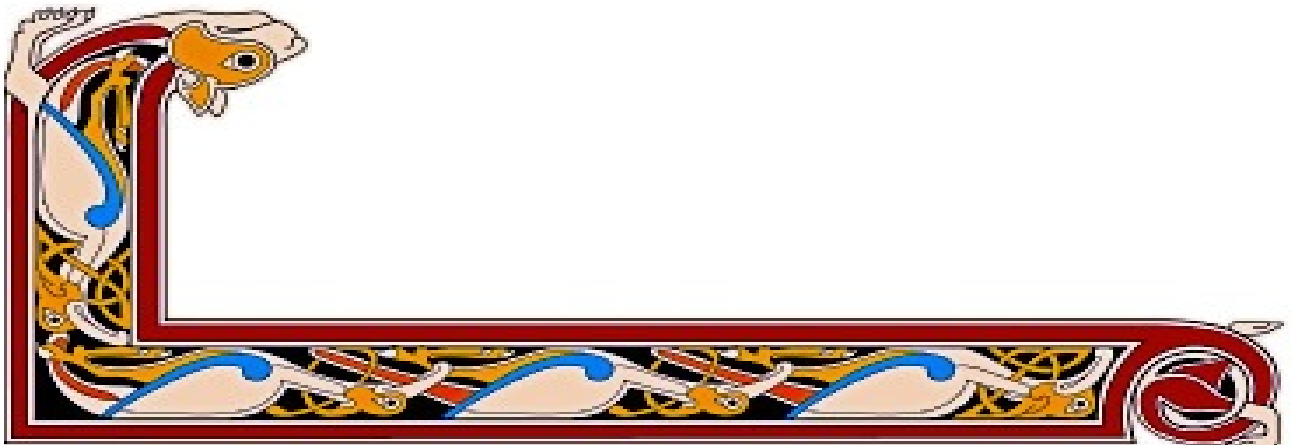


Part 12
SHANGHAI &
JAPAN, 1856



Additional reports from single women missionaries engaged in teaching tasks in the Episcopal Boys' and Girls' schools in Shanghai.

1856, JANUARY 29. Shanghai,

Mrs. Jeannette R. Conover.

MY DEAR BISHOP,—In accordance with your request, I make a report of that division of the boys' school entrusted to my care. The number of scholars has been, until quite recently, but twelve. About six weeks since, three others were added, making in all fifteen. These are now divided into three classes. The first class consists of five boys, varying from twelve to fifteen years of age. In the second, there are seven boys, three of whom are over twelve, and the other four much younger. The third class is made up of the three little ones, lately received into the school. Previous to the summer vacation, I had found it much more convenient to have the whole school undivided; for though I had attempted a division of them several times, the idleness and the disposition to play, in those who were not reciting to me, made me deem it almost unpracticable. Since then, however, the difficulty has been lessened, and I have divided them into several classes, and think they do better. The older boys have been studying Mitchell's Primary Geography, and Cobb's Second Reader, in which they learn a lesson in spelling and definitions. I generally go over both of these exercises with them many times, before they can undertake to study them alone: and I have always found it much better to assist them in this way, and thus leave them without excuse, than to expect them to recite a lesson, however easy, without that assistance.

In the study of the Scriptures, I have not given them any particular book to memorize, but have required them to recite such verses as I may select. In this way, they have learned a number of the leading passages in the Bible. On Sunday, they repeat the Church Catechism, and I then question them upon the sermon which they have heard in the morning. This is sometimes varied, by allowing them to select some miracle or parable from the New Testament, on which, after reading it verse by verse, they answer any easy questions. "The Raising of Lazarus" has always been a great favorite with them. For the past five months, I have been much pleased to see the efforts many of them have made to speak English, during school hours, not only to me, but to each other; and to encourage them in this, I have set apart the last half hour in the morning to familiar conversation with them.

Sometimes I designate the subject, at others they are allowed to choose it. On these occasions, the manners and customs of foreign countries, especially of America, is a subject always full of interest, and furnishes them with many objects for thought and inquiry. Their progress in English during the past year, though not so great as I have desired, yet makes me hopeful for their advancement in the coming year. There has also been an improvement in their conduct, and punishments have been rarely inflicted for any misdemeanor in school-hours.

In reviewing my past year's work among them, I am conscious of much weakness and imperfection, but I have tried to keep in mind that it is required in stewards that a man be found faithful, and have endeavored to impart to their minds useful knowledge, and lead them to Him, who alone can change the heart.

J. R. C.

To RT. REV. W. J. BOONE. Feb. 25th, 1856.¹

1856, JANUARY 29. Shanghai,

Mrs. Caroline Tenney Keith.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

Shanghai, January 29th, 1856.

DEAR BISHOP:

According to your request that I would make some statement of the condition and progress of the boys under my tuition, and especially for the year past, I have prepared the following sketch:—

The number of my pupils at present is twenty, one having died during the past year, and one having never returned after the summer visit to his home. The smaller pupils, received from **Miss Wray's** class at her departure, were, with three exceptions, not previously under my instruction. They now number seven.

¹ *Spirit of Missions*, Vol 21 No 9, September 1856, pp 475-476.

Ah-San, one of the most promising, being taken away last summer by death, after a long illness, at his own home. Their studies are simple and few. They read, spell, define the words in Chinese, commit a verse a day in the Gospel of St. Matthew, and give some time to simple Mental Arithmetic, with writing in copy books. The coming year they will be able to add to these, with advantage, some simple Geography and exercises in ciphering. Their ages range from eleven to fourteen years.

My other class, now the eldest and most advanced in school, numbers thirteen. Their ages range from twelve to sixteen, two being the former, and two the latter age; but it should be remembered, that from the manner in which the Chinese reckon age, this estimate makes them older than they really are, sometimes by a whole year. These boys, with three exceptions, have been exclusively and continually under my tuition in English, since March, 1852. In that time, the main work has been to teach them to read and spell correctly, taking them, in the meantime, through Parley's Geography, and a large portion of Emerson's Arithmetic, Second Part, and having them memorize daily some portion of St. Matthew's Gospel till it was finished. The labour of teaching Chinese children to enunciate English words correctly, and to read well, is very great; it is impossible to understand how great and difficult, without having made the attempt in a school of boys, many of whom, of course, are only ordinary in talent.

That Chinese boys, generally, seem to progress very slowly in acquiring English, is owing to several causes. They are at a giddy age when they enter school, and they have nothing of the aid of parental encouragement or the influence of any "public opinion" upon them—if they feel ambition, it is to be good Chinese scholars. Besides this, many English sounds are very foreign to their native tongue; moreover, it is impossible to read well what is yet imperfectly understood. And probably not the least difficulty is, that the Chinese have no exercise at all equivalent to what we term *reading*. Their classics are sung, so are their lighter works; the *colloquial tone* in reading any book *they* never use. The whole force of habit, as acquired in Chinese study, is in conflict with what is desirable to produce in the study and use of English. I dwell upon these points, because the difficulties should be borne in mind, when the term of teaching is mentioned in connection with what has been acquired.

This class of boys, during the last year, has given some time to Geography, and had an occasional lesson in the simplest facts of Astronomy. Besides these, they have had regular lessons in writing, reading, spelling and defining, the Reading Books used being "Cobb's Series." But most of their time and attention has been given to the study of the construction and idiom of the English language. They have been thoroughly "drilled" in English Grammar, and the writing of "exercises";—the text-book used being an excellent English work, prepared by Allen & Cornwall. The pupils are required to correct, fill out, or parse these, as the case may require. They have gone very thoroughly half through Syntax, and will quite finish the book in three months. They can parse simple sentences quite correctly, if they are not hurried, but are not yet so ready as to parse rapidly. When the Grammar and "exercises" are thoroughly worked up, the intention is to put into their hands the "Young Composer," compiled by the same authors as the Grammar, and intended to carry the pupils on to a thorough knowledge of the construction of English sentences. It will also necessarily enrich their memories with a greatly enlarged vocabulary.

The progress of this elder class in English, for the past year, has not equalled my hopes. But as we know that the study of Grammar, even in their own tongues, is found difficult and uninviting to most children, it is not surprising that the acquisition of a strange tongue, so unlike their own, should be a slow work to Chinese boys; the more slow and difficult because the mind of a Chinese youth is trained, by every native influence, only to memorize, not to reflect, reason or compare.

Their progress has also been much retarded, the past year, by my own repeated illness, and absence from school in all, nearly, if not quite three months, when, of course, their English studies were suspended. For the last three months some attention, not exceeding half an hour daily, has been given to the acquirement of the system of Romanized (colloquial) Chinese. The pupils now read Chinese in this mode quite readily, and can write it without difficulty.

The reason for teaching this system to boys who are in course of thorough education in reading and writing their own characters, was, principally, to prepare a readier instrument for their use in writing compositions and different school exercises. It was hoped, also, to derive from it additional help in training their minds, and increased facilities in their efforts to acquire English.

The greatest difficulty in the education of our pupils here, has ever been, to bring them to use their minds—to think, reason, or compare, and especially, to do anything of this in writing. To memorize was

no task—but to apply the mind quietly in a course of thought, seemed an utter impossibility to them. And over and above the innate difficulty and inertness of mind, there has been ever an absence of a written character simple enough for children to use.

Were they required to take some simple subject, such as the description of any animal, or the story of a day's holiday, and told to give their thoughts in their own native words, in writing, they could not, at any age less than sixteen or even eighteen, I am sure, command with any tolerable readiness, characters enough to express their ideas. It is as if a child in America, who had learned a part of the alphabet, or could even spell a few words, were required to write the same things (in English.)

Or if the pupils were desired to write the composition in English—of which they knew every letter perfectly, and could perhaps read long and difficult words, and speak not a few sentences very well—they would be again at a loss to find the proper expression for what they had to say. Their vocabulary would fail, and so would any intelligible command of the idiom.

Their difficulties in this case may be compared to those of a school-boy at home, who should be required to learn to compose and arrange his thoughts in Latin, and that, too, without a dictionary! But the Romanized "Colloquial" gives these boys the command both of written characters and words, for even the youngest pupils soon master the English letters, and by their use in this system, they can soon write down any words or ideas that occur to them in their native tongue, and clothed with the freshness of Chinese idiom and manner of thinking. In this way, composition becomes an exercise of no more difficulty than to a child at home. On the other hand, the *translation* of the efforts of their own minds into English, is quite as much an amusement to them as a labour, and the more lively interest in these exercises gives them a keener perception of the differences of idiom of the two languages.

Such were the advantages expected from the use of the Romanized Colloquial; and if the experience of three months partial use of it be of any value, I may add, that my pupils have seemed to be more interested in the use of English by translation from the "Romanized" Primer, than I have ever previously known them in learning our words from our reading books. It seemed far more desirable to them to learn how they should say in English any given Chinese sentence, than to take any given sentence of English and find out how it should be expressed accurately in Chinese. As to the conduct of the boys, it is gratifying to say that this class has, as a whole, been more diligent than in any previous year, and far more docile and well disposed. They are becoming inquiring and companionable in disposition, and I have much hope and encouragement for the coming year, that it may prove to them rich in mental improvement and progress. God grant that it may be rich in what is of unspeakably greater moment, even spiritual blessings to their immortal souls.

With Christian regard, I remain yours, very truly,
RT. REV. BISHOP BOONE, Shanghai, China.²

C. P. K.

1856, FEBRUARY 1, Shanghai, **Rev. Cleveland Keith.**

Feb. 1st.— To-day Chu-Kiung's examination for Deacon's Orders was concluded, and he read to us a sermon on the text, "God so loved the world," &c, with which all were much pleased.

Feb. 3d.—To-day, after morning service in the Chapel, a woman came to me who has been some time under instruction, but has not progressed in knowledge. She declares that she firmly *believes*, but that grief and distress have so impaired her memory that she *cannot* learn the Catechism. She seemed much distressed when I told her it was necessary for her to *understand* the truth before she could be baptized; but whether she hopes for some worldly good, or is sincere as far as she knows, is hard to tell. Such cases occur here constantly of people who insist that they believe but cannot learn. It is very hard sometimes to know what to do with them. We generally take the ground, that if they are sincere, they will learn *in time*, and show them that we are willing to teach them patiently.

7th.—The Chinese New-Year being at hand, our day-schools are now suspended, and to-day the old teacher of Mrs. K.'s farther day-school came to stay with us for part of her vacation, that she may have a better time for preparation for baptism.

Sunday, 10th.—To-day **Chu-Kiung was ordained** in the Chapel, in the presence of a large assembly, who were apparently much impressed with the service. It was the first time the old teacher had ever attended any regular Christian service, and she was filled with wonder. "We have determined to move her school to a nearer village, from which she may be able to attend the services regularly.

Monday, 11th.—To-day the Bishop came over to talk with the old teacher, and I thought her a fit subject for baptism. It has been most delightful to witness the childlike faith with which she has received all the instruction given her. She devours all Christian books that are put into her hands, sometimes sitting up until after ten at night, intent upon her book.

Sunday, 17th.—This morning I had the privilege of admitting the old teacher to the fold of Christ. She seemed full of joy, and said that now she was "at peace." **Chu-Kiung preached his first sermon**, and seemed to feel much the solemn nature of his office, His conclusion was a very affecting appeal to his countrymen to receive the truth.

March 4th.—This afternoon three Romish priests came to visit our school. They were strangers here—one of them from Liao Tong, near Corea. He said that last year, on a voyage with a companion, their ship had been taken by pirates, and his companion thrown into the sea, though his own life was spared.

Monday, 10th.—To-day **Miss [Emma] Jones** and **Mr. Points left us** to go down to their ship at Woo-Sung. Everything bids fair for a speedy and comfortable voyage.

Sunday, 23d.—The old teacher was confirmed, and communed with us for the first time.

Wednesday, April 3d.—Mrs. K. and myself leave to-day, for the "Hills" [Kuling Hill-Station] near us, in the hope that we may find a few days' recreation, of service to us in the way of giving some strength for the summer.

Tuesday, 15th.—To-day **Mr. Syle and family** arrived in excellent health and spirits, after a voyage of about the ordinary length.

Sunday 27th.—At service in the Chapel, one of Mr. Nelson's servants was baptized, a Ningpo man, who has for some time shown a deep interest in the truth. A circumstance occurred to-day, which seems to promise more, than most of the accounts we have, of Chinese willingness to receive the Gospel. A young man in the same hamlet with two blind men, whom the Bishop baptized last year, professed to believe in the truth, and desired baptism, being very sick. The men say this morning that he is dead; but died professing his faith in Jesus, and his hope of going where Jesus is. It is said that others in that neighborhood desire to have preaching established there, and Chu-Kiung, who went to preach to them, reports that they are very ready to hear. May it prove the beginning of a blessing upon that place, and upon our labors here.³

1856, FEBRUARY 4, Shanghai.

Miss Caroline Jones.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

In the last number of the *Spirit of Missions*, we mentioned the receipt of an interesting account of the School under the charge of Miss Catherine Jones. This account we now give :—

SHANGHAI, CHINA , Feb. 4th, 1856.

REV. AND DEAR SIR:—The time has arrived for me to redeem my promise of giving some account of my interesting charge, the Leesburgh Day School.⁴ The 26th of February, 1855, which was the close of the great festival of the Chinese New Year, this school went into operation. I had rented the Guest Hall, or largest and principal apartment of a new house, built by **Nee-Boo-Boo, the old woman who went with Mrs. Boone to the United States**, and whose acquaintance you may have made while there. She declared herself a firm believer of the Christian doctrine, and therefore desirous of having a school established in her house. I am sorry to say her very godless life was little in accordance with her loud professions, but her room was altogether the most suitable I could procure for my purpose, and her aid in getting scholars a matter not to be disregarded. She proudly called it Nee-Boo's school, and scoured the country most diligently for scholars, until the number was complete.

3 *Spirit of Missions*, Vol 22 No 2, February 1857, pp 91-92.

4 St. James Episcopal Church, Leesburgh, Loudon County, Virginia, apparently funded this school.

I applied to my own teacher to provide one for the school, which he very readily undertook to do. He requested me, if I thought of employing a woman, to try his wife. I was much pleased with this proposition. He had been my teacher for two years and a half, and seemed to possess so many good qualities, that I had long much desired to see some fruits of that knowledge of God's Word which he had necessarily acquired in teaching me. If I employed his wife, he must teach and assist her, and who could tell but God would be pleased to bless, both to husband and wife, this mutual study of His Word. There were also many other reasons to make such an arrangement desirable. Accordingly at the first convenient opportunity, I visited her at her own house. She has since then told me she was 26 years old, but I should have taken her for 18. She was very prepossessing in appearance and manners, combining gentle womanly dignity with almost girlish vivacity and simplicity. My mind was very soon made up to give her a trial, for I felt assured she possessed the power to win the love, and command the respect of her little flock. She made no pretensions to any great literary attainments. In her childhood she had been taught to read and to write, and though she had not had much occasion, of late years, to exercise these accomplishments, she thought, with the Sen-Bang's assistance, she would be able to teach a little school all they would be capable of learning for some time. I was quite of her opinion, so our school room was fitted up, and arrangements were made to open the school the tenth day of the first month.

SCHOOL OPENED.

At the time appointed, in company with the **Rev. Mr. Wong**, I repaired to the school, where I found old Nee-Boo-Boo, and my youthful-looking teacher, together with twenty rather wild-looking little girls assembled. Quite a crowd of neighbors collected at the door and window to witness our proceedings.

The Rev. Mr. Wong explained to them the object of establishing the school. He read to them from St. Matthew's Gospel, 19:13-15, the account of their bringing young children to Jesus, and talked to them in a very interesting and appropriate manner, but I am not sure that he secured a very undivided attention from his youthful audience; and at the close of his address, when he invited us to unite with him in prayer, and old Nee-Boo-Boo informed the children that they were to follow our example of kneeling down, a shout of childish laughter rung through the apartment, at the novelty of the idea, which required her utmost efforts to silence. When I left the place, she followed me to say the children did not yet understand doctrinal customs, but she meant to instruct them in them herself.

The course of instruction I determined to adopt, was in accordance with our kind Bishop's counsel His plan commended itself to my own judgment, and my confidence in his experience and interest in the matter were very great. **I have not yet met with any other foreigner who has found so ready an entrance to the Chinese heart as he has. They almost invariably understand every word he addresses to them, not only because he speaks their language remarkably well, but because they wish to understand. They can be most amusingly dull, when either the thing said or the speaker is not agreeable to them.**

MODE OF INSTRUCTION [CURRICULUM].

The mode of teaching in Chinese schools, as doubtless you are aware, is to exercise the memory at the expense of every other faculty, and often-times a child who would be able to repeat to you a whole book full of words, would stare stupidly at you if you endeavored to induce him to draw one rational idea from such a mass. To remedy this, we proposed to make reading and committing to memory entirely distinct processes, as in foreign schools. I found at first considerable difficulty in carrying out this plan, but persevered, and after a little while they gradually and easily fell into my way. When the children found themselves reading with some facility; they thought it so much easier than to "ba," as the call committing to memory, that they were disposed, if I would have suffered it, not to "ba" anything.

The first book put into their hands was an elementary primer, called the **Yeur Yak, or book of Juvenile Instructions**, prepared by the Bishop. It contained the Creed, the Ten Commandments, the Lord's Prayer, and the "Duty towards God", and "Duty towards my Neighbor," from the Church Catechism. The summary of their duty to God the Chinese, as heathen, would naturally not appreciate; but I have often been surprised and gratified at their warm expressions of admiration of that of their duty to their neighbor, from such passers by as would step in while the children were reciting and being questioned.

Having carried them successfully through the Yeur Yak, the Gospel of St. Matthew was put into their hands as a reading book, and a Catechism on the Creed, to commit to memory. Whenever I was able to be

with them in the morning, I would make the teacher read to them some account of the Creation, the Fall, and such like subjects, until they had acquired such a knowledge of them as was necessary to render their studies intelligible.

DIVISION OF TIME.

The morning hours, from nine to twelve, they were required to devote to their books; from two to half past four, to needlework, or making their own garments, when they had any to make. Saturday they had half a day's intermission which they were expected to employ in washing their clothes, that they might present a neat and cleanly appearance in Chapel at nine o'clock on Sunday morning, where they formed a portion of our congregation. After church they would go to school and prepare a lesson for the afternoon. At four o'clock I generally catechised them. Mr. Tong would question them as to what they remembered of the morning sermon, make them a suitable address, and close the duties of the day with prayer.

A COMMON SUNDAY SCENE.

Often on my way to the school Sunday afternoon, as I observed women seated in their houses at their needlework, or outside, washing, and the people generally about their usual avocations, I realize that this was indeed dwelling in a heathen land, and I almost invariably stopped and remonstrated with them. They would answer politely, and generally lay aside their work until I was out of sight; how much longer I cannot say. Once, observing a cabinet maker, who constantly did jobs for us, with his shop open and hard at work, I reminded him that he had sent his son to school to learn the doctrine of Christ, and now he was letting him and all his neighbors see, that he did not truly believe it himself. "Augh! augh!" he emphatically replied, and immediately, in the most respectful manner, put up his work. When I returned I had the satisfaction of seeing his whole establishment wear quite a Sabbath aspect, and he in front of his house apparently enjoying his rest. A prayer for a blessing upon him ascended from the heart of his Christian friend. At such times the women would often collect about me, and question me concerning our religion. I would answer them to the best of my ability, and urge upon them an attendance at church, but they were full of excuses. To meet some of them I proposed that they should come to my school-room every Sunday afternoon, and receive instruction from Mr. Tong. He very readily entered into my plan, and purposed preparing a series of lectures on the elementary principles of the Christian religion. The first Sunday we had a good many auditors, but the next, finding the room empty, I proposed to Nee-Boo-Boo to accompany me to the neighbors' houses, that I might remind them that it was Sunday, and the hour for service. By this means we collected quite a respectable little audience of women, and I was very much pleased with Mr. Tong's address to them.

DISRELISH FOR THE TRUTH.

The following week Nee-Boo-Boo came to inform me that her neighbors were very much displeased with her for going with me to invite them to service. They did not want to be so impolite as to refuse the foreign lady, when she came herself to ask them; but they did not like the doctrine. However that may have been, my efforts to do them good in this way, met with so little encouragement that they soon ceased. However, they were perhaps the means of gaining me a good share of good will in that neighborhood, for whether they liked to hear the voice of wisdom when she cried unto them, or not, they evidently felt pleased at the interest taken in them.

When we turn heart-sick from our ineffectual efforts to benefit adults, our eyes rest with an intenser interest upon our schools, and our hearts find refreshment in the promise, "Train up a child in the way he should go, and when he is old he will not depart from it."⁵

EXAMINATION.

Last week, as the Chinese New Year was drawing near, the Bishop proposed to examine our schools. The afternoon of Wednesday was fixed on for mine. Such of the scholars as had been most steady in their attendance during the year were able to read the Gospel of St. Matthew very well, and to recite correctly three excellent Catechisms on the Creed, on the Ten Commandments, and on the Lord's Prayer and Sacraments.

I have never met with a more admirable form of instruction than these Catechisms. A complete summary of Christian doctrine, expressed in as simple language as possible, they have aided me in my work more than I can tell. **If the Bishop had done nothing since he came here but prepare them, I**

5 Old Testament. Book of Proverbs, Ch 22 v 6. (Proverbs 22.6).

should have thought that well worth coming for. They have quite a fame out here. When at Hong Kong, I was enquiring about their school books, and they spoke in very high terms of Bishop Boone's Catechisms as about the best books that had been put out in Chinese, for school use. Our brethren of other denominations have remarked, that whenever individuals have fallen into their hands, who have received instruction in our Mission, they have evinced a remarkably clear and intelligent understanding of the principles of the Gospel.

RECESS.

As Wednesday, the 6th of February, is the Chinese New Year, I closed my school to-day, until the tenth of the first month, when I shall hope to renew my interesting charge.

Before the children were dismissed, Mr. Wong made them a very nice address. He must have been forcibly struck with the change wrought in them during the past year. They gave him an earnest and intelligent attention, and departed themselves very reverently, while the voice of the good man ascended, in simple and eloquent prayer, for them.

My little teacher seemed rather sad at parting with her school, for I had previously informed her that I should need a man the next year to take charge of it. She has been very painstaking and successful in the past, and I am quite sorry to give her up; but she has taught the children almost as much as she is capable of teaching them, and I hope for a much greater advance in knowledge for them in another year.

I hope our Leesburgh friends will be gratified with the result, so far, of their day school; and next year, if our Heavenly Father should bless us, I shall hope to cheer them, and the dear children of Trinity Sunday School, Washington, and other kind friends, who, in the past year, have aided them in this labor of love, with further details of its prosperity.

And now, Dear Sir, with sincere Christian regard, I remain, truly your friend,

C. J.⁶

1856, FEBRUARY 6, Shanghai.

Bishop Boone.

The last mail has brought a letter from Bishop Boone, dated Shanghai, February 6.

A preceding mail had advised us of the acceptance, by **Dr. M. W. Fish, of the office of Vice-consul for the United States at Shanghai, and his connection with the mission, as Medical Missionary, has accordingly terminated.**

By the letter now before us, we learn that **Miss Emma L. Jones**, who has been for more than twelve years uninterruptedly and most laboriously engaged as a Missionary teacher, and whose health had become much enfeebled, has been persuaded to consent to visit her native land. It is a pleasant circumstance connected with, this, that her long and faithful services are so well appreciated in the foreign community at Shanghai, that her passage home will cost the Committee nothing. A merchant of Shanghai, always a most liberal friend of the mission, to show his high estimate of her services, has taken upon himself the entire expense of her voyage to the United States.⁷

The Bishop, at the time of writing, was exceedingly straitened for funds, and had been obliged to make great reductions in the operations of the mission, for the want of the remittances, which, during the last autumn, the Committee were not able to send him in full. Happily, the better receipts since the opening of the Epiphany season, have allowed the Treasurer to send out enough to cover arrearages, and it is hoped that by the 1st of July of this year, he will be entirely relieved, and thereafter put in regular receipt of what is appropriated. At the date of this letter, however, he was feeling the full weight of this pressure, and writes as follows:—"We have discontinued all our day schools, which will save some \$700; also other matters, which will save \$150 more; and we may be able to save 12 or 15 per cent, on our salaries and the two schools. More than this, I think we cannot do."

The giving up of our schools—alas! alas! The members of the mission cannot give up their girls. **Mr. and Mrs. Keith** intend to continue their girls' school at their own risk, trusting to receive some help from friends here, and at home. **Miss C. Jones**, who gives you by this mail an interesting account of the school

6 *Spirit of Missions*, Vol 21 No 6, June 1856, pp 326-331.

7 "Miss E. G. Jones and Mr. Points arrived at New-York on Sunday, June 29th, in the ship N. B. Palmer, from Shanghai." *Spirit of Missions*, Vol 21 No 7, July 1856, p. 400.

under her charge, by the name of “the Leesburgh School,” has, through the liberality of friends in that place, the means to continue it; and **Miss Conover** has determined to assume the responsibility of continuing the one under her care, near our Mission church in the city. May their venture for Christ be owned and blessed of him; and may many who hear of it, be moved to come to their aid, and share with them the privilege of doing good in Christ's name to poor heathen girls. Much of the Bishop's communication is taken up with remarks upon the currency question at Shanghai, which affects the financial affairs of the mission very deeply, and which there was some hope of amending. We quote only what he says on the subject in its general aspect:— "The great subject of public interest at this moment, is the change of our currency from **Carolus to Mexican dollars**; a change which, if it can be effected, I am persuaded would bring us great relief."⁸

Foreign Silver Coins in Use in Shanghai and Australia.



8 The Carolus (Charles) dollars were Spanish coins minted in Mexico and became the common coinage through much of the 18th & 19th C world. The Carolus dollar and the Mexican dollar are shown above. Below the two original dollars is an indication of the importance of Hispanic silver currency in trade in the Asia-Pacific region, is an Australian “Holey Dollar” and “dump.” See online 1 January 2013 at — http://en.wikipedia.org/wiki/Holey_dollar

If all the foreign merchants here were agreed, the thing would be accomplished in a moment; but unhappily there are several very heavy English and Parsee houses, that, from motives of private interest, will not come into the measure, which makes it yet only an experiment. Russell & Co. have come forward nobly, as they have facilities for doing as much in the **Carolus dollars** as any other house; but a sense of fidelity to their constituents, and a noble public spirit, have governed their conduct.

A circular from the house above referred to, contains the following paragraphs, in relation to Chinese affairs:—The rebellion under Tae-ping-wong, seems upon the point of being extinguished. We lately sent an intelligent Chinese agent to the camp before Nanking, and as his standing enabled him to be in communication with the principal military officers, his report may be, received with confidence. He states that the force and spirit of the rebels are so much reduced, that the greater part of the besieging forces have been withdrawn from about Nanking; and that the active operations are carried on by a body of only 7,000 cavalry, encamped close under the walls, on the Chin-keang side. There are divisions of the Imperial army in the near neighbourhood; but for convenience in provisioning, they leave the close guard of the place to this small corps, composed of Kwang-si men, formerly rebels themselves, and esteemed the best of the Chinese troops. There is no fighting; the rebels, now greatly reduced in numbers, keeping close within the walls, and the Imperialists preferring to wait for final success to the effects of famine, or the chance of division and mutiny. Che-keang, the key of the Yang-tsze-keang, has suffered severely from plague and famine, and must fall shortly.

On the other hand, new outbreaks, nearly as formidable as that of Tae-ping-wong, have appeared in the Southern provinces, and the tranquilization of the South appears as distant as ever. In Keang-si, the province in which Hao-how is situated, Ho-aluk, a noted rebel chief, who was last year at the gates of Canton, is established, with 20,000 to 30,000 men, and has taken some important places. The mandarins of that quarter are quite unable to meet the emergency, and there is every prospect of an overthrow of the Imperial authority throughout that neighbourhood. Like Tae-ping-wong, Ho-aluk, at his commencement, preserves order, and issues promising proclamations; but unlike his prototype, he professes dislike to bloodshed, and invites the mandarins to join him, or to depart from their positions peacefully, engaging immunity from molestation. He proclaims equal enmity to Tae-ping-wong, and the Emperor.⁹

1856, FEBRUARY 8, Shanghai.

Un-named woman missionary.

Friday, Feb. 8th.—The aged teacher of the Nien-Ka-Koh day-school, **Koo-Niang-niang**, came to-day to remain as guest during the vacation. She is very anxious to be baptized. The young teacher of the near, or Hoong Kur day-school, came to visit her. The latter, on being asked when she would believe and be baptized, answered—"Wait a little; my family do not believe, and I am the younger among them. Would it be good for me to do such a thing alone?" The two seemed to enjoy the interview very much, and perhaps the example of the old teacher may affect the mind of the younger.

Monday, Feb. 10th.—Yesterday, **Chu Kiung, (or as he is better known in the United States, Mr. Tong,)** was ordained Deacon. It was a service full of interest to every one—to the missionary circle, and to the native Chinese who were present. Although it is vacation, my young teacher was present, with several of the pupils of the school; several women and children from Nien Ka Koh were also present, and all remained to witness the Communion. I trust the service may not have been lost upon any of them.

Tuesday, Feb. 11th.—It is proposed to administer baptism to Koo-Niang-niang on the next Monday. She seems very happy in the prospect, and devotes herself night and day to the study of the Bible and Prayer-book, and other books of Christian doctrine. She has been particularly interested in Pilgrim's Progress, which was given her to read. She referred to several passages with lively pleasure—one in particular struck her mind forcibly. It was where the pilgrim, burdened with his sins, turning from Sinai, whose flames and lightning so exceedingly terrified him, came to the cross and felt his burden roll from off him, and then went on singing of the goodness and mercy of God. "That is like me," was the comment. A book entitled "**The Two Friends,**" or a conversation between a Christian and a heathen Chinese, delighted her very much; indeed, she is never weary of reading the books put into her hands, sitting up sometimes to quite a late hour at night.

Saturday, Feb. 16th.—**Chai, the Deacon**, came in a day or two since, to converse with **Koo-Niang-niang**, as he was to stand witness for her. His manner was very like a pastor's, and he happily referred to her case, as one called by the Saviour at the eleventh hour. The idea struck her at once, as she replied, "Yes, called at the eleventh hour;" but, added Chai, "The wages is the same!" **Ne Ka Boo-boo**, a blind communicant of several years standing, who was asked to stand witness for Koo-Niang-niang, came in and spent nearly the whole of to-day with her, repeating the catechisms and talking of the doctrine. She is a lively and intelligent old woman, and always seems to have a warm interest in those who "believe in Jesus."

Monday, Feb. 18th.—Yesterday, Koo-Niang-niang was baptized, and she does seem very happy and simple-hearted in her faith. She was speaking of her son again, who died suddenly about three years since. She said that for three days before his death, he did not recognize even her, and was constantly repeating the books he had been translating with **Mr. McClatchie**, (a Missionary of the Church Missionary Society here.) When Mr. M- came at length to see him, the sick man immediately recognized him. On being asked if he believed in Jesus, he answered in the affirmative; and then the mother added, with anxious and inquiring look—"I do not know whether he went to heaven or not?" The question being referred back to her, "Did he believe?" she would reply—"He said he believed—but I do not know whether he has gone to heaven or not. He always said he had not time to be a Christian!"

Yesterday also gave us the pleasure of seeing **Mr. Tong** stand up with his first message, as God's minister to his benighted countrymen. It was a very interesting sermon from the text, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Chu-Kiung's manner was impressive, and really had much of what we term unction. There was a great deal of point in the questions with which he, as it were, interrupted his discourse, and much naturalness, for it is just the way a Chinaman talks, as if to keep alive attention. May many be raised up from our school to stand in his place in due time.

Several women and children from Nien Ka Koh were at service, and afterwards came in for instruction. It seems that two of the children have, of their own accord, undertaken to catechise these women, with the purpose of thus hastening their progress through the Catechism, and the women assure me that these children pray very day. If this be true, though their minds are dark, it is unspeakably better than praying to idols. I do believe that those scholars think of God in heaven as the Being who created them, and who supplies them with daily blessings, and that it is good to pray to him; but whether they would on that account cease all idolatrous worship, is far more than I could say.

Tuesday, Feb. 19th.—The aged teacher left me to-day for the school she is to open to-morrow at Tsan Hoong-pang. On her way thither, she narrowly escaped serious injury, being upset by the carelessness of her bearers! She is suffering much from anxiety for her only grand-daughter, who is now ill with small-pox, and whose sister has just died with it, a little girl to whom the aged woman was much attached. She says, "Every few minutes I pray to Jesus to spare the life of the child, and if she lives I will teach her to believe in Jesus."

Feb. 22d.—Alas for the aged teacher, Koo-Niang-niang! She has been called to a new sorrow, and to a severe trial of her faith in the God to whom she has learned to pray. The child for whose life she entreated is dead! surviving her younger sister but one month! The teacher was quite overcome in speaking of her, and said she must always regret having permitted the child to leave her to visit her mother in the city. She says that when the child became very ill, her mother asked her if she "wished to go away to heaven?" and that the child replied, "I wish to go there." The bereaved grandmother goes over these last words again and again, as if to find some comfort for her loss. She has now no little companion to cheer her in a strange home, and to attend to her comforts. She was evidently much attached to both the children, and they were really remarkably sweet, intelligent little girls. The younger, aged 8 years, had been her sole remaining companion during the horrors of the siege of Shanghai, and when all others of the family had fled. She was in school about six months, but the elder sister remained the whole year, and only left a month since to visit her home. Ever since, the aged woman has learned to pray to the true God and Saviour. She has taught these children to pray also, and has often said she would train them up to be disciples of Jesus, that they might "together go to heaven." "Ah, me," said she to-day in her grief, "were they not nice children, and could they not have studied together, and have learned the doctrine of Jesus, and have grown up to believe in Him? and now both of them are not!" The child's soul, which has just been called away, is the thought to which she is constantly reverting, and with evident anxiety, and in this

there appears a reality in her belief in heaven, and in her sense of the value of a soul, which is rare to meet with among the Chinese, who profess the name of Jesus. Many, if not most of the Chinese converts, betray the strangest indifference as to the souls of their friends. One is sometimes constrained to ask, "Do they really believe what the Bible teaches them?" We are naturally astonished at this apathy, but on second thought is it not far more strange, that we who have known the truth, and enjoyed every means of grace, from our infancy, should have so little faith, and act out so feebly the doctrines we believe? But to return to my afflicted friend. She told me that she "prayed to Jesus to take the child's soul to heaven," as if even now she could not cease praying for the child. It was suggested to her that she should now pray especially for the afflicted mother of the children, that she might be led in her sorrow, to seek comfort and blessing from Jesus. The mother is indeed distressed, for it is scarce six months since she lost an infant boy nearly two years of age; and she has previously lost a son of ten years, and a daughter of five years—making in all five children deceased. There still remains to her a son of thirteen years, and an infant of a few weeks, who must also suffer the horrors of small-pox, which has this winter desolated so many families.¹⁰

1856, FEBRUARY 19, London.

