little ones, who are now lisping the name of Jesus, will learn to love it too, and become, hereafter, teachers of the truth their father is now instilling into their minds, and thus, through this family, the truth may be handed down to many generations.

A little book has lately been prepared for the use of our day-schools, called the Yu-Yak, i.e., "Juvenile Instructions." It contains the Creed, Lord's Prayer, Ten Commandments, the "Duty towards God," and the "Duty towards our neighbour," is printed in clear, large characters, and has met with general approbation from our Missionary friends.¹¹³

After the scholars had committed this little primer to memory, they took up the Gospel of St. Mathew, and the Catechism on the Creed, in both of which they are making good progress. I may mention here, how much our old blind communicants were interested in the "Duty towards God," and the "Duty towards our neighbour," when they were set to work to learn them. They had learned the other contents of the Yu-Yak before their baptism, but they had in these a summary of duty so full and complete, that it struck their minds at once, and filled them with delight. It was a real enjoyment to them, to learn their duty in these respects, as it was to us to witness the lively interest they took in it. **We were also struck with the plan which they adopted to remember what was taught them. They counted over on their fingers the number of characters in each clause, and then summed up the number contained in all the clauses. In repeating it alone, they followed the same plan, and were thus able to know whether they left out**

112 This remark confirms, along with other internal evidence, that the writer was not Miss Fay.

113 Juvenile Instruction. 7 leaves. Shanghae, 1855. "This is in the Shanghae dialect, and consists of the Creed, the Ten Commandments, two questions on one's duty towards God, and towards men, and the Lord's Prayer." Wylie op cit, p. 101.

or added any words.

To overcome the apathy felt by the Chinese in the education of their daughters, all, who have hitherto established girls' schools, have had recourse to a daily distribution of cash (a small copper coin, 18 of which are equal to one cent) to secure their attendance. The amount allowed is sufficient to procure one meal a day, which is a great consideration with the poor. When this school was opened, another plan was tried in lieu of the cash system, to which there are several objections. The teaching of embroidery, thought quite indispensable in the education of a Chinese girl, was substituted as the inducement to insure attendance. This has the advantage of bestowing knowledge which will be permanent; whereas, the money dispensed, is immediately used up and gone.

The person secured as the teacher in this department, is a young girl, the adopted daughter of Yang-Soo-dong [catechist and later deacon] and his wife. She can read very well **books written in the dialect of this place**, and has been most useful to us, when instructing the women that come to the Church, who, being old and unaccustomed to foreigners, find it difficult to understand those so recently arrived. She has evinced much earnestness in Divine things, has applied for baptism, and, I hope, will soon be added to the little band which has been gathered from among this people. Unhappily she is betrothed to a man wholly ignorant of Christianity. The sudden death of her adopted mother has made it necessary for her to return to her own family again, though we still hope to retain her services.

This school I expect to visit every Wednesday and Friday afternoon, and Sunday morning.

Having thus introduced my little field of labour in those two schools, and indicated my week's routine of employments as I proposed, I will leave, for a future occasion, the mention of such incidents as, I trust, will serve to interest a few hearts in the welfare of my charges, both male and female, and draw forth many a prayer in behalf of scholars and teachers. These last especially, need much grace; the writer is inexperienced, and conscious of many imperfections; her Chinese assistants—one a babe in Christ; the other, just feeling her way to the Saviour—she feels assured, will claim earnest prayers from many hearts, that they may be upheld, and used to lead many of their young countrymen to Christ.

In conclusion, the writer will say, that she becomes every day more deeply convinced that she is engaged in a great and noble work that fills her heart, and enkindles her zeal, and makes her cry out, "The lines are fallen unto me in pleasant places; truly I have a goodly heritage of the Lord." Oh, for Grace to stand in such a place—to enable me to devote my whole heart to this good work. Pray, dear Christian friends, for your unworthy C.¹¹⁴

1855, AUGUST 31, Shanghai.

Dr. M. W. Fish.

FROM the Mission at Shanghai, intelligence has been received to 6th September. Dr. and Mrs. Fish arrived in safety on the 3d of August. He was engaged in studying the language—a prerequisite to his usefulness as Missionary physician among the Chinese. The Bishop proposes to rent a house in the city, to serve as a hospital, dispensary, and an additional preaching-place. We have the following:

LETTER FROM DR. M. W. FISH.

The Voyage—Reception by the Bishop—First Sunday in Shanghai—Plan for a Dispensary.
SHANGHAI, August 31, 1855.

We arrived here on the 3d inst., one hundred and twenty days from New-York. Our passage was a pleasant and quick one, free from any of those terrible storms so dreaded by those who go to sea for the first time. On the eighty-fifth day out, we first saw land—the beautiful Island of Java, whose high and verdant shores seemed doubly beautiful in contrast with the dreary waste of waters we had been traversing. It was night when we entered the Straits of Sunda, and the full moon, the distant moaning of the sea, as it broke upon the rocky shore, and the breezes laden with the sweet perfume of the orange groves, almost made it seem as though an enchanted scene had at once burst upon our vision. From Java to Hong-Kong we were thirteen days. The passage is entirely relieved from the usual monotony of a sea life. The most beautiful islands, covered with luxurious vegetation, are constantly rising from the water before one, and disappearing in the distance: and the air comes laden with the spicy perfumes of a tropical climate. One fully realizes the truth of the words in that beautiful hymn of Bishop Heber—

114 *Spirit of Missions*, Vol 21 No 1, January 1856, pp 36-39.

"What though the spicy breezes,
Blow soft o'er Ceylon's Isle."

These islands are uninhabited save by wandering clans of fishermen and pirates, but more beautiful spots cannot be found on earth. July 10th, arrived at Hong-Kong; and scarcely had the ship anchored ere we received a polite note from the Bishop of Victoria, inviting us to come to him during our stay in Hong-Kong. We were received by the Bishop and his excellent lady in a most cordial and friendly manner. Our stay was prolonged by a typhoon, one of those terrible tropical storms, which are the terror of all China traders. It seemed as though a merciful Providence had kindly interfered to prevent our going to sea at such a time. Had it not been for a delay in a letter the Captain expected from Canton, we should have been exposed to this tempest. On the 2d August, we came to anchor at the mouth of the river, fifteen miles from this place, and taking a small boat in the morning, we came up with the tide. The boatmen did not know the location of our Mission, but I recognized it from the drawings in the Occasional Papers. The Bishop had heard of the arrival of the ship below, and was on the look-out. He met us at the water's edge, and gave us such a welcome as made us forget the dangers and annoyances of a four month's passage. It was not long before we met all the members of the Mission; and though strangers to all, we soon felt that there were ties which bound us to them stronger than those of earth.

Our first Sunday in Shanghai will long be remembered. At half past eight we repaired to the Chapel, a beautiful brick stuccoed building, in Gothic style, an ornament to our Mission. It was already filled with the neatly dressed children of the schools, together with a large number of lookers-on, who had turned aside from mere curiosity. The service was in Chinese, and, of course, unintelligible to us, but the promptness with which (the children made the responses, joined in the prayers, and, above all, the correctness with which they sung the chants, soon fixed my attention. This was indeed a surprise. Here were one hundred children, some hardly old enough to speak plain, going through the "Venite exultimus," the "Gloria in excelsis," and the sentences, without a single discordant note. I had always been told that the Chinese could not sing; but here was a band of heathen children sweetly singing the songs of the redeemed. On the 20th, I went into the city with the Bishop and Mr. Nelson, to find a place suitable for dispensing medicines. A Chapel and dispensary will be combined. One of the Missionaries will preach every day, after which I shall dispense to those who may come for aid. Many come to my study every day for medicine. Yesterday a woman perfectly blind, asked if I could do any thing for her. It made my heart bleed to see her sad looks when told her case was hopeless. She had been told that if she prayed to Jesus, He would make her see; but when Mr. Keith told her that the time of working miracles had passed, and that she must not look for such a demonstration of his power, her last hope seemed destroyed, and a rayless cloud of gloom settled upon her face. Before the next mail leaves, I hope to be in the city, dispensing.¹¹⁵

1855, SEPTEMBER 15, Japan.

J.E.S.—Officer on U.S.S. San Jacinto.

LATE FROM JAPAN.

The Pennsylvania Inquirer publishes a letter from an American naval officer, dated at Whampoa, Dec. 15 [1856], containing the following interesting account of the visit of the steamer [USS] San Jacinto to Simoda, in Japan, which port she left on the 4th of September last:—

Mr. Editor—I will now proceed to conclude my observations on Japan, and give you a short resume of events here since my last.