Americans recruited for British forces in China.

OPENING OF THE BRITISH PARLIAMENT. DEBATE ON AMERICAN AFFAIRS.

On Thursday, Jan. 21st, the Queen opened Parliament with the usual ceremonies...

With respect to recruiting in the United States, it would not have aided a friendly solution to allude to it from the throne, inasmuch as the correspondence must have been produced, and correspondence still continues. The most recent demands of the government of the United States arrived only two days ago, and are not yet in a state to be made public. The origin of the trouble was this: at the beginning of the war, numerous foreigners in the United States applied to the British Government for permission to join the army in the East. In consequence, instructions were sent to the Government of Nova Scotia, to consider whether persons from the United States could be received at Halifax...¹¹

1856, MARCH 6, Shanghai.

Bishop Boone.

We are in receipt of letters from Bishop Boone to 6th March. He and the other members of the Mission were rejoicing in the seasonable relief furnished by the increased remittances made by the Foreign Committee. Accounts will be square there, as previously stated, by the 1st of July.

ORDINATION OF MR. TONG.—Many of our readers will remember the young Chinaman, who was present with Bishop Boone at the last General Convention, and made an interesting address at one of the Missionary Meetings held at that time, during the sessions of the Board of Missions. It will be seen, from the following, that this young man has been ordained:

Extract from Bishop Boone's Letter, dated at Shanghai, March 6th, 1856.

Since I last wrote, I had the pleasure to ordain Tong Chu Kiung. He was remarkably well prepared for a Chinese, and we all had much pleasure in setting him apart for the work of the ministry. It was a matter of much feeling to me: a pupil of many years in our school; the companion of my voyage to the United States, and back again; a pupil again in his theological studies, he had many claims upon my heart which made themselves felt when I laid my hands upon his head, and afterwards addressed to him a few words of counsel. I do not enlarge on this subject, as I send a long communication from 'J,' wholly devoted to it.¹²

10 *Spirit of Missions*, Vol 22 No 3, February 1857, pp 99-102.

11 *Boston Daily Atlas*, 19 February 1856.

12 *Spirit of Missions*, Vol 21 No 6, June 1856, p. 336.

1856, MARCH 6, Shanghai.

Miss Jeannette R. Conover.¹³

ORDINATION OF TONG-CHU-KIUNG.

IN the last number of the SPIRIT OF MISSIONS, mention was made of the fact that **Tong-Chu-Kiung**, the young Chinaman who visited this country in 1853, had been ordained. One of the ladies connected with the Mission in Shanghai, has sent in the following interesting account of his ordination:

Most of the readers of the SPIRIT or MISSIONS are perhaps aware that Mr. Tong was a candidate for Orders when he visited the United States. That visit delayed his ordination, but was probably of great advantage to him in enlarging his mind and in increasing his knowledge of the English language. His knowledge of English was of great importance to him in preparing for Orders; and in consequence of this knowledge he was required to extend his studies over a much wider circle than would, or indeed could, be required of a candidate acquainted only with the Chinese. It is understood that the Bishop and his Presbyters, Mr. Nelson and Mr. Keith, gave him a very strict examination, protracted for several hours. He was examined at length on the evidences of Christianity, the books of Scripture, both of the Old and New Testament, the doctrine of the Trinity, of Justification by Faith, of Good Works, &c., &c., and gave all his examiners great satisfaction. I heard one of them say that although he several times hesitated, not understanding the questions proposed, whenever he did answer he showed that he knew what he was about, and he had a clear comprehension of what he did know, for he never gave an incorrect answer. He was ordained on the 1st Sunday in Lent, being the 10th February, 1856.

The candidate was presented by the Rev. R. Nelson. The Rev. Wong Kong Chai, though only in Deacon's Orders himself, was requested to preach the sermon, as he is our only native minister. Rev. C. Keith read the epistle, and the candidate, himself, read the Gospel. The services were all in Chinese, and were very solemn and impressive. Before proceeding to the administration of the Communion, the Bishop delivered an address to the newly-ordained deacon. He has kindly furnished me with the following sketch of what he said, which, as it may interest many of your readers, I will transcribe.

THE BISHOP'S ADDRESS.

The Bishop said to Mr. Tong, who rose and stood during the address, "In addressing to you a few words of exhortation, I will employ the words used by St. Paul in addressing Timothy his son in the Gospel:

"Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." 1st Tim., 4. 16.

1st. The apostle first charges the minister of Christ to take heed unto himself,"which teaches us the great importance of his example and conduct.

(a.) You must take heed to lead a life in accordance with the holy commandments of God. You must worship only the true God; you must abstain from all idolatry and everything connected with it; you must be careful to keep the holy day of rest; you must diligently observe all the commandments of the second table; you must not use your ministry to covet money; you must not use it to covet the praises of men.

(b.) In your intercourse with others you must be polite in your manners, but you must be careful this does not lead you into sin. Chinese politeness often requires people to speak falsehood; this you must not do. They have many superstitions and idolatrous customs at their marriages, and their funerals, at the new, and at the full moon, and all throughout the year; you must not comply with any of these. You are to be an example to the flock—a lender and guide; and if the blind lead the blind, both will fall into the ditch. If you do not lead a good life yourself, it is useless for you to attempt to teach others.

2nd. You must take heed unto the doctrine you teach.

(a.) It must not be the doctrine of Confucius; it must not, be the doctrine of the Taouists; it must not be the doctrine of the Buddhists; it must be the pure Gospel of Jesus Christ. You are now to be made a

13 This report is identified only by the opening note that it was written by a woman missionary. The only indication of name is J. Because other letters from the single women missionaries are identified with the initial of their first name, it is possible that this report came from Miss Jeannette R. Conover. The writing style does not suggest that it was from Miss Caroline Jones.

minister of his, and you must preach his Gospel. You must say with the Apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and "Wo is unto me if I preach not *the Gospel*." You must believe with him that the "The Gospel is the power of God unto salvation, to every one that believeth;" and the only power that God makes use of to save poor sinful men.

(b.) But, my brother, if you are to preach Christ's Gospel, you must learn this Gospel for yourself, by the study of God's Holy Book, and by the teaching of the Holy Ghost. The minister of Christ must not learn the Gospel by hearsay from other men, but by the constant, diligent painstaking study of God's word, learn it for himself. "For the priest's lips should keep knowledge, and the people should seek the law at his mouth, for he is the messenger of Jehovah of Hosts." Mal., 2, 7. Therefore let him imitate the Psalmist and cry out, "O how I love thy law! it is my meditation all the day; it is more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honey-comb."

And in the study of the Bible you must not lean to your own understanding, but by constant prayer for the aid of God's Holy Spirit, seek to be like St. Paul, taught not so much by men as "by the Lord Jesus Christ himself.¹"

(c.) In the next place I would advise you, my dear brother, to learn from your own experience, the truth of every doctrine before you preach it to others. For example; **suppose you tell others they must be born again, and do not know yourself what it is to be born again**¹⁴; suppose you tell them about the preciousness of faith in Jesus, and you, yourself, do not believe in Jesus; suppose you tell them how the Holy Spirit sanctifies the hearts of believers, and your own heart is un sanctified; you will be as the Apostle says in 1 Cor., 13, 1, "only as sounding brass or a tinkling cymbal."

(d.) I have one more important observation to make on this subject. When the minister of Christ has learned the Gospel from the study of the Bible and the teaching of the Holy Ghost, so that he has got it not only in his head but in his heart, he must never be either afraid or ashamed to preach this Gospel to all men; to rich and poor; great and small; officers and people. He must strive to be able to say with St. Paul, "I am not ashamed of the Gospel of Christ; but am ready to preach it to you that are at Rome also." I am ready to go to Peking, and take my life in my hands, and preach (his blessed Word to the Emperor and all his mandarins.

3d, The Apostle exhorts the minister of the Lord Jesus to continue in them; that is, to continue to take heed unto himself and unto the doctrine. He must continue to lead a good life and to preach the true Word, even all his life through. The ministry you are now about to receive is for your whole life. If you were trying to be a literary man, and you could not succeed at the examinations, you might become the teacher of a school, or a physician, or you might become a merchant. If you were a silk merchant, and did not succeed, you might become a tea merchant, or a cotton merchant, or do any other kind of trade. But it is not so with the ministry of our Lord Jesus Christ. He that "puts his hand to this plough must not look back." Whatever be the discouragements you meet with, you must not look back, you must continue in them; though all men assail you with ridicule, and revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake, you must not look back—you must continue; though all your family and friends forsake you and cast out your name as evil, you must continue; though poverty and rags come upon you in the preaching of the Gospel, and you become like your Divine Master, without a place to lay your head—you must continue; and lastly, though the enemy of souls should stir up the great Dragon, and the Emperor set upon you to persecute you because you are a minister of Jesus Christ, you must not grow faint-hearted or look back, for so persecuted they the prophets which were before you: yea, the blessed *Founder* of our religion, *himself, died upon the cross*, and the disciple is not above his Master. It is only "he that endureth unto the end, that shall be saved." It is only by a "patient *continuance* in well-doing" that we are to seek for glory, and honor, and immortality.

4th. The Apostle promises to the faithful minister a reward for his labors. I have already said you must not covet money, nor the praises of men as your reward; but you must not conclude from this that God calls upon *His* servants to work without wages; the wages He gives are more precious than any earthly monarch can bestow: you shall have souls for your hire; for, says the Apostle, "thou shalt both save thyself and those that hear thee." Yes! this is the faithful minister's precious, priceless reward; to save

14 This terminology, from the Gospel of St. John Ch 3 v3 is one of the central strands of evangelical belief—**conversionism**. In placing it in first place, Bishop Boone states that a personal commitment is superior to all other religious experience including the formal observances of the Christian Church.

souls; the precious souls of others; yea, and his own souls shall be given to him as the reward of faithful service in his ministry. Let this, then, be the reward you covet; let these be the wages for which you labor; let this be the burden of your prayers—that Christ may be glorified in the salvation of souls; and then there awaits you the promised crown, the blessed welcome, "Well done, good and faithful servant, thou hast been faithful over a few things, enter thou into the joy of thy Lord.

FURTHER PARTICULARS.

Both the Bishop and candidate were much moved at several parts of this address, and a large Chinese audience were profoundly attentive. **Mr. Tong is the first pupil from our school who has entered the sacred ministry**, and his teachers felt great gratitude in witnessing such a result of their care and training. Some of us, too, who were fellow-passengers with him from America, and who are much indebted to him for the instruction in studying Chinese he gave us on the voyage, could not but feel a deep interest in his consecration to so high and holy a calling.

On the Sunday after, he preached his first sermon. It was from the text, "God so loved the world that he gave his only begotten Son," &c.

He drew his first proofs of God's love from what he had done for man in the arrangements of his Providence: the world lighted by sun and moon; the fields, where grow food and clothing, &c., &c. Next, he inferred the divine love from the endowments conferred on man; a body superior to that of brutes; but above all, an imperishable, immortal soul. These proofs are open to the Chinese, to all men, and they are as powerful as they are plain; but we must go to God's own Book for the highest proof of his love: he "so loved the world as to give his only begotten Son;" "Herein is love, &c.

The sermon was truly interesting, and gave proof of a sound and well-cultivated mind. It was listened to with great attention by his countrymen, and all formed a happy augury of his future ministry from this, the first fruit of it.

Will not all who read this offer up a prayer for him, that he may be kept humble, diligent and faithful unto the end?

The day of Mr. Tong's first sermon was rendered doubly interesting to us, from its being also the day on which a very venerable old woman, called Koo Niang Niang, was baptized. The two presented a strong contrast: he, a young man of twenty-five, just commencing his ministry, she an aged woman of seventy, entering on the Christian life. May both so run in the race that they may attain the promised prize. Yours very truly,
J.¹⁵

1856, MARCH 6, Shanghai.

Rev. Robert Nelson.

SHANGHAI, CHINA , March 6th, 1856.

REV. AND DEAR BROTHER:

The last month has been one of special interest to our Mission, in several points. The close of January, and beginning of February, was the time for the examination and close of the various schools connected with the, Mission, preparatory to the New Year vacation. About the same time, too Tong Chu-Kiung, who was with Bishop Boone in America, was examined for Deacon's orders. Chu-Kiung's examination proving satisfactory, his testimonials were signed by Mr. Keith and myself, and he was ordained Deacon, the first Sunday in Lent. The following Sunday morning, he preached in the Mission Chapel from the text, "God so loved the world, that He gave His only begotten Son, &c." He promises to be a very good preacher of this dialect. Having advantages of education, both in Chinese and English, and possessing very good abilities, he bids fair, with the help of God's grace, (without which, of course, any mental qualifications are insufficient) to do a good work among his benighted country-men. I think it is South, who says, "**If God has no need of our learning to do His work, much less has he need of our ignorance.**" And it is certainly encouraging, when a man is here commissioned to preach, to think that he is somewhat furnished for the work he has to do. However, the time of putting on the armour is not the time to boast; for, though the deacon be "not a novice," the Apostle advised that he "first be tried."

Since the matter of Miss Jones' going home has been settled, a change has been made in the arrangement of teachers in the Boys' and Girls' Schools. **The Bishop has transferred Miss Conover,**

from the Boys' School to the Girls', and this will now be conducted by Miss C. Jones and Miss Conover; while Miss Fay, in addition to her previous duties, the general oversight of the Boys, and the particular charge of their Chinese studies, will take also the English class which Miss Conover had.



Miss Jones and Mr. Points are now busily preparing for their voyage home, in the ship **N. B. Palmer**¹⁶, which is expected to sail about the middle of next week. Miss Jones speaks of returning after about two years; but whether she returns here or not, she has done a good work in China, the fruits of which, we confidently trust, will increase and multiply, as long as time shall last, and be her crown of rejoicing, through endless ages in heaven. And it is no disparagement to those who succeed to her place, to say, that her children, on seeing her go away, will be ready to cry, "Our mother, the chariot of Israel, and the horsemen thereof."

We were glad to learn by the last mail, that **Messrs. Williams**¹⁷ and **Liggins**¹⁸ were likely soon to join us. We are also expecting that **Mr. and Mrs. Syle** may come in on us at any time, though vessels from California at this season, seem to be few and far between. When they all get here, our vacant room will come into use again. By the N. B. Palmer; there are going, besides our party, Dr. Kelly, wife, child, and servant, of the Methodist Mission here; and Mr. Rankin, wife, and children, of the Presbyterian Mission at Ningpo, besides several other passengers, so that they will have quite a large company, with the promise of a pleasant voyage.

There has been one baptism in the Mission, in the last month. The subject was an old woman, who has been for some-time past the teacher of a day-school, under the charge of Mrs. Keith; being one of those rather uncommon cases, of a woman having some education.

The newly opened chapel in the city, has had, so far, quite an encouraging attendance. I have there two day-schools, one of which, a teacher engaged for the purpose got up for me; and the other, another teacher having gotten up for himself, came and offered me the charge of, if I would only give him the place for a school-room. The house allowing very well of such an arrangement, the two schools are now in operation, and one of them at no cost but the room, which was rented with the house which forms the chapel. And with these schools for a nucleus, and some attraction for the parents and friends of the children, it seems likely to prove a pretty good location. These day-schools too, are in themselves, one of the most interesting parts of our work, and, we hope, will prove really efficient, and permanently useful to the scholars, as in them the children can be taught "line upon line, and precept upon precept"—and made really to "know the Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus.

Very truly yours.¹⁹

1856, MARCH 6, Shanghai.

Miss Emma G. Jones.

PECULIAR interest attaches to the following communication from **Miss Jones**, being her final Report to the Bishop at the close of about twelve years of service in the Mission in China. These have been years of most faithful devotion to the cause of Christ, and very much of the great good which has there been done, has, in the Bishop's estimation and that of the other Missionaries, been accomplished through the instrumentality of Miss Jones. Failing health has compelled that lady to leave, for a season, the scene of her Missionary labors, and her arrival in the United States is daily looked for.

16 Built in New York by Jacob Aaron Westervelt in 1851. The N.B. Palmer "was perhaps the most famous clipper ship built in the Westervelt yard." In 1858-1859 the ship took 82 days for a Shanghai-New York run. See online 1 January 2012 at — http://www.enotes.com/topic/Jacob_Aaron_Westervelt

17 Rt. Rev. Channing Moore Williams. b. Richmond VA 1829. Episcopal deacon 1855, Ordained priest by Bp Boone Sr in Shanghai, 1857. Japan 1859. Bp of China and Japan 1866. Bp Samuel Schereschewsky consecrated for China and Moore moved to Tokyo. Established St. Paul's University (Rikkyo University). 1878 facilitated union of Anglican missions into the Japanese Holy Catholic Church *Nippon Sei Ko Kai*. Wylie op cit, p 241.

18 Wylie, op cit, p 241.

19 *Spirit of Missions*, Vol 21 No 7, July 1856, pp 373-375. d, Richmond 2 December 1919.

SHANGHAI, March 6th, 1856.

MY DEAR BISHOP:

I did not hand in my usual Annual Report of the Girls' School at the close of the year, as I wished to defer it till my departure for my native land made it necessary to resign my interesting charge to the care of others. That time has now come, and as I may never be permitted to resume my place again in this school, so dear to me, allow me to take a retrospective view of the early days of our sojourn here. When the first female child was adopted into the Mission family, she was the first ever committed to the care of foreigners in Shanghai, and circumstances have made her an interesting member of the Girls' School. You, dear sir, well know how long my heart yearned to collect the female children of China, and instruct (hem in that blessed Gospel which has elevated their sex wherever it has been promulgated²⁰; but owing to circumstances beyond our control, several years elapsed before the plan of a school for girls could be carried into effect. At first it was difficult to persuade the Chinese to commit their boys to our care, so fully were they possessed with the idea that we wanted to carry them off to America; and to let their girls come to us was not to be thought of for a moment. **The all-pervading desire, however, for higher wages than their own countrymen would give, induced a few women servants to enter into our employ.** One of these who worked for me, after a time, wished to place her son in school, but, unfortunately, he was too old. She slept at her own house, which was close by, and sometimes in the morning, she would bring with her a sweet looking little girl. I told her though we could not take her son, I would like to have her daughter, thinking if I could only get one girl, it might be the means of gaining the confidence of the mothers, when they found she was well-treated. At first she refused, but afterwards said, if the child was willing she had no objection. The little thing had been quite friendly with me, often coming to my room, and amusing herself with looking at foreign articles; but as soon as she was informed of my desire she gave up coming to the house, and even if I met her in the street, would turn and run back as fast as her little feet would permit.²¹ Nothing more was said on the subject, and bye-and-bye I found her sitting again in the work-room. They were very poor at this time but had evidently seen better days. She said, one day, it was hard to get, rice for so many mouths. I replied, "And yet you are not willing to let me relieve you of one—for I suspect it was you who made Seur Yun afraid of me." She said indeed she had not, but when it had been mentioned at home, the neighbors told such stories about foreigners that the child's "Ana" said she would not permit her to come to me, and frightened Seur Yun by telling her what I was going to do with her. Now, however, that they knew us better, she thought her objection would cease if I would ask her. I did so, and she consented at once, saying **she wanted to come, for they had very little rice at home, and I would give her plenty.** She was soon installed in her new habitation, and was contented and happy, though much secluded, as there were so many boys about the house, and I wished them to see I did not intend, in her case, to violate Chinese proprieties. My duties in the boys' school allowed me little time for the instruction of my little protege, but Mrs. Bridgman had removed to Shanghai, bringing with her two little Canton girls; Mrs. Syle also succeeded in getting one, and the four-made a nice little class, which was under Mrs. B.'s kind instruction for a year; after which time Seur Yun would have been again alone, but my purpose had succeeded, and I was so earnestly entreated by the parents of another child to take her, that though very inconvenient to do so, I did not feel at liberty to refuse. This child was soon denounced by the teacher as stupid; she was caught taking little things that did not belong to her, and I was advised to send her away; but she appeared to be affectionate, and, I thought, persevering in her studies, and I determined to give her a fair trial. Once under Gospel training, how could I return her to heathenism again? Such, at that time, were my feelings, and surely the Lord had purposes of mercy towards her. She learned to be honest, the teacher spoke more favorably of her—even the expression of her countenance so changed, that she has often since been singled out by strangers as a fine, intelligent looking girl. I need not tell you that this is our dear young Christian, May Yun.

The third child was the betrothed of Ung Chung. One day the well known red paper bag, containing nuts, tea, &c., was brought as a betrothal present²², and upon inquiry I found the rules of the school had

20 An archaic form of promulgated.

21 This account suggests that the Chinese children were well-acquainted with "stranger-danger" made even more relevant by the strangeness of the foreign missionaries. All missionaries reported the regular circulation of wild rumours about foreigners, their behaviour and their religion. See Welch, Ian, *The Flower Mountain Murders: A Missionary data-base*, online 1 July 2013 at — <https://digitalcollections.anu.edu.au/handle/1885/7273>
Part Ten: Anti-Christian Cartoons. Part Eleven: Anti-Christian Propaganda, A Death Blow to Corrupt Doctrines.

22 This practice continues among Chinese families. In the old days, tea-leaves were included expressing a hope for

been broken. I sent for his mother and asked how she came to infringe the school-laws by betrothing her son; knowing, as she well did, he was not to be contracted in marriage till his time in school had expired. The only excuse she had to make, which, however, she thought all-sufficient, was, she had got her so cheap, having had to pay but *eight dollars* for her. She begged me not to trouble my heart, for she would make him a nice wife. I told her I should not be reconciled to it unless she would promise to give the little girl to me, to educate for Ung Chung, for I hoped he would become a disciple of Jesus, as his dear little brother had. She promised to do so when I opened the girls' school, but in less than a month she begged me to take her then, as she could not stay at home to watch her, and it was not a good place for her to stay. Here was another strong claim not to be resisted. Arrangements were made to give me another room, and she was added to the number. As you know, she was married last year, and is now living in the neighborhood. I am sorry to say neither she nor her young husband have become Christians, (though no longer heathen) but I must hope the Christian instruction they have received will not be lost, but that the seed sown will yet take root, and bring forth fruit to the glory of Him who has so abundantly blessed them. The young wile is generally in her place in the Mission chapel.

The **Rev. Wong Chi's future wife** was next brought by Divine Providence, and added to this nucleus of a girl's school. Her history, threatened blindness, &c., are known too well to be repeated; she behaved throughout her trial, with such resignation and sweetness as quite won our hearts. She has been married two years, nearly, and both as wife and mother acquits herself quite to the satisfaction of her good husband.

For cogent reasons not to be resisted, three more girls were taken into this little circle, which, however, could not possibly have been done, occupied, as I was, with the boys, had not **Mrs. Syle** most kindly assisted me by devoting three hours a day to the instruction of them. But the prospect of a girls' school now began to dawn upon us; our mission was enlarging, and kind friends in the United States and here contributed the necessary funds for the erection of a suitable building.

The first of January, 1852, to my great joy, and with a thankful heart to my Heavenly Father for permitting me to enter upon a work so long desired, I took possession of the girls' "school house," bringing with me seven scholars. The number soon increased, as several were waiting for admission.

After having been just one year alone, I had the happiness of welcoming, to cheer my heart and lighten my labors, my dear coadjutor, **Miss C. Jones**, who now succeeds me, aided by **Miss Conover**, and it is indeed a consolation, in giving up my dear pupils, to know they will be under the care of those who will willingly spend and be spent in teaching them the way of salvation. It would be tedious and unnecessary to give a detailed account of all that has transpired; the most important has been brought before you. I wished to make a little record of the past, as no one could do it but myself. Several interesting facts in connection with this school that are known to others, I hope will not be forgotten. Miss C. Jones intends making a report of the classes she has taught.. As I find a mention has already been made of **Seur Yun's betrothal to Rev. Mr. Tong**, I need not repeat it here. This match had been the secret wish of my heart from their childhood, but I dared scarcely hope it would ever be realized. After their conversion, what could I wish for more? yet the Lord has granted even this! "He has done all things well" —far more than realized my most sanguine hopes and expectations.

It seems to be now his good pleasure that I should be laid aside from active duty for a time, and I must submit, not only patiently, but with a thankful heart for the years granted me in this desirable portion of his vineyard. Should it be His will, I hope again to resume my duties here; if not, His will be done. In conclusion, let me tender you, my dear Bishop and ever kind friend, my grateful thanks for the unfailing kindness I have ever received from you in my sojourn in a heathen land, so far away from home friends. May our great Shepherd render you a two-fold reward; and that strength may be given for the duties, arduous as they are, daily devolving upon you, is the prayer of your grateful and attached friend,

E. G. JONES.²³

many children. The number of items in the envelope was always in even numbers. Note the reference to the "bargain" price paid for the betrothal.

23 *Spirit of Missions*, Vol 21 No 7, July 1856, pp 375-378. It is known that Miss Jones was living in Wiesbaden, Germany, in the mid 1860s. She died in Baltimore MD in 1879.

1856, MARCH 6, Shanghai.

Mrs. Caroline Tenney Keith.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

Since my last communication, written in August, our neighborhood has been visited with much sickness. Several of the members of our Mission have been quite ill, but have now nearly all recovered, and have cause to thank God for His mercy and goodness. During the months of September and October, a number of the boys in the school were sick, and for some time nearly half my scholars were unable to be at their recitations. Two of the pupils in this school have died since the unhealthy season commenced; but with these exceptions, the sickness among them has been of a mild form, and we trust the present cold weather will check the prevalence of disease in this neighborhood. I have been pained in going about the country, to see so many persons wearing the badges of mourning; and it is a sad reflection, that of the hundreds in this vicinity, who have passed into eternity during the past summer, so few of them sleep in Jesus.

Though so many of our number have been sick, God has graciously preserved me from any severe attack, and I have been enabled to continue my visits to the day school in the city, with but little interruption. During the hottest weather, I visited the school twice a week, but for sometime past, have gone quite regularly three times. This school, which has now been in operation six months, has been very well attended, the average number being about fifteen. Several of the children have been taken away by their parents, on account of their opposition to the foreign books; others have been withdrawn from the fear that we would take or send them to America at some future time, and one of them has died. The teaching of embroidery, which was substituted for the daily distribution of cash, has so far worked well, and each scholar is now wearing shoes of her own manufacture. The person at first employed as teacher in this department, I am sorry to say, did not prove all we had hoped, and circumstances rendered it necessary to make a change. The hours from three till five P. M., are given to needlework, except on Wednesdays and Fridays, when the children attend the afternoon service in the church. Their progress in learning has been very satisfactory and encouraging. They have finished the Catechism on the Creed, and also one on the Ten Commandments, and are now ready for that on the Lord's Prayer and Sacraments, so soon as it is printed. For a reading lesson, they have the Gospel of St. Matthew, and are about half through it; and give intelligent answers to many of my questions. The teacher's own children whose attainments surprised me so much, on my first visit last summer, are still very interesting pupils, and are generally in advance of all the others, though they are much younger. The vestibule on the north side of the church, being very convenient for that purpose, is used to assemble the children in, on the days when they are to be catechised. This place is much more private than their school-room, where, being on a public street, a crowd naturally collects when a foreign lady is to be seen. **There are many things in which these Chinese girls differ from those at home; and a few remarks upon some of them may be interesting.** To a foreign eye, nothing is more striking than the style of dress, and the small feet. The garments worn by them at this season, consist of a pair of loose, wadded pantalets, and a sack buttoned over at the side. Of the latter article they frequently wear three or four, according to the weather. Each one of these, having cotton in it, adds considerably to their size, and we find that a bench which will accommodate eight girls very comfortably in the summer, is rather crowded when the number of jackets has been increased from one to four. The material most generally used in making their clothes, is dark blue cotton cloth; sometimes children in better circumstances are dressed in silk.

THE CHINESE NOT PARTICULARLY NEAT.

As the Chinese are not remarkable for their cleanliness, we cannot expect much of that excellent trait in children, whose parents toil hard for their daily bread. We endeavor to impress upon them the necessity of purity, both of mind and body, and trust our instructions will not be lost upon them. Chinese females generally dress their hair neatly and tastefully, and are very fond of ornamenting it with flowers. Their custom of wearing no bonnets in the street, enables them to display this taste to much advantage.

Upon entering the school-room, a few days since, I noticed several things, which I thought would very naturally draw forth some expressions of surprise from persons unacquainted with the customs of the Chinese. The first was a large teapot, which stood on a table, and out of which, from time to time, the girls came and refreshed themselves. This article would be as indispensable as the chairs and tables, and a draught from it always be preferred to a cup of cold water. The second thing which attracted the attention, was a pile of dirt in one corner, apparently the sweepings of a week or two. When I remonstrated with them about it, they replied in the calmest manner, that it was only the dust which had been swept from the

floor. As it was not repugnant to their feelings I said no more about it, and changed the subject. But; my little charge cannot be commended for personal neatness, they certainly deserve praise for their habitual politeness. As they come in, followed by their teacher, each one seems to exert her voice to the utmost, as she repeats the usual salutation—"Haw la va? mong-mong noong," i. e. "Are you well? I salute you." If any one enters while they are reciting, they all rise and go through the same form.

THEY ARE POLITE.

The same regard to politeness is observed when they are about to leave, each one saying, "I am going," sometimes adding that she will come on the morrow; to which I must reply, "Go slowly," an instruction which is almost needless, with their little cramped feet, in these crowded streets. But it is not only in person and manners, that they are unlike children in Christian countries. We, whose blessed work it is to instruct them, cannot but thank God that our early years were spent in a more highly favored land. The effect of heathenism, in narrowing the mind, is sensibly felt when engaged in teaching those who have never experienced the genial influence of Christianity upon their hearts. So few of those who are parents are able to read, and so little provision is made in their literature for the youthful mind, that apart from the every day matters of life, the education of a child in China is of the most limited kind; and when, in the providence of God, they are brought under Christian instruction, the contrast to those without that privilege, is most gratifying and encouraging. Will not our fellow-Christians at home aid us in our work, by praying that the Lord of the harvest will bless the seed that is being sown, and cause it to bring forth an hundred fold to His honor and glory.

CLASS OF WOMEN UNDER INSTRUCTION.

The class of women, consisting mostly of communicants, come quite regularly whenever the church is open, and in addition to the service, are privately instructed by Chai and others, several times a week. They are much interested, when we read to them from the book of Genesis, and from frequent repetition have become familiar with the history of the creation, the fall of man, and the account of the patriarchs. One poor old woman has been coming since last July. From that time until now, she has been trying to learn the Creed; and though she cannot yet repeat it verbatim, has rested from that for a while, and has undertaken the Lord's Prayer. **These women are all very poor, and need a great deal of assistance from us.** In addition to the small weekly allowance, which each one receives, they were all furnished, last week, with warm clothing, and wore it for the first time when they came to the Communion on Christmas day.

PROGRESS AMONG THEM SLOW.

The progress of the work among these old people is very slow, and we find much difference between their aptness to learn, and that of the children in the schools; though now, after years of patient teaching, they are familiar with many passages of Scripture, and can repeat the "General Confession," "General Thanksgiving," "Confession in the Communion Service," and several other parts of the Church service. Among the female communicants, the most interesting to me are two blind women, who for several months have come to me for instruction. One of them, Yang-mu-kiung, visits me twice a week, but as she lives some distance, is not so well known to us as the other, who occupies a room on the Bishop's premises. Nien-ka-boo-boo, as she is called, is a person in whom we all have confidence, and her manner and conversation, are always that of one who has felt the power of the religion of Jesus. One Sunday morning a few weeks ago, she, with several others, had come as usual after the chapel service, to be instructed. When about to leave, one of them appealed to the Bishop, who was standing near, to aid her in paying her house rent. When she had finished, Nien-ka-boo-boo, turning to the Bishop and laughing heartily, said, "Un sien-sang," "I dwell in my own house." Her entire satisfaction in her independent circumstances, which was evident from her manner, reminded us of "the great woman" of the Bible, and we thought she might be called the Chinese Shunamite.²⁴

The boy's school continues very much as usual. The Bishop conducts the morning prayers in Chinese, and Miss Fay those in the evening, in English. Their improvement in English is not so rapid as their teacher's desire; but the Bishop, who examines them from time to time, assures us that they are making some progress, and frequently reminds us that it is "by patient continuance in well doing, that we are to seek for glory, and honor, and immortality." While we have the promise, that "in due season, we shall reap

24 Second Book of Kings: 2 Kings ch 4, vv8-37. The point of the observation was that the Shunamite women was satisfied with what she had.

if we faint not,"—though trials and difficulties may come, and do come, we will not despair, but look to Him who can give us His blessing. The scholars are looking forward to their usual vacation, at the Chinese New Year, about five weeks from this time, and are making preparations for the examination that precedes it.²⁵

1856, MARCH 6, Shanghai.

Miss Jeannette R. Conover.

SHANGHAI, Mar. 6th, 1856.

THE intended departure of our dear **Miss [Emma] Jones**, for the United States, makes several changes necessary. Among them, is my removal from the boys' school, where I have been engaged the past two years, to the boarding school for girls. Miss Fay has very kindly offered to take my class of boys; which arrangement will enable me to give all my attention to the interests of the girls. To-day (March 6th) I entered upon my school duties. At ten o'clock, went out into the recitation room, and called the various classes, to recite. All seemed anxious to appear before their new teacher. The scholars are divided into classes, according to their several capacities, and devote about four hours a day to study.

Their studies are confined to the Chinese, so that my teaching them, involves a great change in the method of spending my time. There are three classes reading St. Matthew's Gospel, in the literary style; two classes studying Geography, and several other classes reading native books. Mr. Tong has translated the first part of "Peep of Day;" and many of the girls are now reading it, and, I trust, with much profit. In this instance, we see one of the advantages to be derived from the study of English; one of the pupils of our boy's school giving to his country-men a production of an accomplished English lady.

March 7th.—At the day school in the city, this afternoon, had a visit from a woman, who introduced herself as the mother of one of the scholars, that died a few days ago, of small-pox. Though she never came while the child was living, she embraced the first opportunity of coming, to present the thanks which her daughter, just before her death, had left for her teachers. This little girl was the only child, and, though she spoke feelingly of her sufferings and death, I looked in vain for the tears which a Christian mother would have naturally shed, when speaking of the loss of an only child.

Sunday, March 9th.—Miss Jones being ready to depart on the morrow, the thought of saying "good-bye" to their kind friend and instructress, has caused a general sadness to spread over the school, and all those connected with it. Upon meeting the pupils, after Miss Jones had given them her last parting words, I found them all in tears, evidently much affected by what she had said.

Monday, March 10th.—Our friends, who are going home in the "N. B. Palmer," left us at two o'clock to-day. The scholars were all assembled in the garden, to have a last look at Miss Jones, before she entered the little boat, and was lost to their sight. I accompanied her; and, on my return from the landing, they all followed me up into the verandah, and there, with tearful eyes, looked after the boat, until it was hid behind some buildings.