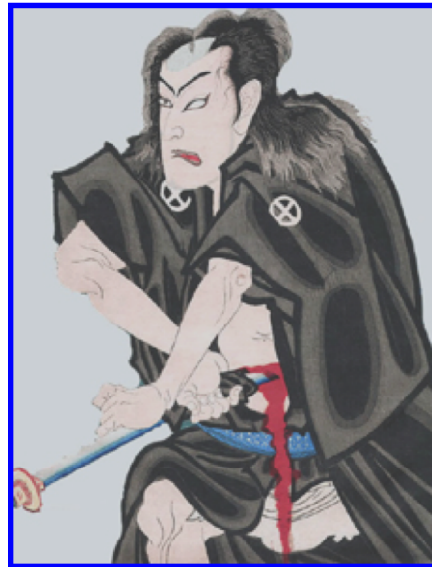
In accordance with the treaty made by Commodore Perry with the Japanese, we found that a good stone landing place had been constructed, with houses for the accommodation of parties waiting for boats or fatigued with walking. Several hundred tons of coal had also been brought from the interior and collected near the landing. This was surface coal, but proved to be of excellent quality.

During our first rambles ashore, the people, especially women and children, all ran at our approach, and could not be induced to come near us. If we entered a shop, it was instantly deserted; and in many cases they were shut up. Police officers followed us everywhere, and were only to be got rid of by threats of violence. Even then, although they kept out of sight, they were still near; and after a long walk, when supposing them gone, a sudden turn would reveal their presence—so perfect is this system of espionage in Japan. These men only acted in obedience to their orders, and when an attempt was made to drive them

115 *Spirit of Missions*, Vol 21 No 1, January 1856, pp 33-34.

off, they would make signs, indicating that if they did not act in obedience to their instructions, they must perform the Hari Kari, or self immolation, and thus preserve their families' honor (Seppuku).

Seppuku.



Seppuku is also known as **harakiri** (腹切り, "cutting the belly")

The warrior took his short sword and jammed it into his abdomen then sliced himself open from left to right, spilling out his entrails. This was typically followed up with a swift beheading by a "kaishakunin", assigned to the grim task.

The houses are all generally of two stories, and roofed with substantial and handsome black earthen tiles. They are kept remarkably neat and clean.

Traditional Black Japanese Roof Tiles.



This color originated in China and was brought to Japan over 1400 years ago. Japanese Black, called "Ibushi" in Japan, is smoked and is a through body color.

In examining the town and the habits of the people, we were forcibly struck with the accuracy of Kampfer's account of Japan¹¹⁶; and we saw so many things which so exactly correspond with his descriptions, as to justify us in placing the utmost confidence in the fidelity, and correctness of this old writer. The dress—the boats—the bathing houses—the moxa, are all to be seen to this day, as he has described and figured them.

Every afternoon about five o'clock, the people repair to the bathing houses, where they perform most thorough ablutions. Both sexes and all ages may be seen at this time of the day at these establishments, where for a few cash, they can obtain hot and cold water in abundance.

Attached to the Goiosho, or government house, there was a large bazaar, fenced in from public observation. This establishment was built in the shape of a parallelogram; on the front side, facing the street, were the apartments for the government officers; and on the three other sides, facing the central portion of the lot, which formed a sort of courtyard, were collected, under cover, the wares for sale. Men were stationed at various points to facilitate examination of the articles, and carry these those things purchased to the officers, who made a record of them, and received the money. According to the present valuation by the Japanese, our dollar is worth but 33 cents.

In this government bazaar was exhibited for sale an assortment of lacquered ware, which for variety and novelty of design, absolute perfection and beauty of finish, was unrivalled. The art of lacquering is possessed by the Japanese in full perfection, and no other nation can even approach them in the beauty or quality of the works. This fact, even the Chinese, who make very handsome lacquer-ware, acknowledge.

By invitation of the Governor, the officers paid him a visit at the Goiosho. After the passing of various complements, and smoking, a fine repast was served up. It consisted of many courses; among which were various kinds of soup; and during the entertainments, warm sake was freely passed around. This saki, which is made from rice, is the national drink, and is very palatable. All the trays, &c., were lacquered ware. The guests sat in a line in front of the tables, on which were pipes, tobacco and fire; opposite them were Japanese officials, at the head of whom was the Governor, and in front of, and to the right of him, was Moriama, a fine, gentlemanly man, the royal interpreter from Jedo. Behind the Governor sat several reporters, who faithfully recorded everything said at the interview. I said the reporters at; but in truth, the Japanese kneel, rather than sit. Moriama spoke Dutch quite fluently.¹¹⁷

1855, SEPTEMBER 29

Bishop Boone and the Taiping Leader.

We must enter into a discussion of the character of the rebellion headed by Taeping-wang. This movement has been sanctified in the eyes of the Christian world by the religious guise in which it has appeared through the erroneous but not unnatural interpretation of their use of the Christian Bible. At first sight it was reasonable to supposed, especially for those not acquainted with the peculiar literature and religious systems of the country, that the party who acknowledged the authority of a foreign doctrine were more or less imbued with its spirit, and were, at all events, liberal in their ideas and opposed to the narrow and bigoted policy of their countrymen.

This impression was heightened by the ready enthusiasm of the English and American missionaries whose accounts, colored by the excitement into which such unlooked-for success had thrown them, penetrated to every quarter of their two countries, spreading the undoubted belief that China was upon the eve of evangelization...

There is nothing whatever in the doctrine they profess or the mode of life they practice which approaches Christianity nearer than the observance of Mahometanism... 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 Right Rev. Bishop Boone, 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.

He has become fully confirmed in his early views of Tae-ping-wang, that he is a selfish and

116 Kampfer, E., and J.G. Scheuchzer, *An Account of Japan*, (London, Ingram, Cooke and Co, 18530.

117 *Boston Daily Advertiser*, 14 March 1857. *Friends Intelligencer*, (Philadelphia, William W. Moore, Vol 14. 1858), pp 30-31.

blasphemous adventurer, intent only upon his own ends, and using the Christian faith, as far as he does use it, only as a tool in the construction of his empire...¹¹⁸

1855, OCTOBER 4, Shanghai, Miss Caroline Jones.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA, The Girls' School at Shanghai.

THK following communication will afford much gratifying information, to the many Christian ladies who have been interested in the important work of female education in the Mission at Shanghai.

SHANGHAI, October 4th, 1855.

I BELIEVE the subject of the girls' schools of our Mission has not been much dwelt upon, in the communications of our Missionaries heretofore. I will, therefore, hope on the present occasion, to interest you, and the other beloved Christian brethren, who compose our Foreign Committee, by giving such details of this very interesting branch of our work, as shall present themselves to me.

The girls' boarding school has been in successful operation for four years. It opened with very few scholars, but has gradually increased to forty, which is the fullest number that can be accommodated.

It is gratifying to those interested in the school, that, although a considerable portion of the brief term of its existence has been in a period of revolution and bloody warfare, it has been subjected to no inconvenience thereby, but has been suffered to go on in the even tenor of its way; the terror of the sword without, and the sense of quiet security within, exercising a salutary influence, and aiding rather than hindering the efforts of the Christian teacher.

Three of the children have been removed from the immediate influence of the school; the first, by death, about a year after it was established. She was a remarkably healthy, and promising little girl, and her call was a very sudden one. The day before her death, it was observed that she had a cough, but it was so very slight as to awaken no anxiety on Miss [Emma] Jones' part, or that of her Chinese friends. But, the next morning, to the grief and consternation of all around her, little Yeok-Sung was found dead in her bed. Thus early, after the gathering together of this little band of heathen children to be instructed in the faith of Jesus, did the Master see fit to call for one of them, thereby testifying to her youthful friends and companions, the verity of the solemn words of our funeral service, "In the midst of life we are in death."



The removal of our next pupil, was occasioned by the marriage of Kiung-Kiung, in May, 1854, to the **Rev. Chai-R-Wong [Kong Chai Wong-Huang Guangcai]**. Our good deacon, had not, **as is most usual with Chinese, been betrothed in the days of his youth**; and when, as a Christian man, he looked around him for a suitable person with whom to contract a betrothal, there was no Christian woman within his reach. It very naturally occurred to him, that the only way for him to procure a fit help-meet, was to select a nice girl, and have her placed under Christian instruction; while he, meantime, should by prayer, seek for her the good gifts of God's grace. Kiung-Kiung was recommended to him in such glowing terms, that he did not hesitate, but without delay sought to obtain her. When one of his Missionary friends suggested caution, and offered to see the young lady for him, he most enthusiastically enumerated her many recommendations, winding up by saying with his characteristic earnestness, "**and she has small feet.**"¹¹⁹ You see, that even our excellent Mr. Wong was not proof against the attraction of his celestial custom, which we Westerners deem so cruel and disfiguring.

He succeeded in gaining his prize, and she was immediately added to a small number of young girls under Miss Jones' care, awaiting the regular establishment of the Mission School for girls. It was soon discovered that the poor girl's eyes were in a very diseased state. Foreign medical aid was resorted to, but proved entirely ineffectual, and it was supposed that total blindness would be inevitable.

Under such circumstances, according to Chinese custom, it would be thought incumbent on him to

118 *Daily National Intelligencer*, (Washington DC), 29 September 1855. Originally published in *Hunt's Merchant Magazine*, September 1855, and written by Edward Cunningham of the the firm of Russell & Co.