Now, for the first time, I began to realize the responsibility of my new situation. Miss C. J. had accompanied the party to Woosung, and would not return until the morrow.

Wednesday, March 12th.—Seated quietly in our study, last evening, we were suddenly startled at hearing a great rush through the upper passage to the verandah; at the same time, several excited voices called to us, to come and see something beautiful. On reaching the verandah, we soon saw what had attracted them. Not far from us, some Chinese were making quite a display of lanterns. At first sight, we could not see that they were intended to represent any particular object; but the children said, "It is a great dragon;" and, very soon, the head of the monster was quite distinct.

Sunday, March 16th.—On my way to the city, to-day, the chair-coolies pointed out, in front of some houses near us, the sign that small-pox was within. It consisted of an upright bamboo pole, with a little broom and an old basket fastened to the top of it. This is their season for inoculating, and hundreds of children have been carried off, both here and in the city, by this dreadful disease. We have great reason for thankfulness, that, though the pestilence has been all about us, it has not been permitted to hurt us. There has been an unusual amount of sickness in the city, this winter, and, since the re-opening of the day school, near Christ Church, we have been unable to obtain more than ten or twelve scholars. Both teacher

and pupils assign the prevalence of the small-pox as the reason. Fortunately, however, though the number is small, they are all of them old scholars. Of these, two have finished the Gospel of St. Matthew, and are now reading Genesis, and reviewing Matthew with the others. These scholars have now been about ten months under instructions, and, in that time, have memorized the Creed, Lord's Prayer, and Ten Commandments, together with the catechisms on each; and read through St. Matthew's Gospel. To read this Gospel, a knowledge of twelve hundred characters is requisite; and, when we consider that these children knew nothing when they came to us, we must feel that, in their capacity for learning, they are not so far below many of the children in our poor schools at home. With them, only twenty-six characters are to be acquired; but the little Chinese student must, day after day, plod on, and fag at an endless list. The usual method is, to require the beginner to learn four new characters every day, and, at this rate, several years' study are necessary, to familiarize him with those only that are in common use. The characters are written in a large, bold hand, on square bits of red paper, and are learned one by one, as boys are taught the names of minerals in a cabinet, at home; and this is continued, until the names of several hundreds are learned; and then he is set to memorize books. In native schools, it is not usual for beginners to be taught the meaning of the characters; they must memorize the "four books," and one or two of the five classics (the work of years), first; and then the teacher will begin to explain to them what they have been learning by rote all this time.²⁶

1856, APRIL 3, Shanghai.

Miss Jeannette Conover.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

Thursday, April 3d.—The short holiday, given at the request of the teacher, being ended to-day, the girls are all at their books again.

After school I paid a visit to the wife of our deacon, **Chai**, whose child has been sick for some days. The cleanliness and order of his house is in striking contrast with other Chinese dwellings. One feels, upon entering the little court-yard, and passing into the parlor, or reception room, that the spirit of the Apostle's injunction, "Let everything be done decently and in order," pervades this comfortable residence. During my visit, Chai's little nephew—a child apparently only a few months old—was brought in. When I asked the mother the age of it, I was greatly surprised to hear her say, "two years old;" for the child was manifestly much younger than that. On inquiry, the matter was explained to me. This infant was born in the tenth month of the last year, and from the time of its birth until the first of this year, according to the Chinese method of reckoning, is one year. Again, from the first of the new year until the time of my asking, was counted another year.

This method of counting the first and last number of any series, both inclusive, which is common to many of the eastern nations, seems very strange to us, and produces a startling impression when used in counting the age of a child only a few months old, which happens to be born near the end of the year. It is well, however, that such methods of counting do still exist, as they relieve many difficulties in Scripture out of our path, and prevent the statements that cause us trouble, from giving those who use them any trouble at all. For example, to reconcile the statement in Matthew, 12 ch., 40 v., "As Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth"—with the fact that Jesus died in the afternoon of Friday, and rose again at daylight on Sunday morning—presents a difficulty to all who are not familiar with this method of counting. To the Chinese, I understand it presents not the slightest difficulty; any part of three days, is three days to him. Received a note from my day-school teacher, informing me that on account of the coming holiday season, he would dismiss the children for three days, intending to re-assemble them on Sunday. Our hearts were gladdened to-day by a letter from Mr. Syle, informing us that they expected to sail soon after the first of January, for Shanghai.

Friday, April 4th.—**Mr. Tong**, who generally attends the opening of the Leesburgh day-school, having gone to Loo-chow, to visit his mother, I proposed to undertake this duty during his absence. The building in which this school is kept, was originally built for Miss Jones' day-school, but upon her leaving for America, the scholars, who otherwise would have been turned off, were united with those of the Leesburgh school, and now form quite a large school.

Saturday, April 5th.—To-day is the beginning of the term called "Tsing Ming"—"Clear and Bright,"—which, next to the new year, is perhaps the greatest festival of the Chinese. During this season, people of every grade are expected to "weep and worship" at the tombs of their ancestors. Men, women and children repair to their family tombs, carrying with them red candles, silver paper, money and incense for sacrificing. At the grave, they go through a variety of ceremonies and prayers, and if any repairs are necessary, they are made at this time.

Chinese Cleaning Graves in Australia.



National Library of Australia.²⁷

At this season we usually have a great many applications from the parents of our school-children, to allow them to go home for a few days. But all past experience has taught us the inexpediency of granting such requests, especially as we know their festivities at such seasons are always combined with idolatrous worship. The displeasure which sometimes follows a refusal, is most likely to be on the parent's side, as a little extra amusement, such as we can easily devise for them, is usually sufficient compensation to the children for remaining with us.

While on my way to visit some friends who live near the south gate, I had an opportunity of seeing how very general the custom of sacrificing to ancestors is. The country on the west side of the city wall is a complete necropolis, or city of the dead, being covered for many acres with graves. The coffins are usually placed on top of the ground, some of them without any protection from the weather; others are covered with straw; while a few of the better class have a small house erected over them, made of brick, and plastered on the outside, reminding one of the whited sepulchre to which our Saviour likened the Pharisees—all beautiful without, but within full of dead men's bones. **When the coffins decay, the bones are gathered together and put into earthen jars, and the earth is then thrown over them in pyramidal form.**²⁸ The grass soon covers them, and the mounds thus formed are dotted over the landscape in every direction, and are the only elevations of ground to be seen within thirty miles of Shanghai. We saw in several places to-day, the remains of coffins, from which the bones had been taken, and noticed near every grave the smouldering ashes of the recent sacrifice. Passing through an old graveyard, where the bodies were buried somewhat after our manner, with a head and foot stone, I noticed that

27 Some modern images are online, 1 January 2013 at — <http://photottana.blogspot.com.au/2010/04/cheng-meng-chinese-annual-ceremony-of.html>

28 The practice of exhuming human bones for return in jars to China was common in Australia and North America. See online 1 July 2013 at — http://www.cinarc.org/Death-2.html#anchor_138
See online 1 July 2013 at — <http://ejournal.anu.edu.au/index.php/bippa/article/viewFile/384/373>
Indrawrooth, Phasook, *The Practice of Jar Burial*...
Nelson, Judy, *The Final Journey Home: Chinese Burial Practices in Spokane*, pp 70-76 in *Pacific Northwest Forum*, Vol Vi No 1, Winter-Wpring 1993.

from each of these there was fluttering a long, narrow strip of paper, signifying that the friends of the deceased had not forgotten their duty.

Sunday, April 6th.—The communion was administered in the Chapel this morning. After service, visited my day-school, where I found sixteen scholars. An instance of the readiness with which the Chinese agree to my propositions, made to them from mere courtesy, occurred to-day. The adopted mother of two of my scholars was present, and I embraced the opportunity of asking her to give them over to me, for ten years, to be educated in our girls'-school. She acceded most readily, and was especially delighted when some one told her that we provided them rice and clothes. I left her in this state of mind, and returned home, rejoicing that I had secured the children. I learned afterwards, that the moment my back was turned, she said that "the eldest must soon be married, and the little one was unwilling to go!"

Wednesday, April 9th.—So stormy that I could not go into the city, as usual. The mail arrived with our January letters from home. **Oh, that our friends could realize how anxiously their monthly tidings are looked for! It would be a great stimulus for them to write us fully of all that goes on around the dear domestic hearth,** and at the altar where we have been accustomed to kneel with beloved Christian friends, now far, far away.

Friday, April 11th.—I visited my little flock of fifteen children, who are getting on nicely, in reading St. Matthew and repeating the Catechism. Exhorted the teacher to procure more scholars. The principal item of expense being the teacher's salary, it is better that the number should be increased.

Sunday, April 13th.—Ten of our girls are sick to-day—most of them with measles. I spent some time instructing my old blind pupil in the catechism on the fourth commandment. Faith in Jesus has done great things for her, both as to her moral and physical condition; and I think she occasionally likes to contrast her former wretched state with the present circumstances of comfort in which she lives.

Tuesday, April 15th.—The class in "Pilgrim's Progress" recites on Tuesdays and Thursdays. Their lesson for to-day, was the account which Christian gives to Pliable of the glories of the heavenly city, its crowns of gold, its freedom from sorrow and pain, and the glorious company that will be there, elicited several remarks from the girls; and I longed for the day when I shall see in them such a looking forward to those glories, and such other traits of the Christian character, that I can regard them as true pilgrims in quest of this celestial city.

Our long looked-for friends, Mr. and Mrs. Syle, arrived last evening. The tidings spread rapidly to the several houses, and we were all soon gathered at the Bishop's to welcome them. May they be long spared to be a blessing to these people, and reap an abundant reward for their labors among them!

Upon visiting my day-school to-day, I was gratified to find the number increased to twenty. The teacher told me there were four or five who wished to learn embroidery, and that they had found a person willing to instruct them two hours for the small sum of ten cash, the amount they daily receive. I was pleased to learn that their wish would be gratified at so cheap a rate, and gave them permission to go everyday at three o'clock.

As there were several new pupils present, it was necessary to caution them against talking or playing while we were at prayers. The act of kneeling, where no visible object of worship is present, generally excites some laughter among new scholars; but when they have learned the Lord's Prayer, and unite with the others in repeating it after me, this levity is laid aside, and the effect is most pleasing to my heart, and I cannot but think our simple prayers are not disregarded by Him to whom they are offered.

Thursday, April 18th.—In the midst of the early exercises of the day-school, this morning, a woman formerly employed as a sewing-teacher entered, looking very sad. When I had finished, she made known her errand, which was to procure some assistance to buy a coffin for her husband, who died yesterday. Such cases are constantly occurring, and great care and discretion are to be used in the distribution of our charities.

Friday, April 19th.—The hour I usually spend at my school in the city, was made more than ordinarily interesting to-day, by a visit from the **Bishop**, who examined the scholars. Each one had an opportunity of showing the progress she had made, and many were commended by him for their ready answers. **Mr. Syle** also came in, and was introduced to them, and expressed his gratification at seeing so large a number of children. Availed myself of a quiet moment, after dismissing the girls, to ask the teacher why he did not

bring his two children to be baptized, seeing he himself was a Christian. He replied, "I wish them to read the Holy Book, and learn the important doctrines of the religion of Jesus, before they are baptized; but I will consult with my wife." I learned afterwards, from another source, that his wife, who is still an unbeliever, and "cares for none of these things," objects to it, and will probably not consent until she has herself felt the need of a Saviour.

Sunday, April 20th.—I have been occupied in the usual routine of Sunday duties to-day. Chapel service at nine, after which a pleasant hour with the two blind women. Then to my day-school in the city—the attendance still about twenty.

This evening the communion was administered in English to the members of our Mission, including Chai; he and Mr. Tong being the only ones among the native Christians who understand English. We commune once a month with the Chinese brethren, and the language used is Chinese; so that our English service is very rarely used. Its familiar words, with the many hallowed associations that cling to them, were very grateful to me.



Friday, April 25th.—On my way to the Church, this afternoon, I met a bridal procession. The most conspicuous object in it, as usual, was **the bride's chair**. It was a large sedan [chair], covered with scarlet cloth, richly embroidered, and borne by four men.²⁹

The display made in these processions is regulated by the means of the parties, and consists of a band of music, sedans, and men carrying a variety of red boxes, containing the bride's trousseau, and an assortment of tables, and other necessary articles for house-keeping. Numbers of young lads, playing on drums, gongs, and other musical instruments, or carrying banners, often add variety to this train, which generally ends with the sedan, mentioned above, in which the bride sits, alike unable to see or be seen, until she arrives at the bride-groom's house.

The time occupied in a sedan from our Mission at Hoong-ku, to Christ Church, in the city, is about three quarters of an hour. One-third of the distance is within the city walls, and the streets through which we pass present an appearance of filth and wretchedness which no one in our happy land could form any idea of. Scattered along the way, there are several shops where wooden images of Buddha and other deities are made. I have often watched the progress of the work of the craftsmen, as I passed from day to day, and have seen it in its various stages, from the rough, unshapely block, just cut from a log of wood that lay in front of the door, until, with line, and plane and compass, it has been made into the figure of a man. Surely, "he feedeth on ashes; a deceived heart hath turned him aside, and the work of his hands is profitable for nothing."³⁰

Tuesday, April 29th.—This evening the Bishop met the newly-formed Bible-class, comprising all the largest girls of the school. May the Holy Spirit assist them all in their searches after divine truth, and lead them to Him who is "the Way, the Truth, and the Life."

Sunday, May 4th.—Our recently-ordained **Deacon, Mr. Tong**, preached in the Chapel this morning, from the text, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction; and many there be which go in thereby, because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."³¹

After service, old Nien-ka-boo-boo brought with her two old women, who had attended the preaching, and who professed a desire to learn the religion of Jesus. They were both nearly seventy years of age, and had already been instructed in the first article of the creed by the old woman.

The ignorance of these people can only be known by those who come into actual contact with them, and see their look of astonishment when we speak to them of the true God, and tell them how it violates His commandment to worship the images in the temples.

29 The illustration shows a modern bridal chair, virtually unchanged since the 19C.

30 Old Testament. Book of Isaiah, Ch 44 v 20. (Isaiah 44:20).

31 New Testament. Gospel of Matthew, Ch 7 v 14 (Matthew 7:14).

I have never yet met with any one, to whom I have endeavored to set forth the folly of worshipping such senseless things, who did not readily assent to what I said, and assure me most positively that, though others might burn incense, they never did. But at the same time, they have admitted that it was because they had no money. When will they come unto Him of whom they can "buy wine and milk without money and without price?"

At the day-school, much to my gratification, found twenty-four children present—the number I have so long desired to have. As there are now more than thirty named on the list, I hope I shall be able to keep the number I had to-day. After dismissing them, at 12^{1/2} o'clock, spent some time with the few old communicants who attend the Church service three times a week. The instruction being entirely oral, their progress is not very fast. There is one old woman, who has been trying to learn the creed for a year past, and is still unable to repeat it correctly, and who gives most extraordinary answers to questions on it. Such cases call for great faith and patience. Oh, for an increase of both

Tuesday, May 6th.—I accompanied Dr. Medhurst's family on an excursion up the river to the **[Loong Wha—Longhua] Pagoda**.³² From the top of this building, which is seven stories high, we had a very extensive view of the surrounding country, together with the nearest hills, which are thirty miles distant. After descending, our party visited several of the Buddhist temples, in the vicinity of the Pagoda. It happened to be one of their great holidays, and large numbers of people had gathered about the temples to witness the ceremonies. In one of them, to which we pressed our way through a dense crowd, we saw a Mandarin and several women at worship. One of the party made bold to give them each a tract on idolatry, and we soon after left them, wearying themselves with their vain repetitions.

Friday, May 9th.—Rain for two days past, made the streets in the city most unpleasant to-day; but in a sedan, the only inconvenience is, the uncertain step of the Coolies. Unfortunately, this damp, rainy weather brings out numberless odors, that are most offensive, and that assail one at every step after entering the city gate. But these odors are not the only unpleasant things encountered in a ride to the city. Many Lazar-like [lepers] objects may be seen at every turn, which are sickening to behold, and from which the eye instinctively turns, as if there was infection in the look. In a Christian land, these wretched creatures would be gathered within the walls of some benevolent institution, and have both their physical and spiritual wants ministered unto.³³ What a difference between such a land, and one in which the Lord Jehovah is unknown and unhonored!

Chinese lepers in a Christian Lazarette in Fujian Province.



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

32 See online 1 January 2012 at — http://en.wikipedia.org/wiki/Longhua_Temple

33 Miss Conover did not understand the Chinese attitude to leprosy. See Leung, Angela Ki Che, *Leprosy in China: A History*, (New York, Columbia University Press, 2009).

How refreshing, after passing through these scenes, to find one's self in the heart of such a city, within the walls of a Christian Church, and surrounded by twenty-two bright children, decently clad, and who are learning the way of salvation! I was curious to know how many of my scholars were laying up the cash (the small copper coin) they receive to encourage their attendance at school. On asking, to my great gratification I found that all but three or four were storing them up in little boxes, as children do at home.

Whitsunday, May 19th.—The Bishop's little boy, **Robert Habersham**, was baptized in the Chapel this morning, **Mr. Syle** performing the service. May this dear little fellow have grace given him to "lead the rest of his life according to this beginning!"³⁴ When I reached the Church in the city, **Chai** had just been preaching, and several women, who had been present, came and took their seats with the school-children, and remained after they were dismissed. I had some conversation with them, and then read to them the first few chapters of Genesis, which seemed to please them much; and some of them promised to come again.

Tuesday, May 20th.—As the children had holiday yesterday, I went over to spend the day with Mrs. Medhurst. Dr. M. and Mr. W. very kindly took me to see their printing office, where they are at work on the million edition of the Scriptures. The press is cylindrical, and the machinery is moved by buffaloes. There are about one hundred and fifty Chinese constantly employed in the various departments of the work, and the cost of one copy of the Bible is about fifty cents. Mr. W. is also preparing the New Testament in the Mantchos [Manchu] dialect, with the Chinese character on one side. Of the million edition in Chinese, forty thousand copies are now ready for distribution. Oh, that this precious seed may be carried to the remotest parts of this vast empire, and fall into ground that shall yield fruit an hundred fold, to the glory and honor of Him who has declared that His "word shall not return unto him void."³⁵

1856, APRIL 5, Shanghai.

Miss Caroline Jones.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

SHANGHAI, April 5th, 1856.

RIGHT REV. AND DEAR SIR:

IN compliance with your request, I will endeavor to furnish you with a report of the duties entrusted to me, and as this is my first report, it may not be uninteresting to you, for me to commence it from the period when, through the favour of our God, it was first my highly valued privilege to be connected with the missionary work in China.

On the 20th of February, 1853, I arrived in Shanghai, eager to enter upon this great work. Our Missionary friends and the children of our schools were just about to commence their usual vacation at the opening of the C. New Year, so that my zeal to enter without delay upon the study of the language was not immediately gratified; but I had from this circumstance, the better opportunity of seeing some of the peculiar points of interest of the people among whom I had come to dwell.

It had been arranged before my leaving home, that I should, in connection with **Miss [Emma] Jones** of Mobile, be engaged in the girls' school. So upon my arrival it only remained that I should prepare for, and enter upon the duties connected with this Institution. The vacation afforded me an opportunity of cultivating an acquaintance with some of the girls, which I endeavored to do through Seu Yuen's knowledge of English, and I did my best to make a beginning in catching up words, and phrases, from her and her companions; but it was such heavy work to them, and to me, that I halted with no slight pleasure the day when my Chinese Teacher made his appearance, and I could set to work in earnest to study a language, on the acquisition of which, so much of my future usefulness depended.

For some time, almost the only thing I could do in the teaching line, was to instruct some of the little girls in needle-work and knitting. I noticed in the work-room, that the little children were often dissatisfied; that in the arrangement of more important work for the larger scholars, they were left unemployed. Sympathizing in a distress so commendable, I invited the little ones to my study, and took great delight in instructing them. It amuses me now, when I remember my assiduous efforts to teach them to hold their needle and their work according to the foreign style. They had inherited a propensity to

34 Order for the Public Baptism of Infants, Book of Common Prayer.

35 *Spirit of Missions*, Vol 22 No 2, February 1857, pp 37-43.

handle needlework in a style just the opposite of ours, and of that fact I was not for some time aware. They were, however, docile little scholars, and made rapid progress, so that my friends have often been surprised to hear, that specimens of work, which would have done credit to grown persons for its extreme neatness, was accomplished by their little fingers. Their delicately proportioned hands often excited my admiration; and so great is this delicateness of hand, that from a collection of very small thimbles, I have often found difficulty in furnishing each with one small enough.

The ambition of the larger girls was soon excited to learn foreign work, and I had many petitions to extend my instructions to them, which I was quite ready to do. During the winter evenings my study would look very like a bee-hive, the children seated about in every direction knitting; **each one was quite proud when she was able to knit a pair of gloves for herself; this, as you know, is one of the foreign articles that the Chinese prize highly.** I found my memory taxed, to recover for their gratification the various fancy stitches, I had learned in other days. In this way, notwithstanding the great barrier of their difficult language between us, we became quite sociable. I was disappointed at first, in obtaining from them as much aid in improving my knowledge of their dialect, as I had hoped for, although they would without ceremony laugh at my mistakes. Not unfrequently I would ask them, if it would not be well, as I was so ready to teach them, when I made mistakes in speaking their language, to tell me what I ought to say, instead of laughing at me. Most of them would look indifferent, some modest, but after awhile two or three particularly sweet children undertook to help me; among them my little favorite Ahzee, and to this day, she keeps up the habit of setting me right, when she hears me make a mistake. **As I left the room one day, after exciting the mirth of one of her companions by some blunder, I heard her say, never mind, she speaks the foreign words exceedingly well.** For the first eighteen months, I had a class, Sunday afternoon among the boys, who were learning English, but do what I would, I fear it was deficient in interest, both to them and to me; their knowledge of English was so limited, that it was hardly possible to explain anything to them in it. Whatever they felt they quite understood, they were sure to express in Chinese. I can remember some occasions towards the last when they seemed seriously interested; but many more, when my most earnest efforts were responded to on their part by the respectful and philosophical air of endurance we so often see them wear while they listen to the long, sing-song explanations their teachers give of their own classics. It was without much regret that I resigned into other hands this duty, on your return from the United States. As soon as I had made a little progress in reading the Gospel of St. Matthew, I took charge of a class of some sixteen little girls, who had recently entered the school, and daily heard them recite some portion of it, together with a few other little books usually put into the hands of beginners.

As you have requested me, dear Bishop, to give you the order in which my duties were fulfilled, I will endeavor to do so. As soon as my knowledge of the language permitted it, at **Miss Jones'** request, I took charge of the opening of her day-school every morning at nine o'clock; **Mr. Tong**, whose regular duty it was, being at that time in the United States. The children would recite to me a Scripture lesson which they had committed the day before, and then the regular duties of the school were opened with prayer; generally by the Teacher, for at that time Miss Jones was so happy, as to have a Christian one. This duty usually occupied about an hour. On my return, I would read over with the Teacher the lessons the girls were to recite, and then hear my different classes, giving them such explanations as my command of the language would admit. As well as I remember, it was in the fall of 1854, that I commenced teaching them geography. This study was at first confined to the larger girls, but during the past year, almost all the children have taken it up. As a general thing, I have not found them so much interested in it as children at home; perhaps that was not to be expected, as our means of teaching it are so greatly inferior. I feel quite sure however, that slight and elementary as their knowledge of the subject is, it has been very profitable to them in enlarging their ideas and increasing their general intelligence. Two or three of the little girls will often come to me with their small globe to get me to point out to them the situation of some place which has attracted their attention. California, since **Mr. and Mrs. Syle** have sojourned there, has been a place of special interest to some of them. I have often seen them pointing it out to the women, and telling them what course they would take when they returned to China.

On Sundays, the children, after return from the Chapel service, would, until twelve o'clock, prepare with the Chinese Teacher their lessons for the afternoon. Between one and two, I would have a Bible class, with the large girls studying some portion of scripture with them, somewhat after the order of the Union questions; finding some text-book requisite, and that was the only one at hand. At three o'clock we would collect all the children in school, and I would hear my classes recite their Sunday portion of

Scripture and catechism, and then read a chapter in one of the Gospels on which they were questioned. After which I would turn them over to Miss Jones to give an account of the morning sermon, and to receive with the other girls, general instruction, and unite in offices of prayer and praise; while I would visit Miss J's. day-school, and either catechise the children myself, or endeavour to learn something from hearing Sing-Kno or Mr. Tong (after his return) do so. Thus, dear Bishop, I have endeavoured to give you a systematic detail of the order in which I have fulfilled the school duties, which devolved upon me up to 1855. You will perhaps expect me during the past year, to be more minute and distinct in my report; but I fear I shall disappoint you, for as I was not aware that I should be expected to write one, I have omitted to furnish myself with any better material for it than a rather defective memory affords.

As a general rule, the morning hour through the week, and the one on Sunday afternoon, with other labors of love which I previously found so pleasant and profitable to devote to Miss J's. school, have for the past year been given to the Leesburgh day-school. From ten to twelve o'clock, through the week, I have usually devoted to the girls recitations in the Boarding-school. With the exception of geography, I have almost entirely devoted my teaching time to the Scriptures and other religious books. Miss Jones gave what attention she deemed necessary to their native works, and I was not sorry to devote mine almost entirely to religious subjects. During the past year, I have given much attention in both schools to teaching the children to read correctly, and have been really gratified at the result of my efforts in that line. The general superintendence of Foreign needle-work, knitting, &c., has also been included in my department. The children's knitting has excited a great deal of admiration among their own people. At Christmas, as Mr. Wong was looking over some specimens of their work, which their affection had prompted them to execute as Christmas offerings to Miss Jones, he laid aside some gloves and infants socks, which he had duly examined, exclaiming "I should not have supposed such work as that could be done in China." A number of infant socks which they knit for the benefit of the Leesburgh day-school, were readily disposed of among the native women, and the children have been requested to knit more of them for the same class of individuals.

It is with sincere grief I have to record of the past year, the expulsion from our midst of one of our pupils. One too, who had been baptized, confirmed, and had with us many times partaken of the Supper of the Lord. Kna-Ngoo was introduced into the school by an English lady, who had taken great pains with her. She was in many respects a very interesting girl; one of the most sensitive of her race; her weak point was a tendency to deceit and to pilfering. She was detected in a theft which she had committed, and so aggravated her fault by her after conduct as to render her dismissal from the school a necessary step. I have heard nothing of her since she left us, and have had many sad thoughts concerning her. May the good Shepherd preserve her from final apostacy, [*sic*] and the deep misery which is the portion of those, who, after having been enlightened, and tasted of the good word of life, fall away from the faith. Our two other Christian girls, Seu Yuen and Mayuen, continue to give us much comfort and satisfaction.

With sincere esteem and regard, dear Bishop, I remain truly yours,

C. J.³⁶

1856, APRIL 5, San Francisco.

Rev. Edward W. Syle.

EPISCOPAL MISSION TO CHINESE IN CALIFORNIA A "TOTAL FAILURE."

The **Rev. Mr. Syle**, who has been a Missionary at Shanghae in China, is about to return to that country, and to be a Missionary there again. About three years since, Mr. Syle came to this country to recruit his health; and whilst here, he was induced by the Committee of Foreign Missionaries to go to San Francisco, California, to see if he could do any good to the Chinese there, of whom some thirty thousand were in and about San Francisco. From various causes,, in no way implicating the Rev. Missionary, his mission to California has proved a total failure, and he now will return to his old post in Shanghae, greatly to the delight of Bishop Boone, who has charge of the missions in China, but is in very bad health.³⁷

36 *Spirit of Missions*, Vol 21 No 10, October 1856, pp 514-517.

37 *Frank Leslie's Illustrated Newspaper*, (New York), 5 April 1856. See Welch, Ian, *The Chinese and the Episcopal Church in Mid-19th Century America*, online at —

1856, APRIL 29. Shanghai,
Rev. Edward W. Syle.

We have already announced the **arrival of the Rev. Mr. Syle** at Shanghai. It will be seen by the following letter from him, that he has entered upon his Missionary labors.

SHANGHAI, CHINA, 29th April, 1856.

REV. AND DEAR BROTHER:—My last letter to you, (in reply to yours of January 21,) was written on the 25th of February, in the Bay of San Francisco, on board the ship "Ringleader." We set sail early the next morning, after a **very pleasant passage of 48 days**, and arrived here on the 15th of the present month.

Although the experiences of the last two weeks have been such as to move my own feelings very deeply, they furnish topics suitable for anything like a report. The multiplicity of engagements of various kinds has prevented my keeping a regular journal. I will not, therefore, attempt to send you, by this mail, anything more than these few lines, to certify you of our welfare, and to record the kindness of our Heavenly Father in permitting us to return to this field, and in providing for us so warm a welcome as that with which we have been greeted by our many friends.

The changes that have taken place since our departure, three years ago, have been very great, both in the Foreign settlement and in the Chinese city; and I cannot help feeling that progress and improvement are stamped on the new face of things, although the obliteration of the old has been accomplished by such a terrible process of suffering and destruction. The much greater freedom of access into the interior which is now enjoyed, strikes me as a great and important step in advance; and though I cannot myself take advantage of this at the present time, I hope the day will soon come when some of our Mission will be occupied in the itinerant department of the work.

In the allotment of stations, the Church in the city again falls to my share; and there I find enough, and more than enough, to employ the measure of strength I possess. The removal, by fire, of Chinese houses which formerly obstructed the view of the building, has made a great difference in the number of hearers who now flock in. I think the congregations are as large again as they were when I last preached there, and the avidity with which books are sought for, appears to be greater than ever.

God grant me health and strength to labor here to some purpose, before I go hence and am no more seen. Believe me to be, Rev. and dear Brother, Yours sincerely and affectionately.³⁸

1856, APRIL 30. Shanghai,
Miss Caroline Jones.

RELIGIOUS INTEREST IN GIRLS' SCHOOLS, SHANGHAI.

SHANGHAI, April 30th, 1856.

REV. AND DEAR SIR:

As you will no doubt expect to receive by this mail further details of our interesting charge, the girls' schools, I will endeavor not to disappoint you, although the departure of the mail seven days earlier than we anticipated, affords little time for such a communication. For the last six weeks with anxious solicitude I have watched a growing interest on the subject of religion, in our boarding school. Sixteen little ones have expressed an earnest desire to receive Baptism, and among their number I trust there will be some of whose repentance and faith there will be so little doubt as to render their admission to this sacred rite an expedient measure. I had observed an unusual seriousness among some members of the school, and was one afternoon pondering the cause of it in my heart, when I saw two of the little girls coming to meet me as though they had something very important to say. The elder one remarked, "Kooniang,³⁹ we have a sentence of words to speak to you." "Ah!" I replied, divining their import, "speak on, children, and tell me all that is in your hearts." "We wish to be baptized." "Truly, I rejoice to hear it, and how long have you had this desire?" "Within the present month." "Why would you like to be baptized?" "We repent of our sins and wish to save our souls." "What led you to think of these things?" "God took his Holy Spirit and came and influenced our hearts." After some further conversation, and an earnest exhortation that they should carefully cherish impressions which they themselves attributed to

38 *Spirit of Missions*, Vol 21 No 9, September 1856, pp 471-472.

39 In various dialects, the term "kooniang; kuniong" was used by Chinese for a single woman missionary.

God's Spirit, and do nothing to cause him to leave them, I dismissed them. About an hour or more afterwards I found them together, while all their little companions were in the garden enjoying the fresh air, and inquired why they did not join them. They made no reply, but their beaming countenances seemed to say, surely you know that we have a new-found joy of which they know nothing. Almost every day since, they have come to talk to me on the subject. Soon the sacred flame seemed to communicate itself to other hearts, and daily I would have another and another quietly follow me to speak "one sentence of words," until I found it expedient to appoint a set time to meet my little inquirers. They select some portion of Scripture which they desire explained, and we talk about it. They listen with great attention to all I have to say to them, and seem quite willing to give up all their leisure time to the subject. Although it is not easy to judge how far their impressions are genuine, some, no doubt, being moved with sympathy, still, I think we cannot doubt that God's own Spirit is with us, and that He who hath commenced a good work here will perfect it.

Adoo, one of our first and most earnest-hearted inquirers, is a signal instance of God's goodness and grace. Several years since Mr. Syles' attention was directed to her as a fit object of charity. A family so poor that they were themselves dependent on alms in a measure, had in compassion adopted her, and often placed the poor child on the street to excite the pity and charity of passers by, which method of obtaining means for her maintenance often, no doubt, very much aggravated her sufferings, for she was a wretched little victim of disease. When through Mr. Syles' kind attention she was somewhat recovered, he induced Miss [Emma] Jones to take her into the school; for some time all the remedies resorted to were in vain, and her mind was so weakened by disease that it seemed impossible to teach her anything. Miss J., fearing she would die there and thus awaken the superstitious prejudices of the Chinese to the disadvantage of the school, had arrangements made at the church to have her taken care of there. But when the time came for her removal, she soon made it apparent that she was not at all insensible to the comfort of her accommodations. In vain did Miss Jones represent to her that she was not again to be put on the street, but that the best care was to be taken of her. She firmly held on to the gate, and answered every persuasion with a decided "not go." Until at last no one had the heart to insist on her removal. She has often since, poor child, been at the very gates of death. But God has been pleased to raise her up, and she is now one of the strongest, healthiest, and most useful girls in the school. Her early sufferings have made a great impression upon her, and she remembers with lively gratitude Miss J.'s kindness to her when she was ill. In a letter which she has just written to her she says, "When I came here I was miserable; but when sick and miserable you came and ministered unto me daily until I was well. Now my sickness has departed from me. You have said you wished me to be baptized, and I, knowing all the words of the Holy Book to be true, also desire it; in my heart I exceedingly love Jesus. In your school there are many of your beloved scholars who wish to be baptized.

As well as I can judge, the immediate cause of her awakening was teaching the Gospel to a poor woman rather providentially brought under my notice. One Sunday after Church, the Sung-Sung [term applied to a servant woman] with several of the children came to me to solicit alms for a poor woman, who they said was very wretched, and so disabled in her hands that she could not work. Upon my complying with their request, the Sung-Sung, who is very kind-hearted, urged me to let her tell the woman that I would give her 100 cash every Sunday. Pleased with her earnestness in behalf of a suffering fellow creature, I consented on condition the woman would attend chapel. For many weeks she came regularly for her cash, complying with the condition imposed. One morning she asked if it would not be good for her to become a Christian. I replied, very good, indeed. She then asked if I would be willing to teach her the Christian doctrine. I immediately began with the Creed. After a while, finding I could not very well spare the time, I placed her under Adoo's instruction; while I was at the day school she was to teach her a lesson to repeat to me on my return. One day she complained of the woman's dullness, and I said to her, "Where do you think you would now be, if Miss Jones had sent you away when you first came, because you could not learn?" she made no reply, and her expressive countenance showed she felt the force of the rebuke, and ever since, with most patient perseverance and seeming interest, week after week, she has taught her poor friend, who has learned the greater part of the Catechism on the Creed, the Lord's Prayer, and a form to use night and morning, with a Grace to repeat at meals, which Adoo taught her of her own accord. It has been a most interesting sight to me to see her so earnestly engaged; and truly, dear child, she has not been without her reward, for in teaching the blessed truths of the Gospel to another, they have been brought home to her own heart; so true is it that, "in watering others we ourselves also shall be watered.

The Bishop has commenced a Bible class with the girls, which will no doubt prove highly profitable to them, especially under present circumstances. Last night was the first occasion on which it was held; as it was something new to the girls, they looked forward to it for several days with great interest. It was amusing to hear their different surmises about it. One class, that had recently begun Romans, hoped it was his intention to explain that most difficult book—did I think he would do so? I replied, no, I did not, for at present the explanation would be to them as difficult as the book itself; it was the strong meat of the word not to be administered to babes, who still needed the milk of it. I knew he meant to take the Sermon on the Mount to begin with, for it was most important for everybody to understand and practice the precepts it contained. They no sooner heard that than they set to work to look it up, the more humble-minded that they might perfect themselves in it, and the *self-wise* to find out what more they could be taught about that than they already knew. Early in the evening they were all ready and eager to begin the exercise, which I think proved quite as interesting to them as they anticipated. The Leesburgh day school, united to the one under Miss Jones' charge last year, continues in a most flourishing condition. The girls, both in the boarding and day school, are quite delighted that our kind and gentle friend, Miss C., has transferred her valuable instructions from the boys to them, and by means of her aid they are rapidly improving in all that is good. With sincere Christian regard, I remain, dear sir, Truly yours, C. J.⁴⁰

The close cooperation between British missionaries of the Church Missionary Society and the Episcopal Church Mission in Shanghai recurs constantly. The Episcopal Foreign Committee often included CMS reports from China, and Japan to inform Americans of the parallels between the two branches of the Anglican Church in China.

1856, May 1, New York.

Foreign Missions Committee.

Missionaries from China.

The Rev. Cleveland Keith and Mrs. Keith arrived in New-York on the 1st of May, in the ship White Swallow, from Shanghai. The return was made necessary by the poor health of both, but more particularly that of Mr. Keith. It is hoped that a change of climate will, under the blessing of God, bring about their restoration to health, and enable them hereafter to resume their labors in the China Mission.⁴¹

1856, May 6, London.

57th Annual Report of the Church Missionary Society.

CHINA MISSION.

The progress of the great national movement to which previous reports have referred [i.e. the Taiping Rebellion], has been, during the past year, involved in obscurity. The cause of the insurgents has not advanced according to its first promise. Its religious aspect has been tarnished. Shanghai has been retaken by the Imperialists. We wait for the further development of the designs of the God of Nations. In the meantime, 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 Mantchou rulers. It is confidently hoped that whatever may be the event of the Chinese insurrection, the system of exclusion must be abolished, and the doors of China opened to European commerce, and to the heralds of the Gospel.**

The Society has Missionary Stations in three of the five open ports of China, and each Station has three European Missionaries.

At Ningpo, the work is more advanced than in either of the other Stations. Here many converts have been gathered into the fold of Christ; the number of converts under the instruction of the Missionaries amounts to 60; 15 have been baptized during the past year; five are usefully employed as Native Teachers. Several of the converts are employed as Colporteurs for the Bible Society. "Two scholars," writes the

40 *Spirit of Missions*, Vol 21 No 9, September 1856, pp 461-462.

41 *Spirit of Missions*, Vol 22 No 6, June 1857, p. 290.

Missionary “are gone up to the large city of Shaon-hing to be present at the time of examination for literary degrees; they will reside there a few weeks, and take with them some 200 New Testaments, and 300 or more copies of a solid work on the evidences of Christianity, besides some thousands of handbills and smaller tracts. Two other of our Native Christians, in a humbler sphere of life, are gone south, to an equally large city, Wanchow with about 400 copies of the New Testament.” In respect of Missionary tours they write: "A large extent of country has been visited and supplied with tracts and Scriptures—the Gospel preached in hundreds of villages, and in 26 cities, all but three or four of which were before untouched by the Missionary. The authorities offered no opposition, the people were always ready to receive us—monasteries, temples, inns, and sometimes private dwellings, were thrown open to our reception.

The Committee cannot conclude their report of the China Mission without referring to one gigantic obstacle to the entrance of the Gospel, which this Christian nation [i.e. Great Britain] has itself created—namely, the connection of our country and countrymen with the opium trade. On various occasions, when addressing assemblages of people, the traffic in opium by foreigner has been brought forward by some one or another as an unanswerable reason why credit could not be given to the Missionaries for any real desire to do the Natives good. The Missionaries bring forward several facts in proof of this. Assemblages of people have appeared interested, until this objection has been started, when all further attempts to retain an audience have proved ineffectual.

Summary—Stations, 3; European Missionaries, 10 ; Native Teachers, 1; Communicants, 19 ; Schools, 4 ; Scholars, 147.⁴²

1856, May 14, Shanghai.

Miss Lydia Mary Fay.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

Mary Fay and her boys.



Several of the boys still quite ill. Have passed the day in attendance upon them, teaching English and studying the Yih King [I Ching or Book of Changes].⁴³

15th.—The Bishop visited the Second Section in Chinese; heard recitations in Mencius, the eighth and tenth volumes of the Lun Yu, the Pak Ka Sing, San Sy King [Hsiao King],⁴⁴ with reading in the colloquial version of Genesis.⁴⁵ After the recitations were over, the pupils who have been in school some time were sent to their lessons, and ten who have been received into the school on trial within the last few weeks, were detained in order that the Bishop might select from among them six who *should*, or rather who *could*, remain in the school. He looked at them attentively, inquired their names, and the circumstances under which they had been received, but seemed to find it difficult to select, and quite declined deciding—and so once more they were all sent to their studies, and seemed quite delighted that the Bishop had made no choice. I felt almost determined to keep them all, though there be no allowance made for their support. I am sure if some of the rich Christians at home could see these fine boys, they would gladly give of their abundance, rather than they should be given up to idolatry and sent back to their heathen homes, when their parents are so anxious to place them in a mission school.

Soon after school was dismissed for dinner, the elder brother of one of the said ten boys came to see if his little brother could remain with us, as he was told when he left him a few days since, we could not promise to keep him, but would take him for a week or two, and see if he proved willing, obedient, and apt to learn—which he has done, and manifests a strong desire to remain here and learn foreign books, though he is only nine years old. As he comes from a distant village, a famous seat of idolatry, and near a celebrated Romish school, there seems a special Providence that has brought him here, and I could not refuse him; so yielding to his brother's solicitation, a Chinese teacher was called to write the papers, which he signed, and by which his little brother becomes a member of our school for ten years. He entered by the name of "Tsur San Yung." May his name be written in the book of life, and may he be indeed elected as a chosen vessel of mercy from among this heathen people.

There seems an evident seriousness among the larger boys. Six of them asked permission to attend the Chinese prayer-meeting this evening at the Bishop's.

March 16th, Sunday.—So many of the boys are ill, I was not able to leave them to attend divine service; but have passed a good part of the day in the school-rooms, teaching their Bible and other lessons.

17th, Monday before Easter.—Early morning duties in attending to the sick boys. Twelve are confined to their beds. After the morning study hour in Chinese, read forty pages of the Yih King with my Chinese teacher. Taught my English classes from one to four o'clock. At half-past six went in the evening study hour, and was glad to find every boy in the room attentively studying, most of them the Bible; but was sorry to find several absent, and on inquiring for them, found they had been taken down with the So Tz, since the afternoon school.⁴⁶

18th.—Duties of the day as usual. Doctor Le called to see the sick boys. San Yung has learned the a-b-c's.

This afternoon was the funeral of one of our Chinese communicants, a blind man, who lived in the city. He died on Sunday, and was brought here to be buried. All the boys attended the funeral, and he was buried just in the rear of the school building. As they were returning from the grave, the bell rang for evening prayers. The boys being quietly seated, and looking as if they were expecting to hear something more in reference to the solemn scenes they had just witnessed, I read to them the seventh chapter of Ecclesiastes, and never felt more deeply the truth of the last clause of the first verse—true as it must be of

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- 43 Legge, James, *The I Ching*, New York, Dover Publications, 1963). Online 1 January 2012 at — <http://www.sacred-texts.com/ich/index.htm>
Wilhelm, Richard, and Cary F. Baynes, *The I Ching: or, Book of Changes* (Princeton NJ, Princeton University Press, 1967).
- 44 Legge, James, *The Hsiao King, or Classic of Filial Piety*, (Oxford, Clarendon Press, 1879, reprinted Whitefish Mt, Kessinger, 2004).
- 45 Mary Fay became one of the most knowledgeable foreign scholars of the Chinese Classics. See Macgowan, J., "Miss Lydia Mary Fay," pp 142-145 in *The Far East*, Vol 1 No 6, Japan and China, December 1876.
- 46 I am grateful to Associate Professor Madeleine Dong of the University of Washington for the following note: "Measles in Chinese is called (发) 莎子 and "sha zi" in Shanghai dialect is pronounced "so zi." This fits the symptoms and the fact [of] a contagious disease."

all who die in the Lord. It was particularly so in the case of this poor blind man, whose body had just been committed to the grave; and I tried to impress upon the boys the great and glorious change that had passed upon his spirit, and how strikingly true it was, that the day of his death was better than that of his birth; that he who, a few days before, was poor and needy, and sick and blind, was now forever free from pain and suffering, had entered upon eternal joy, and could gaze with undimmed eye upon the face of Jesus, amid the changeless light and glory of Heaven.

Wednesday before Easter.—Doctor Le called to see the sick pupils. Twelve are still in bed. Feel very much indisposed with fever and head-ache—symptoms of the So Tz, I fancy, as it is quite a contagious disease. Attended the evening service.

Thursday before Easter.—Duties of the day as usual, with the care of the sick, which hardly leaves time for the ordinary duties of devotion. Some of the sick boys are better, and some of them much worse.

In the school-room to-day, after hearing a class in Gallaudet's *Natural Theology*⁴⁷, I said, rather to myself than to them, "Really, you did not recite very well." One of the class, as he went to his seat, looked very much troubled, and said something in Chinese, in a tone too low to be understood, and on being asked what he said, replied in English, "Last night I prayed God I might say my lesson well." He was told he must study very hard, when he prayed to God to say his lessons well. There is evidently an increasing interest on the part of the boys to listen to instruction, and also to speak English. One of the younger ones said to another, to-day, who was standing by the teacher's desk, talking, "Did not Miss F... read last night at prayers, 'wise man not many words?'" I had read to them the 17th chapter of Proverbs, and from the two last verses had taken occasion to reprove their great fondness for talking, and was glad to find that one boy remembered it even for a day.

[27 He that hath knowledge spareth his words:
and a man of understanding is of an excellent spirit.
28 Even a fool, when he holdeth his peace, is counted wise:
and he that shutteth his lips is esteemed a man of understanding.]⁴⁸

Good Friday.—Went with the boys to the early morning service in the Chapel, but returned so much indisposed, was unable to sit up any the remainder of the day, except to attend a little upon the sick, and give their medicine. In the evening Dr. Le called, and as he prescribed the same medicine as for the boys, suppose I have taken the So Tz from them. Fok Tse, the adopted son of the blind man, was received into the school.

Easter Eve.—Still too much indisposed to do any thing more than to attend the sick, some of whom are better, and some not as well. The disease is so contagious, it is very difficult to get any one to assist in taking care of them.

Easter Day.—"It is Easter—beautiful Easter!" So said one of the sweetest spirits of the Church; and beautiful the day is, in all its associations, and the great event which it commemorates. Without, all is brightness and beauty, the air is perfumed with the first spring flowers, and resounding with the merry song of birds. **But I have passed the day in a darkened room, suffering from fever, inflamed eyes, sore throat, and other painful effects of the So Tz.** The Bishop kindly came to see me for a few minutes, and I said to him, "This seems rather a sad way of spending Easter." "Yes," he replied, "but perhaps God intends to teach you more than you could learn by attending the public services of the Church." I trust it may be so, though I am a slow learner in the divine life, or should not require such continued and heavy discipline from my Heavenly Father.

Monday in Easter Week.—Still too much indisposed to leave my room. Gave the boys holiday, as they have had none since the commencement of the session in February.

26th.—Able to attend a little to the school and to the sick boys. Bathed their faces and hands in warm

47 Gallaudet, T. H. *The Youth's Book on Natural Theology*, (New York, American Tract Society, 1832). Available online at <https://play.google.com/books>. Gallaudet, an Episcopal minister, is better known for his work for the deaf—Gallaudet University. One of his most famous students was the Rev. Henry Winter Syle, son of the Rev. Edward W. Syle, mentioned many times in this collection. See discussion of Gallaudet's work with deaf *Church Journal*, 12 March 1853

48 Old Testament. Proverbs 22 vv 27-28). Authorised or King James Version.

water, arranged their beds, and made them look at least a little more comfortable. The patience of the boys in sickness is quite remarkable. The quiet, uncomplaining manner in which they submit to pain, and the willingness with which they take medicine, might be a model to many a Christian child.

28th.—Again able to attend to school and other duties, but with weak eyes and a troublesome cough.

29th.—After the morning prayers, the Bishop visited the First Section in Chinese, and heard recitations from the Classics, and reading in Genesis, and translating into the colloquial; examined the writing-books and compositions in the Chinese character; expressed himself pleased with the improvement of the pupils. After he left, attended to the duties of the clothes-room; settled the accounts; taught their Sunday-school lessons in English for to-morrow.

Sunday, 30th.—Most of the pupils are better, and able to attend the morning service. Rev. Mr. K preached.

"Kwun Tun," one of our former teachers called, bringing with him three merchants from "Hang Chow," who asked for Bibles. They had never before been in a foreign house. They examined everything in the room with a great deal of curiosity, and asked a great many questions about foreign customs. Seeing some copies of the Chinese Classics upon the table, one of them asked if I read them. Being answered in the affirmative, he said, "Do you understand them?" "Yes," replied Kwun Yun, "she reads the translations in French;" and taking up a quarto copy of the "Li Ki" in that language, gave it to him to look at. He examined it with much curiosity; asked if French was my native language, and seemed greatly puzzled to know how one whose native language was English, could be assisted to understand Chinese by reading translations from it in French.⁴⁹ **He was told foreign ladies not unfrequently learn four or five languages.** He looked surprised and incredulous, and when Kwun Tun assured him it was true, lie said with a sigh and shrug of his shoulders, "Aye, uga two niun kwa" — "Foreigners are clever." After some more conversation, carefully wrapping up the Scriptures that had been given them, in their pocket-handkerchiefs, they took leave with many thanks.⁵⁰

Monday, 21st.—The sun shone out brightly this morning, for the first time in more than a week. The sick boys really look glad to see the sunshine, and all seem better; are to take no medicine to-day, except quinine and cough mixture.

After teaching the English classes, finished reading the "Yih King," [I Ching] the most ancient and most admired (perhaps because least understood) of all the Chinese Classics. Its origin is attributed to Fohi, the first Emperor of China, who reigned about 3,000 years before the Christian era. It was the favorite book of Confucius, who is said always to have carried a copy of it in his hand, and wished his life might be prolonged only that he might be able to acquire a perfect knowledge of it. He wrote a commentary upon it in ten chapters, which those who lived after him called the "ten wings," upon which the book would fly down to posterity. It treats of many subjects, which may all be reduced to three classes, viz: Physics, Metaphysics and Morals. It is studied in all the schools in the Empire; but it is said few, even of the wisest of the teachers, know much about it. My teacher, who is a literary graduate, confessed he did not understand it all.

April 1st.—The day bright and cold. Duties of the day, and attendance upon the sick, as usual, some of whom are better. Three who have been out of school three weeks are again able to attend. Two more were taken ill with the So Tz.

2d.—Duties of the day as ordinary, with the addition of attending to Mrs. K 's classes in English, as she and Mr. K have gone to "the Hills," for her health.

Several of the parents of the boys have called to ask permission for their sons to go home and keep the feast of "Ching Ming," and join in the idolatrous rites and sacrifices of worshipping their ancestors; all of which requests were most decidedly refused, except in one case, where the father was so importunate I became somewhat impatient, and told him his son might go with him if he was so desirous to take him,

49 Probably the French translation of the Yih King (I Ching) by Rt. Rev. Monseigneur Charles de Harlez, of the University of Louvain. For details of his life and work see online 1 January 2012 at — http://en.wikipedia.org/wiki/Charles-Joseph_de_Harlez_de_Deulin

50 Welch, Ian, (2012), "Lydia Mary Fay and the American Church Mission in China, *International Bulletin of Missionary Research*, January 2012.

but he would no longer be considered a member of the school, nor be allowed to return. The father made no reply, but walked away with a very disappointed air; and his son, who is a fine lad, and improving, particularly in his English studies, resumed his lessons and was in a very good humor all the morning.

After school, commenced reading the "Hiaw King," [Hsiao King],⁵¹ or classic on "Filial Piety," which consists of conversations on that subject between Confucius and one of his favorite disciples, named Tsung Tsan; translated the first chapter into English for the boys to copy.

April 3d.—Early morning duties in the Chinese school, giving the sick boys medicine, and supplying them with warm tea, &c; and after school prayers, taught English until 12 o'clock. In the afternoon, again in the Chinese school, and was quite interrupted by persons coming for their children to go home to the feast of the "Ching Ming." For one boy—who lost his father last summer—his mother, grandmother, his two sisters, two aunts, and several of his friends came, begging that he might go home and stay a week. They were told, "that is quite too long." The grand-mother said, "three days." She was told he could not be allowed to leave his studies. The mother said, "just one day, then; let him come to-morrow." She was told not for one hour even could her son be allowed to leave his studies to attend idol feasts, or join in idol worship; that it was the first object of the school to teach the pupils to renounce idolatry, and worship one living and true God. One of the aunts said, "Yes, that was very good; but could the boy be allowed to go just this time, as this was the first Ching Ming since the death of his father, and he had not yet offered the prescribed worship to his spirit." She was told this school knew no such customs. One of the visitors then urged her brother to ask permission to go, but he declined; and after a little while they all took leave, though looking somewhat disappointed, with as much politeness as if their requests had been granted.

April 4th.—The beginning of the Ching Ming [Qingming festival], or "Festival of the Tombs," and the Chinese are seen in every direction, carrying food, silver paper, and fancifully-cut strips of colored paper, to place upon the tombs of their deceased relatives and friends. First the silver paper is burned, then the food offered; after which the spirits have fed upon the spiritual part, they themselves eat the remainder, and after the ceremonies are over, put the colored paper upon the graves and leave it there, in token that the proper sacrifices have been made.

At this season the tombs are usually swept and repaired, if necessary; hence the rite is sometimes called "Saw King San"—sweeping the tombs.

Ching Ming, [Qingmeng] Cleaning Graves of Ancestors. (Artist's Impression).



51 Legge, James, *The Hsiao King, or Classic of Filial Piety*, (Oxford, Clarendon Press, 1879, reprinted Whitefish Mt, Kessinger, 2004).

April 5th.—Duties of the day as yesterday. Several of the boys who have had the So Tz, were again in school, and three more were taken down with it. Several have the whooping-cough, and more than several the psora, to a degree that entitles them to separate apartments, and makes it little less to be dreaded than the small-pox, which is now quite prevalent around us.

April 6th.—The first Sunday in the Chinese month; most of the boys able to attend the service in the Chapel. **Mr. Nelson** preached in Chinese a very earnest and animated sermon on the subject of the rich man and Lazarus; read the ante-communion service, and assisted the Bishop in administering the sacrament of the communion. Solemn as must be the Holy Communion at all times, and in all places, yet to a little band of missionaries in a heathen land, as they kneel before the symbols of the broken body and shed blood of their Saviour, these sacred seasons come home to the heart with deeper meaning, and seem to separate them more entirely from the world around, than when in their father-land they knelt in costly churches amid the multitude of God's chosen people. They awaken in the heart a stronger desire to live for God alone, a more earnest calling upon Him for patient strength and trustful love to accomplish all His will concerning them, and to be faithful unto death in the work which He has given them to do.

After the service, taught the first class their Bible lessons in Chinese and English; in the afternoon, the whole school their Sunday lessons in English, catechised them, conducted the afternoon prayers, and dismissed them for the day. Evening, attended the usual divine service at Mr. N [Nelson] 's.

April 7th.—Mr. and Mrs. K still absent. In the morning, taught all the boys English; in the afternoon, studied Mencius, first with my Chinese teacher, then with M. Julien's translation in Latin, which is of much assistance in determining the moods and tenses of the verbs, and the cases of nouns and adjectives, in which the Chinese language is so deficient.⁵²

Sick boys all better but one; though those with the psora demand not a little attention. Doctor Le says he has never known the disease to be so prevalent as it is this season.

April 9th.—Mr. and Mrs. Keith returned ...; Mrs. K.'s health somewhat improved. Taught English from eight to twelve without intermission; the boys were very studious and attentive, and seem so anxious to learn, it lessens very much the labor of teaching.

In the afternoon read Mencius with my Chinese teacher, and translated the third chapter of the Hiaw King into English, for the boys to copy. Doctor Le called to see the sick boys, who all seem getting better. A former pupil of the school called, bringing with him a fine looking lad whom he wished to place in school; but he was told there were already six more pupils in the school than there was any provision for; therefore he could not be received. In the care of a large school, half a dozen more or less pupils make no difference in the labors of those who have charge of them; and it is not the least of our trials that we are prevented, for want of funds, from receiving as many scholars as our time and strength allow us to take care of.

April 11th.—Ordinary routine of school and other duties as usual. One of the boys, who was taken ill of the So Tz while on a visit to his home, returned to-day, after an absence of two or three weeks, accompanied by his mother and grandmother. He is an only son, and the darling of them both; but with true Chinese politeness, they made no claim upon my care for him, nor even said that as he had not fully recovered, they begged any indulgence for him in regard to his lessons. But on leaving him, the old grandmother looked so lovingly upon him, and she had looked so much as if he would like to return with her, I said, "He is very precious to you, I suppose." "O, no," she replied, smiling, "you are very precious to me, because you have taken such good care of him." This kind of politeness is not uncommon among the Chinese, and it sometimes involves so much self-control and consideration for the feelings of others, it seems quite a pleasant feature in their character. But the more one becomes accustomed to it, and knows how rarely such expressions are accompanied by any corresponding feelings, the less pleasure it gives, and the more a person feels how valueless are all expressions of courtesy which do not come from the heart.

May 27th.—Routine of school and other duties as usual, and any details since the last date (April 11th) would be a mere repetition of what has already been written. There has not been a day since the commencement of the session in February, that some of the boys have not been absent from their lessons

52 Julien, Stanislaus, *Meng Tseu, vel, Mencium inter Sinenses Philosophos Ingenio, Doctrina, Nominisque Claritate Confucio Proximum*, (Lutetiae Parisorum, 1824-29).

on account of illness; hence, taking care of the sick ranks among the ordinary duties of the day. To day, Doctor Le called and prescribed for cases of fever, chills and fever, and psora; and yet the school seems gradually and steadily improving. No one pupil has been absent all the time; and when they have been kept from their classes by illness, on their return to school they show a good degree of diligence in "getting up" with their classmates. The Bishop has organized a Bible-class, consisting of eighteen, who manifest a serious attention, and wish to know more of "the doctrine of Jesus;" and though none of them as yet give decided evidence of conversion, several have expressed a wish to be baptized, and we trust they may yet "be called out of darkness into light," as there are earnest hearts praying that God may pour out His spirit upon them, and raise up from among them those who shall go forth and preach the gospel of Jesus, in wisdom and power, to the millions of benighted.⁵³

1856, cJUNE, San Francisco.

Rt. Rev. William Ingraham Kip. Missionary Bishop in California.

IDOL WORSHIP IN CALIFORNIA. BY THE RIGHT REV. BISHOP KIP.⁵⁴

Is one of the streets of this city is a plain brick building, bearing on its front a Chinese inscription, and under it, (probably the translation,) the words, "See Yup Asylum, 1853." It is not more than twenty feet wide, and seems to be only the entrance to a wide passage, which leads into more extensive buildings, in the centre of the square. It is the Hospital and Club-House of one of the three great companies which import emigrants from the "Flowery Land," and where, I believe, they have a place of meeting and association while in the city.

A notice was lately given, that a great religious festival, lasting for ten days, was to be held in this building. The upper part had been fitted up for an Idol Temple, and this was its dedication, as the Idol took possession, of his place of worship. This, of course, excited great curiosity, as previously it was not known that the Chinese had any place of worship in this city. Their only religious ceremony seemed to be one in the Spring, in commemoration of the dead. Then, clothed in their richest dresses, they walk in procession out to the cemetery. Accompanying them is a wagon, with their musicians, "making day hideous," with their horrible sounds and another filled with provisions, among which a goat, roasted whole, with gilded horns, occupies a prominent situation. After some services at the graves, the procession returns, and the provisions are eaten at their houses. When, therefore, tickets for the inauguration were issued, signed by the "Committee of Arrangements," G. ATHAI and AHING, there was a general desire to witness this display of Idol Worship in a Christian land.

There was a great rush the first day. In fact, it was so crowded in the temple that there was not room for the processions and kneelings of the Chinese priests; and, therefore, notice was given that hereafter the building would be shown, but all strangers must retire from the place of worship when the services began. Passing the entrance, we found a long passage leading through the building, to an extent of which I had no idea. It had been built out into the centre of the square, in a way of which the exterior gave no indications. A part of it was occupied with kitchens, storerooms, and all the various conveniences for an hospital. Opening the door of a room at the extreme end of the building, we saw a dozen Chinamen seated around, and were saluted with a cloud of smoke, which at once issued forth. One of the inmates immediately started up to prevent our entrance but we had time to see that it was the opium room, devoted to the use of this destroying drug. Some were seated around smoking, while, on a raised lounge two were lying with pipes in their hands, apparently too far gone in stupefaction to rouse themselves.

On the same floor is the large reception room. It is gorgeously decorated with carvings and inscriptions, while at one end are brown vases of grotesque shape, in which incense was burning. On both sides of the room, against the wall, on seats covered with crimson satin, richly embroidered with gold

53 *Spirit of Missions*, Vol 22 No 2, February 1857, pp 92-99 .

54 The description is mirrored by the notes at Chap 7-14 with illustrations of the See Yup (See Yap, Siyi) temple in South Melbourne, Victoria. A discussion of the Rev. Edward W. Syle's brief mission to the Chinese in California is online at Project Canterbury.

For an authoritative discussion of Chinese overseas culture, see Wegars, Priscilla, *Hidden Heritage: Historical Archaeology of the Overseas Chinese*, (Amityville Y, Baywood Pub. Co., 1993, reprinted 2003). Wegars, Priscilla and Sue Fawn Chung, *Chinese-American Death Rituals: Respecting The Ancestors*, (Walnut Creek CA, Altamira Press, 2004). See also Abraham Terry et al online 1 January 2012 at — <http://www.uiweb.uidaho.edu/special-collections/vita.ta.html>

flowers, while next to each was a carved ebony table. On these tea was served to such as had any personal acquaintances among the Chinese present. It was brought in very diminutive cups, and without sugar or milk. The Chinamen (for no females were present) were all in their holy-day suits, and made every effort to be polite and attentive to their visitors.

In the story above we were shown the temple where the worship is held. It is a room about forty feet long, at one end of which the Idol—a superbly carved, painted and gilded wooden figure, life size—was seated on an elevated throne, surrounded with all the decorations which Chinese ingenuity could devise. Before him was a high altar, covered with offerings in the shape of provisions. On it huge red wax candles, covered with emblems, were burning, and incense was fuming up from the bronze urns. Through the centre of the room was a long table, covered, like the altar, with every conceivable delicacy in the Asiatic style: dried and fresh fruits of all kinds, cakes, wines, and tea. The fish were cooked whole, their heads gilded, and their fins and tails painted gaudy colors. The birds were standing up in the attitudes of life. The centre of the table was filled with a hog, some four feet long, roasted whole. The entire feast, indeed, made a beautiful appearance, and showed that a Chinese dinner-table, from the ingenuity of the dishes, must be a very picturesque affair.

Opening Rituals of the Siyi (See Yap) Temple, South Melbourne, Australia, 1866.



National Library of Australia

The temple was hung round with gorgeously carved and gilded wood; inscriptions in every variety of color; flags, and picturesque transparent maps. It was, indeed, superbly furnished; and, as the decorations were entirely Oriental, they were unlike anything we had seen before. They seemed to have collected about their wooden god all the paraphernalia of a prince. The articles on the altar and table, we were told, were presents from wealthy Chinamen in this city.

There were nine Chinese who seemed to act as priests, and were distinguished by their elegant dresses.⁵⁵ Their robes, of the richest blue silk flowed to the floor, while their caps were surmounted by gilt balls. Two of these seemed to have the superiority in rank. He who acted as high priest placed himself at

55 These men were not priests but leading merchants, as in the illustration above. The rituals were modeled on those practiced by officials in China many of whom had purchased rank.

the end of the altar, two others ranged themselves before it, while the remaining six took their stand in the lower part of the hall, facing the huge candles and incense vases burning on the end of the long central table.

Then commenced the service. The high-priest uttered a few words in a kind of discordant, nasal, recitative way, to which the others responded, while the band in the next room opening into the temple gave a flourish of their horrible music. Then, at every sentence, the second priest at the end of the hall prostrated himself till his forehead touched the floor. Then the whole six would bow their heads equally low. Then they would march in procession up and down the hall and round the table, chanting in a monotonous tone. At one time they knelt before the table, and various gifts were handed to (he priest, which he elevated as if offering them, and then, bowing to the floor, placed them on the table. It seemed a kind of consecration of them to the Idol. Then the provisions on the altar, at the god's feet, were subjected to the same process, together with cups of rice, and tea, and wine. Then sandal-wood was thus offered, which was afterwards burned in tie incense vase.

The large window at the lower end of the hall was open to the floor and at signals given during different parts of the service, a small cannon was discharged in the yard below, followed by a most deafening noise of fire-crackers. These last occupy an important place in all Chinese ceremonies, and during their festivals the part of the city where they most live is resounding all day and night with the noise. Towards the close of the service they all knelt, and one of their number read aloud the contents of several sheets of red tissue paper, before the Idol. These were prayers, which were immediately afterwards burned in a furnace outside the door of the room, this being the Chinese method of offering them. The whole service lasted almost an hour, and was thus made up of genuflexions, bowings, prostrations, processions, and chants, to us, of course, utterly unintelligible. It was apparently confined entirely to the priests, for the Chinese, who were crowded around, filling the hall, seemed to look on just as the spectators did, and evinced no more interest in the proceedings. The whole affair concluded with repeated prostrations by all the nine priests and we went home with splitting headaches from the heavy oppressive atmosphere of the temple, the air of which was loaded with incense.

There was one fact with which I was forcibly struck. It was, the great resemblance in outward appearance to many services of the Romish Church which I have seen. Take some grand service in St. Peter's, at Rome, and substitute the Pope on his throne for the Idol on his high seat, and except the prostrations were not quite so low as to bring the forehead to the floor, there were apparently the same bowings, and kneelings, and processions, and chantings. I believe that a Chinese, looking at a Romish service in the presence of the Pope, would be struck with its resemblance to his own.

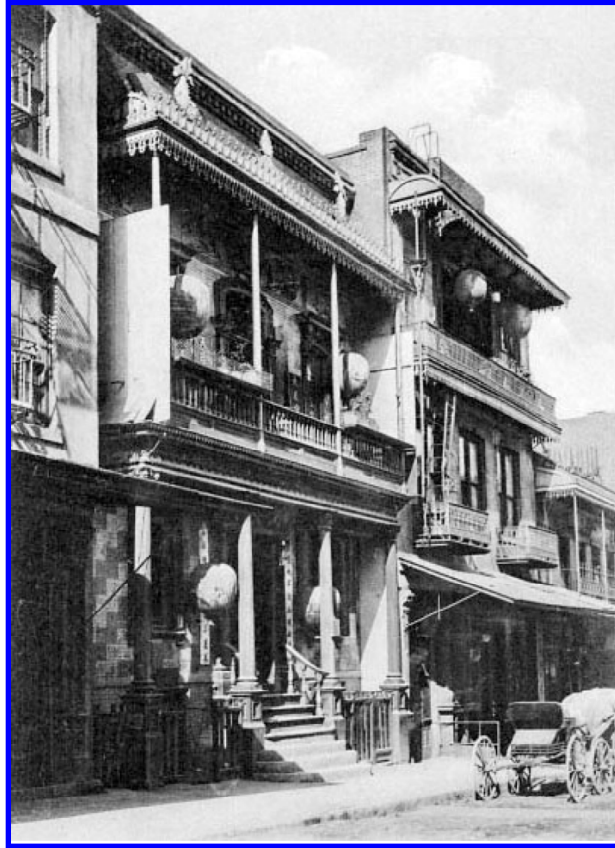
Yet, who would imagine that such a scene could be witnessed in this city! The worship of a god of wood in this nominally Christian land, where within a mile twenty congregations who "profess and call themselves Christians," are accustomed to assemble for the worship of the One True God!⁵⁶

**Siyi [See Yup] Temple, South Melbourne, Australia
Site occupied 1855. Building opened 1866.**

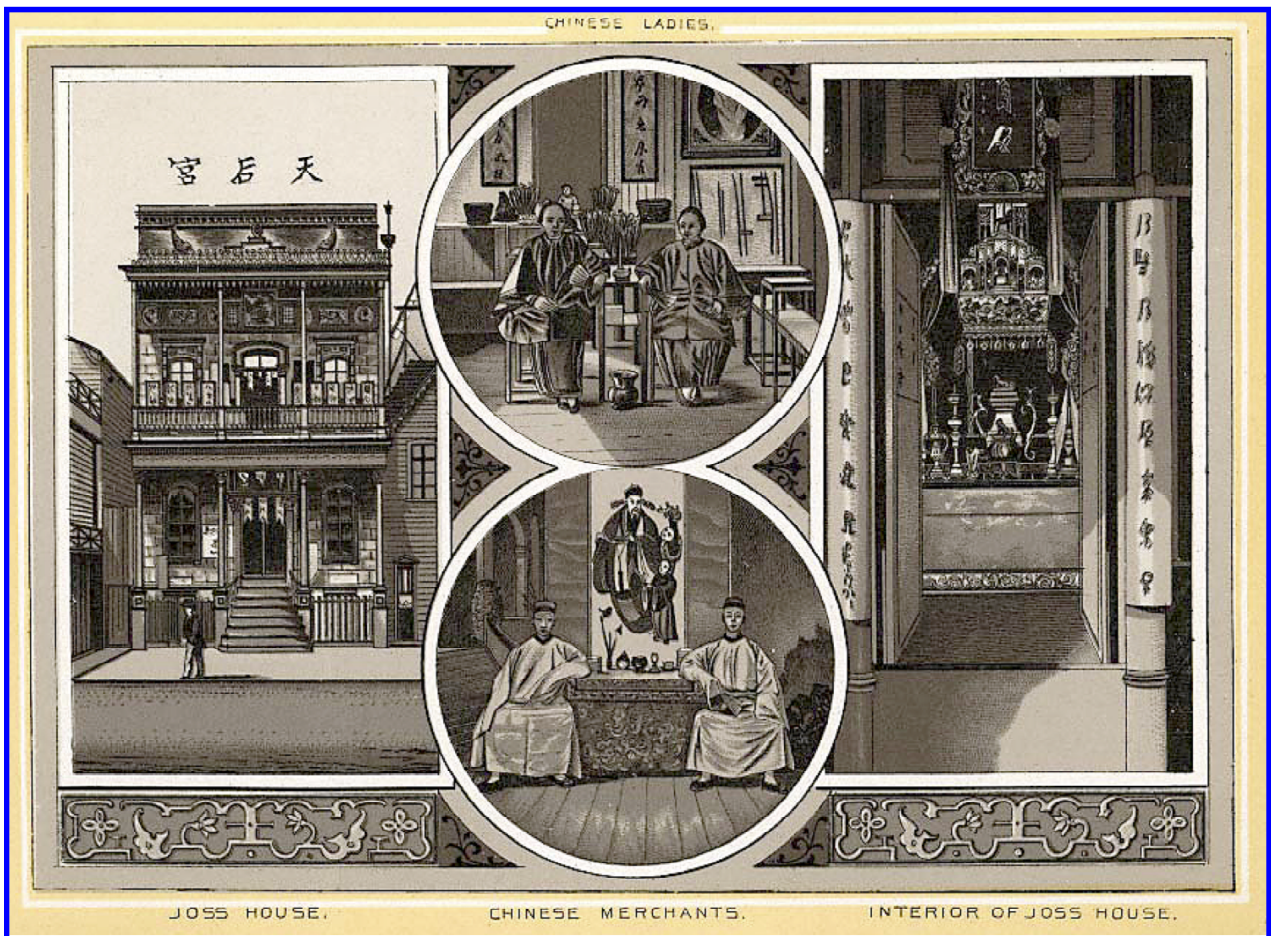


56 *Spirit of Missions*, Vol 21 No 7, July 1856, pp 344-347. Kip, Rt. Rev. Wm Ingraham, *The Early Days of My Episcopate*, (New York, Thomas Whittaker, 1892).