119 A reference to the traditional Chinese custom of 'footbinding' by bending the toes towards the heel. Small feet were considered beautiful, as indicated by Mr. Wong, and considered a high mark of femininity.

support her all her life, but by no means necessary to consummate his marriage; and, inasmuch as he had not been made acquainted with the state of her eyes before the betrothal, his Christian friends thought it the best course for him to pursue. When Kiung-Kiung was informed of the state of the case, she received the communication with so much sweetness and resignation, as to make a most favorable impression on her friends in the Mission. Finally, influenced, by the representations of some of the communicants, **Chai was induced to place her under Chinese treatment. God was pleased so to bless this means, that through it, healing was granted to her eyes, and the dark cloud of threatened blindness averted.** She remained for five years in the school, during which time she gradually improved very much.

The prayers, which, no doubt, were constantly and fervently offered for her, by her betrothed, were heard, and after satisfactory evidence of her fitness for these blessed ordinances, she was successively admitted to baptism, confirmation, and the Supper of the Lord. So far as her teachers judge, her walk and conversation were in accordance with her profession; being ever the first to attend to the sick or helpless among her companions.

When **Chai** received her at the hands of those to whom he had confided her, it would have been difficult for a stranger to recognize, in the modest, confiding, and affectionate young bride, her whole countenance radiant with innocent happiness, the half blind girl, five years before placed under Miss Jones' charge. When arrayed for the bridal, and awaiting the arrival of the red chair, she was exhorted by her tire-woman to conform to the custom of her people, by weeping. She seemed concerned at the utter impossibility of complying with these directions, and cast upon Miss Jones a look of grateful affection; when she remarked that in her case, there was no necessity for conforming to such a custom, as her betrothed husband was a Christian Minister of the Gospel, and one whose character she well knew. It might be very suitable for many of her countrymen, who, in marrying heathen men, could not know what fate awaited them.

This marriage so far has proved a very happy one. I think it could not fail to gratify any one member of our generous hearted committee, to visit this, the first Christian Chinese family established under the auspices of our Church. Neatness, good order, good temper, and the pure joy of domestic harmony seem to characterize their household. It is pleasant to witness the genial temper, and open hearted hospitality of the host, while the combined good sense, and manly tenderness of the husband, prove him worthy of the extreme respect and affection with which Kiung-Kiung regards him; and in his leisure moments, he and his little babe seem al most inseparable. The first Sunday of the Chinese month, when our communicants from the city and elsewhere assemble in our little Mission Chapel, to celebrate the Passion of our blessed Master, it is pleasant to see them afterwards, congregating at the house of the good deacon, to eat their rice, and rest awhile before they set their faces homeward

In June, 1855, we were called on to part with another pupil, by the marriage of Ting-Yuen, who, six years before was placed under Miss Jones' charge, as the betrothed of Ung-Chung, one of the oldest pupils in the boys' school, and brother to little Kwa-Chung, the touching particulars of whose early death no doubt the members of the Committee are familiar with, **Ung-Chung was eight years in the school; after leaving it, his knowledge of the English language enabled him to get into so lucrative a business, that in two years he was able to purchase a house and lot;** and then, although by the original arrangement Ting-Yuen was to remain in the school until she was eighteen, his mother made earnest application to Miss Jones to allow him to take his betrothed bride. As he was but eighteen and Ting-Yuen but sixteen, her prudence did not allow her at first to consent to this proposal; but the mother had such cogent arguments to bring in favor of it, that all objections were overruled. When Miss Jones suggested her fears lest he should not yet prove sufficiently steady to be entrusted with the happiness of so young a bride, the good mother earnestly replied, "Have not you, Yo-Koo-Niang, been a mother to Ung-Chung? Is he not your son? If he does wrong you must whip him." A novel mode truly, we would think, of managing one fit for the conjugal estate. The young couple were married by the Bishop in the chapel; on this occasion, as at Chai's marriage, every innocent native custom was retained. The chapel was crowded with an attentive audience, and many of the Chinese present expressed warm admiration of our good old custom of marrying with a ring. Ung-Chung and Ting-Yuen, with their worthy mother, reside quite near us in his nice new house; thus far their pathway has been surrounded with much of the sunshine of earthly prosperity. It is pleasant to her friends in the Mission to see T. so regularly in her place among her old companions, at chapel on Sunday. But alas! we feel that to her, and to her husband, our labours have not yet been made the means of imparting a true living faith in the Lord Jesus Christ; and therefore would commend them to the prayers of the Church, in our own favored land, that to this young couple, the

knowledge of the Gospel may not prove the savour of death unto death, but that they may be instrumental in the salvation of numbers of their less favored countrymen.

Of our remaining pupils you will, I am sure, allow me to introduce to your acquaintance individually, as dear young Christian sisters, our three elder girls, May-Yun, Kway-NGOO and **Seur-Yun**. The two first have always been particularly intimate friends, and are near the same age; but in character and disposition they are totally different. May-Yun was the first to express an interest in spiritual things; and on this important subject she manifested the earnestness and perseverance which characterize her in other matters. She has an excellent mind, and with the utmost frankness and intelligence gave a reason of the hope that was in her. From the first of her Christian course she has evinced a very sweet spirit, and much tenderness of conscience; an instance of which I cannot forbear to relate. After her baptism, and before she was admitted to the Supper of the Lord, she was so unhappy as to offend deeply an old blind woman, one of our communicants, and was unable to appease her. The following week was Passion week, and May Yun's usually bright face wore an air of concern, and she was to be seen at every leisure moment knitting a pair of gloves most diligently; late on Easter Eve with the same air of concern, she brought her labour of love to a close. Before service Easter morning, she came to Miss Jones to tell her of her trouble with the blind woman, and to request that she might be permitted to go to her, to offer her gloves as a



peace offering, and to entreat her to be reconciled, before she went to the table of the Lord. When the bell rang, May-Yun appeared with a very happy countenance, leading her old, blind friend into church, whose placid and aged features bore no vestige of displeasure, and on her hands were the **red and white mits**¹²⁰ her young friend had been so assiduously knitting for her. She is not betrothed, and is so studious in her habits, that we hope at a future day her heart may be drawn to the Missionary work; if so, she will, we think, be admirably fitted for a teacher in the school.

May-Yun's baptism made an impression on her friend, and very soon after Kway-NGOO presented herself as a candidate for the same ordinance. She is a very gentle girl, but strikingly reserved, and silent. At the time of her baptism, in answer to the questions put to her, she manifested a very clear knowledge of the important doctrines of the Gospel. Last winter she was brought to the borders of the grave, by a very suffering attack of bleeding at the lungs; she bore her illness with patience, and throughout expressed an assured hope of salvation through Christ, but being quite deaf nearly all the time, a greater barrier than ever to intercourse with her existed. **In introducing you to Seur-Yun, I make you acquainted with the betrothed of Mr. Tong, and one of the prettiest and nicest Chinese girls I ever met with. Miss Jones has instructed her in the English language, which she speaks, and reads, and writes very well. She is of a very practical turn of mind, industrious in her habits, sweet tempered, winning, modest, and gentle in her manners. I do not know whether Mr. Tong would tell you, with the evident gratification Chai did his friend, that she has small feet, but I fear in his heart of hearts he admires them very much, and that he is not a little pleased that his lady love walks like a weeping willow.** Be not overmuch shocked, dear brethren, even though my surmise prove true, but have patience with our Chinese brother, lest, in a land radiant with Gospel light, Christians should be found, who by their admiration, countenance fashions even more absurd, cruel, and injurious to health, than the binding of the feet practised by the Chinese women. Nevertheless, we will do our best to induce such of them, as may come under our influence, to help to do away with so absurd a custom. Of the remainder of the pupils, I may say, they are for the most part a happy, healthy, little group, docile and affectionate. It would perhaps be agreeable to you to go with me through the routine of their employments for one day, as calculated to give you a general idea of their mode of spending their time. The whole establishment is wide awake betimes in the morning. From six to seven o'clock they are in school, and this hour is devoted to the study of the Gospels in the local dialect. They then partake of their simple morning meal, and are employed in a variety of household and domestic matters, until half past eight, when they assemble for prayers. From nine until twelve they are again in school, and during these hours find employment, in learning to read and to write their native language, both according to the written colloquial style; and the study of a variety of catechisms on Christian Doctrine, and such elementary works on useful subjects, as we have been able to have prepared for them. Among the latter, we feel very much indebted to Mrs. Keith, for a very nice Geography, which we have had in use for some time. They also give their attention

120 Mits is an abbreviation for "mittens" a form of glove in which the thumb has a covering but the four fingers are covered by a single covering.

to a judicious selection of books, written by native authors, especially such as are prepared for women, and are read by the educated classes of them. The Chinese teacher presides in the school-room, and under him they prepare their lessons, and then class by class retire to an adjoining room, to recite to a Missionary teacher, and to receive such explanations as she may feel competent to give them. At twelve they go to their rice. From one to two most of them are instructed in embroidery, an accomplishment in such high esteem among the Chinese women, as to be deemed almost indispensable. From two to half past four, they are instructed in needle work and a variety of such like occupations, to which they are very much devoted. All our larger girls make their own clothes, and those of the smaller children, who are not able to do it for themselves; but the smallest one delights to lend a helping hand, and feels much slighted, if she has it to say, "I have no work." Five is the hour for them to partake of their evening meal, after which they amuse themselves very merrily in their play ground, until the bell rings for evening Prayers, which service is always conducted by the Bishop. With regard to a religious work in the school, we lament we see as yet no token of a full outpouring of the Spirit of Grace in our midst, but we know, assuredly, that our labour is not in vain in the Lord, and that in due time we shall reap if we faint not. It was my intention to have given you at this time some account of the Leesburg day-school; but have so extended my remarks on the boarding-school, that I must reserve what I have to say on that subject for another occasion. C J.¹²¹.