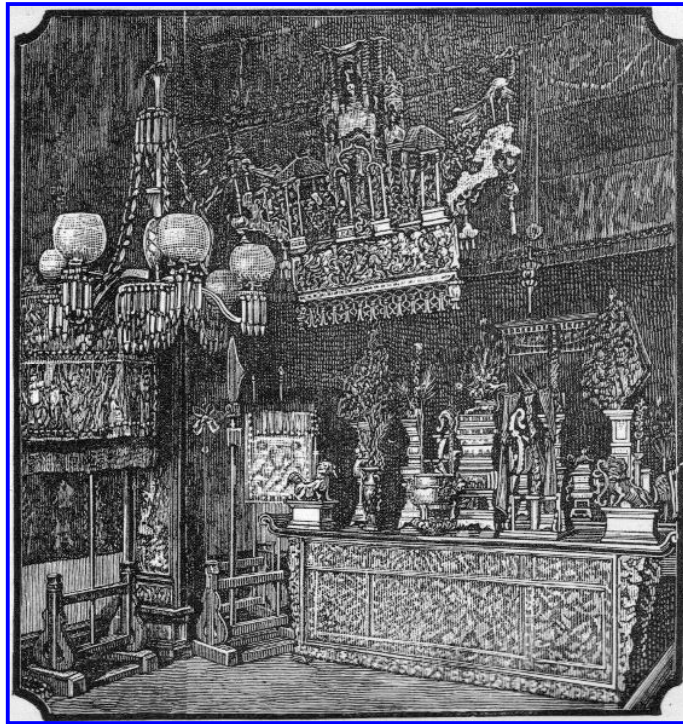
See Yup (See Yap; Siyi) Temple, San Francisco, opened 1853.



Chinese Scenes in San Francisco.



See Yup Temple, San Francisco, Interior Showing Altar.



Temple Altar in modern San Francisco.

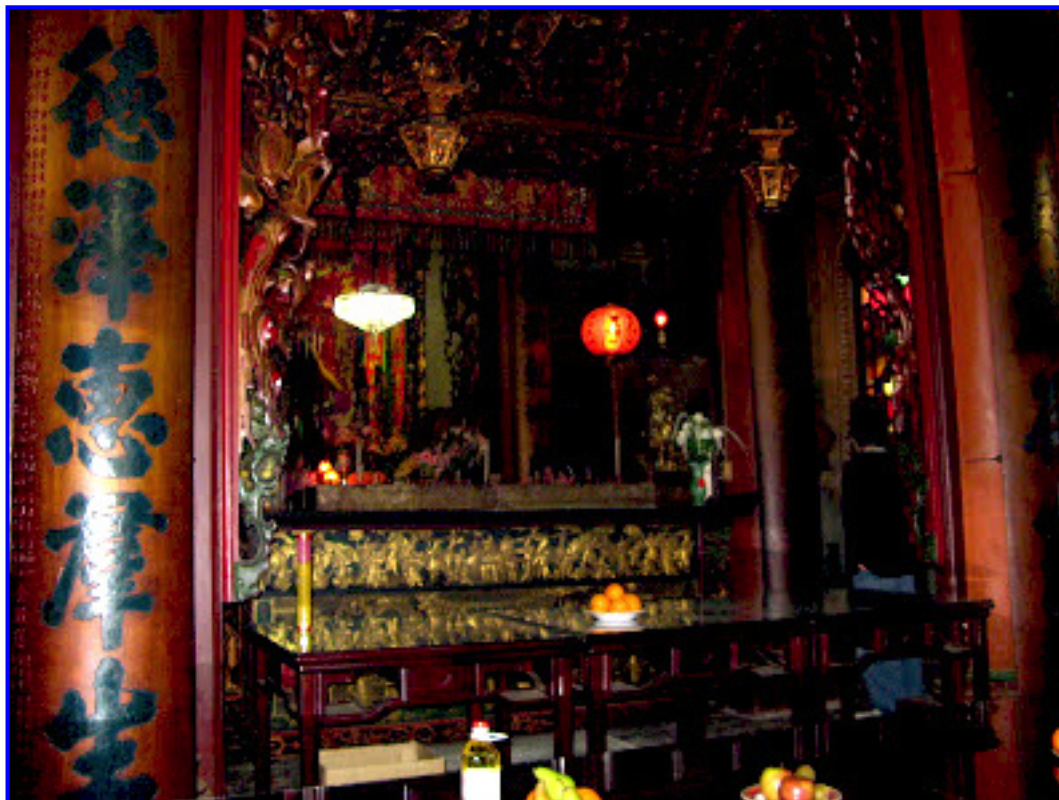


This appears to be the same altar as that on the previous page.

Siyi [See Yup] Temple, San Francisco, Altar to Guan Di.



Altar in Siyi [See Yup] Temple, Melbourne, Australia.



1856, JUNE, Shanghai.

Summary of China Correspondence.

From: *The Church Journal, Diocese of New York.*

CHINA.

The **Rev. Mr. Syle** lately went with **Mr. Keith** to visit the neighborhood of Wong-ka-Modur, scene of their first labors in Shanghai:—

Though great destruction has taken place among the houses here, the people suffered less than in most of the other suburbs of the city—the imperialist troops being in possession. We went over the old premises—now turned into a lodging-house—where our boys' school was first located; where we first commenced regular preaching to the people; where **Miss [Emma] Jones** first went to live in the midst of her little flock, and where our dear brother **Spalding** labored so diligently and failed in health so rapidly. The feelings with which reminiscences like these come back upon one's mind, can hardly be transferred to others. Let me speak of the old bed-ridden man we went to see, farther on in the same neighborhood. He is the last living memento of that little band—poor in this world's goods, but made rich, we trust, through faith—who were first taken by the hand in that now deserted preaching-place. The seed there sown was not in vain; and the field is still an open one, only waiting for labor to be bestowed upon it.

He hears strong evidence to the growth of knowledge in regard to Christianity, which has taken place among the Chinese generally during his absence. It is the preparation for better things hereafter:-

I have been much struck, since my return, with the great increase of Christian knowledge which has taken place among the people of this city generally. I suppose it would be a rare thing to find a reading man of ordinary intelligence, who could not give a tolerably correct account of the Saviour's character, and of His object in coming into the world. Moreover, I think it may be safely said, that there "the name of Jesus is honored." Never till lately—and then only in an abusive anonymous placard—have I ever heard anything but the most respectful words concerning Christ, from the lips of the Chinese.⁵⁷

Our American Missionaries have originated a movement, which bids fair to prove of immense importance throughout China. It is, the reducing the local dialect in writing on European principles [ROMANIZATION] heretofore an unknown thing among the Chinese. Mr. Syle is speaking of a little Primer thus prepared by Mr. Keith:—

The great innovation, however, which this little Primer attempts, is the *manner of writing the words*, which is no other than the alphabetic method in principle, though accommodated to the present habit of the Chinese, so as to be learnable by them in the form of *syllables*. For instance, the word *Kwong* is regarded as made of the initial "KW" and the final "ONG"—the putting together of which is so simple a process that it is soon learned, and it greatly facilitates the acquisition of knowledge to give the scholar a method by which he can read or spell out an entirely new word, without going to ask his teacher. This cannot be done when the Chinese method of writing is employed.

In passing, we stopped at the Romish Cathedral, now finished, and a very imposing structure, especially in the interior. (St. Francis Xavier Church, Shanghai).

I was soon recognized by some of the Chinese teachers and catechists, and great was their eagerness and importunity in urging me to cease differing from the one only true and infallible Church. At first I could not help being amused at their clamorousness, but it continued so long and became so oppressive, that I was obliged to take the matter in earnest, and ask them a few plain questions about the second commandment. Very different was the manner of the foreign Superior, M. le Maitre, a Frenchman whom I had met here ten years since. We spoke of affairs in California, with which he seemed to be not very well

57 This statement must be viewed with considerable caution. The evidence is undeniable that the Chinese at large were normally polite when meeting foreign missionaries. Syle and other missionaries did not meet regularly with well-educated Chinese, especially the official classes, and when they did, relied heavily on interpreters who would, in the conventions of the period, not have translated unpleasant words to the foreigners. Syle and his colleagues would not have known what the literary classes said about Jesus or any other aspect of Christianity. In the 1890s senior Chinese officials dealing regularly with foreigners were well aware of the disrespectful language in similar anonymous placards. See *The Flower Mountain murders: a "Missionary Case" data-base*. Online 1 January 2012 at — <https://digitalcollections.anu.edu.au/handle/1885/7273>

acquainted; and of the recent state of things in the city, about which he knew a great deal more, for, if, report speaks true, he was the chief cause of that attack made on the Rebels in the city by the French Admiral. He told me something also of the three Romish Bishops who have passed away during our memory; the Count de Besi—he who wanted the British Consul to issue an injunction restraining Bishop Boone from publishing his Catechism on the Creed; M. de Maresca—a very amiable man, whom I had visited soon after my arrival, in company with an English merchant, and who seemed quite unequal to the arduous duties of his office, extending, as they do, over two provinces. Lastly, we spoke of Signor Shelta, a Roman by birth, and a man of a gentle spirit—the same who paid me a visit in the vestry of our Church, not long after it was opened, and I gave him the first copy I had ever distributed of the new version of St. Matthew's Gospel, on the express condition that he would not burn it up.

These three men have all passed away, and they have now no Bishops in these two provinces. The Jesuits have obtained from the Pope the control of the Mission here, superseding the Franciscans and Lazarists, and M. le Maitre is himself the ruling spirit of the whole.

Church music occupies a share of attention, and justly, even in China. Mr. Syle writes:—

The only thing which may be called *new*, that I have attempted lately, is the teaching our communicants to chaunt the *Venite*;⁵⁸ and this was in a manner forced upon me. While I was sitting in my vestry, and they were outside in the body of the Church, I heard a very singular sound of voices—a monotonous performance—something between a Gregorian chant and a Buddhist incantation. On listening to the words, I perceived that they were those of the Gloria in Excelsis, which, together with other selections, they had been taught under the Bishop's direction. What else remained for me, but to teach teach them to do, "decently and in order," what they were bent on doing themselves, after their own semi-heathenish manner? To-day, therefore, I had my small melodeon taken to the Church, and began with the *Venite*—taking care that my pupil-brethren should first be thoroughly possessed with the meaning of the words, and should always bear them in mind; exhorting them also to remember that their singing must be "unto the Lord," and not to themselves, or to one another, or to the world, or even to the Church.

The Bishop's health, we are very sorry to see, is again very infirm.

The arrival of the two new Missionaries, the Rev. Messrs Williams and Liggins, was an occasion of great rejoicing. Mr. Williams thus touchingly writes of his first Communion in China.

I had not received the sacrament since leaving New York, seven months ago. I was now in a Christian Church, in a heathen land. The one who assisted in the distribution of the elements, had been once a heathen worshipper, but was now a faithful minister of the Cross. Many of those who now offered and presented unto God themselves, their souls and bodies, to be a reasonable, holy and living sacrifice, once offered sacrifice only to idols of wood and stone, the work of men's hands. One old man, of four-score years, one of the first converts, was present. He had been unable to attend the communion for a long time, and was now so feeble that he had to be supported to the chancel. Several were blind, and with their long staves would feel their way to the rail, where they would kneel and receive the emblems of the Saviour's love. It was impossible that any Christian could be present under such circumstances, without being deeply affected.

The Journal of one of the Female Assistants explains a characteristic of Scriptural phraseology, in a manner which some, whose minds have at times been troubled, may like to read.

During my visit, Chai's nephew—a child apparently only a few months old—was brought in. When I asked the mother the age of it, I was greatly surprised to hear her say, "two years old," for the child was manifestly much younger than that. On inquiry, the matter was explained to me. This infant was born in the tenth month of the last year, and from the time of its birth until the first of this year, according to the Chinese method of reckoning, is one year. Again, from the first of the new year until the time of my asking, was counted another year.

This method of counting the first and last number of any series, both inclusive, which is common to many of the eastern nations, seems very strange to us, and produces a startling impression when used in

58 Psalms 95: a canticle in the Anglican Order of Service-Morning Prayer. The text of the canticle is found in Syle's Report at **1856, JUNE 8** below.

counting the age of a child only a few months old, which happens to be born near the end of the year. It is well, however, that such methods of counting do still exist, as they relieve many difficulties in Scripture out of our path, and prevent the statements that cause us trouble from giving those who use them any trouble at all. For example, to reconcile the statement in Matthew, 12 ch, 40 v., "As Johan was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth"—with the fact that Jesus died in the afternoon—of Friday, and rose again at daylight on Sunday morning—presents a difficulty to all who are not familiar with this method of counting. To the Chinese, I understand that it presents not the slightest difficulty; any part of three days, is three days to him.⁵⁹

1856, JUNE, Shanghai.

Miss Lydia Mary Fay.

REPORT OF A FEMALE ASSISTANT.

To Rt. Rev. W. J. Boone, D. D.:—

As you request me to give you a report of "my proceedings" during the past year, and of the state and condition of that department of the Boys' Boarding School which you have committed to my care, I would beg leave to say, "my first proceeding" was to put the school-room in repair, and to make a pavement in front of them around three sides of the court, and the two ends of the east and west wings of the school-house. **I had also drains of stone masonry made under ground, leading from each wing to the adjacent creeks, to carry off the water, which, during the heavy rains, formerly flooded the court-yard, or settled in pools at the corners of either wing.**⁶⁰ This was accomplished at an expense of about \$50, and defrayed from the funds ordinarily allowed for the support of the school. For subsequent repairs and furniture for the school-rooms, I have paid \$40 more from the same fund. I suppose you would hardly consider such work as among my daily duties, yet in this hot, damp climate, where building materials soon decay, and where good materials are rare, and good workmen still more rare, it occupies not a little of my time to keep the school-buildings and grounds even in tolerable repair.

In regard to other departments under my supervision, I will report:

1. Of Providing the Boys Rice and Cooking.—This cost me comparatively little time and trouble during the first six months of the past year, as the allowance of cash for each boy's rice per day was fixed, and I had little more to do than to settle the weekly accounts, see that the food was properly cooked, and that each boy had his share; the two last of which I generally accomplished by being present at their meals, and saying grace. But after the death of that faithful and reliable man, Kiung Kwae (who had the real responsibility and care of this department, and whose place I fear I can never supply), I attempted the whole myself; purchased the articles of food, cooking utensils, wood, &c, hired the servants, and paid the expenses of the whole, without regard to the number of the pupils. By comparison with former bills, I found the monthly expenses about the same, with the two-fold advantage of the boys considering their table better supplied, and the knowledge I gained of the names, and uses, and prices of Chinese articles of food, which I trust may prove useful in preventing future imposition in this department. But thinking the amount of time and labor necessary to carry out this arrangement not counterbalanced by these advantages, about two months since I called upon a man to attend to it upon the old plan; but am less pleased with my own or the success of others in this, than in any other department under my care.

2. Providing Clothes.—This includes the buying of the materials for their bedding and necessary apparel; the making, marking, washing and taking care of the same, and requires an amount of time, and care, and patience, of which those who have had the care of heathen boys and heathen servants, can best judge; yet in this department I have had a good degree of satisfaction, as the boys seem generally pleased with "my proceedings," and somewhat grateful for my care. During the past year, I have made all the purchases of any considerable amount, myself, as I have found by experience, in purchasing a large quantity of any kind of goods, I can get it much cheaper than a Chinese, which is not an unimportant consideration to one who provides for the wants of numbers, upon a limited allowance. About one-third of the annual allowance for the school has been devoted to this department, the past year, which is at present in a very good condition, as this winter's clothing is new, and the material for their summer

59 *The Church Journal*, 22 January 1857.

60 MacPherson, Kerrie L., *A Wilderness of Marshes: the Origins of Public Health in Shanghai, 1843-1893*, (Lanjam Md, Lexington Books, 2002). See pp 78-79 and criticism of similar actions by foreigners in Shanghai with the resultant pollution of local rivers.

clothing is most of it purchased and already made up.

3. Care of the Boys out of School.—This has required considerable authority and some vigilance, to which the boys have yielded a passable obedience. When I have had leisure, I have tried to make it agreeable to them by taking them long walks in the country, in fine weather, and in the rainy season, by allowing them to come into my study and amuse themselves by looking at pictures, or asking me questions of the manners and customs of other people and countries, about which they never seem weary of inquiring.

4. Care of the Sick.—This duty, particularly during the summer months, when eight or ten boys were sick at a time, required a great deal of time and care, by night and by day. But with the exception of the few months that **Doctor Fish** was with us, I have not called a physician but once during the year. At this time the boys are all able to attend school; but owing to the various eruptive and cutaneous [skin] diseases to which the Chinese are very subject, I am obliged to spend some time every day, in administering medicines or applying plasters, lotions, liniments, ointments, bandages, &c, &c, as they may severally require, not to say anything of the soap and water which, though they are unwilling to use, are applied daily; as I once fancied this might prevent some of their diseases, but am now satisfied it will neither prevent nor cure. Sometimes I fancy the cause lies in their coarse, full diet, which cannot well be changed, as I can find no medium between their present "bill of fare," and what they would consider an approach to starvation. Any suggestion you could make on this subject, might be of much use.

5. Care of the Chinese Studies.—To this department, and to the study of Chinese, I have given all the time I could command, from other duties, and not unfrequently have delayed other duties to take the place of the Chinese teachers in the school-room, when they were absent. I have generally attended the morning study hour at six o'clock, and in the afternoon session, have spent from half an hour to an hour every day, when the teachers were present, and have taken their place in teaching the full three hours when they were absent, as they have not unfrequently been, from illness and other causes. Sometimes they have provided a substitute, as did Ching-seen-sang, who was absent several weeks during the summer, on account of his health.

By your permission, the teachers with whom we commenced the year, have both been changed, and their places are now filled by two others, whom I consider in all respects more competent and faithful. Notwithstanding the illness of both teachers and pupils, the progress of the latter in their Chinese Studies has given me much satisfaction. I have tried to carry out your ideas of improvement upon the old system of teaching, and I trust with some success. Your weekly visits to hear their recitations, have been a great stimulus both to the teachers and pupils. Besides their ordinary recitations, a good deal of time has been given to reading and translating their classics into the colloquial. Considerable attention has been paid to writing the character, and they are beginning to use it by writing compositions in Chinese. I have occasionally assisted them to translate from their classics into English, which they have done with so much interest and pleasure, that I would beg leave to commend to your consideration, whether this exercise should not hold a more prominent place in their subsequent education. For the names of the books each boy has been studying, and his progress in the same, during the year, you will allow me to refer you to the Class-book which I have kept for the purpose, and have already handed to you.

6. Religious Instruction.—In that department of it which comes under my care, I have generally heard the Bible lessons every day in Chinese; have conducted the evening prayers, attended to the studying of the Sunday-school lessons, on Saturday afternoons, and on Sundays have taught a small class in English, and have catechized the school, sometimes in Chinese and sometimes in English, when you have not been present at the afternoon prayers.

In regard to the influence of this and other religious instruction, which they daily receive from their English teachers, and from yourself, when conducting the morning prayers, I would beg leave to say, though I see no religious feeling among the pupils, there seems to be an increasing interest and a stronger moral influence, than formerly. Cases of discipline have been rare for the last few months; and in settling their little difficulties, and correcting their slight delinquencies, I find an appeal to the Bible, and to their sense of right and wrong, generally sufficient; and even in cases where formerly I would have been obliged to exercise a degree of severity, painful to myself as to them, I now find such appeals in a good degree successful, and cannot but hope the school may yet be governed by an influence entirely religious.

7. English Department.—This, as you know, is in the hands of responsible teachers, and nothing is required of me in regard to it; but feeling much interest in its success, I have endeavored to encourage the boys to speak English, as they came under my care out of school; to assist them in studying their lessons; and have occasionally taken the place of their English teachers, in the school-room, when absent, from indisposition or other causes.

In conclusion, I would beg leave to say, that I hope the improvement of the school, in every department, since you have taken it under your special care and superintendence, may prove something of a compensation for your additional labors, and induce you to continue to discharge the duties of its Superintendent.⁶¹

**1856, JUNE 8, Shanghai,
Rev. Edward W. Syle.**

EXTRACTS FROM JOURNAL OF REV. E. W. SYLE, FOR 1856. (continued.)

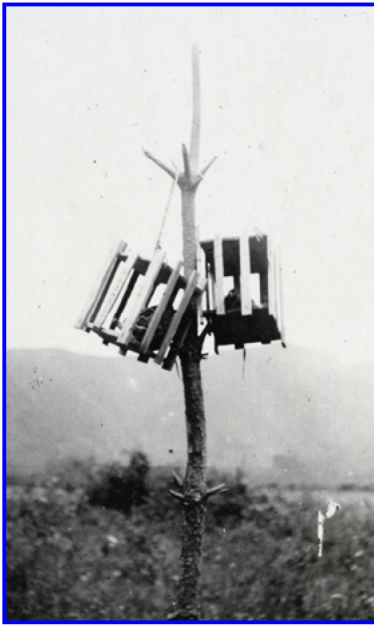
Shanghai, June, 1856.

Sunday.—If a Christian friend, fresh from home, could be brought suddenly into our Church in the Chinese city, and getting, as it were, behind the veil of the strange language, dress, &c, could appreciate the occurrences of one whole Sunday, he could not fail, I think, to be struck with the little Christendom which has here sprung up in the midst of the heathen. The course of events to-day would exhibit what I mean.

First: he would find himself in a good-sized and distinctively Christian Church building; he would hear the bell ring for morning service; he would see the boys and girls of two little parish schools coming with their teachers (one a communicant in good standing,) from their respective school-houses close by, and "enter into the courts of the Lord;" he would see the pulpit surrounded by a little band of baptized, confirmed, communicating worshippers, who have learned to join in the same confessions, prayers and thanksgiving, which are used on the other side of—nay, rather all over—the globe; he would see the assisting Deacon and the officiating Presbyterian, both habited in the plain and simple surplice; he would hear responses, and the solemn reading of the scripture, and the reverent repetition of the creed; he would listen to a regular discourse, and receive the time-honored benediction. This service ended, a more unusual scene would follow. A considerable number of "them that are without," would be seen crowding round the minister in the desk, receiving from his hands a copy of one of the Gospels, and listening to his explanations and invitations concerning the Holy Book, and the day of rest and worship, the character of the Savior, and the blessedness of believing in Him. After awhile these would be seen dispersing; all but a few, who follow the minister into his vestry—some to ask questions concerning what they may have heard; others to receive the regular personal instruction which is given them as applicants for baptism; others again to beg for re-admission to the communion. It is sometimes an hour after the public service has ended, before the door closes on the last-departing inquirer, who has come, Nicodemus-like, to ask, "How can these things be?" or else that better question, "What must I do to be saved?" The afternoon witnesses a repetition of these scenes and labors; and there is a third and briefer service, not long after the second, designed more especially for those who are found from experience to attend more numerously at a later hour. These are all of the heathen.

9th.—**Sent books, via Canton, to San Francisco, for distribution among the Chinese in California.** Direct communication between this port and the Golden State is so rare, that no calculation of probable opportunities is worth making. Yet it would seem almost certain, that when steam communication across the Pacific is established, this port (or Nankin, if open,) would be the terminus rather than any place to the southward. The *Amoor* is likely, in the few coming years, to attract to itself more attention than either the Min or the Pearl River [i.e. Fuzhou or Guangdong; Foochow or Canton).

61 *Spirit of Missions*, Vol 22 No 1, January 1857, pp 46-49. Hidden behind the last paragraph is a history of tension between the very inexperienced male teacher, John T. Points, and the experienced woman, Mary Fay. This was compounded by tension between Mary Fay and Mrs. Nelson, sister of Mr. Points, who seems to have taken every opportunity to place Miss Fay in a subordinate place, as a single woman subject to the authority of her brother. Mrs. Nelson may have been a problem as later discussion will indicate she had a long period of tension with the Rev. Samuel Schereschewsky.



10th, Tuesday.—Landing at the Tien-Fe-Kioong, on my way to the city, I saw **suspended in a sort of cage, the head of a man**, who is said to have been decapitated last night for spreading false reports calculated to alarm the people. It is in this way that, in times of great public commotion, alarmists are deterred from creating panics, and interfering with the settled routine of every-day life.⁶²

14th.—Mr. Keith accompanied me in a ride to what I shall always consider as our first "parish,"—the neighborhood of Wong-ka-Modur. Though great destruction has taken place among the houses here, the people suffered less than in most of the other suburbs of the city—the imperialist troops being in possession. We went over the old premises—now turned into a lodging-house—where our boys'-school was first located; where we first commenced regular preaching to the people; where Miss Jones first went to live in the midst of her little flock, and where our dear brother Spalding labored so diligently and failed in health so rapidly. The feelings with which reminiscences like these come back upon one's mind, can hardly be transferred to others. Let me speak of the old bed-ridden man we went to see, farther on in the same neighborhood. He is the last living memento of

that little band—poor in this world's goods, but made rich, we trust, through faith—who were first taken by the hand in that now deserted preaching-place. The seed there sown was not in vain; and the field is still an open one, only waiting for labor to be bestowed upon it.

15th, Sunday.—**The character of my occupations is so much the same, week after week, that a repetition of their details would be tedious.**⁶³ As the farmer plows his field, furrow after furrow, so must we keep our hand on the Gospel plow, day after day, month after month, year after year. The seed-sowing goes on simultaneously—bat when shall the harvest be? When that glorious day shall come, great will be the "heat and burden" thereof.

18th, Wednesday.—I find, on resuming my oversight of the communicants at the Church, that they have committed to memory a great deal of valuable matter, prepared for them by the Bishop. Our custom is, when practicable, to instruct them as frequently *after* baptism, as *before*,—that is, they are gathered together as a class, on Sundays, Wednesdays and Fridays, and are urged to be diligent in learning, not only for their own good, but that they may be able to teach others also. I have been much struck, since my return, with the great increase of Christian knowledge which has taken place among the people of this city generally. I suppose it would be a rare thing to find a reading man of ordinary intelligence, who could not give a tolerably correct account of the Saviour's character, and of His object in coming into the world. Moreover, I think it may be safely said, that here "the name of Jesus is honored." Never till lately—and then only in an abusive anonymous placard—have I ever heard any but the most respectful words concerning Christ, from the lips of the Chinese. Alas, that foreigners—sailors and others—should have so abundantly taken that blessed name in vain, that the heathen children in the streets should have learned to repeat profane curses, though without knowing their meaning!

19th.—Finished reading through, with **Mr. Keith**, a little book which he has prepared and had printed chiefly for the use of the day-schools connected with our mission. As to its matter, it is a sort of Christian Primer, and the style is that of the colloquial dialect of Shanghai—the same as we use in preaching and prayer, and in learning the Scriptures;—in a word, the language which is understood by the common people, which the high "book-style" is not.⁶⁴ The great innovation, however, which this little Primer

62 The image shows a cage containing the heads of two of the "Vegetarians" executed following the "Flower Mountain Murders" in Fujian Province in 1895. Welch, Ian, *The Flower Mountain Murders: A Missionary database*, online 1 July 2013 at — <https://digitalcollections.anu.edu.au/handle/1885/7273> The practice is not dissimilar in purpose to the 'piking' of the heads of executed men in Tudor Britain or in revolutionary France.

63 This remark should be kept in mind and recalled when considering Syle's future work in Shanghai.

64 "*Zong-ha: t'oo bah zeh mung*. Primer of the Shanghae Dialect, pp. 76. Shanghae, 1855. This is for the instruction of Chinese to read and write the Shanghae dialect in the Roman character. It commences with two pages of prefatory matter in the Chinese character, followed by a few rules for using the book. The letters of the alphabet, large and small, Roman and Italic, with their powers in the Chinese character are given; then the numerals, typographic signs, and examples of syllables, with the equivalent in the Chinese character. The subsequent part

attempts, is the manner of writing the words, which is no other than the alphabetic method in principle, though accommodated to the present habit of the Chinese, so as to be learnable by them in the form of *syllables*. For instance, the word Kwong is regarded as made of the initial "Kw," and the final "ong"—the putting together of which is so simple a process that it is soon learned, and it greatly facilitates the acquisition of knowledge to give the scholar a method by which he can read or spell out an entirely new word, without going to ask his teacher. This cannot be done when the Chinese method of writing is employed.

I have always been convinced of the many advantages (connected, of course, with some draw-backs) of this manner of writing the dialect—perhaps more properly called the language—of this region. I have always used it myself in writing out the Gospels, as well as prayers and sermons for my own use, and I feel truly thankful that our brother Keith has felt moved to employ his measure of strength in a work from which I anticipate so much permanent profit as this.

22d, Sunday,—The British chaplain having asked my occasional assistance in **keeping up a service on board ship, for the benefit of the sailors in port**, I preached this morning to a small but attentive congregation.⁶⁵ Here, as elsewhere in heathen lands, the misconduct of reckless seamen is a great reproach to the several Christian nations from which they come; and the missionary feels bound to do all that in him lies, to mitigate this evil, if it were only for the sake of his own especial work.

At the Church we had two successive Chinese services in the afternoon—Chi taking the first, and I the second. In this way many more minds are reached, for the stream of passers-by is so constant, that I suppose any number of preachings might be held during the day, and all would be about equally well attended.

Monday, 23d.—Had a chill, very much to my distress of mind, as well as body.

Wednesday, 25th.—**Mr. Nelson** kindly undertook my regular duties at the Church, for me, which was a great relief. Several here, who have tried it, say that they find riding on horseback to be the best antidote to the depressing influences of this climate, especially in the summer time. If so, I must at least make the experiment.

26th.—Borrowed **brother Keith's horse**, and accompanied Mrs. Syle in her visit to a girls' day-school, the oversight of which she has taken off Mrs. Keith's hands. It was a pleasant sight. The old teacher—an aged female, lately baptized—was presiding with much propriety, over some twenty or thirty bright looking little girls, who were learning Christian books, and were able to answer quite readily most of the questions I put to them. I regard these schools as leavening points, from which a knowledge of the Saviour's name will spread until it pervades the whole country; and now, *while we have the free opportunity* of maintaining them, I feel as if hardly too much attention could be bestowed on them. We know not how soon our opportunities in this way may be out off. A fresh out-break of hostilities would probably make it impracticable to carry them on.

Saturday, 28th.—Much to our joy and relief of mind, our brethren **Liggins and Williams arrived to-day**. Their very long voyage has been the cause of some uneasiness to us, but now we can rejoice anew with corresponding thankfulness.

The Chinese prayer-meeting, this evening, was conducted in an admirable manner by our youngest **Deacon, Chu Kiung**. My hopes concerning his future usefulness are very strong. May effectual grace be bestowed upon him, so that he may be preserved from the snares which Satan will surely set in his way!

Sunday, 29th.—A day of weakness and warnings. Chi was sick and unable to aid me in the morning service, and feeling how little my own strength was, and how soon it might become even less, I gave earnest warnings and exhortations to those who had been suspended from the communion, and who all

of the book is entirely in the Roman character, giving a complete list of all the syllables, monosyllabic words, dissyllables, trisyllables, examples of the numeratives and idioms; after which are specimens of the dialect, consisting of an outline of the government of the province, the dynasties of China, summary of the Old and New Testaments, a discourse on the Lord's prayer, and the creed. A new edition was issued at Shanghae in 1860, in 77 pages of a smaller size, in which the Chinese preface is replaced by an English one." Wylie op cit, p. 210.

65 Syle took leave in America and upon his return to Shanghai, resigned from the Episcopal Mission and served briefly as chaplain to the Bethel mission to seamen.

happened to come to the Church to-day. A time of sifting has been experienced during the recent troubles. Some Ananias and Sapphira work, I fear. Satan is evidently busy and alarmed.

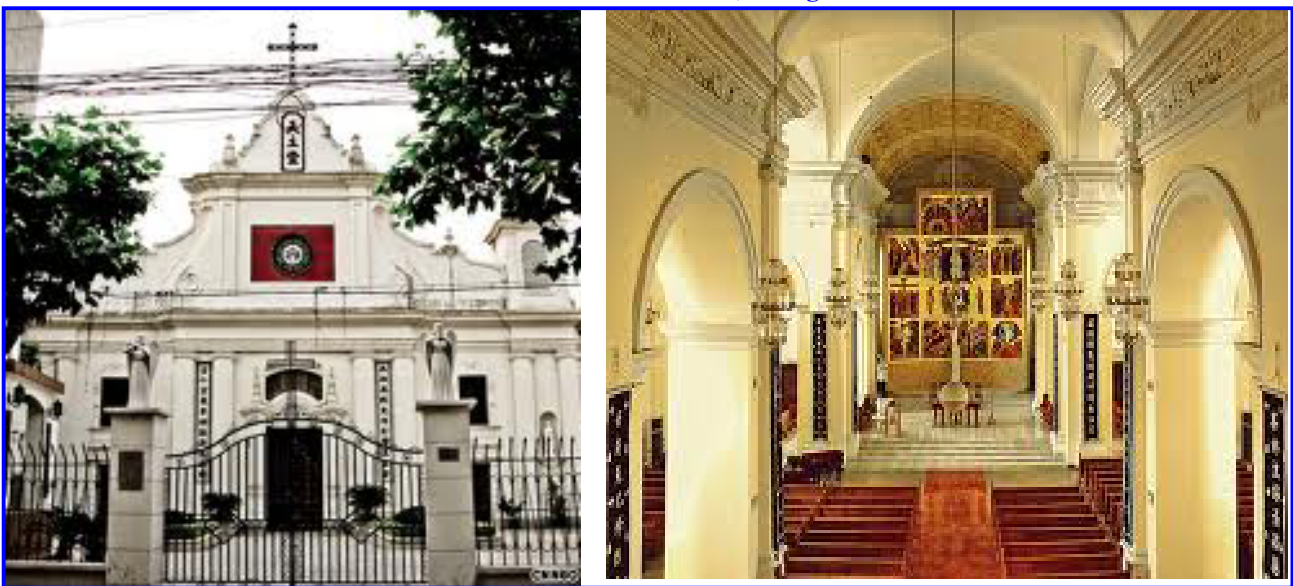
Tuesday, 1st July.—After the preaching at the Church, a youth whom I never saw before, came into the vestry, with such inquiries as these: "How was it that the Israelites went down to Egypt so few, and came up so many?" "Were they born one at a time, like other people?" "What other ceremony, *besides* circumcision, must be gone through now on becoming a Christian?"

Wednesday, 2d.—While going to visit two of our sick communicants, who live near the west gate, I passed near the newly-built Confucian Temple, built out of the materials and on the same plan as the former one, but on a smaller scale, and with less finish. I have not learned all the reasons for the removal from the former site, which is still unoccupied, but I suppose it was counted as desecrated by the Rebel Chiefs having made it their head-quarters.

3d.—An American, who has been engaged in the Chinese Imperialist Navy, and was for some time living off Ching Keang-foo, called on me this morning to ask my advice and assistance about putting to school three children (girls) who had fallen into his hands during the warfare. One was entrusted to him by her father, after all the rest of the family had been butchered, and he himself was obliged to be at his post in some distant city. The other two were found in a state of destitution, after the burning of the villages in which they had lived. At present I do not see what we can do for these poor little ones, unless **Miss C. Jones** will admit them to her day-school, which I believe she is willing to do. Applications of this kind are very trying, where one's means are limited.

5th, Saturday.—In company with **Mr. Liggins**, rode to the southern suburbs of the city, past Wong-lea Mo-dur, to make arrangements for bringing to the communion, tomorrow, the old man Tau, Kioun-zung, who is very anxious to be present. In passing, we stopped at the Romish Cathedral, now finished, and a very imposing structure, especially in the interior. (St. Francis Xavier Church).

St. Francis Xavier Church, Shanghai.



I was soon recognized by some of the Chinese teachers and catechists, and great was their eagerness and importunity in urging me to cease differing from the one only true and infallible Church. At first I could not help being amused at their clamorousness, but it continued so long and became so oppressive, that I was obliged to take the matter in earnest, and ask them a few plain questions about the second commandment. Very different was the manner of the foreign Superior, M. le Maitre, a Frenchman whom I had met here ten years since. We spoke of affairs in California, with which he seemed to be not very well acquainted; and of the recent state of things in the city, about which he knew a great deal more, for, if report speaks true, he was the chief cause of that attack made on the Rebels in the city by the French

Admiral. He told me something also of the three Romish Bishops who have passed away during our memory; the Count de Besi—he who wanted the British Consul to issue an injunction restraining Bishop Boone from publishing his Catechism on the Creed; M. de Maresca—a very amiable man, whom I had visited soon after my arrival, in company with an English merchant, and who seemed quite unequal to the arduous duties of his office, extending, as they do, over two provinces. Lastly, we spoke of Signor Shelta, a Roman by birth, and a man of a gentle spirit—the same who paid me a visit in the vestry of our Church, not long after it was opened, and I gave him the first copy I had ever distributed of the new version of St. Matthew's Gospel, on the express condition that he would not burn it up.

These three men have all passed away, and they have now no Bishops in these two provinces. The Jesuits have obtained from the Pope the control of the Mission here, superseding the Franciscans and Lazarists, and M. le Maitre is himself the ruling spirit of the whole.

Sunday, 6th.—Hitherto I have simply read the Gospels with those who have come in the character of learners; now I require them to read and learn a chapter beforehand, so that when they come, they may be able to answer my questions. This new method proves very trying to them, their old habits of reading without thinking, being so very strong,—the more reason for attempting to break them up and give better ones in theirstead.

8th.—Having dragged through the last two days with little comfort or profit to myself or others, I have now purchased a horse—or rather a Chinese pony, value \$16—to try what good a different sort of exercise will do. At the boys' day-school, commenced instructing a select class in the Primer, which I have already mentioned. My Chinese teacher has himself learned the method, and does a good deal of the drudgery of teaching the syllables.

Sunday, 13th.—I had an interview to-day with *Kiung Fong-tsur*, a man of some note in this city—he being both headman among the money-changers or bankers, and also Superintendent of the **Benevolent Institution**⁶⁶, which professed to do all kinds of good—burying the dead, giving pensions to the aged and destitute, extinguishing fires, building bridges, lighting dark places, and healing the sick. It was with regard to this last matter, that I went to inquire of my old friend—for as such I cannot but regard him—what the Institution was able to do for the sick and poor this summer. "Hardly anything," he replied. "The Institution has suffered so much during the recent troubles, has lost the rent of so many houses burnt down, and has received so little of its accustomed aid from the merchants and the Mandarins, that it is now largely in debt to myself. I am able to do no more, and am about to return to my native place, Hwei-chow. We dispense a little medicine for the most common disorders, to any who come, but cannot attempt to open the Hall during the three summer months, as heretofore." I asked him to procure for me an estimate of what the current expenses per month of the Dispensary had been. What other thought could occur to me, than that we might take occasion, by this breaking up, **to undertake to carry on the same good work, in the same way the Chinese themselves pursue, if we can command no better?** Words cannot express what a cruel disappointment it has been to me, that our Mission is still without the advantage of a Christian Missionary physician to labor with us. To employ Chinese doctors, seems to be the next best thing; and how to bring this instrumentality under such control as that it shall subserve our distinctively Christian object, is what I am revolving in my mind. We employ Chinese teachers to instruct the young; why not employ Chinese doctors to heal the sick? I feel clear in my own mind as to the desirableness of making the experiment. Let me trust that some other minds will feel moved to furnish the means.

Thursday, 17th.—I was present to-day at the daily Scripture recitation of one of the classes in the girls' boarding-school, and was greatly interested and delighted by what I saw and heard. The children first read the text of the new version; then rendered it, verse by verse, into the colloquial—that is, the language of ordinary conversation—and then answered their teacher's questions as to the meaning of words, the doctrine contained in what had been read, &c, &c; and all this was done in a *manner that would have been creditable to a Bible-class at home*;—how much more to the teacher and the scholars who have such languages as the Chinese to work against. Such ignorance of what is true, and full indoctrination in what is false, to contend with, as is to be found here! Alas for the temerity of those who would allow the misgivings of a moment to interfere with the *steady carrying forward* of such a work as that in which our Christian sisters are engaged here, both in the boys' and girls' schools! The conduct of schools, like

66 See Part 11, Shanghai, 1847-1848.

everything else, ought to be carefully watched over; but they are not things that can be taken on and turned off, after an impulsive or capricious manner.

18th.—I heard to-day of the death of a man, who was one of a class very perplexing to the Missionary, and of which I have myself met with several specimens. This is, I think, the fourth or fifth case of application for baptism, in which a quiet perseverance has been exhibited, an abundant amount of information acquired, and a certain propriety of behavior manifested; but no evidence furnished of any sense of sinfulness, any earnestness of desire for the blessings of Christ's salvation. I have invariably refrained from baptizing in such cases, though the applicant may have been, as is the present case, for many years on my list, and I have nothing positive to bring against him. Such applicants, on the other hand, seem to have no positive claim on me, as a steward of the mysteries of God; for I cannot see that a general desire to be well off in this world and in the next, a sort of quiet acquiescence in the claims of Christ to be our Saviour, and the maintenance of an innocuous manner of living, constitute a claim for baptism. **This is a question, however, which greatly and constantly exercises the Missionary's mind.**

67

21st.—Paid another visit to the hamlet-school at *Tsa hoong-pang*; and after addressing first the children, and then the grown people who gathered in, I sat out in the open court till the cool of the evening came on, conversing with the people on their own affairs, especially on that never-failing topic, the insurgents—their character and objects, and the probability of their success. I find the rustic population little concerned as to who their rulers may be, so long as the Mandarins, for the time being, will be moderate in their exactions. They bend and rise like a wheat field to the wind, no matter from which quarter of the heavens it may blow. But with the towns-people and the literary classes, it is different; they seem to be filled with forebodings of ill.

Wednesday, 23d.—*Tcha Seen-Sang*, a school-teacher, and an old acquaintance, came to call on me at the Church. He is a man of more openness of character than most of his countrymen; and to-day I tried to draw from him an honest expression of his views on religious things. He spoke out at last with some freedom and clearness, avowing the most unequivocal, and at the same time the most intelligible Pantheism I ever heard uttered by any one. His cosmogony was somewhat confused, and when he reached Chaos, which all the Chinese seem to recognize, he acknowledged he was entirely at a loss.

In reply to my question, *why* he hesitated at professing himself a Christian (for he insisted upon it that he was a believer in Christ—not perceiving, I suppose, the incongruity of this with what he had just been telling me), he replied, with some emphasis—"I am afraid." Afraid of what? I inquired. "I am afraid that I might do something wrong, after having been baptized, and then the Church would cast me out, and I should have no reputation either with you or among my former connections." By this I perceived that the discipline which had been used on former offenders, especially in poor old *Soo-dong's* case, had not been without its effect, as of old, when "great fear came upon as many as heard these things; and of the rest durst no man join himself to them."⁶⁸

Thursday, 24th.—The Bishop returned this morning from his trip to *Foo-chow*, having been severely sick all the time of his absence—about two weeks. **He looks weaker than I ever remember to have seen him.**

CURRICULUM.

Monday, 28th.—The examination held at the boys'-school to-day, proved very interesting and satisfactory—to myself, especially so; for, after a three years' absence, I was quite anxious to know what progress had been made, and what new methods adopted. In both respects I was much gratified, for it was evident the children had been *trained to think*; this, to my mind, is *the great desideratum* in Chinese education, at the present stage. Formerly, following their own time-immemorial method, the Chinese had been allowed to learn their own classics, just by rote—word after word, page after page, book after book—no attention at all being given to the meaning of what was thus recited, until four or five years had

67 This reflects the fundamental principle underlying evangelical theology—the necessity of personal repentance and a change life, i.e. conversion. Evangelicals do not, in general, believe in baptism administered without an expression of personal faith. One consequence is a division over the efficacy of infant baptism for which Reformed theologians have developed the concept of “covenant theology. For an introduction see online 1 January 2012 at — http://en.wikipedia.org/wiki/Covenant_theology

68 The Acts of the Apostles, Ch 5 v. 13. Note Syle’s earlier reference to the case of Ananias and Sapphira.

been spent in this mere memorizing process. Now it is otherwise. Altogether a new style of study has been introduced, and with the happiest effect. The scholars are now taught to treat a Chinese classical book, just as our school-boys deal with a Latin or Greek author; and thus they are obliged to exercise their thoughts as well as their memories. I will not stop to show how *much* harder a task this is to the Chinese school-boy than to the European or American; neither will I allow myself to refer more explicitly to the successful assiduity of the teacher (one of the ladies in charge of the school), by whose skill and efforts this admirable result has chiefly been reached.⁶⁹ The course of the examination was,

1. Translations of Matthew x. from the *Vun le* (book style) into English.
2. Translation of Genesis ii. from the local dialect (Mr. Keith's version) into English.
3. Translation of *Mang-tsr* (Mencius), one of the "Four Books," into English.
4. Translation of Acts from the *Vun le* into the local dialect. Here again a dialect version made chiefly by Mr. Keith, was useful.
5. Reading of Compositions written in the dialect. Very interesting, as evidencing an attempt to think.
6. Translation of the *Lun Yu* [sayings of Confucius] into the dialect. At this the Chinese teacher assisted.

I think I can answer for others as well as myself, when I say that we left the examination-room with the feeling that we could have spent another hour there without weariness.

Tuesday, 29th.—Examination of the boys'-school continued. To-day the exercises were in the English department.

1. Bible Class, in which the English was read with very commendable distinctness; a difficult result to reach—the whole air of Chinese pronunciation being so different from that of our language.
2. Beading and answering questions. The class of an average standing of four months.
3. Geography. Recitation good generally, but especially on the maps.
4. Another reading class.
5. Reading class in "Henry and his Bearer," a version of which has been made in the alphabetic colloquial, by Mrs. Keith.⁷⁰
6. Spelling and reading; quite good.
7. New Testament, translated from the *Vun le* into English.
8. Spelling and defining.
9. Astronomy.
10. Chinese phrases turned into English.
11. Grammar; a very severe ordeal to the Chinese mind. From my own experience, I knew well how to sympathize with the hard, heavy, dragging work which this department imposes on the teacher; and to-day's examination showed abundantly that pains and labor had not been spared.

Thursday, 31st.—Another examination—that of the day-school under Mrs. Keith's immediate charge. Twenty-four bright-looking scholars, with an energetic female teacher at their head. Classes in the Scriptures, in Geography, in the Catechisms, and in "Henry and his Bearer,"—all gone into, and gone through, with so much alacrity and precision, that I wondered at the advances which have been made since the day when I made my first venture in the way of a school, at the grave-mound outside the south gate.

Towards evening I went with my wife out to the school of which she now has the oversight, and spoke to the children, previous to their being dismissed for a short holiday.

69 The woman teacher referred to is Lydia Mary Fay.

70 Sherwood, Mary M. B., (Mrs. Henry Sherwood), *Little Henry and His Bearer Boosy*, first published in c England 1814. Chinese version published c1853.

Thank God for these schools! I know they are doing good, and I am confident they will be providentially sustained.

Friday, 1st August.—Endeavoring to train our poor communicants [most of them blind] to the *doing* as well as the *getting* of good, it occurred to me some time since, to give each of them, whenever they go from the Church, a handful of books for distribution, charging them to add a word of exhortation when they give the books away, and to pray for the Lord's blessing on their humble endeavor to do something for Him. The plan has answered remarkably well thus far, if I may judge from the accounts they bring back, of the conversations and excitement of inquiry to which their novel colportage gives rise. "A blind man carrying books!" the people exclaim. "What can you want with them?" And then follows whatever the blind, enlightened of the blind, may have to say.



The Chinese graduate of Yale College, **Yung A-wing [Yung Wing]**,⁷¹ with whom I became acquainted in New-York, has found his way here, and is likely to fill some commercial or official position in a short time. He called on me this evening, and I perceived, what I felt sure of before, that his drawings of heart were not to the ministry. My feeling on that point is, that if he shall have grace to set his own countrymen, and not a few foreigners here, the example of a truly upright, honorable, Christian man of business, he will be doing *a very great work indeed*.

The mail which arrived to-day, brought me a volunteer letter from a gentleman in London, an entire stranger to me, but one whose mind is evidently much interested about the course of events in China. Such tokens of the moving of men's hearts, in one and another place, is a great confirmation and encouragement to the far-off Missionary. Would that our Christian friends at home knew the value of such communications! They would then be more "ready to communicate," not money only, but what cheers us more than money can—even assurances of Christian interest and sympathy in the great work which tends to hasten on the coming of our Lord. I rejoice over the fact that, for some years past, no objections against missions have been heard in our Church. We will trust that that winter is over and gone. I long now for the time of putting forth of leaves; when every, even the smallest, branch and twig shall burst out spontaneously into bud, and blossom, and fruit; and the leaves of those trees shall be for the healing of the nations!

Wednesday, 6th.—My reverend brother, **Mr. Burdon, of the Chinese [Church] Missionary Society**, preached for me this afternoon. Mr. Nelson also was present, and followed him. Such assistance in one's day of weakness and inefficiency, is a most grateful relief and encouragement. The people also feel the effect of these added testimonies, coming from different lips, but all to the same effect—faith in Christ, repentance and obedience.

Thursday, 7th.—Mr. Murphy, U. S. Consul (just returned from Washington), and Dr. [Peter] Parker, the U. S. Commissioner, are both here at present. The approaching revision of the Treaty, makes us observant of diplomatic movements.

Friday, 22d.—Glancing over my daily notes, I find so many matters of about equal interest, and all recurring so constantly, that it would be difficult to write them out in detail. Besides, their character is so similar, that the perusal might be tedious. Preachings, teachings, conversations, visitings, distribution of books, catechising of schools, and some little book-study for my own benefit,—all these furnish occupation enough, and much still remains undone. The only thing which may be called *new*, that I have

71 Yung Wing was the first Chinese to graduate from an American University (Yale College 1854) having been sponsored by Samuel Robbins Brown. He became an American citizen in 1852. He organized the Chinese Educational Mission, including 120 students, beginning in 1872. Wang, Y. C. *Chinese Intellectuals and the West*, (Chapel Hill, University of North Carolina Press, 1966). La Fargue, Thomas E., *China's First Hundred: Educational Mission Students in the United States, 1872-1881*, (Pullman, University of Washington Press, 1987). Desnoyers, Charles, "The Thin Edge of the Wedge:" *The Chinese Educational Mission and Diplomatic Representation in the Americas, 1872-1875*," pp 241-263 In *Pacific Historical Review*, Vol 61 No 2, May 1992). Rhoads, Edward J. M., In the Shadow of Yung Wing: Zeng Laishun and the Chinese Educational Mission to the United States," pp 19-58 in *Pacific Historical Review*, Vol 74, No 1, February 1995.

attempted lately, is the teaching our communicants to chaunt the *Venite*;⁷² and this was in a manner forced upon me. While I was sitting in my vestry, and they were outside in the body of the Church, I heard a very singular sound of voices—a monotonous performance—something between a Gregorian chant and a Buddhist incantation. On listening to the words, I perceived that they were those of the Gloria in Excelsis, which, together with other selections, they had been taught under the Bishop's direction. What else remained for me, but to teach them to do, "decently and in order," what they were bent on doing themselves, after their own semi-heathenish manner? To-day, therefore, I had my small melodeon taken to the Church, and began with the *Venite*—taking care that my pupil-brethren should first be thoroughly possessed with the meaning of the words, and should always bear them in mind; exhorting them also to remember that their singing must be "unto the Lord," and not to themselves, or to one another, or to the world, or even to the Church.⁷³

The Venite.

Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.
Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.
For the Lord is a great God: and a great King above all gods.
In his hand are all the corners of the earth: and the strength of the hills is his also.
The sea is his, and he made it: and his hands prepared the dry land.
O come, let us worship and fall down: and kneel before the Lord our Maker.
For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.
Today if ye will hear his voice, harden not your hearts:
as in the provocation, and as in the day of temptation in the wilderness;
When your fathers tempted me: proved me, and saw my works.
Forty years long was I grieved with this generation, and said:
It is a people that do err in their hearts, for they have not known my ways.
Unto whom I sware in my wrath: that they should not enter into my rest.

1856, JUNE 28, Shanghai.

Rev. Channing M. Williams.

Shanghai, June 28th, 1856.

After a long passage of seven months from New-York—one month of which, however, was spent at Rio and Sydney⁷⁴—we reached Shanghai. God has thus graciously brought us, with a large measure of health and strength, to this haven where we would be. May my life, so mercifully spared amid the many dangers of the ocean, be consecrated anew to His service, in preaching among this people the glad tidings of salvation, through a crucified Saviour. The Bishop received us in the kindest manner possible. It was soon known that new Missionaries had arrived; and all the members of the Mission came, with much kindness, to welcome us to the joys, the privileges, and the trials of a Missionary of the Cross, to this benighted land. It was a pleasant meeting to me. We were received not as strangers, but as friends and brothers, and were soon made to feel quite at home.

In the evening, attended a prayer-meeting in the Bishop's study. This meeting is held every Saturday, for the benefit of the communicants. It was good to be there, to bow in prayer with so many of the followers of the Lord Jesus, who once bowed down to idols of wood and stone.

June 29th.—The first Sunday spent in a heathen land. Through the abundant labors of our Missionaries, it was rendered far more delightful than I had imagined it would be. At nine o'clock, attended divine service in Chinese, at the Chapel. Though unable to comprehend a single word, I yet enjoyed the service very much. With the aid of the prayer book in English, I could follow the different parts. The chants were sung to tunes with which I had been familiar from youth. It both surprised and delighted me. I had understood that no music but the most simple could be taught the Chinese. My surprise, then, was great, when they sang the *Venite* and Gloria in Excelsis, in a manner that would have done credit to many of our Churches at home.

Mr. Tong officiated. He seemed to preach with fluency and earnestness. His manner was solemn. He is the first fruits of the schools—an earnest of a rich harvest, which will be gathered from them in years to

72 Psalms 95: a canticle in the Anglican Order of Service-Morning Prayer.

73 *Spirit of Missions*, Vol 22 No 1, January 1857, pp 26-37. *The Church Journal*, 22 January 1857.

74 It was not unusual, although not common, for American missionaries travelling to China to travel via Australia.

come. Steadfast in purpose to spend and be spent in the service of his Master, he has resisted temptations which have proved too strong for many who have enjoyed the great privilege of having pious parents in a Christian land. God in mercy grant that he may be kept "steadfast, immovable, always abounding in the work of the Lord!" The services of the morning were made more interesting, by the administration of the solemn rite of laying on of hands [confirmation], by the Bishop. A middle-aged man was confirmed.

In the afternoon, accompanied **Mr. Nelson** to the city. He preached in a building used both for a day-school and preaching-place. Besides the boys of the school, about fifteen or twenty persons were present. The subject selected, was our Lord's conversation with Nicodemus.⁷⁵ Mr. Tong followed, with some remarks on the necessity of a new birth. From thence we went to the Church in the city. Mr. Syle has it in charge. We were just in time for service. Here we had a specimen of a Chinese congregation. At first they were disorderly—disposed to laugh and talk; and after remaining a few minutes, would leave. But when they were told the impropriety of such conduct, they were more quiet. The curiosity of some was soon satisfied, and they would remain no longer. Some sat gazing about them in great astonishment, at the novelty of what was going on. Others, again, would soon fall asleep. There was one other class, small in number, which cheered the heart of the Missionary, and encouraged him to labor on in his Master's work. These persons were very attentive. Some of them were communicants, and knew the value of the words of eternal life, which were spoken to them. Others of this class seemed disposed to listen, that they might understand these strange things that were brought to their ears. Such is the congregation to which the Missionary has to proclaim the glad tidings of salvation. Day after day the same classes of hearers are present, though seldom does he see the same persons. He must not be discouraged. He must labor on in faith, knowing that the fallow ground must be broken up, and the hard soil be diligently cultivated, before the harvest shall be gathered in. Others may reap that whereon he now bestows labor, but he shall rejoice together with them, after he shall have entered into his rest. While in Shanghai, one cannot but be deeply impressed with the great need the Chinese have of the Gospel, and the immense work to be done here. No Sabbath, no house of prayer, no God! Temples for heathen sacrifices, and idols, they have in abundance,—their name is legion,—but no God, and no sanctuary, where the true worshippers worship Him who is a Spirit, is spirit and in truth.

July 1st.—The custom established here, of newly-arrived Missionaries calling on all the Missionaries in Shanghai, prevented my commencing Chinese yesterday. To-day, having secured a teacher, I took my first lesson in this difficult language. How many, many months, before I shall be able to preach in an intelligible manner! **From the experience of those who have acquired the language, I hope to preach a little in a year from this time. Six hours a day, my teacher will be with me.**

July 3d.—Visited the boys'-school this morning. Heard them recite in English, spelling, reading, geography and grammar. The exercise which interested me most, was the translation of the Scriptures. They would render into the dialect of the province, the Gospel of St. Matthew, written in the "book style." And then they would translate into English. It was very pleasant to hear so many of them reading the Scriptures in an intelligible manner. May not some of these boys, if they become Christians, be very useful in assisting in translating the Bible, and other Christian books, into their own language?

July 6th.—This being the first Sunday in the month, the Lord's Supper was administered in the Church. Several things combined to make it peculiarly interesting to me. I had not received the sacrament since leaving New-York, seven months ago. I was now in a Christian Church, in a heathen land. The one who assisted in the distribution of the elements, had been once a heathen worshipper, but was now a faithful minister of the Cross. Many of those who now offered and presented unto God themselves, their souls and bodies, to be a reasonable, holy and living sacrifice, once offered sacrifice only to idols of wood and stone, the work of men's hands. One old man, of four-score years, one of the first converts, was present. He had been unable to attend the communion for a long time, and was now so feeble that he had to be supported to the chancel. Several were blind, and with their long staves would feel their way to the rail, where they would kneel and receive the emblems of the Saviour's love. It was impossible that any Christian could be present under such circumstances, without being deeply affected.

What a contrast with the solemn services of the morning, was the heathen procession seen in the afternoon! In the morning, a few persons met together to worship the Lord Jehovah, and celebrate the death and passion of their once crucified, but now risen, Saviour, in a simple, solemn and quiet manner. In

the afternoon, a procession of several thousand persons, two miles in length, passed by. Gaudy banners were displayed, gongs were beaten, and crackers fired at short intervals. Near the end of the procession, a large idol, seated in a chair, was borne on the shoulders of men. The occasion of all this display, was to obtain rain of their gods. An unusually long drought has injured the crops very seriously, and it is feared that, unless it shall rain very soon, a famine, withall its horrors, will come upon this whole region. To avoid this, the authorities have issued proclamations, forbidding the killing of animals, and recommending the people to engage in all their heathen rites, with which they obtain merit and propitiate their gods. The Mandarins themselves visit in procession two of the temples each day. But they know not, and consequently ask not, of Him who gives us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness. May all these things turn to the furtherance of the Gospel, and the building up of the kingdom of Christ!

Unable to hold intercourse with the Chinese, and being engaged only in preparation for Missionary work, additional extracts from my journal would be unnecessary. Each day is but a repetition of that which precedes. I will therefore give an account of the manner in which one day is passed.

Rise at half-past five; engage in devotion till seven, when the prayer-bell rings; go to my study at eight. Half an hour afterwards, my teacher comes, and I study Chinese till twelve. The next hour and a half, while my teacher goes to his dinner, is employed in reading or writing. When he returns, study Chinese till half-past two. Again, after dinner, learn Chinese till five; read or write till six, when I have exercise. The evening is spent in reading, writing and conversation. Such is the manner in which my days are passed; and such it will be, with very little variation, till I learn something of the language.⁷⁶

1856, JUNE 28, Shanghai. **Bishop Boone. 11th Annual Report.**

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

SHANGHAI, June 28th, 1856.

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

DEAR BRETHREN:

THE past year, of which I am now to render you a report, presents, in many respects, a strong contrast to the previous year. During the greater part of that year, Shanghai was in the hands of rebels, and the surrounding country was in a state of misrule and constant agitation. The past year, the mandarins have had rule in the city, and our neighborhood has enjoyed peace.

This state of peace has enabled the Missionaries to make excursions in all directions, and to scatter the seeds of divine truth in many town and villages never visited before by the disciples of the Saviour. At Shanghai, too, there has been much greater activity in preaching than before, and a greatly increased number of persons have heard the Word.

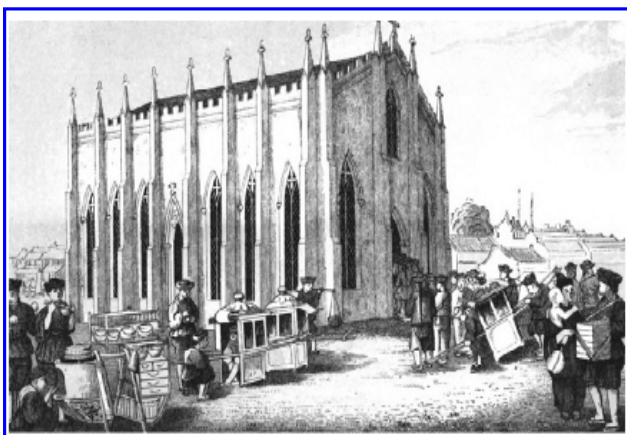
In connection with our Mission, we have had three places for preaching—two in the city, (viz., Christ Church, and a hired house which has been fitted up for a chapel for Mr. Nelson), and the School Chapel in the neighbourhood of our houses.

At Christ Church there is preaching daily, and two services on Wednesdays, Fridays, and Sundays—the Morning Service being specially for the members of the Church and the catechumens. Since his return, Mr. Syle has gone back to his old parish, and is assisted there by our Deacon, Wong Kong-Chai. Tong Chu-Kiung preaches here, too, several times in the week.

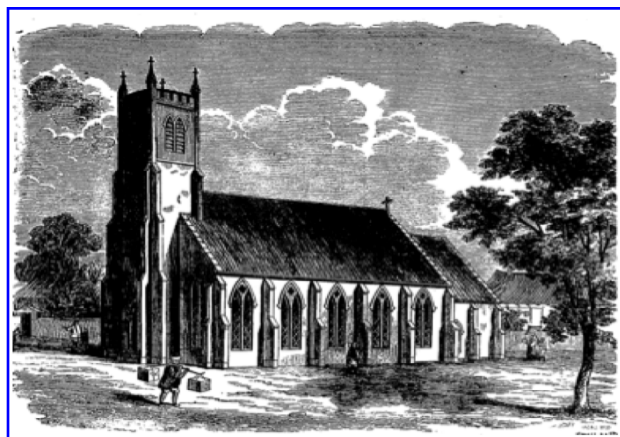
At Mr. Nelson's chapel there is also daily service in the afternoon, Chu-Kiung also rendering assistance here.

The services in the School Chapel have been conducted principally by **Mr. Keith**. It is in this chapel we gather all our communicants together once a month, and have the Holy Communion administered. Here, too, we assemble all the pupils from our schools in the neighborhood, (amounting to some 150), and our teachers, and our servants—who make together, perhaps, the largest congregation that attends regularly upon Divine Service in China. Their regular attendance has enabled us to train them, so that they repeat the Creed and the Lord's Prayer with us, and join us in singing the Chants.

Christ Church, Old City of Shanghai.
Chinese(e Congregation)



Church of Our Saviour, Hongkou.
(Mission Church and School Chapel)



The preaching place at Nien-Ka-Kok has been given up, on account of Mr. Keith's health. Having now two native Deacons, and expecting daily the arrival of our brethren, Liggins and Williams, we would be glad to have one more place for preaching in the city, and two or three in the country; but the **state of our funds forbids our making any enlargement for the present**. We have been obliged, on the contrary, to curtail in every department. In our Boarding Schools we have limited the number to forty pupils in each. At the Chinese new year, we were obliged to abandon, on the part of the Committee, the twelve day-schools, containing nearly 250 pupils, reported last year. It was with great sorrow we took this backward step, but **the state of the treasury, and the rate of exchange, made it indispensable.**⁷⁷

The feelings of the members of the Mission were so much moved at the thought of sending their scholars back to the heathenism and ignorance from which they were just emerging, that several of them have continued their schools at their own risk, trusting that kind Christian friends will send them some aid. Four girls'-schools are now so maintained, containing about one hundred pupils, and costing over \$500.

The Missionaries could not testify in any way more strongly, their sense of the value of these schools; but the burden is manifestly too heavy for them to bear for any length of time. Will not Christian friends at home come to their help? I mean not that other departments of the work should be abandoned that this should be aided, but that as something additional, they will come forward and sustain these schools.

I would be glad to see every Missionary here, male and female, have at least one such school under his or her supervision.

In June last we opened two parish Day Schools, in connection with Christ Church—the one for boys, the other for girls. The school-houses were erected on land we purchased after the fire, and were enabled to pay for by subscriptions obtained here.

These schools have been, kept open—the boys' school by a monthly grant from the funds of the Committee of \$3.50, which meets part of the expenses; and the girls' school, at the private expense of members of the Mission. There is also a parish school [day-school] for boys, connected with Mr. Nelson's Chapel, which also enjoys a grant of \$3.50 a month.

To sum up what we are at present doing for the young of both sexes, in this vicinity, I may state: We have a boarding-school for boys, numbering forty; a boarding-school for girls, also numbering forty; two day-schools for boys, fifty; and four day-schools for girls, containing about one hundred. In all, say two hundred and thirty youths, under our daily instruction.

77 “Sterling exchange at Hong Kong was 4s 11^{3/4}d to 5s ¹/₂d; and at Shanghai, 7s ¹/₄d.” *New York Herald*, 10 August 1857.

August 5, 1855.—Held a confirmation at the School Chapel, at which five persons received the sacred rite.

August 12.—I baptized Sur Yiin, the first female pupil received by Miss Jones; and on the 25th of the same month, had the pleasure of seeing her betrothed to Tong Chu-Kiung, their candidate for Orders, but now Deacon.

October 7.—Held a confirmation at the School Chapel, and confirmed one person, the young lady above mentioned.

October 28.—Baptized two blind men, who appeared to be uncommonly promising, but who have since **proved to be arrant impostors**. Their diligence in learning surpassed that of any catechumens I have ever had; and their attainments were very astonishing, but hypocrisy lay under all. Their object was to make a gain of us; and I discovered that they had lied to me and deceived me from the beginning of their noviciate.

There is one circumstance connected with these men, that I may mention, as showing the infinite mercy and grace of God in making use of all kinds of instruments to save souls.

One of these blind men, named Keung Vun, aged 26, is a man of remarkable talents, and conceived the idea of becoming a blind preacher. He was diligent in instructing his neighbors in the Creed, Lord's Prayer, and Ten Commandments, and in exhorting them to embrace Christianity.

He mentioned to me, one Sunday morning, that a neighbor of his, a young man of eighteen, had died the night before, whose last words were, "I am going to Jesus!—I am going to Jesus!" He told me, also, that he had instructed this young man for many months, and that he had for some time professed himself a believer. I have myself carefully examined the family of the deceased, and they confirm his story.

Should not this encourage those who love the Lord Jesus Christ in truth and sincerity, to tell to all the story of His redeeming love; as this story, told by the lips of a hypocrite and impostor, is made "the power of God unto salvation."

November 7.—Held a confirmation at the house of the American Consul, R. C. Murphy, Esq., and confirmed his lady, who was in ill health, and about to leave us on a voyage to England.

December 15.—This day, performed the painful duty of **striking from the list of candidates for Orders the name of Yang Soo-dong, the Chinese Catechist**. This case cost us all much pain, and we bore with the old man with much patience, but could not induce him to listen to us. His wife, who was a very passionate person, hung herself, from jealousy of a young woman who staid in their family as an adopted daughter; and, although all his Chinese fellow-communicants absolved him from any charge of criminality, still, he became so involved in a tissue of prevarications, and was so unwilling to conduct himself by our advice, that, in accordance with the sentiment of all the clergy, I this day erased his name from the list of candidates. May he have grace to see his error and repent of it, before it be too late.

January 1st, 1856.—We this day lost the service of Dr. Fish, he having accepted the office of United States Vice Consul.

February 10.—**Ordained Tong Chu-Kiung, Deacon**. This service had a deep interest to our small infant Church, and we were all glad to take some part in it. Mr. Nelson presented the candidate; Mr. Keith read the Collect and Epistle, and assisted in the administration of the Communion; Mr. Wong preached the sermon; and the Bishop made an address to the candidate.

Nothing seems so really promising and suggestive of future growth, as this handing down of the gift to a native ministry. May the number of such rapidly increase.

March 10.—Accompanied **Miss [Emma] Jones** and **Mr. Points** to Woosung, they being on their way to the United States. Miss Jones had been able, through God's blessing, to remain at her post longer than any of the small band that came out with her. It was now more than eleven years, from the time of her sailing. The climate had debilitated her much; and her kind physician and all her Missionary friends united in urging her to pay a visit to her native land.

Through God's grace and assistance, she has done a noble work here, in training and educating

Chinese youths of both sexes. We trust that, after a season of rest and refreshment, from intercourse with Christian friends, she may return to her work with increased experience and renewed energy. We cannot but hope, too, that, while in the United States, she will be able to aid our cause much. Her long residence in China, and large experience of the Missionary life, will make all her friends, and the friends of the cause, anxious to learn her views of the Missionary work, and of our Mission to China especially.

Mr. Points left us in ill health. He was transferred to the jurisdiction of the Bishop of Virginia, March 8, 1856.

Of the four candidates for Orders formerly reported, two have been ordained—Wong Kong-Chai, and Tong Chu-Kiung; one transferred—J. T. Points, as mentioned above; and the fourth, Yang Soo-dong, struck from the list, for misconduct.

April 15th.—Had the pleasure to welcome back to Shanghai, my very dear friends, Mr. and Mrs. Syle.

No other arrival could have given me so much pleasure. These dear friends have been with us from the beginning, and have sympathized in all our trials; we have worked together harmoniously for years; and we know that we can work together heartily and cheerfully. Mr. Syle meets here a wide and open door for usefulness. May he be spared many days to go in and out before this people!

We have, belonging to our Diocese: 1 Bishop ; 4 Presbyters—3 in Shanghai, and 1 in the United States; Rev. Mr. Powell; 4 Deacons—2 American, and 2 Chinese. Clergy, in all, 9. Candidates for Priests' Orders, 4. Baptisms, since last report, males, 3; females 5 ; infants 1—9. Whole number of baptisms—infants, 6; adults, 44—total, 50. Confirmed, 10. Communicants, 24. Nine have died; four are absent from Shanghai; and eleven have been suspended.

There have been also three infants, the children of foreign parents, baptized, during the last year.

Just as I was on the point of closing this report, Mr. Liggins and Mr. Williams came in. We were most glad to receive them, after their long voyage of seven months. They are, however, in excellent health and spirits, and will soon be at work.