1855, OCTOBER 6, New York.

Bishop Boone.

Another mail has arrived, bringing advices to the 6th of Oct. **The health of the Bishop was more than usually feeble**, and others of the Mission were feeling the effects of a long and warm summer. It is hoped that the returning cold weather would be beneficial to them. Mr. Nelson had returned with his family from the mountains, and had found the journey, by God's blessing, effectual in restoring all its sick members to health. **The Bishop had designed to send a letter by this mail, giving some account of the communicants and catechumens connected with the Mission, but had been obliged to defer it in consequence of a very severe attack of his most painful malady.**¹²²

1855, OCTOBER 13, CANTON.

Rev. Dr. Samuel Wells Williams.

JAPAN.

The next extract is from the Rev. Dr. Williams who has for many years resided at Canton, and who is, perhaps, as competent to speak on the subject of the Chinese and Japanese languages as any foreign resident in China. His visit to Japan with the squadron of Commodore Perry, gives interest to the remarks which he makes on the subject of

MISSIONARY PROSPECTS IN JAPAN.

CANTON, October 13, 1855.

I have often thought about the matter of your letter, and to write to you about Japan, but I had nothing to propose that seemed feasible. Until the United States government has established a consul at Simoda, in such a way that the Japanese will respect him, and give him a proper standing and lodging, no missionary could hope to reside there; and even then, I think, he would do better as connected with the consul in some way, until a knowledge of the language was partly acquired, so that he could explain his own purposes clearly. Living, loving Christianity is wanted in Japan at first, to prove to the people and rulers what a perversion of it they had two centuries ago, and that their fears of a like result again are unfounded, if they will allow that pure, peaceable, and gentle faith which Christ taught.

He makes the following observations in relation to

THE LEWCHEW ISLANDS,

and the relation which their language bears to the Japanese:—With regard to the translations made by Dr. Bettelheim, I am unable to say much of any thing; nor is it necessary, since Bishop Smith has had an edition of some books cut on blocks and printed, and Mr. Moreton is now trying their value at Napa, where, I think, he will be able to circulate some, and ascertain what the people think of the style and contents. If you have read Dr. Bettelheim's Journals, you will have learned the minute espionage

121 *Spirit of Missions*, Vol 21 No 2, February 1856, pp 85-89.

122 *Spirit of Missions*, Vol 21 No 1, January 1856, p. 53.

maintained over the people of every grade by their superiors, and how easy it will be to stop the diffusion of books which they do not wish to spread. The same will be the case in Japan; it was when Commodore Perry was there. I think you may be sure that whatever Dr. Bettelheim wishes to have printed as a translation of the New-Testament, is likely to be understood chiefly and best at Lewchew. The language spoken in those islands is not Japanese, and is probably not spoken any where in Japan, though it is undoubtedly properly called a dialect of the Japanese. Its range cannot, therefore, be very wide. The Lewchewans study Japanese books, for I think they have never printed any in their own patois, and, consequently, know something of them; but I should be afraid of distributing a version of the Scriptures made at Napa in Simoda, until it had been carefully tried. I do not like the plan of issuing and distributing imperfect versions of God's Word the first thing; rather let the version be delayed, while synopses and short treatises on its great truths be issued. It weakens confidence in a native's mind to find many renderings of one passage in the different books given him.

Loochoo Islands_Okinawa



Dr. Williams then goes on to speak of

THE JAPANESE LANGUAGE AND SCRIPTURES.

How to get a good version of the Scriptures, or New-Testament, in Japanese, before there has been time for one or two discreet men to learn that language, is more than I can tell. I have a version of Matthew and Genesis in MS, made a good many years ago-an imperfect performance, doubtless, as the means for preparing it were meagre and poor; but I would not think of printing it. Gutzlaff made similar ones of John's Gospels and Epistles, which were published; but the Japanese never got hold of one of them to read, that I ever heard of, and only a few copies are extant. Such imperfect productions will only bring ridicule upon the work in the eyes of the Japanese, who will not be able to understand clearly what is to be learned from a poorly written book. I have not much linguistic knowledge; but I venture to say that the acquisition of the written, spoken Japanese language is one of the most difficult in the world, incorporated as it is with the Chinese language and character in a mosaic of superior intricacy. I tried a while at the former; but I found that the men I had, and books I owned, were not satisfactory, and, therefore, devoted more attention to the spoken language. But the work of translating Scriptures into it will engage the long life of a good scholar, patient and faithful in weighing every word he employs.

We have just had the blocks cut of the four Gospels, and are now getting 5,700 copies printed of the two first done; the others will soon be printed too. I enclose a sheet to show you the style of character, which is the prettiest of any book yet cut in Canton, that I have seen. We have received 3,000 each for the five books of Moses, from Ningpo; and shall cut blocks for the Epistles as soon as the copy comes from Shanghai.¹²³

123 *Spirit of Missions*, Vol 21 No 4, April 1856, pp 180-182.

1855, OCTOBER 16, Shanghai.

Rev. Cleveland Keith.

THE following is a diary kept by the Rev. Mr. Keith during a recent journey in the interior, undertaken for the benefit of his health:—

Shanghai, Oct. 9, 1855.—A summer of unusual sickliness left most of us in but feeble health at the beginning of the cool weather ; and I determined to try the effect of a short excursion to the Hoo Chow mountains. Our company consisted of **Miss Jones, Miss Fay, Miss Conover, and the Bishop's two little boys, besides Mrs. Keith and myself.** Mr. Burdon, of the Church Missionary Society, also went in company in his own boat, his intention being to separate from us at Hoo-Chow, and do some missionary work in the way of distributing books and preaching. The journey had been safely accomplished by several parties of gentlemen during the year past, both missionaries and merchants, and once by **Mr. Nelson, with his family.** The people had invariably been found respectful and kindly-disposed, and the **Mandarins had made no opposition: so that we considered the undertaking quite safe.** We left the anchorage outside the East Gate at 10 o'clock this morning, with a fair wind, and sailed up the Wong-Poo [Huang-pu], as the river here is called, hoping to reach Soong-Kiang, the capital of this Foo (a district corresponding very nearly to one of our counties) before night. But various little delays occurred on the way, from matters connected with the adjustment of the boats for convenience of meals: and from a stop we were obliged to make to lay in some stores left behind in the multitude of things we were obliged to take; for on such trips, kitchen, servants, stoves, &c., &c., have all to be taken along, and are, as may easily be imagined, no small drawback to invalids, from the constant care they impose. We accordingly were obliged to stop for the night at a little place ten miles short of our proposed stage, and about twenty-five from Shanghai.



Oct. 10th.—We got off early this morning, and passed Soong-Kiang at 7^{1/2} A.M. About ten we reached a fork in the river, which here loses its name, and receives very little of the influence of the tides. Our course for the rest of the day was on a stream more like a wide canal than a river, and spanned at intervals by **stone bridges** of the most solid masonry and graceful construction; I doubt if there are finer ones in the world. The scenery through which we have passed to-day is still perfectly flat, like that around Shanghai, but

has a richer look, from the extreme beauty of the clumps of trees which abound in every direction, and I saw one single tree which would have attracted attention anywhere for size and fine foliage. Before night we began to pass through the silk region, and the banks were lined with fields of mulberry trees, *Morus Multicaulis*, which reminded me of the Peach Orchards of New-Jersey. The trees are kept trimmed down, so that the picker can reach all the leaves. Towards night-fall we reached the large city of Ka-Shen, and were an hour in passing by the suburbs to the opposite side of the city. Great curiosity was shown by the crowds who lined the banks of the canal to gaze upon the foreign ladies and children, but there were no signs of displeasure, and not the least disposition to molest us. We anchored for the night just beyond the city, having come 75 miles from Shanghai.