I trust that the Board and the Church will remember, that their Mission to China , small as it is, has been enlarged, that their hearts may be enlarged towards it, to sustain it, both by their prayers and by their contributions. All which is respectfully submitted. WM. J. BOONE.⁷⁸

1856, JUNE 30, Shanghai, **Rev. John Liggins.**

SHANGHAI, June 30th, 1856.

REV. AND DEAR SIR:—We arrived here on the 28th inst., **sixty days from Sydney**, and seven months after we left New-York. We were, however, but six months at sea, having spent nine days at Rio de Janeiro, and twenty-one days at Sydney. You are aware that the reason of our putting into Rio, was to have our vessel repaired; it having sustained considerable damage during a very violent storm, which we encountered shortly after leaving New-York. You are also aware that **we came by the way of Sydney**, because there was no vessel going direct to Shanghai, nor any prospect of one going for some months. It rained almost every day for three weeks, immediately after we sailed from New-York: and during the month of February, while in the South Atlantic, we had head-winds and an "ugly sea." We were at the same time in the vicinity of icebergs, one of which we saw, and were surrounded by a dense fog; and though it was summer in those regions the thermometer was as low as 40 deg. With these exceptions our passage was a pleasant one. If it was longer, it was more varied and less monotonous than the passage direct would have been.—Service was held on deck every Sunday that the weather permitted. Though all the officers and crew were regular in attendance, still there is no evidence that any of them became savingly acquainted with the truth as it is in Jesus.

While at Rio de Janeiro I was powerfully impressed with the importance of the Committee sending missionaries to this great and influential city. What I saw and heard, convinced me that a wide door is opened in Brazil, for the spreading of the Gospel of the grace of God. Religious freedom declared by the constitution; a language acquired without difficulty; a people easily approached, and influenced very little by the corrupt and illiterate priesthood of the Romish Church; and withal, a nation of six millions without

the Truth of God, make Brazil one of the most inviting of the many fields of missionary labor. At Sydney we experienced great kindness from Mr. Williams, the American Consul; and also from the Rev. Mr. [Forster] Ashwin, the Incumbent of Trinity parish.⁷⁹ We rejoiced in finding that an active missionary spirit characterized the members of the Church of England in the diocese of Sydney. Just before our arrival, a Church Society was formed, with Sir William Denison, the Governor-General of the Australian possessions, as patron, and the excellent Bishop of Sydney as President. A principal object of the Society being the sustaining of missionary labor among the numerous settlers, and the remaining tribes of aborigines in the interior. Twelve clergymen, and two Scripture readers, came out from England, to labor in this diocese, within a year previous to our arrival.

After leaving Sydney we had very light winds; so that it was not until June 26th, or fifty-nine days out, that we came in sight of the islands just outside the mouth of the Yang-tse-kiang. The following day we took on board a Chinese pilot, who proved to be an opium smoker, and one who procures and uses recommendations written for other persons—very bad things in anybody, but especially so in a pilot. He had to go a whole day without his beloved opium, as he was forbidden to use it on board, and he managed to get the vessel up to Woo-Sung, where our Captain procured an American pilot. Early the next morning, (Saturday), the Rev. Mr. Williams and myself came up to Shanghai in a Chinese boat with our captain; the pilot being unable to bring the vessel up, until Sunday evening, on account of the head-wind. We were warmly welcomed by Bishop Boone, and in a few minutes all the members of the Mission assembled in the Bishop's study, and cheered our hearts with their friendly salutations.—I was present at the usual Saturday evening prayer meeting of the Chinese communicants. The Bishop, the Rev. Wong Kong Chai, and Rev. Tong Chu Kiung, led in prayer. Though unable to pray with them, in a tongue foreign to me, I could yet pray for those who were gathered together. Though unable to say amen at their giving of thanks, or when they prayed for needed blessings, yet I could myself thank God that I was privileged to hear that word pronounced after the prayers of the Christian missionary, by those who, though once heathen, are now disciples of Jesus.

But my delight and joy were increased, when I went to the house of God on Sunday morning. The appearance of the congregation in the chapel impressed me favorably, much more so than I had anticipated any Chinese congregation would. The order and decorum befitting the house of God, were there visible. The responses by both children and adults, were clear and distinct, and made much more generally than in many congregations of the same size at home. The singing was full of spirit; and, as far as I could judge, of harmony too. The **Rev. Tong Chu Kiung** read the service and preached, and the Bishop administered the rite of Confirmation to a man named Fau Yu, who was baptized a few months since. Though I fully realized that I was in a foreign land, I could not as yet, realize that I was in a heathen land; that was reserved until the afternoon, when I went to one of the stations in the city, and to Christ Church. The temples, with the deluded worshippers of the gods and goddesses, contained therein, the gaming tables exposed to view, with the crowds around them, the debased appearance of so many, the accounts of the moral condition of the people, given by the Rev. Messrs. Nelson and Syle as we passed along, caused me to realize, in some measure, that I was in a heathen city; and that what I had witnessed in the morning, I must not expect to witness in many places in and about Shanghai, at least for some years to come. There were about twenty children and the same number of adults at the preaching station, and about one hundred adults at Christ Church, besides the children. Rev. Messrs. Nelson and Tong preached at the former place, and the Rev. Messrs. Syle and Nelson at the latter. At night, an English service was held as usual, at the house of the Bishop, and was attended by the members of our Mission and some of their friends. The evening service was read, and a sermon preached by me at the request of the Bishop. My first two days in China, are days long to be remembered.⁸⁰

1856, JUNE 30, Shanghai,
Rev. Robert Nelson.

SHANGHAI, CHINA, June 30th, 1856.

REV. AND DEAR BROTHER:

By this mail we have the pleasure of informing you of the arrival of our long-expected brethren, Liggins

79 Holy Trinity Anglican Church, Bathurst. First church west of Blue Mountains in New South Wales. Erected 1828. Designed by leading colonial architect, Edward Blackett.

80 *Spirit of Missions*, Vol 21 No 10, October 1856, pp 511-513.

and Williams, who reached this place two days ago, (the 28th,) having been on their way nearly seven months. They are in good health, and seem as likely as any to do a good day's work of it here.

Last Saturday I got back with my family to the part of Mr. Hubbard's house, which has been altered for us—Mr. Syle and family occupying the other part. And the house, which was before too large for one family, and yet not divisible for two, has, by some alterations on either side, and closing up in the middle, been made into two tenements, affording ample room and conveniences for two families. At our services yesterday morning in the school chapel, the Bishop confirmed a man who has for sometime past been in my employ, previous to which he had lived with Rev. Mr. Culbertson, of the American Presbyterian Mission here, by whom he had been taught in the Scriptures. The first open evidence he gave of any special interest in Christianity was on Ash-Wednesday during the chapel service, when, before the whole congregation, he came up the aisle to the pulpit, and told me he wished to enter the Church. It seemed a very decided beginning to make, and up to this time, thank God, he appears as resolute to go on in the way he has begun. He was baptized about two months ago, and next Sunday, God willing, he will be admitted to the communion. Saturday night before he was confirmed, I asked him if he had any desire to turn back, now that he had tried the Christian profession. His answer was, that he "looked right forward, and wished to walk in this one road"—which, may God grant him grace to do, to "reach forth to that which is before, and press toward the mark."

At my little place of preaching in the city, the attendance is irregular, but never very large, partly perhaps owing to the position and arrangement of the house being such that passers-by cannot very readily see what the house is, or what is going on. Connected with it, however, I have a day-school of about thirty regularly attending boys, who form an interesting class themselves, and a nucleus for others. Tong-Chu-Kiung preaches there for me a good deal, and is improving very much. The ad-vantage of the training he has had, is very evident in his preaching. The Bishop's reports, and letters from those newly arrived and others, will give you all particulars of interest among us.⁸¹

1856, JULY 2, Shanghai.

Miss Jeannette R. Conover.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

Wednesday, July 2d.—Visited my day-school in the morning—21 present. For the first time, I acted the part of mediator between two little girls, one of whom had struck the other in the eye. I led the little offender to her injured companion to ask her forgiveness, and to tell her she would not do so again. All the children seemed amused at the result.



Their hair to-day was beautifully dressed with flowers. The scarlet blossoms of the pomegranate, and the snowy flowers of the cape jasmine had a very pretty effect, contrasted with their dark hair. The custom of **dressing the hair** with natural flowers is very common among Chinese females, and the simplest wild flowers are often used for this purpose. They, however, strip off their green leaves, which robs them of half their beauty. Artificial flowers are also used abundantly when natural ones cannot be obtained.

Being the first day of the Chinese month, the teacher presented his bill to-day. The Chinese, as accountants, are remarkably accurate, and write their bills out very neatly.

Thursday, July 3d.—Engaged in school and with the three women until twelve o'clock. One of them is a person who came some weeks ago, and expressed her desire to be instructed. She seemed rather more intelligent than people of her age and circumstances usually are in China. She said she was old and stupid, but in her heart wished to be a disciple of Jesus, that her soul might be saved. It was gratifying to see the interest which old Nien-ka-boo-boo manifested in this woman, assuring her that she, too, had been quite as dull and stupid, but the Holy Spirit had enlightened her understanding and enabled her to learn

the doctrines of Jesus.

Sunday, July 6th.—Communion at the Chapel in the morning. After the service, visited the day-school as usual, and found 25 scholars. While waiting for them to collect, I spent half an hour with the old women, the teaching of whom, I find, requires more exertion than a class of my juvenile pupils. In the afternoon, having finished the usual Sunday lessons with my class of girls, I read to them from "Little Henry and his Bearer," which has lately been translated into this dialect, and printed in the Roman character.⁸² Some of them are very anxious to learn to read books written in this character, and I have selected five or six, and promised to teach them as soon as summer is over.

Before the evening service we had the pleasure of reading our letters from home.

Sunday, July 13th.—Left home early this morning in order to avoid the heat, and spent the usual time with my day-school. Soon after I leave them the bell rings for the first service, and they then assemble in the Church to hear the preaching.

On my return home I found the old women, who come several times a week for instruction, waiting for me. In my absence the girls had been teaching them, and they had a new lesson prepared for me. To one of them, who has been coming but a short time, I addressed the question—"How many souls have you?" She looked confused, and to assist her I further asked, "Have you one, two, or three?" She was silent for a moment, as if endeavoring to recall something she had heard on the subject, and then replied, "Three souls and six animal spirits!" This was new doctrine to me, and I listened carefully to all they had to say on the subject. The Chinese believe that a man has three wung, (souls) and six puk, (animal spirits.) The puk die with him, but the three souls survive; one of them goes to be judged, one remains with the body in the tomb, and the third dwells near the tablet in the ancestral hall, and is the object of continual offerings.

Monday, July 28th.—Our usual summer vacation commenced to-day. The children are full of joy at the prospect of two weeks' play. The examination in Chinese, at the boys' school this morning, was attended by nearly all the members of the mission. The scholars acquitted themselves with much credit to themselves and to their teachers.

Saturday, August 8th.—Old Nien-ka-booboo made known to me to-day her intention of removing into the city about the middle of the eighth month. She proposes to follow the same occupation by which she earned her living before she was baptized.

Wednesday, August 13th. Of the 21 children present at the day-school this morning, six had finished St. Matthew's Gospel, and were reading Genesis. The Scholars were to be dismissed to-day for the holiday generally given at the middle of the seventh month. They will re-assemble again on Sunday.

After the exercises with the children, the old woman, who has been for more than a year learning the creed, came to me saying, that Mr. Syle would not admit her into the number of candidates for baptism until she could bring from me a certificate of her ability to repeat the creed. To-day she got through with it rather better than usual, but showed the same entire ignorance of its meaning as on former occasions.

Thursday, August 14th.—Commenced my school duties to-day. The girls seemed anxious to recite their lessons, and I, too, was glad to be with them again. When I first entered this school, now five months ago, the whole school was divided into two reading classes; this division still continues, and each class is engaged in reading during the first half hour of every other day. Since March they have read through the Book of Genesis and the Gospel of St. Mark, and to-day they began St. Luke.

While with my two blind pupils to-day, I told them of a man who had died last night on our premises. He had often been chair coolie for us, and was in the habit of sleeping in our servant's apartment. When I said he died very suddenly, old Nien-ka-boo-boo expressed great concern, and added, "How is it that those who do not wish to die are called away, while I, who are so longing to go, Jesus is unwilling to call?" This is not the first time she has expressed this desire to depart, and she feels, so far as I am able to judge, that for her it will be far better.

Sunday, August 17th.—The congregation in the chapel this morning was large and very attentive. **Mr. Tong** preaches now quite regularly, and it is most gratifying and encouraging to hear the word of God

82 See online 1 January 2013 at — http://en.wikipedia.org/wiki/The_History_of_Little_Henry_and_his_Bearer

dispensed by a native minister.

After the morning service I took my usual ride into the city, and good it was to see everything so refreshed by the recent showers. I heard a few days since, that many of the missionaries who preach in the city were complaining of their small congregations. My informant attributed the small attendance complained of to the influence of the priests, who have been persuading the people that the long continued drought was in consequence of their attending the religious services of foreign teachers. May He who causes the early and the latter rain to descend upon the earth, send his Holy Spirit into their hearts, and prepare them to receive the Word which has been so long preached to them in vain.

When I reached the church I found the children attending the service. When it was over they all repaired to the vestibule, and we were soon engaged in our pleasant work of recitation and instruction. After I had dismissed them, I spent some time with the poor old woman who, Mr. Syle had just informed me, had repeated the Creed tolerably well, and had received his permission to learn the Lord's Prayer. I went over the first few clauses many times with her, and promised to hear her recite them the next time I came.

Monday, August 18th.—The cool north wind to-day has been quite invigorating, and the labors in school were performed without any feeling of weariness. In my classes I have been much encouraged by those who were studying St. Matthew in the literary style. After reading the lesson they render it into this dialect, and their knowledge of it is further tested by asking them the meaning of each character. A portion of the afternoon was occupied in preparing the lessons for to-morrow. I began reading 1st Timothy with my teacher to-day.

Tuesday, August 19th.—The ordinary routine of daily duties. Occupied in school in the morning, and with my teacher in the afternoon.

Wednesday, August 20th.—Noticing a new face among my day-school children to-day, I asked the name of the new-comer. Some of the others replied that she had just come, and that the teacher had not yet assigned her a name. When the teacher entered I renewed the subject and asked him why her old name would not do. He replied that her name had not a respectful meaning, and he intended giving her another. This is very frequently done when a child enters school, and the name then given is the one by which all her schoolmates call her.

Sept. 1th.—The time devoted to the instruction of the old women was unusually pleasant to-day. One of them confessed, for the first time, that she was a sinner, and added, with much earnestness, "Before I knew about the religion of Jesus, repentance was out of the question, but now I do truly repent and believe in Jesus." He alone to whom all hearts are open knows her true motive in coming here, but I have lately been much encouraged to hope she is sincere.

Sept. 26M.—Old Nien-ka-boo-boo came to-day to pay her last visit to me. She intends moving into the city to-morrow. With regard to the temporal advantage to be derived from this arrangement, we have had many misgivings; but I earnestly hope that in her intercourse with the other communicants, she may impart some of her zeal to them. She will attend all the services at the Church in the city, and I have promised her a seat among my scholars, whenever they are reciting the catechism, so that she may keep up her knowledge of them.⁸³

1856, JULY 6, Shanghai.

Miss Jeannette R. Conover.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

Shanghai, July 6th, 1856.

I have selected from a few desultory notes of current events, a few items, which I hope will succeed in interesting you.

The first Sunday of the Chinese and of the foreign month. They do not often come together, but it is refreshing to the heart of the Christian missionary when they do. Then, as he sees to it that he is provided with a wedding garment, and makes ready to go up to the feast of the Lord, his spirit is strengthened by the thought, even thus are the hearts of friends and kindred occupied in our own dear native land; and he

feels the fullest assurance that there some faithful hearts are invoking choicest blessings on him and on his work.⁸⁴

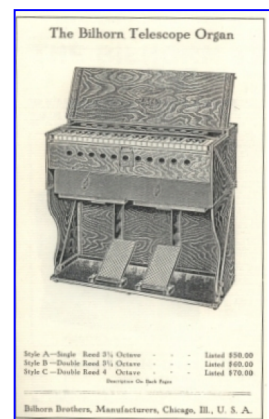
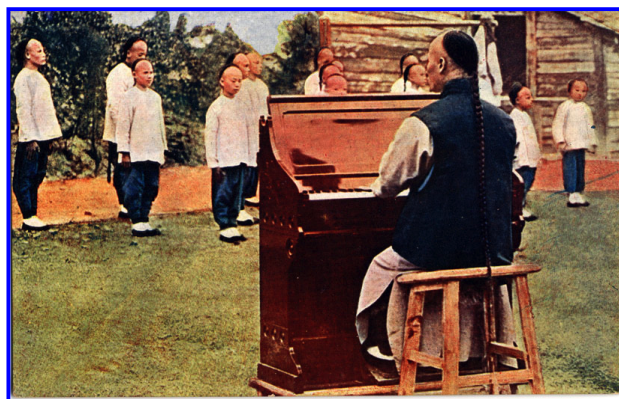
Could you have entered with me our Mission Chapel this day, I can imagine the interest depicted upon every feature, as I drew attention to some of the things which stirred my own spirit. In the first place, as to the character of some of the people collected around and about the door. On the road-side, just opposite the church, were some women, so deep in the mysteries of making cloth, that, though you should be induced to stop and say, "Dear friends, know you not that this is a day of rest—a great and festal day—and yonder is the temple of the Lord? Go up with us, and, mingling with the saints who tread His courts, listen to the joyful tidings of His messenger,"—you would obtain but little of their attention.

To some, the weaving of this cloth, as the means of procuring rice to eat and clothing to wear, was so important as to leave no room for any other truth—not even the great one that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. One poor old woman, with touching vacancy of soul, would make reply: "Sen Sang, ah! your words no doubt arc very good, but I cannot understand them; from my youth up I have thought of nothing, and have done nothing but weave cloth; and now I cannot understand anything else." There might be younger spirits who would mock; some who would talk of a more convenient season; and, perhaps, some who would think better of your words, and follow you into the temple of the Lord.

You would feel little inclination to pause, as we passed an unsightly group, vending green fruits and a variety of disgusting dainties, which, nevertheless, seem to have attractions for many of the passers-by; but would rather turn indignantly away, and wish, as in the days of Nehemiah, we had gates to shut out all such from profaning the day and temple of the Lord.

As we enter the court of the Chapel, there sits the staid old sexton on his stool, smiling benignantly on you, and eager to execute any of the functions of his office. He is surrounded by numbers of the country people, whom curiosity has induced to stop and look in. The first few benches on each side, after entering the Chapel, are filled with pretty much the same class of individuals; after them, on the right, the teachers of the Mission and their friends; then our flourishing school of over forty boys. The front and side seats on each side are appropriated to the missionaries and other foreigners. The place for **the melodeon** is in front of the side seats on the right hand, and over it Mrs. Nelson presides, sometimes ably assisted by her husband.⁸⁵

Foot-Pumped Organs, or Melodeons.



84 The male gender in this paragraph reflects the secondary status of women in 19th century missions.
 85 Southcott, Jane E., and Angela Hao-Chun Lee, "Missionaries and Tonic Sof-fa Music Pedagogy in 19th-century China," pp 213-228 in *International Journal of Music Education*, Vol 26 No 3, 2008. These organs were foot-pumped and were widely used, in different sizes and forms, in mission stations around the 19th century world.

On the left hand, after the seats appropriated to strangers, comes first Mrs. K.'s day-school; in front of them, the Leesburgh day-school; then Mrs. Bridgmau's boarding-school; and lastly, the boarding-school belonging to our own Mission. In company with Seur-Yuen, Mae-Yuen, and others of their former companions, I could point out to you Ting-Yuen and Kiung-Hiung, with several respectable women connected with their husband's families. Kwae-N'goo's seat is occupied by another—a fact which she who stood witness for her on the day of her baptism, is not unconscious of. The whole side occupied by the girls and women presents a very interesting sight. Almost all neatly dressed in white, and their very black hair, not gaudily but most tastefully decorated with the flowers of the season, especially the fragrant cape Jessamine [gardenia]; they wear no bonnets, and a few simple natural flowers in the hair seem not out of place, when they come up to worship before Him who not only designed to make them for our enjoyment, but showed His sympathy in it, in the day when, beholding the *green fields*, and all the works which His own hands had made, pronounced them very good; and when His eye admiringly rested upon the lilies of the field, exclaimed, "Even Solomon, in all his glory, was not arrayed like one of these."

In that which answers for both reading-desk and pulpit, arrayed in a robe of snowy-white grass cloth, you would recognize our modest and dignified young deacon, Mr. Tong; in the chancel, on the left side, the Bishop; and in the centre, the table containing the emblems of our Lord's appointment. During the service, as your eye wandered over the over-flowing congregation, and your ear caught the sound of the familiar songs of Zion, in a strange land, and in a strange tongue, would you not be constrained to glorify Him who has commenced so good a work in this heathen land?

Mr. Tong's text—Acts xiv. 8-18—the account of Paul healing the lame man at Lystra⁸⁶, whereupon the people desired to worship him and Barnabas, and offer sacrifices to them—was from the lesson which had previously been read. His discourse was an extemporaneous one. He dwelt, in the first place, upon sacrifices—the sin and folly of offering them to idols and to ancestors. Then making good use of the words of the Apostle, eloquently urged his hearers to turn from these lying vanities, to the true and living God. After explaining to them from the 16th verse, how God, in times past, had suffered all nations to walk in their own ways, he enforced upon them the importance of repentance and faith. We could wish that he had spoken a little louder, and fear lest some parts of his discourse, which we who sat so near, and were so familiar with the subject, failed to hear, were also lost upon some less-favored hearers.

At the time for the general congregation to disperse, you would look with surprise at the numbers who fill the middle and only aisle, and would be almost disposed to smile, as you glanced at their bundles and baskets,—as though, on their way to the market, they had stopped in to see and hear what new thing was going on. But soon the feeble band of disciples find themselves alone, all noisy intruders being shut out, except at the windows nearest them, some curious heads will be inserted, to see what they are doing, and the solemn service proceeds.

And by whom are the sacred symbols ministered? The Bishop breaks to us the bread of life; the cup of blessing we receive at the hands of his spiritual son—a convert from heathenism—one who, in our own pulpits, announced himself as, "I am the man who did worship idols." Here unite in the same blessed ordinance, the converted Chinese and their foreign Christian friends; the minister of Christ, well established in the field, and two young deacons who have just entered it; the tottering steps of the aged, who, in the way here, have heard and received the glad tidings of salvation, supported by the young disciples nurtured in our schools.

Of all the afflicted children of Adam, the blind have ever, from our Saviour's time to the present, seemed the most ready to avail themselves of the relief afforded by the Gospel; as though, by shutting out the glare of the outer world, they discovered, more clearly than others, the truth and beauty of the spiritual one. We have a goodly number of them in our company to-day, and it is affecting to see them groping their way along.

Thus do some of the various members of the body of Christ this day meet to commemorate the death of their Lord,—to nourish one common faith, and strengthen one common love. As we leave the sanctuary, quite a group of mendicants appear; and we each meet their respective claims upon us, as they follow us to our homes. That miserable boy! who is he, and what ails him? A poor leper—a catechist of brother Keith's—who sees that his bodily and spiritual needs are supplied, and regards him as a hopeful

candidate for baptism. Should you meet him in the heavenly kingdom, he can tell you better than I can, of the hours of faithful labor bestowed upon him by one who sometimes seems not too far off from it himself. That wretched man before the Bishop's door! Just see what a foot and hand he has! Ah! let us hasten on; **to look upon a misery so deep, and one which we have no power to alleviate, is not only painful to us, but has a tendency to harden our hearts; which, in this land of wretchedness to so many, we need to keep as fresh as possible.** But would it not be well to bestow some alms upon him? It must be judiciously done, lest next week that swollen limb be brought to you in a much more aggravated condition. He, poor creature, belongs to a class who possess such strength of nerve to endure pain, and so little appreciation of the blessings of good health and sound limbs, that, to obtain from you a paltry sum, by exciting your compassion, they will sometimes go so far as to have a limb cut off for that purpose.⁸⁷ The Bishop and Mr. Syle must soon pass by; and their kind hearts will devise the means of help, if any there be.

And now we will look in upon the school, as we open the recitation-room. My catechist appears all smiles; and two new women present themselves, with the request that they also may be instructed in the Christian religion. Inviting them to be seated, I proceed to the school-room. Upon my appearance there, the tall, grave Sen-Sang rises and respectfully makes his salutations, and a full chorus of thirty-nine voices, at highest pitch, studying aloud, is instantly silenced. At my request, the teacher selects several of the girls (Ah-Doo, of course, is one of them) to teach the women. Leaving them at their post, and the whole house vocal with the notes of diligent study, my heart prompts me to fulfil a duty which, for more than a week, I have been meditating—even to seek out our wanderer, Kwae-Ngoo, who has recently come into the neighborhood to live.

Mae-Yuen, with an earnest entreaty that she might be permitted to go and see her, was the first to inform me of it. At the same time, many of the smaller children clustered round me, and inquired: "Are you not very much pleased to hear that Kwae-Ngoo is in this place?" I was indeed glad to hear of her, poor girl. One little thing said: "Kae-Kooniang, will you not go to Kwae-Ngoo, and cause her to repent?" Dear child! her words sounded to my doubting heart, "This is the way; walk ye in it."

As I wend my way to old Nee-Boo-Boo's house, in which, with her mother, she has taken up her abode for the present, many misgivings arise as to the reception I shall receive; and uncomfortable recollections of her proud reserve, and contempt of manner, tend to counteract the affectionate yearnings of heart which moved me as I saw her companions approach the Table of the Lord, and her more engaging qualities were present to my mind. But the duty seemed a plain one. When I entered the house, she was seated in the window of an adjoining apartment, and I regretted to see the change that passed over her countenance, as the woman said: "Kwae-Ngoo, Kae-Kooniang calls for you,"—the sweet, placid expression of pensive thought, which, but the moment before, over-spread every feature, and which had so often interested me in this girl, reminding me of a dear young school-friend, now in glory, instantly gave place to one of startled emotion, almost of bitterness and defiance. At her mother's invitation, I took a seat, and she endeavored to keep up a conversation, until Kwae-Ngoo should see fit to enter, which she did not do for a long time, and after being frequently summoned. Far from being unmoved myself, and truly anxious as to the effect and result of my visit, I was nevertheless half amused, as she at length entered, slowly, very slowly; and the difficulty she evidently wished me to feel, was not in any embarrassment on her part, but in the necessity she felt that her attire should be in keeping with her dignity and pride. Her little feet, which were decked in an exquisitely-embroidered pair of pink satin shoes, offered such an impediment to her entrance, that it was necessary for her to stop at the door and rearrange them, by which manoeuvre she rendered them sufficiently conspicuous. The words "walking and mincing as they go," escaped my lips, but happily in my native tongue. These hindrances so delayed her salutation, if indeed she intended any, that I said: "How do you do, Kwae-Ngoo?" She answered, "Very well;" the only words she uttered during the interview. I replied: "In health, I should indeed think you were very well"—(for she had quite outgrown the sickly look which used to characterize her, and had become a fine, healthy-looking girl.) "I am just from church, Kwae-Ngoo, and this is Communion Sunday. I thought much of you, while there to-day; and knowing you were here, determined immediately after church to come and see you. True, I feared you might not be glad to see me; but you know it was at your own request that I stood witness for you when you were baptized: and now I feel it to be my duty to seek you out, and warn you not to slight God's goodness to you; and it may be, lead you back to the path

of duty and of safety." I then told her that Mae-Yuen and others of her companions had desired very much to come and see her; and how painful it had been to me to be obliged to refuse them my consent to do so; and this I must continue to do, until she repented, and submitted to the Church of God, from which she had chosen so sinfully to separate herself. From the abundance of a full heart, I spoke to her long, faithfully and affectionately. At times she looked softened, but, as I said before, uttered not one word: and suffered me to depart without even the ordinary words of salutation—at least, be spoken that I could hear them. I endeavored to make every allowance for her natural reserve of character, but, as may well be supposed, returned, thoroughly disheartened, to the remaining duties of the day. First, to the day-school, and then to talk to my women, and hear them recite what they had been preparing for me.

While engaged with my afternoon classes, we were disturbed by a noise; and on my asking the occasion of it, Ah-Lee said, in the most animated manner: "Oh! to the upper verandah! see, see, see! a thing beautiful to death!" I easily surmised it was some heathen procession, invoking the gods to send rain to relieve the present distress—as I had heard much of such doings through the week. From what the girls said of it, I felt quite a desire to see it, but did not deem it expedient to interrupt our Sunday exercises for such a purpose. The happy idea, afterwards suggested by a friend, that it might have been made the subject of profitable instruction, did not occur to me at the time.

An hour or so before our usual Sunday long service, the joyful tidings was heard, "The mail has arrived." Some of us hastily repaired to the Bishop's house to receive our letters, and mutually sympathize in news from a far-off land. We then united in our usual worship, and with glad and grateful hearts returned to our homes. As I review the various duties and events of the day, it occurs to me that it would interest more than one of our friends at home to pass such a Sunday with us in Shanghai; and I determine to make it one of the subjects of my next communication to you.

Tuesday, July 22.—**Mr. Tong** made me a very agreeable visit this morning. I spoke to him about not preaching louder, telling him that last Sunday, after using my utmost efforts to hear the text, could only distinguish the word "famine;" but I would tell him for his comfort, that some of his friends thought they had never heard him speak so distinctly. "Yes," said he, "myself thought never spoke so loud before. You sit in the window, and those creatures singing in the trees (alluding to the locusts) prevent hearing." Upon my asking him about the procession which made so much stir in our neighborhood last Communion Sunday, he gave me the following account of the Idol, who, in great state, seated in a sedan-chair, was carried in a procession near half a mile long, composed of hundreds of the country people, many of them the wealthier class of farmers, richly dressed and riding on horses.

This Idol was a military officer of the Yue dynasty about six hundred years ago. His name is Mang Chang, and he was universally esteemed for his faithfulness and talents. Once, when the people were in great distress at having their crops destroyed by locusts, he interceded for them, with the God of the heavens. His prayer was immediately heard and the locusts disappeared. Because of this his fame went abroad, and reaching the ears of the Emperor, he gave him an extraordinary name, signifying the Ruler of the Fields. He has ever since been worshipped by the people; and to this day, when they are threatened with famine, they will pray to him and carry him about. I asked Mr. Tong if he thought the flags of various-colored silks the people have put up over their heads in the city were intended to remind the gods that they needed rain? Ho archly replied—"Either he is talking, or he is on a journey, or peradventure he sleepeth and must be awakened."

The drought this season has been exceedingly severe and long continued. The usual Spring and Summer rains have been withheld. The crops, particularly the rice, the most important one, are said to be dying and withering. These poor heathen people are using every means their superstitious hearts can devise to propitiate their Gods. The two Chief Magistrates, the Taou-tai and the Chi-hein, go morning and evening to the principal temples to offer their petitions. They have forbidden the people to kill or to eat any living thing until abundance of rain has fallen. Consequently, the shops at which the natives usually purchase such articles are closed. Each family residing in the city has erected a tablet at the front door of their house, on which is written "To the Dragon, King of the four lakes and five seas." Before this tablet they place an altar on which they spread their propitiatory offering; small yellow flags are put up over their doors, with sentences written on them, such as "With sincerity of heart we pray that an abundance of rain may descend."

In the cities and villages processions of the people are to be seen, with banners flying and music, carrying along their Too Shin, or household Gods, and dragons made of paper. The dragon is universally worshiped by the people as the ruler of all the watery regions; they believe his head is in the sea.

July 20th.—Chai told me that thirty-six dragons were carried into the city to-day to the officers of the Chi-hein. Eight of them, he said, were to offer with their prayers for rain; eight to inform the Emperor, through him (the Chi-hein), that famine was at hand, and inasmuch as their crops had failed, they had no means of paying their taxes. Some of the dragons, perhaps the remaining number, were offered by the butchers and fishermen, saying that they could no longer forego their occupations. The Chi-hein urged thorn to wait ten days longer before they resumed them. Some of the people absurdly believe that a Taouist priest has power to bring rain, and it is said that the Mandarins have applied to that sect for a priest possessed of such power. But they return them word that none of the priests who reside in or about Shanghai have sufficient merit. They must send to a distance for one. We were shocked last Sunday to hear that a poor wicked old Taouish priest, who lives at Kong Wan, had deceived the people, and was reaping a terrible retribution. He undertook, if the people would give him fifty dollars, to cause it to rain by the 24th or 25th. If he failed, they were to sun him to death. He did fail, and we heard, Sunday night, that he had been two days in the sun, without food or drink. Monday morning, Sing Sen Sang, the girls' teacher, was to return home, which is at Kong Wan. He said he had heard the story, but did not know whether it was true. The Bishop strictly charged him to inquire about it, and told him if it was true, he must immediately assemble all the learned men of the place and tell them it would be a crying shame for them to suffer an old man to be sunned to death, in their midst; he thought they would esteem it so.

I hope, when the people find how utterly unavailing all their own devices are, many of them will do, what, I have been told, they did about three years since, in similar circumstances, that is, send to the Christians and ask them to ask their God to pray for them. For some weeks past rain has been prayed for in our churches. The Christian portion of this community are not entirely dependent on Chinese crops for their supply, and it may be that the Father of all, will refuse to manifest his power for the relief of the heathen, until they themselves seek unto Him for it.⁸⁸

1856, SEPTEMBER 1-23, Shanghai.

Rev. Edward W. Syle.

Monday, Sept. 1st.—The usual Missionary prayer meeting, this morning, was conducted by the Rev. H. Reeve, of the Christian [Church] Missionary Society.⁸⁹ The object of his address was to encourage those engaged in Missionary labors at this place, by showing that to cancel the results already attained, and suddenly withdraw the instrumentalities now in operation here, would create a deplorable blank—such a one as we should feel moved to strive very earnestly to fill up. It is helpful to take such views as these, from time to time, during the season of seed-sowing, and while the harvest is deferred. The ingathering will surely come by-and-by; and great will be the heat and burden of that day!

Wednesday, 3d.—I have been projecting a second day-school in the city, on the western side from our church. To-day I obtained the use of a building not now occupied by the brethren of the Christian [Church] Missionary Society; and the British chaplain here, Rev. Mr. Hobson, volunteered a handsome donation towards meeting the current expenses.

Friday, 5th.—One of the many ways in which we are made to feel the drawbacks which come with the advantages of a large European commerce, is the meeting with works of art—pictures, statuary, &c.—which are shocking to the Chinese sense of propriety, though they are eagerly sought after by those of licentious tastes and habits. It has become almost impossible for ladies to visit the Chinese shops without running the risk of their seeing exposed for sale French engravings, beautifully finished and colored, but of a most indecent description. In consequence of such an occurrence recently, I visited this morning the

88 *Spirit of Missions*, Vol 22 No 4, April 1857, pp 198-205.

89 Rev. Henry Reeve, Church Missionary Society. Arrived Shanghai 18 September 1853. Returned to England due to Mrs. Reeve's ill-health, 1857. Wylie, *op cit*, p. 222. CMS Archives C CH O 71 Original Papers Letters and Papers of Missionaries Rev Henry Reeve 1853-1857. "The Rev. Henry Reeve and the Rev. John Shaw Burdon [later Bishop of Victoria, Hong Kong], Students from the Institution, with Mrs. Reeve and Mrs. Burdon, left Southampton on the 20th of July for Shanghai, *via* overland, and arrived there on the 18th of September." CMS Missionary Register Vol 42, November 1854 p. 460.

store of a Chinese dealer in foreign goods, and, by appealing to his own sense of propriety, succeeded in getting him to remove the obscene pictures out of the way. I can hardly hope that he will listen to my exhortation that he should destroy them. There is a curious superstition prevalent here concerning such things, to the effect that, whereas one kind of badness is antagonistic to another, lewdness and witchcraft are incompatible; and I have been told by a Missionary long resident in China (a medical man), that he has sometimes been surprised at finding the most abominable pictures among the traveling apparatus of very decent and respectable men, not at all given to this kind of immorality. The explanation they have given is, that such pictures preserve their money and other valuables from being spirited away by witchcraft! Among all the devices of the devil, can any one more curiously complicated than this be imagined? And this is but a specimen of the thoroughly-elaborated systems of error and wickedness with which we are called to contend in China.