Oct. 11th.—Got under way at daylight, and just after breakfast passed another large city, called *Kia-Hiung*, said to be three miles in diameter. We did not go close to it, and could not judge very well of the size; moreover, we had determined hereafter not to show ourselves when passing near or through the large towns, lest some disturbance might possibly occur. After leaving this place we were in the Imperial Canal, well called "Grand." In this part it is very broad, and the bridges, both over the stream itself and its numerous branches are finely built, and in excellent order. Boats for the most part sail, if the wind is favorable, if not, they are either towed by the boatmen or worked by a large scull at the stern, an instrument the Chinese generally use instead of side oars, which would be very inconvenient where the boats are numerous. They occasionally, however, use the paddle and oar, especially in the little express boats, which we met coming and going. These are as large as a very small canoe, but roofed over with mat, so that the owner can crawl in feet foremost and sleep, and are managed very skillfully by a paddle and an oar, the latter worked by the *feet*. Exactly how long we sailed upon the main trunk of the canal I cannot say, as there are several branches of equal size leading out from it to the large cities, and the

boatmen call all by the same name. Indeed, the long line drawn upon our maps gives no adequate idea of the magnitude of this work; for all these branches are kept in as good order, and are accessible for large junks as the main trunk. We saw every variety of craft, from junks as large as any I have ever seen, to the little express boats above described, both on the main trunk and on the branch which we followed round the lake to Hoo-Chow. This lake, called the Ta-Woo, or Great Lake, is the largest in China proper; and we began to see the mountainous islands in it this afternoon. Our stopping place for the night was a little village called Tsing-Zak, 115 miles from home.

Oct. 12th.—Early this morning had our first view of the Hoo-Chow mountains in the distance, and about noon we came to some smaller hills, which shut in the city from the level country through which we had passed. At three we were at Hoo-Chow, and about half-past five reached our destination at the foot of Dau-Dzang-San, a mountain inhabited by Buddhist priests, and distant from home, by the route we took, about 150 miles. It was raining slightly, and too late at any rate to move up to the monastery, distant two miles, where we proposed to lodge during our stay.

Oct. 13th.—When we woke it was raining dismally, and we almost thought it would be out of the question to move up; but after breakfast we took heart, from a slight pause in the rain, and sent off our beds, and then the ladders went with Mr. Burdon to the temple to arrange things as they should arrive, while I staid [*sic*] behind to see everything started safely from the boat. After three hours of coming and going, our boatmen and servants, assisted by a few men who made their appearance from the adjacent houses, finished their task; and I started for the temple. A path paved with stone and carefully cut into steps where the steepness of the hill requires, leads, by a winding ascent, to the little valley in which the monastery is built. Near the landing is a small hamlet, mostly occupied by a few families in charge of the *Z-Dong*, or Ancestral Halls. The Chinese love to have these halls, and the burying places themselves, near hills; and especially those on which are temples, as was the case here. About half a mile from the temple the road passed through the first building connected with the temple establishment. This is simply a room with a high roof, and open arched doorways for the road. In the middle of the room is a stone platform, upon which is an idol. Just before reaching the principal temple is another of these vestibules, similar in its general arrangement, but more highly ornamented, and garnished with some additional idols. The main temple comes next. and contains a very large image of Buddha, with the usual attendants grouped around him, and the walls are lined with a row of inferior divinities. Behind the large idol, and facing in the opposite direction, is an elaborate piece of work representing the Goddess of Mercy seated among clouds, with a host of inferior deities paying her homage. In this hall daily services are kept up morning and evening, and at other times in the day masses for the dead are celebrated, which are well paid for. Behind the temple is the residence of the priests, about thirty in number; and in the second story of this building I found the ladies busily at work partitioning off the two ends of a long room for bed-rooms, while the middle was left for our sitting-room. We were to take our meals in a lower room, for the priests objected to our eating meat in the presence of the idols, who shared with us the upper room. Down stairs accordingly we proceeded to dinner, and were, on this and every succeeding day of our visit, objects of great curiosity to quite a crowd who gathered round the door, and seemed to wonder more at the way in which foreigners ate than at anything else about them.

Sunday, 14th.—To-day we had our services quietly, morning and night, with mingled emotions of joy and sorrow; sorrow, that ours was the first and perhaps would be last Christian service offered there, and joy, that at any rate one inroad was made upon the kingdom of darkness, and an especial thankfulness that we had not been left to serve the vain idols around us. In the afternoon we walked up to the very top of the hill, on which stand a Pagoda and a very old tree, which rivals it in height; both are said to be 1,000 years old.

15th and 16th.—These days were spent in minutely exploring the temple, and wandering about the hill or mountain, for I hardly know which to call it. We found that the view from the temple, though limited, was very beautiful, one of its richest features being a bamboo grove, which is a beautiful object when near enough for the peculiar gracefulness of its foliage to be visible. From the Pagoda the view extends in every direction, embracing level plains on one side, mountains on the other, and the Great Lake just before you, with the city of Hoo-Chow still nearer, and as it were, just at your feet.

We found that a Koong-Tuk, or mass for the dead, was going on at the temple for the father of a little boy, who lived for the time in the temple. It was very sad to see this child bowing down several times a day before the huge idol, while the priests chanted their senseless hymns to the senseless images. Most of

the performers in the service are entirely indifferent to what they are about and we could see them playing tricks on each other, and in other ways making sport of the whole thing. Some few, however, preserved an appearance of devotion. A singular custom prevails here, which I have not heard of as practised elsewhere. Any members of the community who choose are shut up in cells for a period of three years. Their food is passed in three times a day through a little window, and they are supposed to spend most of their time in prayer and meditation.¹²⁴ One of them, aged about sixty-five, attracted our particular interest, from his evident intelligence. His cell had a good many books in it, and I felt sure, from the way in which he took them, that he would read some Christian books I gave him, while I was exceedingly doubtful about the other priests, though all promised to read what I gave them. These recluses at first sight seemed to be in earnest, at any rate; but the conviction of this was much disturbed when we found out that they were paid for this devotion by rich people who desired their prayers; and moreover, that there was a back entrance to the cells, by means of which they could have access to the whole temple whenever the coast was clear.

The weather during our stay was mostly cloudy or rainy, and it was perhaps for this reason that we had few visitors. We had to move down again in the rain on Wednesday, the 17th, in order to reach home by Sunday. We returned by the same route, and reached home at dinner-time on Saturday, being all of us better for the trip.

Such are the excursions open to Missionaries, for health, or for missionary work. To an invalid party like ours, there is so much of discomfort and care as to detract very much from their value, but they are better than no change at all. When made, as in Mr. Burdon's case, for missionary work—a boat full of books is taken, and the boat is stopped for a longer or shorter time at every large town to distribute books, and to talk with those who will come to the boat, and occasionally to preach to the crowds around.¹²⁵

1855, NOVEMBER 5, Shanghai.

Rev. Robert Nelson.

INCIDENTS OF AN INLAND JOURNEY TO THE HILLS.

SHANGHAI, November 5, 1855.

THE beginning of another month warns of the approaching departure of the mail, and, thank God, that we can say of all the members of our Mission, that we are spared, though many have died around us of the natives, and not a few foreigners in proportion to the number here. Death has been next door to us and taken one of the Missionary sisters, wife of a Dutch minister, who had only been out about seven months. She had been ill for some time, and, in consequence, they had taken passage in a ship, soon to return homewards, but she died before the time of departure arrived. The widowed husband will now continue here, and prosecute his work, and, for the present, our neighbour, Mrs. Bridgman, has charge of his little child. There has been a good deal of sickness in our own number, some of whom are not yet over the effects of this uncommonly severe season. My own family having suffered very much, Dr. Lockhart urged us to make a change, and get out of this malaria region for a while. Accordingly, we got into boats, such as are common here for traversing the inland streams, and accompanied by one of the officers of the "Macedonian," went up to a mountain region, about one hundred and twenty miles from this place, which no foreign lady had previously visited.¹²⁶ Several of the merchants and Missionaries from here had been there, Mr. Points and myself among them, and the country seemed very favourable as a resort for health. Our route lay along the base of "the Hills," about thirty-five miles distant from Shanghai, which, for years, have been frequented by the residents here, and where one of the American merchants has built a house for the convenience of himself and his friends -when they go there. This gentleman kindly offered me the use of his house, if we should stop at "the Hills." But after seeing them, and climbing to the top of one, we concluded to go on to the mountains. Our second night in the boats was spent still in sight of these "Hills." Beyond this, our course was through streams generally narrow, but now and then widening out into lakes varying from one mile to five miles in breadth. Much of the surface of these streams is covered with the "Taw Ling," a vegetable extensively used by the Chinese. The root of the plant strikes

124 While unknown to the American Episcopalians, this practice is part of Christian tradition in the West, where the practitioners were known as "anchorites." See online 1 January 2012, "Julian of Norwich" at — http://en.wikipedia.org/wiki/Julian_of_Norwich

125 *Spirit of Missions*, Vol 21 No 4, pril 1856, pp 221-225.

126 This may be the location now known as Moganshan. See online 1 January 2012 at — <http://www.moganshanlodge.com/HistoryOfMoganshan.htm>

down into the mud below, and the leaves and fruit of it lies at the end of a long stem upon the top of the water. It is regularly cultivated, and, at certain seasons, is gathered in tubs, each man, or woman, sitting in a tub from 2 to 4 feet in diameter, paddling out and gathering a tub full, and paddling in again to deposit it. The sight of twenty or thirty of these tubs, with the people seated in them, and particularly when in motion, (for they are sculled with great skill and rapidity,) is as curious to a stranger as any thing can be imagined. We passed through several towns where the sight of foreign females and children excited and amused the inhabitants greatly. And we were abundantly saluted with such epithets as "foreign devils," "white devils," "female devils," "little devils," &c., in which sport, as it seems to them, the little boys always took the noisiest part, though they were well sustained by their seniors. And if at any time we got on shore, which we occasionally did, a crowd of spectators, curious but harmless, soon surrounded us, with every demonstration of wonder and amazement.

At a town called "Ping-wong," we struck the *Grand Canal*. But, in truth, streams intersect this country in every direction, well deserving to be called *Grand Canals*, upon which innumerable boats, from one to one hundred tons burthen, ply continually, sailing if the wind favours, or else sculling or towing, or both, as the case may be. These streams are crossed, too, by beautiful stone bridges, the arches of which would do credit to any architects in any country. They rather seem to belong to another age and generation of the Chinese, with whom, as with some other ancient nations, the arts attained their highest perfection in a day long past away. Saturday night, our fourth night in the boats, we arrived at the city of "Woo-chow," a walled city, of perhaps one hundred thousand inhabitants, and the capital of a large district of country. Sunday morning we passed by the city, following the wall for a considerable distance, and went to the base of a hill near by, where we stopped and took our breakfast, amidst the wondering gaze of a large number, who had assembled from the city and neighbourhood. Our mode of eating, by the way, is always matter of great astonishment to the Chinese, when they first see it. After breakfast, we went to a temple on the top of the hill, where an old priest of the Buddhist sect received us very civilly, and soon had the customary tea brought for us to drink. When we had finished our visit within, we went around the temple without, and at the foot of the hill, saw a coffin followed by a woman wearing a widow's weeds, and two or three others in the funeral train. The coffin was resting upon the ground, while the grave was made ready to receive it. At the sight of our company on the top of the hill, however, curiosity overcame the mourner's grief—the wailing ceased—and soon we spied the widow with a child, some two years old, upon her back, clambering up the steep hillside. Foreign females and children, actually seen as close as they wished, and handled, too, (for they could not keep their hands off the dresses,) affected them almost hysterically. After we had spoken to them, and they found they could understand us, a woman dressed in mourning, and who proved to be the mother of the deceased, began, in very piteous tones, to tell us of the sorrow of this young widow, whose husband had died the previous night, and left her with *four mouths to feed*. This was truly the burden of her complaint. The widow herself showed no signs of distress, except the white garments, and sackcloth, and straw she wore. Nor is this very surprising, when we consider that the marriage contract here is, for the most part, matter of bargain and sale, in which the chosen wife has no more to say than if she were a chest of tea, or bale of silk. From this temple there is a fine view of the city and neighbouring mountains. After spending as quiet a Sunday as was possible, by going ashore in some retired looking spot, or anchoring out in the stream, we stopped for the night at the base of a mountain, called "Taw-Tsang," intending, the next day, to go to the top of it, and see the view from it, at least. This mountain is remarkable for its somewhat isolated position, and for a pagoda on its summit with a large tree by its side, which, together, make the mountain a very prominent object, and visible from a long distance. As we approached our stopping-place, that Sunday night, we saw a foreigner in a boat, a little before us, whom I soon recognized as Mr. Wylie, of the London Mission, who spent the evening with us, and agreed to go with us on the mountain next day. Monday morning, as soon as we got through breakfast, we set out to climb the mountain. Less than half way up we came to a Buddhist Monastery, consisting of three large temples, one above another, in a beautiful recess upon the mountain side. The first of these temples was large and newly repaired, and so pleasantly situated, that I concluded at once, if permission could be gotten from the head of the Monastery, we had best move up from our boats, bag and baggage, kitchen and servants, and take quarters there for awhile. Permission being gotten, we went on to the top, and then returned to our boat to make the move. The prospect from the top was truly beautiful. In one direction we saw range behind range of mountains, to an indefinite extent. In another was the rich cultivated plain intersected with streams, and diversified with small lakes, and studded here and there with small mountains. On the north we looked down into the city of Woo-chow, some three or four miles distant, and beyond it, about fifteen miles further, *The Great Lake* extends itself about eighty miles in

length. Close by the Pagoda, on this mountain, is another temple, the head of which showed us the place he had prepared for himself to rest in after death. It consisted of two large glazed earthen jars, placed one upon the other—the lower, I should think, two feet in depth, and the same in diameter; the upper one somewhat smaller. Into these, when he is sick and likely to die, he is to be pressed down in a sitting posture, and after death, he expects to be absorbed into Bhud. And as he spoke of it, his eye seemed to flash with joy and almost extatic [*sic*]delight. So much can faith do, even in a false religion. How much more should our faith in the true God and our Saviour, stir our hearts with joy, and particularly when we look forward to our inheritance, incorruptible, undefiled, and that fadeth not away. This poor deluded man's preparation for death, too, struck me as being a lesson of no little wisdom to us. Leaving this beautiful spot we returned to our boats, and moved up that evening to the temple we had engaged. Assisted by the priest, above mentioned, who furnished us with many things to help us out, we made such temporary arrangements for our comfort as our material afforded. Here we passed five or six days very pleasantly; being aroused about four o'clock in the morning by the tolling of the great bell, and the beating of the great drum in one of the temples calling the priests to their prayers; and passing the days in roaming about, visiting remarkable places, as recommended to us by the priests, or looking ourselves for interesting walks or beautiful spots—(for mountains were a novelty indeed to us, who had been so long on the low flats of Shanghai)—and doing whatsoever we could to get the full benefit of the mountain air. The invalids, for the most part, were greatly improved, and we came home fully convinced (that a trip to the mountains was a very good thing for us to take, now and then, from this region).

The report we brought induced another party of our Mission, consisting of **Miss Jones, Mr. and Mrs. Keith, Miss Fay, Miss Conover and the Bishop's two sons**, to go on to the same mountain, and spend a few days there. And they seem to have derived benefit from it. The ground being now fairly broken, many seem disposed to follow in our train: and several other parties have already visited the same region.

In the way of enlarging our borders here, we are about to open a new place of preaching and worship in the city, which is also to be **Dr. Fish's** hospital and place for dispensing medicines. We hope the two things will work well together, and that the cure of bodies may minister to the cure of souls. This is no new experiment, having proved in many places an excellent means of spreading the Gospel. At Canton, at this place, and elsewhere, it has been tried by other Missionaries, and with good success. So may it be in this case; and may many, while receiving medicine to heal their sickness, find the great Physician who can give them life for their dying souls.

A letter from **Mr. Syle**, of the 6th of September, from California, makes it appear very probable that before this reaches you, we shall have the pleasure of again seeing them in our midst. A result which, knowing the class of Chinese in California, and there were very few, if any, Shanghai men there, we are not at all surprised at. We were glad to learn that the health of himself and family had been very much benefited by their sojourn in California. And in this strength, by the help of God, we hope they may long be able to work in this field. It suits Mr. Syle, and he eminently suits it. He knows the people and their language, and many of the people know and like him. Our church members cherish his memory, and now rejoice in the prospect of his return. And certainly, in view of his care for the Chinese, and his efforts for their bodily and spiritual good, his going about from house to house, his bestowing his goods upon them, his feeding them when hungry, and clothing them when naked, they have cause to love Mr. Syle, second to no Missionary I have yet seen in Shanghai.

As the number of Missionaries at this place is now pretty large, a few are beginning to try the experiment of settling themselves elsewhere around, so as to scatter the Gospel seed more widely, or rather cultivate some other parts of the field. One has already gotten a house, and commenced a work, on an island near the mouth of the Yang-tze-kiang, and two more are about making an effort of the same sort at an inland town, some thirty miles from here. Not a few Missionaries have, during the past summer, been going about from place to place, tarrying a few days at each, preaching and distributing books; and, by such various means, it is to be hoped that the good work is going on, and a foundation being laid for building on hereafter. Two families have recently been added to the London Mission here. And although the Missionary ranks have been not a little thinned out by death—and sickness for which many have been obliged to return to their native lands—yet the numbers are still increasing from time to time.

The health of our own Mission, during the past season, has been such as to lessen considerably, for the time being, our force for active Missionary work. **The Bishop's state has been such that he has hardly preached at any time without suffering severely from it.** **Mr. Keith**, too, has been very feeble, and at

times afflicted with much pain. He seems, however, I am glad to say, to have been a good deal benefited by his trip to the mountains. **Oar deacon, Chai**, also, has been down for some time with ague and fever. Of the ladies in the schools, **Miss Jones, Mrs. Keith and Miss Fay**, have all been in low health. We hope the cool weather will bring a return of health and strength.¹²⁷

1855, NOVEMBER 5, Shanghai.

Dr. M. W. Fish.

SHANGHAI, November 5, 1855.

SINCE the date of my last, September 5th, my time and attention have been completely taken up with the sick. This has been the most sickly season known for the last ten years, at least so say our oldest Missionaries—not one of our Mission, and scarcely a scholar or servant, connected in any way with us, has escaped. On our arrival here we found Mrs. Nelson very ill. And two weeks after our arrival, Mrs. F. was taken sick, and was unable to leave her room for five weeks—then, in quick succession, every lady of the Mission, so that it has been called the dark day of the Mission. My supply of quinine, (which, by the by, was but half I asked for in New-York,) was exhausted a month ago; and we have been living, for the past month, upon what we borrowed, until some arrives from Hong Kong, which we were compelled to order from there. **Quinine is as necessary to our existence here as bread**; for on a soil where the native Chinese universally suffer from Intermittent Fever, foreigners seldom escape. It was thought not best to administer quinine to outside patients: and the whole supply brought out was used up by those connected with the Mission, either as scholars, teachers, servants or otherwise. From my observations, and the opinion of medical men, I can but think our Mission buildings in a bad location, situated, as they are, in the midst of rice fields, which are so much of the time flooded with water, generating malaria in the greatest abundance.

I have lived in the most malarious district in the world, and I never saw one more generally infected than this. Natives who have never breathed any other air, are as subject to the fever as are foreigners; and during the three months that I have been here, not thirty out of the one hundred and sixty, or thereabouts, connected with our Mission, but have received quinine from my hands. Send us a good supply—not less than fifteen ounces, for our own use, and this will not even allow us to give a dose to an outsider. The sickness has somewhat retarded my work, as the building in the city, where I am to dispense, is not quite finished, but will be ready in a few days.

Monday, 24th September.—For the last twenty days, Mrs. Fish has been dangerously ill, and my time has been taken up attending to her, and prescribing for the people who come to my office. Mr. Nelson has taken his family to the mountains for change of air.

Saturday, 30th.—Mrs. F. much better, yet still too weak to come downstairs. Weather pleasant with a north wind, but very sickly. Lost one patient this month with dysentery—he was a man about 35; had been connected with the Mission, in some capacity, for ten years; his case was pronounced hopeless when the Bishop asked me to see him.

Monday, 1st October.—Called to prescribe for Chai's wife, who has intermittent fever. In the same house was his brother's wife, with the same disease.

Thursday, 4th.—Last night little *Sung-Fong* died. He had been sick for some weeks: first with mumps, afterwards with fever; and last, with Entozoa.¹²⁸ I had visited him for the night, and left him, as I supposed, better, but had left his bedside scarcely ten minutes, when a message came for me, requesting my presence; and when I reached his bed, he was already dead. Miss Fay, who had nursed him most tenderly, through all his sickness, saw him breathe his last; but the shock was too great for her. and I had to support her to her chamber, where, for hours, she was unconscious. Little *Sung-Fong* was an orphan who, five years before, had been laid upon the door-steps of one of the Missionaries; and from that time had lived with them in the school. But he seemed to have inherited a very frail constitution, and had, no doubt, suffered for years from the disease that ended his days.

Friday 5th.—Called to see Captain— in consultation with Dr. Hall; found him very ill; no chance for recovery. One of the girls in Miss Jones' school very ill—continued fever. Chai's family better.

127 *Spirit of Missions*, Vol 21 No 3. March 1856, pp 151-156.

128 Internal parasites, intestinal worms.

Sunday, 7th.—After my morning's work, prescribing and visiting the sick, went with Mr. Points on board the junks lying at anchor in the river; visited over thirty, and distributed books on each, which were eagerly received. One captain had been suffering a long time from fever, and his gratitude seemed very real when I gave him medicine, with the assurance that he would find relief from it.

Monday, 8th—Visited Captain— who seems rapidly failing. When told this morning that he could not live long, he seemed very much distressed, but refused to see any minister, and would only say, "Do all you can for me—do all you can for me."

Tuesday, 9th.—Poor Captain— died this morning about four o'clock ;he was a native of U.S.; and at the time of his death was in command of an Imperial man-of-war. To-day Mr. Keith and lady, and several of the young ladies, with the Bishop's children, left in boats for the mountains, distant about one hundred and forty miles. The season has been so very sickly that all feel the necessity of change in some way.

Sunday, 14th.—Went with Mr. Nelson into the city to visit some poor, sick people, who are communicants. On arriving at the place, we knocked at the door, and were admitted by a little boy ten years old, who seemed the only inmate capable of taking care of himself. A man suffering from fever and rheumatism, and totally blind, lay on a little pallet almost incapable of motion; while his wife, also blind, and very much emaciated, seemed to be suffering from disease of the heart. The house was a mere hovel, of the smallest dimensions, and without a floor; and as I cast my eyes around the desolate-looking apartments, it seemed hardly possible that two human beings, both sick and blind, could inhabit such an abode; yet here they have lived for years, and here they most likely will die. They had heard the Missionaries preach, and although blind, had been led to see God had revealed himself to them as He does not unto the world. And now they rejoice in hope of a glorious immortality. Such confiding trust, and such unwavering faith, amidst the darkness of adversity, I had never witnessed; and I went from that lonely dwelling, feeling as though the hour spent in hearing these poor creatures tell about Jesus, was worth all the sermons I had ever heard. Our next visit was to a still meaner hovel We were met by a woman sixty years of age—its only inhabitant. She, too, was blind, and suffering dreadfully from asthma. A violent fit of coughing prevented her from speaking; but as soon as she could speak, she welcomed us, and received the medicine I gave her with unfeigned gratitude.

Wednesday, 31st.—Last night a man by the name — of died. I was called to see him two weeks ago, and found him very ill with chronic hepatitis. Being convinced that he could not live long, I told him of his danger, and urged upon him the necessity of a preparation for another world. At my request, Mr. Nelson also visited him, and prayed with him, but his end was terrible to witness. He died cursing God with his last breath.¹²⁹

1855, NOVEMBER 6, Shanghai.

Bishop Boone.

FROM Shanghai advices have been received from Bishop Boone to 6th November. He speaks of the unusual amount of sickness experienced among the foreign population, in which the members of the Mission had largely shared. At the date of his letter, however, there was a general improvement in the health of those immediately associated with him. The Bishop mentions the urgent need of a chaplain to labour among the crews of foreign vessels in the port of Shanghai.

The Bishop reports an arrangement by which an hospital and dispensary had been opened in the city, under the care of Dr. Fish: at which, also, the Rev. Mr. Nelson would regularly preach to the Chinese. This would devolve the care of the Mission Church in the city, upon the Bishop himself, with the aid of the native deacon, the Rev. Wong-kong-chai. He was anticipating the early ordination of Chii-kiung, from whom he hopes to derive efficient aid. The Bishop adds : "**I was very much gratified to learn from a letter, dated September 6th, that there was a probability of Mr. Syle's return to Shanghai, under the auspices of the Committee.** His services here are much needed, and his arrival will be welcomed by every member of the Mission, but by none so warmly as his Bishop."

“Our numbers increase slowly but regularly: our last baptism was of two blind men, Nos. 46 and 47—two very interesting cases; one of them exceedingly so—a blind young man, aged 28, of fine mind, and of

great earnestness. I should not wonder if he prove a blind preacher ultimately."¹³⁰

1855, NOVEMBER 12, Shanghai.

Mrs. Cleveland Keith (formerly Miss Tenney).

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA. JOURNAL OF C. K. SHANGHAI, Nov., 1855. MUCH sickness during the summer months interrupted our usual labours, and the journal also, from which previous extracts have been given.

Perhaps it is well, however, to record some of the incidents past, that future as well as present circumstances, among the people we strive to benefit, may be better understood.

Those who have read of Wong-Niang-niang, the woman we met at the school at Nieu-Ka-Kok, and who seemed so much in earnest, and so well instructed, will wish to know how she has progressed. Alas! that an account of her, during the last few months, will show that she has rather gone back, if indeed she was ever sincere. She continued to come for instruction, attended by her elderly friend, Wong-Boo-boo, and the woman poor and half blind. But there was often, if not always, more or less levity in her manner, and fondness for talking on any and every subject but the one she came to hear of. On one occasion she professed "to forget" to be "unable to repeat answers" from the Catechism, which had been said over to her scores of times. Her humble friend, either thinking her the right pattern to imitate, or not daring to seem more proficient, "could not remember" also, and the half-blind woman would not even try to repeat the most common words, insisting that, she "did not understand them."¹³¹

At last, Wong-Niang-niang became quite warm, and said with something of an air, when leaving our house, that she "would stay at home the next few Sundays," and "*not come for nothing*." She "would wait till the other women had learnt, for she had long known all they were then learning!" Yet a few minutes before, she had persisted in not remembering the name of the Son of God, when the question came in the catechism. She was reminded that it was not for her to stay at home, and neglect the public worship of God as she chose, though she could do as she liked about coming for private instruction.

Some weeks previous to this, she had come to beg the loan of two dollars, stating that her husband was sick, and that she could not herself go for his wages, adding some peculiar reasons, and in a manner which somewhat excited my suspicions. It occurred to me that her husband might have returned to his habit of opium-smoking, which he had tried to break away from; and since he professed to believe in Jesus, of course told us that he had given it up. His frequent sickness, which, of course, were always attributed to "ague and fever," I could not believe were really caused by that; for his countenance, though always dark and yellow, was even more cadaverous when I had last seen him. After giving her the money, I therefore inquired if her husband had taken up opium again. She burst into tears at the mere question, but denied that she knew any-thing of his doing so, though the thought that it was possible, seemed to distress her deeply. My sympathies were naturally awakened in her behalf, and I would not allow in my own mind, the half suspicion that she was in some way deceiving me. A few days subsequent to this, we took occasion to call at her house, she not expecting us. Her husband's shoes were by the door of an inner room, but she said nothing of his being at home. After about ten minutes he seemed to have made up his mind to come out; but his manner was so peculiar, not wild, not stupid, yet something of both, that our fears were very strong that the sickness was from opium. Sickness in our own home, and absence from Shanghai, left us in ignorance of their course for some weeks. Immediately on our return, we heard that both husband and wife were ill, and we went at once to visit them. Again the accounts given of fever and delirium left little room for doubt: but on the next visit, to make sure of the man's state, Dr. F. accompanied Mr. K., and the fact became certain, that the sickness and delirium was all from opium. And what was worse, this professed "inquirer" was not only smoking opium, but was endeavouring, by false

130 *Spirit of Missions*, Vol 21 No 3, March 1856, p. 151.

131 This pattern of behaviour by women was also reported from the Anglican Church Missionary Society in Fujian Province, where women were reported to make similar remarks. Women seem to have used this technique as a standard way of avoiding discussion, In Fujian such comments were often accompanied by the women stating that they were stupid and could not understand complex sentences or grasp difficult ideas, It is difficult to interpret how this behaviour emerged but it may be linked to the very subordinate behaviour required by older women of young women entering the husband's family. It may also be connected to the quite brutal treatment some men gave their wives. In the context above, it seems obvious that Wong-Niang-niang did understand and also that she lived in a state of domestic tension due to her husband's addiction to opium.

statements, to conceal it! His wife, too, knew it, and had aided in deceiving; and more than that, had herself procured the opium for him! Here was indeed a sad picture, destructive, humanly speaking, entirely so, of the cheering hopes we had six months previous entertained of their sincerity and future usefulness. **And how often it is thus! The Missionary records the springing of some bright hope, and, it may be, shrinks from discouraging his friends at home with an account of his utter disappointment in the sequel.** Yet why should not both be traced in the same record, and thus be called forth the deeper sympathies, and the yet more earnest prayers of his friends in a Christian land! Such are the discouragements that weigh down the spirit of a Missionary; and but for his trust in his Master, who bids him glean in the vineyard, he would cry in despair, "Behold, I have laboured in vain, and spent my strength for naught!" How much of sincerity, how much of falsehood in these two cases, God alone knows. Certainly these persons know the truth, and have been taught the way of life.

It is cheering to turn to the elderly woman, **Wong Boo-boo**. During the sickness of these neighbours, she was exceedingly kind to them, to her own loss. She was bound by no tie of relationship, and was under no obligation to them; on the contrary, they were already under many obligations to her. But she gave them time, which was money to her, for it took her from her humble loom at home. She has just been seriously ill herself, and was but weak in body, and had many troubles and cares of her own. Yet she attended on these sick friends several weeks, and cared for them most kindly.

She continues to come to chapel on Sunday morning, a distance of two miles from her home, and comes in after service for instruction in the catechism. Now that she is not embarrassed by the presence of her more presuming friend, she is much more interesting and quick in her own remarks, and in her comprehension of what is taught her. She says she has given up all idolatrous things, and allows nothing of the kind in her house, and that for this she is laughed at, and even reviled by her relations and friends. They taunt her with having been sick, "even though she has believed in Jesus." She replies, that "She had been sick many times before she believed, and that she is no worse off now, at least; and if the doctrine be true, she has much blessing in store.

Sunday, Nov. 10th.—In our visit to the girls' school at Niem-Ka-Kok, we found the venerable teacher, **Koo-Niang-niang**, much in earnest as to being baptized. This has been her desire for months; and though there is no doubt she has really, as she says, put away her idolatrous superstitions, yet she seemed blind as to the nature of sin. Even while acknowledging herself in general terms a sinner, she was evidently unconscious that she had done what was displeasing to God, except in the matter of idolatrous worship. She had never been envious; had never coveted; had never been unfilial; had never done anything but what was upright! What a contradiction to the prayer she was in the habit of using daily, that Jesus would forgive her sins! I believe she does really call upon Jesus for salvation, and I am encouraged to believe this cry will be heard, and that light will be given her. It is difficult to describe how strange and almost unnatural a thing it is for a Chinese to confess definitely that he is a sinner. To have a "good name" is his highest idea of goodness; and to do wrong, by lying or stealing, does not trouble them generally, if the offence is not discovered. In this way, it seems strange to sit down and confess to his own heart, doubtless—certainly, to speak out to others—"I have coveted, I have been angry, I have been unjust, I have spoken against my neighbour, and my heart is full of evil thoughts!" Such instruction has been given as was thought would lead her to understand the nature of sin, and how God looked upon it. In our last interview, which was after an interval of some weeks absence, she again earnestly said, "I am very anxious to be baptized—I am old, and may not live long—I do believe in Jesus with all my heart, and pray to Him every morning and night to take away my sins." Then, with great simplicity, she began to recall some of her sins. Perhaps it would be curious to write down a few of the instances, as specimens of the workings of her mind. "When young, in her father's house, she became very angry with some of her relations, and went and broke up a table and some chairs. Again, when her father died, the division of his property, giving all to the sons, displeased her, and she privately appropriated some of the effects." These, and such like things, she counted sins, but she named none but had had severe provocations. Again, with the ten commandments as a guide, she was taught to look within, and watch the thoughts and motives of her heart; and she was reminded that what men pass over as a slight offence, God often counts a great sin.

In this conversation, it was pleasant to see that she had advanced in knowledge, and had learned many scriptural expressions. She has evidently studied the books of the Bible, that have been given her, and is now quite familiar with gospel facts and histories, though doubtless greatly in the dark as to the significance of much she reads. Genesis, Exodus, the Gospels, Acts and the Catechisms, she has read

repeatedly. The Epistle to the Romans is now in her hands. Her education gives her immense advantages over most; that come to us, in reading for herself, and also enables her to comprehend, with comparative ease, the explanations of the doctrine given her. But blindness of the heart, who can remove it but God only!

Nov. 12th.—Sunday afternoon, in returning from my day-school near us, I called upon a Chinese neighbour, in whose household **I imagined there must have been a death, from the quantity of blackened straw I saw around the entrance.** I found it was even so; that the aged woman who always used to greet me politely, had passed from earth. She was tolerably well off in the world, and very often interested herself for poor Chinese, and in that way was not a stranger at our mission. Often, in fine weather, she came to chapel—for she lived but a few rods distant—but it was to see and be seen, not to listen. She always attended to me politely, when at her house I spoke to her of the true doctrine, or read to her from the Gospel, of the life of our Saviour. But she died as she had lived, a heathen. The first sight that met my eye,—opposite the door, suspended from the mid-roof,—was an immense piece of yellow paper, with curious figures traced upon it, which I at once recognised as the Yanist [Taoist?] device for keeping the evil spirits out of the house—a death in a house being supposed to provoke them to enter there and make the survivors sick or cause their death. In the corner of the room was a table—upon which stood a small frame, covered with a piece of white satin, upon which were written ten or fifteen letters. This was the well known "tablet," and before this was hung a small roll of cotton, (rolled or carded out as if for spinning) knotted into a sort of figure with a quasi head. I was about to touch this, when they exclaimed, "it is not to be touched." This cotton represents the soul, and it is before this that the household bow, morning and evening! Two small bowls or cups were placed before it—evidently the slight early morning meal—and a large bowl of rice was smoking there then, for it was not far from midday. This was the customary offering to the departed, but I presume is afterwards eaten by the family. Around the room were quantities of the "ding," or silver paper, burnt for the dead. I could not but tell them of a better faith—but the daughter-in-law, (who since the death of her husband's mother, is a much more important person in the house) looked as though she considered it very rude in me to question those rites for the dead, and would be happy to see me leave! I did, but not without sadness in recollecting my aged acquaintance, who had died in the darkness of heathenism, though under the very sound of the Gospel, as it is meekly proclaimed!

As we look around upon the servants and teachers who have been connected with missionaries, and upon our neighbors, we can only ask mournfully, "who hath believed our report?" They still go on with their vain rites, and in darkness of mind, and wilful blindness turn away from the true light.¹³²

1855, NOVEMBER 30, New York.

New Missionaries for Shanghai.

SAILING OF MISSIONARIES.

The Rev. J. Liggins and the Rev. Channing M. Williams, sailed from New-York on the 30th of November last, in the ship Oneida, for Shanghai, to join the China Mission under Bishop Boone.¹³³

132 *Spirit of Missions*, Vol 21 No 5, May 1856, pp 276-280.

133 *Spirit of Missions*, Vol 21 No 1, January 1856, p. 51.