Tuesday 16th.—**Dr. [Samuel Wells] Williams**⁹⁰, of Canton (formerly Missionary Printer for the American Board, now Secretary of the U. S. Legation), gave us the pleasure of his company to breakfast this morning. The U.S. Commissioner, Dr. Parker, is here; and there are rumors of an intended visit to Peking, for the purpose of insisting upon the admission there of resident Ministers from foreign Powers. Without this, the recurrence of incurable misunderstandings with the Chinese authorities at the several ports will be endless. Dr. Williams' account of Japan (he was there with Com. Perry's Expedition) gives one the impression that everything remains to be done for that country in the way of Missionary work—to me it seems that the sooner it is commenced, the sooner it will be accomplished. The Missionary

surely ought not to be far behind the diplomatist and the merchant. In the course of the day I rode with Mr. Keith about three miles into the country north of our dwellings, to visit the Nien-ka-kok station, where he used to hold services before his strength was so much impaired. It is one out of a score of similar hamlets, by which we are surrounded, where the fullest and freest opportunity offers itself for preaching and teaching the Gospel. The day-school, which formerly flourished here, could be revived on a week's notice; but my other engagements will not allow of my attempting any such thing, desirable as it appears, and much as I should enjoy engaging in this kind of "going about among the villages," [iteration] preaching and teaching the things concerning the kingdom of God.

23d.—Another visit to the country—the drawing of circumstances that way being such, that I cannot but go occasionally. The Girls' day-school of which Mrs. Syle has taken charge, is one point; and another is an important village on the Soo-chow river, where several poor people live who profess to desire instruction, and where I have much wished to see a school commenced. **The opportunity we now enjoy of disseminating far and near the knowledge of salvation, in the name of Jesus, may not be of long duration—in my opinion, it will not; for everything seems to indicate that social and political confusion will rapidly overspread this land.** What therefore our hand findeth to do now, should be done with our might; other times will bring other kinds of work.⁹¹

1856, SEPTEMBER 26-NOVEMBER 29, Shanghai.

Rev. Edward W. Syle.

Shanghai, September, 1856.

26th.—The Bishop has devolved on me temporarily the office of organist on Sunday mornings, and, as a consequence, instructing the scholars and our poor communicants to chant the few canticles which have been prepared for our chapel service has occupied me a good deal of late. They take to it with tolerable readiness, but are prone to imitate the drawling manner of cantillation that prevails among the Buddhists.

This whole subject of music as connected with Chinese hymnology is one that has begun to exercise the minds of several among the missionaries both here and at the other posts; and by the same token it may be known, that there are a few renewed souls at every station who are asking to be taught some

90 Mr. S. W. Williams, b. 1814, American Board of Commissioners for Foreign Missions, arrived in Canton 26 October 1833. Wylie op cit, pp 76-79. Appointed interpreter to Perry's Expedition to Japan. Williams W. Wells, *A Journal of the Perry Expedition to Japan (1853-4)*, (Yokohama, Kelley and Walsh, 1910). Online 1 January 2012 at — http://library.brown.edu/cds/perry/Williams_Journal.html and http://library.brown.edu/cds/perry/people_Williams.html

91 *Spirit of Missions*, Vol 22 No 5, May 1857, pp 241-242.

suitable manner in which to sing the praises of the God whom they have learned to know and love. Of course there are three methods of meeting this want: (1st) to write hymns adapted to Chinese tunes, or (2d) to teach our own tunes, or (3d) to find out some musical *tertium quid*—a modification of either or a combination of both methods. As far as my own attempts have gone in pursuing the first method, I have not succeeded in finding any Chinese music which, either in itself or its associations, could be profitably used in the worship. I have found one or two strains, in Chinese war songs and Buddhist hymns, which would furnish the groundwork. It chants somewhat in the Gregorian manner, and I have adopted a very peculiar air to words conveying moral instruction, such as school children might learn with interest (as indeed they do); but I have not met, nor do I expect to meet, with anything that will come up to the requirement of Christian psalmody. The whole style, conception, and manner of the Chinese music is artificial, strained, and ineffective; the notation imperfect, and the whole subject of harmony ignored. The second method, that of teaching and using our tunes, has been tried in many places, and with most success. As to notation, some have attempted, by reversing the order—that is, reading from right to left—to make the use of our staff and our musical notes easier of acquisition, while others have taught our music *just as it stands*; for which method there are so many good reasons, that I have settled down upon it myself, after having made trial of every other reasonable plan I could hear of or could invent. I have taught with the five line staff, and with a three line staff, and with no staff at all, but using equal squares for the beats of a measure, and numbers, to indicate the intervals of the scale. This last plan is not without its advantages, but the drawbacks are the same as those connected with the employment of a new alphabet, which, though it may be more perfect and more philosophical than the one discarded, cuts off the learner from every access to all that the wisdom of past ages has lodged in that older form. My conclusion is, therefore, that to teach our music just as we have it is the best thing for us to do; leaving it for the future Christian poets and musicians of China to work out, if desirable, that *tertium quid* before referred to. At present we are cultivating chanting almost exclusively; the Venite, Gloria Patri, and Gloria in Excelsis may be heard at our chapel service in a manner which would remind a stranger of the Christendom from which he is so far distant.

28th.— Yang He-ding has returned from the United States in excellent health, and very much improved in the use of the English language. More satisfactory still is the simple Christian spirit he manifests, shewing himself quite free from conceit and dissatisfaction; these feelings are not unfrequently engendered in youths who are sent home from Mission stations, that they may learn what only a residence in the midst of a Christian people can teach.

1st Oct., Wed.—I spent the whole of this morning in the Boys' school at the church, making a thorough examination into their progress; and that I might do this the better, I dispensed with the teachers' attendance. I found that a good deal of Christian truth had been learned, though only by rote. The office of the missionary in relation to such schools I consider to be that of general superintendent and religious teacher; opening and enforcing what the children learn by heart under their daily teacher, who cannot be expected to do much more than the drudgery of instruction, especially in such a language as Chinese. That part of a missionary's time which is appropriated to this department can hardly be better spent—the fears of some very good friends of Missions to the contrary notwithstanding.

4th. One of our old communicants, Zan Kunn-zung was buried to-day. There are a good many particulars connected with his case which it might be interesting to recount; but the time would utterly fail to note down all the matters of interest which now occur.

Monday, 6th Oct.—It devolved upon me to conduct the missionary prayer-meeting this morning, and I chose for the subject of my address, the desirableness of missionary schools of all descriptions—Sunday-schools, day-schools, boarding-schools, vernacular-schools and English-teaching schools, schools of all kinds, both for boys and girls; perhaps it might be well to add, also, night-schools for adults. I selected this topic, partly for the reason that there seems to be a one-sided current setting against missionary schools at the present time; partly, also, because, as before intimated, it is not improbable that the free opportunity which we now possess in gospel seed-sowing may be of short duration. It would be lamentable if our seed-time should pass, and our crops not be put into the ground.



7th.—Received a visit to day from **Mr. [James Hudson] Taylor** an English missionary, who adopts the method of itinerating in various directions, wearing the Chinese costume.⁹² He and **Mr. Burns**⁹³ travel about a great deal in this manner, suffering much discomfort and damage of health, but having their reward in carrying the gospel message to parts unvisited by the missionaries. Others of our brethren are endeavoring to locate themselves, temporarily at least, in towns or large villages at some distance from the posts; in which effort they meet with but partial success. The disturbed

state of the country both facilitates these attempts in some respects, and hinders them in others; in this, as in other matters, the use of one's own gift, and the following out of providential leadings, are the chief things.

12th, Sunday.—It is not worth while to note the continued performance of the duties which devolve on me and one of the Chinese deacons (sometimes Chi, and sometimes Chu-kiung) in connection with our church. The services are regularly held; the communicants instructed twice a week by myself, and the learners by the deacon; the schools also receive regular attention from myself and from Miss Conover, who likewise teaches a class of women. During the week alms are distributed, medicines dispensed, inquirers instructed, and visitors conversed with; moreover, the gospel is preached once every day (sometimes oftener), by one or other of our number. In this way the church is made the scene and the centre of constant missionary work.

19th.—A blind man who came to me for relief to day, acknowledged that he received \$6 cash a month from a man in this city, of notoriously ill repute. I was surprised, somewhat incredulous, but one of our teachers, who was present, assured me that it was very probable; the man was well known to give money to the poor, expecting thereby to get up a meritorious counterbalance to the many evil deeds of which he was confessedly guilty.

21st.—**Rev. Mr. [Henry] Reeve**, who is in charge of the English Church Missionary Society's school, showed me over the establishment to-day. The boarding-school is one in which only the Chinese language is used. In the compound there are two day-schools of different grades, i.e. giving different degrees of assistance to the scholars; the system of promotion from one to the other, and finally to the boarding-school, in cases of good behaviour, is said to work well. English is taught I believe as a great reward, and only to a few of the most promising scholars.

23d.—I saw it recorded in the *N. C. Herald* that opium was to be admitted at this port at the rate of \$20 a chest. If this arrangement actually goes into effect, whether it be by Imperial sufferance or by connivance of the mandarins here, the fact is a momentous one, though it seemed to be noticed in a very casual manner.

27th.—The second Boys' day-school in the city is in operation. I gave it a thorough examination today, and found the scholars rather a dull set. The old teacher, however, has mastered our alphabetic method of writing the dialect, and makes it part of the regular lessons, from which I anticipate some good results.

Nov. 3d.—The chancel carpet has been stolen from the church during the night; little prospect of detection or recovery.

4th.—To-day will be an era among the blind people who are connected with us as recipients of alms. For a long time, and in various ways, **I have been endeavoring to find some method, and some place in which the blind could be enabled to "learn, and labor truly, to get their own living,"** instead of being idle dependents on the gifts of others, or else engaged in such occupations as grinding incense, or telling fortunes, or selling smuggled salts, or reciting Buddhist legends, or gathering written paper to be burned

92 James Hudson Taylor, then associated with the Chinese Evangelization Society and later founder of the China Inland Mission. Taylor, Dr. and Mrs. Howard, *Hudson Taylor in Early Years: The Growth of a Soul*, (New York, Hodder and Stoughton, 1912).

93 Burns, Rev. Islay, *Memoir of the Rev. Wm. C. Burns, Missionary to China from the English Presbyterian Church*, (London, James Nisbet, 1873).

for superstitious uses; these, together with spinning cotton thread, and shelling a certain kind of bean, are all the occupations known to the blind in these parts, and of these they avail themselves in a very slight degree, the strong pressure of outward circumstances on them being such as to sink them down to inertness and imbecility. From this wretched condition we must endeavor to raise them, as a class, if possible; but, at all events, we must aim at lifting up and holding up those who have become fellow-members with us of the church, the body of Christ. Our brethren of the Methodist Episcopal Mission have kindly lent me for a time two vacant rooms in one of their preaching places, and I have engaged a woman to teach all who come how to twist a certain kind of string much used here, made from a sedgy grass that grows near the sea-side. I found six thus engaged when I looked in to day at Tong-ka loong, the street where this humble "school for the blind" is commenced.

11th.—The health of our first deacon **Wong Kong-chai** has been very far from good for some time past. Recently [**Tong**] **Chu-kiung** took the regular duties at the church off his hands for a while, that he might rest. Within a few days he resumed his charge; but this afternoon I was obliged to preach in his place. His system seems much out of order.

13th.—Number of blind at work to day, twelve. They begin to enter into the spirit of their new occupation with some show of cheerfulness. Two of the number who lost their sight later in life retained the power of making straw-sandals, such as are worn by the peasantry here; so that this is a new branch added to the "establishment."

20th.—Dr. McCartee of the Ningpo Presbyterian Mission being here, waiting for a ship for the United States, I asked of him the favor of riding into the country with me to visit a young woman, daughter-in-law of my present teacher, who lies very sick at Fah-hwo; not likely I think to recover unless she gets better aid than Chinese doctors can give her. Dr. McC. very kindly went with me and prescribed for the case, to the great wonder of the neighbors, who could not understand what induced us to take so much trouble for a stranger.

24th.—The weakness of my throat warns me to desist from the amount of music-teaching I have been attempting. One lesson a week to each of the boarding-school that attend the chapel—our own two, and Mrs. Bridgman's—and twice a week with the communicants in the city proved to be more than my measure. It is of little matter, however; for they have now become sufficiently familiar with what is used at the public service. I have given up the idea of doing any thing in this way with the day-schools for the present.

27th.—The news from Canton is to the effect that the English and Chinese there are fully committed to a conflict; the Americans also have had a difficulty. Bogue Forts taken, and every symptom of determined warfare.

29th.—Rode to Yung Zeang kung, near which is poor old Soo-dong's dwelling. He has been renewing his application to be restored to the Communion; and my object in visiting his home to-day was to certify myself, if possible, as to the grounds of the evil rumors which are afloat concerning him, such as are sure to abound when a man is known to be under a cloud, the world over. I could not learn much; family quarrels had occurred and had been made up; things which with us would have been counted grave breaches of the law of kindness are said to be almost matters of course among the Chinese; the result of my visit is only a change of perplexities.⁹⁴

1856, OCTOBER 6, Shanghai, **Rev. Robert Nelson.**

Shanghai, China, Oct. 6th, 1856.

The last month has been one of encouragement in my field of labor, from the fact of my day-school teacher positively declaring himself on the Lord's side. This young man has been teaching for me since the first of the present year. After having been for a few months engaged in his work, during which time he necessarily became acquainted with the catechisms we teach, and the portions of Scripture I read and expounded, he expressed his conviction that the doctrine was good, and said that he meant to learn it. Soon he declared he had no faith in the idols, or in the various doctrines taught for religion among his countrymen, and seemed to reach the conclusion, that there could be but one true God, the Creator and

Ruler of all things.

From that, he seemed to grow gradually in knowledge of Scripture truth, and an earnestness in searching after it; and now for some months past, he has unhesitatingly declared his belief in the truth of Scripture generally, and I rejoice in the hope that he has "learned Christ, and been taught by Him as the truth is in Jesus." Its bearing upon himself and his eternal condition, after this life, seemed to lay strong hold of him, and to escape the misery of the next world, seemed to be the matter of chief anxiety to him: and then he arrived at the satisfying conviction that Jesus, and he alone, could accomplish this great end for him.

His father died a few months since, and from that time he appears to have been more set upon making a profession of Christ. He has since been instructing his mother, and has induced her to come to my little chapel sometimes, to hear the gospel preached. He is also quite earnest and bold in urging upon those who come in, to forsake their evil ways and turn to Jesus, the only Saviour of sinners. Yesterday he took me aside, and told me he had examined himself well, and he did truly believe with all his heart, and was penitent for his sins, and fully conscious of them, and his strong desire was to be baptized;—in which desire, I purpose, God willing, soon to gratify him.

My day-school continues very much as heretofore, except that during the summer the number of scholars has been smaller, which is a case of very common occurrence, as during the summer, the children can often earn something towards the support of the family. The place I now use for a school and chapel, having been gotten, in good part, with reference to Dr. Fish having a hospital there, and it being not very favorable for gathering congregations, I am hoping soon to get another, which shall be better for the purpose than the present.⁹⁵

1856, OCTOBER 6, Shanghai, Rev. John Liggins.

Shanghai, Oct. 6th, 1856.,

In compliance with a resolution of the Committee, I keep a daily Journal; and at the desire of the Bishop, I this month write an account of the manner in which my time has been spent, and of other things which I deem of interest.

Four days after our arrival I commenced the study of the language. The Bishop advised me to make myself familiar with the sound and literal meaning of every word, in a little book which contains the Creed, Lord's Prayer, Ten Commandments, Duty towards God, and Duty towards our neighbor. The sounds of the characters I learned from my Chinese teacher. The Bishop very kindly furnished me with both their original and derived meanings. Beside becoming familiar with the sounds and meaning of each character, I committed to memory the whole of this little book, as I was informed that it contained words and phrases which would very frequently occur in the Gospels, and which are in constant use by the missionaries when preaching to the Chinese, or conversing with them on the subject of religion.

A month was spent in accomplishing this. On Monday, **Aug. 4th**, I commenced the Gospel of St. Matthew, and am now nearly through it. In company with the **Rev. Mr. Williams**, I have regularly spent an hour in the morning with the Bishop, reading and translating what I had learned on the previous day; and receiving from him much valuable information concerning the grammar, idiom, &c, of this unique language. I feel greatly indebted to the Bishop for his endeavors to enable me to make a right commencement, (so all-important in acquiring any language,) and also, to the **Rev. Mr. Keith**, for assistance rendered during the two weeks that the Bishop was absent on a visit to Foo-chow.

On Monday and Tuesday, **July 28th and 29th**, I attended the Semi-Annual Examination of the boys in the boarding school. I thought they did credit to themselves, and to their teachers, **Mrs. Keith** and **Miss Fay**, in the studies which they pursue in English; but how they acquitted themselves in their Chinese studies, of course I could not judge. The Bishop, however, expressed himself as much gratified with the progress which they had made in both departments since the last examination.

The members of the boarding schools receive daily instruction in the truths of our holy religion; and Christians at home should earnestly pray that the precious seed of the Word may find a lodgement in their hearts, and spring up and bear much fruit to the praise and glory of God; and that the secular knowledge

which they receive may be the means of fitting them for more extensive usefulness in the service of the Redeemer. On Sunday, **Aug. 24th**, at the desire of the Bishop, I took charge of a class composed of 13 of the boys of the School, for instruction in the Holy Scriptures. They have been two years in the school; and they vary in age from 12 to 15 years. I expect to teach them regularly on Sunday afternoons, until I am able to go out and preach in Chinese.



On Sunday, **July 13th**, I went to Trinity Church. Thanksgiving services for the restoration of peace in Europe were held, and an appropriate sermon was preached by the **Rev. John Hobson**, the British chaplain. At the conclusion of the sermon, he made an appeal for **a floating Bethel for Seamen** [*Missions to Seamen*]. He has received \$1000 towards the object: and no doubt the effort to obtain "a hulk, to be fitted up as a floating Chapel, to be set apart permanently for the purposes of Divine worship, and to be made in other respects available for the religious welfare of the sailors," will be successful.⁹⁶

In the mean time, two services are held every Sunday, on board a ship kindly lent for the purpose. As the various missionaries in Shanghai have been invited to conduct the services in turn, it falls to the lot of each missionary to go to the Bethel about once in every three months. Many of the 6000 seamen who annually visit this port, behave in the most scandalous manner; entering the houses of the Chinese, and carrying off whatever is valuable, and often maltreating the inmates besides. The influence of these men upon the Chinese is pernicious in the extreme; and therefore it does not seem to the missionaries that they are stepping out of their line of duty to accept the above invitation, and otherwise encourage efforts to promote the reformation and salvation of this class of men.

During July and August a severe drought prevailed in this province, and the rice plant and cotton tree suffered considerable damage, and the yield has been only about two-thirds of what it usually is. During the prevalence of the drought, various means were made use of to propitiate the gods; such as having processions in their honor, fasting, and performing various penances. I saw one of those processions, and was grieved at beholding the evidences it afforded of the superstition and idolatry of this people. The Chinese believe that such calamities as drought, freshets, epidemics, &c, are visited upon them *principally* on account of the wickedness of those in power; and it is customary for the principal officer in the region where the calamity prevails, to engage in fasting, prayer, and the offering of sacrifices. In the 1st volume of the Chinese Repository, mention is made of a severe drought at Peking, in 1832, and the prayer offered on the occasion by Taukwang, the emperor, is given. In it occurs this language: "The sole cause of this calamity is the daily deeper atrocity of my sins."

In a proclamation issued by the Wang, the magistrate of Shanghai, on the **24th of July**, the following language occurs: "On account of the long drought, I, the city magistrate, have been fasting and offering sacrifices, and in company with the Saoutae of this place and others, have been walking the streets, solemnly engaged in prayer. Although a slight rain has been obtained, it was not sufficient to penetrate the earth; and I, the magistrate of the district, feel deeply ashamed. I am unable to conciliate Heaven, and am agitated and profoundly distressed on account of it."

I have officiated three times at the English service held in the Bishop's residence, and twice at the Seamen's Bethel. I have also preached once at Trinity Church, for the Rev. Mr. Hobson. During the last six weeks, it has been my practice, on each afternoon, to walk out on some of the roads leading to the numerous villages in the vicinity of Shanghai. This has been for the double purpose of taking needful exercise and circulating tracts. Among the large numbers whom I have met, passing to and from the city, I have never failed to find some who could read. I have never had a tract refused; and they are generally received with thanks. I can, however, do little more at present than ask them to read them carefully telling them it is teaching concerning the religion of Jesus — the only good, the only true religion; and then inviting them to come to the Chapel on Sunday, and listen to the preaching of the "Blessed sound

doctrine," as the gospel is called here. I take great delight in doing this, and also, in teaching the boys on Sunday afternoon; which is all I can as yet do among the Chinese. I hope, however, soon to understand enough of the language to render it expedient to enter the houses, and read to the people from the Scriptures, and converse on what is read, and I ardently look forward to that time when I shall be able to make known, to this people, in their own language, the wonderful works and the wonderful love of God.⁹⁷

1856, OCTOBER 6, Shanghai, Private letters in *Southern Episcopalian*.

CHINA.—Private letters from Missionaries at Shanghai, appearing in the *Southern Episcopalian*, confirm previous advices, with striking additional particulars:—

Oct. 7, 1856.—Our public news of the last week is very startling, but needs confirmation. It is to the effect that Yang, the Eastern King [Taiping] who styled himself the Holy Ghost, has been killed by the Northern King, drawn asunder by five buffaloes, and that the insurgents have slaughtered about ten thousand of each other in Nan-Kiang [Nanking]. The report also is, that Hong-seu-tsuen, the Tai=ping-wang, or Emperor of the insurgents, has been dead for two years, and that his son, only seven years old, has succeeded him. This is news which may prove of the utmost importance to the spread of Christianity in China. If these two arch imposters, one of whom claimed to be the Son of God, the other the Holy Ghost, are really removed by god's providence, it may make way for men of less lofty and blasphemous pretensions, and the Scriptures they circulate and make the basis of their public examinations in place of their ancient classics, may receive an interpretation that shall flood China with divine light, and lead to the knowledge of Christ as the true Son of god, "the Lamb of God, that taketh away the sins of the world." The insurgents have certainly had the best of the strife this season.

Extract from another letter of the same date:



Calamities seem to thicken upon China, and we look on and speculate as to what the end is to be. While we were suffering from drought in all this region this past Summer, they were having floods at the South; and since we sent off the last mail, I have seen a sight I had only been acquainted with through the description given in books before. This part of China, and all the coast to the North of us, has been visited by a **plague of locusts**, and for more than a week they were passing over Shanghai, going out to sea. Captain Bell, of the [USS] *San Jacinto* told me that as they were coming into port, they met them twenty miles out at sea, flying to the South. We could sometimes hear the noise they made, and the sky would be dark with them, and they would pass

on, day after day, in bands, one long steady stream. One day a swarm came down so low that we feared they were going to light, but persons acquainted with their habits said that when once they commenced their flight, they never settled down again to feed. So on they passed in countless myriads, and we could only stand and gaze at a sight the oldest inhabitants of Shanghai had never seen before. I felt, I confess, quite an awe of the locusts, when I considered them a direct visitation from the Almighty—for so we must consider any calamity of this sort, which is unforeseen and unexpected, and which brings famines upon a land... I could not but think of the plagues of Egypt. The Chinese regarded them with most superstitious feelings, and all kinds of stories were soon spread abroad to warn people not to meddle with them. "some 20 or 30 men, women and children, who had gone out into the field to rail a them, were bitten to death by the insulted locusts; and son ... We have seen none now for a week or ten days, and I suppose the flight is over, but accounts represent the country as having been left bare of them. One company of licensed beggars, men, women and children, have already arrived in Shanghai, and have, I believe, gone into the foreign settlement. I suppose they will put up a camp near it for the Winter months;

97 *Spirit of Missions*, Vol 22 No 3, March 1857, pp 145-147. *Daily Evening Bulletin*, San Francisco, 21 October 1856.

and we shall probably have large additions to the part of the population before the cold sets in. These people are not regular beggars, but inhabitants from the region where the drought and locusts have laid waste the land, and where they had no prospect before them but starvation, had they remained at home. In such cases, the officers give licenses to whole companies to go to any part of the country where food can be had, and live upon the charity of their neighbors, in the Bible sense of the word. These people will return to their homes, it is said, when the Winter is over and new crops are to be planted. Business seems at a stand still here. The currency question is a most difficult one to settle, and the merchants say that with the present rates of exchange it is ruinous to buy tea; they cannot sell it at home for what it costs here; and there are 60 large vessels in port, waiting for cargoes.⁹⁸

1856, OCTOBER 17, Shanghai, Miss Caroline Jones.

Sunday, Oct. 17th.—A dull day, threatening heavy rain; but we were able to attend Chapel, where we had a good Chinese congregation, and **Choo-Kiung [Rev. Tong Chu Kiung]** preached for us. After church, until twelve, I occupied myself catechising and instructing the Day-school children. Then took in hand the poor woman Ah-Doo has been teaching. She began to-day the catechism on the Ten Commandments. I felt affected at her inquiring how much more she would have to learn, before she could receive baptism, and did my best to make her understand, that when God should give her a penitent and believing heart she should be admitted to that ordinance. But, alas! how difficult to teach them to distinguish between believing and repenting, and merely saying, "I believe and repent." Comforting is it to know that these gifts are of grace, free grace, and will be bestowed on whom God willeth.

Oct. 21st.—Kiung-Kiung made me a visit this morning, and I so won the heart of her little girl, with a picture-book and some foreign bon-bon, that she was unwilling to return home with her mother. Had occasion to go to the Yang-Bing-Dang this afternoon; could but think what a great place it is growing to be. But, ah! to those who have the welfare of this people at heart, it is a sad, sad thing, to witness the conduct of the sailors sojourning here. So far as I have seen, the heathen Chinaman knows of no such excess. I have seen him merry with wine and stupified with opium: but never brutalized to the degree that some, coming from Christian lands, continually are before his eyes. It seemed to me this afternoon, in the short space of an hour—for I was hardly out so long—that I might have seen some fifty shades of drunkenness. Two on horseback, in such a condition, that they could neither steady themselves nor control the animal, who, with his rider, would be guilty of such ridiculous pranks as to make some of the Chinese bystanders shout with laughter; while the graver and more sedate would, with quiet scorn, go on with what they were about.

One object I had in view was, to leave some orders for the school, with Kiung-Tu-Yuen, a silk merchant with whom we have long been in the habit of dealing. He is a universal favorite with foreigners, understands dealing with the Chinese so well, and is so obliging, that we are often glad to avail ourselves of his services, in procuring articles not at all in his line. I found he had removed from the humble building he has occupied for several years past, to quite a magnificent one. He was surrounded by a



number of his merchant friends, who seemed to be feasting with him, on the occasion of his getting into his new house. As he came to the door to receive my orders, many of these old merchants followed him to the verandah; like their host, they were richly attired; their sedate looks, and long pipes, took me back to the days when I used so deeply to enjoy the wonders of the Arabian Nights, and some of the very personages seemed before me. On my return I was much interested, as I often am, with the **foreign children and their Chinese nurses** [Amah]. The Chinese generally are very fond of children. It is amusing, sometimes, to see a little pet rule a whole household; their admiration for foreign children is very extravagant. Not unfrequently, when they see one, you will hear them express themselves somewhat to this effect: "Oh, what excellent amusement the little thing is, good to smell, auh! for they wash it every day. The Chinese would soon kill their children if they were to do so." This afternoon I met a nurse with an exquisite

little baby girl in her arms, a perfect little miniature woman in the fashion of her attire; the nurse had feet not much larger than her baby charge, and was waving ft along weeping willow-fashion; one moment deeply engaged with the baby's prattle, and the next looking out coquettishly at some real or imaginary personage. A little further on appeared two other little ones, on donkeys handsomely caparisoned; they were accompanied by such devoted attendants, that they scarce seemed to need to think. But I looked in vain for the joyous vivacity often so charming in children; and as their sweet, but faint and sickly smile met my gaze, could but think: poor babes! and do your nabob papas think their gold can buy for you purer joys than that free exercise of your faculties, which children so truly enjoy in their native lands? Alas! no, the sacrificers at Mammon's shrine, like the worshippers of the true God, doubtless only seek to compensate their offspring, as best they may, for the absence of that which they cannot provide, without sacrificing the joy of their presence, which so gladdens their own banishment. As we approached the bridge, quite a number of Parsees preceded us—according to the poet,

Those slaves of fire, who, morn and even,
Hail their Creator's dwelling-place
Among the living lights of heaven!

They crossed the bridge at the same time I did, and one of their number, it seemed to me, put himself a little out of his way to salute me. His manner was so respectful, almost reverential, that I suppose I should have followed the impulse of tho moment, and have returned his salutation; but I checked myself, and acted on the safer principle, of never returning any uncalled for civility from a stranger. Consequently, I have felt some reproaches of conscience for my prudence, whenever the inoffensive and kind-hearted countenance of the good Parsee has since arisen to mind. Something about these descendants of the ancient Fire Worshippers always interests me; and not unfrequently, when I meet them, I find myself wondering whether they have any temples here, and many like surmises arise to mind. I can't say why I have never satisfied myself by reading or inquiry. The Bishop, according to his custom on Tuesday, took tea with us, and afterwards had Bible class with the girls

Wednesday, 22d.—Attee, the -widow of Tsung-Tsan, one of the old pupils of the Boys-School, who recently died at Fow-Chow, came to see me to-day, to ask if I could give her the place of Matron in the Girls school; she had heard that Ting-Niang-Niang was to give it up at the end of the present year. After a long talk with her on the subject of her duties in such a situation, she burst into tears of genuine feeling, saying how hard she felt it was to bear her husband's death, the more so as she was not with him at the time. And then there was so much to lament in his not having a Chinese doctor; he had severe fever, and they should have given him something to bring out an eruption; but a foreign doctor, from a foreign ship, came and gave him every day the very same kind of medicine, which prevented said eruption from coming out. "Ah, Attee," I said, "when any one is sick, you Chinese think our medicines invaluable, but so soon as anybody dies who has taken them, you say that foreign medicine killed him. Pray how is it that people ever die after taking the Chinese?" She had nothing to say to this, but with a multitude of compliments, took her leave, pronouncing me an altogether upright person in being able to appreciate her claims to the situation she wanted. In the evening it was rainy, but we attended the prayer meeting at the Bishop's; he, as usual, conducted it.

Oct. 24th.—**After Morning Prayers, called on the Bishop; found him looking poorly, having had a slight attack of a paralytic character.** On my return, Mrs. Bridgman called on business about the school; we talked of mutual experiences, and no doubt strengthened each other's hearts and hands in the good work. I was quite entertained, to-day, at the childish love of bright colors, evinced by some of my little charge. The Matron proposed that I should have a pretty pattern of deep pink chintz, sent from home to the school, made into drawers for nine of the little ones, with a facing and dress of dark blue; she thought it would be exceedingly beautiful, and quite according to custom for them to wear it. Upon my consenting, they clapped their hands, and began talking of Christmas. The Chinese never use very bright, or variously colored material, as for instance our chintzes, about their dress, except for lining, or a wadded under-garment, which may sometimes be seen, when heat, or convenience induces them to throw off the outer one. I have been amused at the gravity with which one of their moralists, in a work combining morals and the proprieties of life—the "Kanding-Kong-Wo"—warns them against the impropriety of wearing foreign flowered cloths. The same volume, however, contained some such excellent maxims on these subjects, that I not unfrequently find myself quoting them for the benefit of our girls. In the afternoon perceived Seur-Yuen and her little sister, Chae-Chae, in high spirits, escorting some one to the gate, who proved to be their mother; she does not very often come here, though in other

ways she does not fail to evince her interest in her children. Ah, I thought, as I saw her depart, this visit is do doubt to give Seur-Yuen some model ideas on the subject of her trousseau. **In the evening, as the Bishop was so unwell, we went in with Mr. and Mrs. Syle, to sit with him.** Dr. Williams of Canton, at present visiting Shanghai, is staying there. On Mr. Syles speaking of having driven out multitudes of sparrows, who have seen fit to build their nests in the Church in the city, Dr. W. remarked he was not so complaisant to the sparrows, as the Portuguese in Macon, who in building their houses form holes all around them, near the top, for the birds to build their nests in. I thought they probably saved their buildings by doing so, for no doubt our houses are very much injured by the quantity of birds around them. If the Chinese were so much put to it for food, as we sometimes give them credit for, they would aim at capturing some of them for that purpose; as it is, they seem quite content to let their pet cats fatten on them. Some of the servants in our employment were very much astonished at one of the Navy officers, a summer or two ago, who used to amuse himself shooting three hundred an hour.

Sat. 25th.—Seur-Yuen came to my room this morning before prayers, to repeat her verses ... and to read her chapter in the Bible. It chanced to be the Fifth of Revelations and she read feelingly. As she closed the book, the sweet, rich notes of the New Song, to Him who hath redeemed us out of every kindred, and tongue, and people, and nation, still lingering in my ear, I wondered how much of it she could understand or appreciate. She laid aside her book, and, in her quiet way, began telling of several changes she thought expedient to make in the preparations for her approaching marriage, which I readily attributed to the influence of her mother's visit of yesterday; however, they seemed sensible and reasonable.

Sunday, 26th.—Not well, and did not go to Church this morning. I proposed, while others were at Church, to look over the exercises for the Day school, and for the afternoon; but a shelf of agreeable books were at hand, which my thirsty soul prompted me to lay hold of, and very soon I was entirely forgetful of all the knowledge Chinese hieroglyphics are capable of conveying to heathen minds. And when the Bishop kindly called after service, the past hour seemed to have flown like a dream. In the afternoon, after the girls got through with their exercises, I gave the elder ones leave to go with Ting-Niang-Niang to the Chapel to witness the marriage of a gentleman from the Yang-Kiang-Pang, to a young lady recently from California; Mr. Syle performed the ceremony. I lent a Prayer Book a piece to the half dozen girls who understood something of English, and with it open at the Marriage Service, they set out highly delighted.

Monday, 27th.—When the Bishop called in the course of the day, I asked him if he could send me any satisfactory article about the Parsees to read; he thought he could. Accordingly, after tea he sent me the Tenth volume of the *Chinese Repository*, from which I gathered the following interesting particulars, which it may be well to record, as there may be some who feel an interest similar to my own in this singular people. The author of the article referred to says: "Always we have found them kind, affable, generous, and ready to communicate information respecting their nation. I believe the experience of those who have had intercourse with them in Shanghai, will correspond with this statement. They are very liberal in their contributions to all good works. From so early a period as 362 years B.C, these followers of Zoroaster have been obliged to flee from their homes for the sake of their religion, the tenets of which seem harmless in the extreme. The Mahomedans have since kept up the persecution, one of their struggles with whom Moore celebrates in his Lallah Rookh. The Parsees are now widely spread through India and China, in search of the means of a livelihood. They never follow any trade; are for the most part merchants, and servants of merchants. Believing the sun and principal luminaries to be the abode of the invisible deity, they turn their faces towards them during their devotions. They consecrate fire, and preserve it carefully in their temples.

Friday, Oct. 31st.—I went this afternoon to visit some of my Chinese friends. First to Kiung-Kiung ; was received by her and her sister-in-law in their guest hall. They seemed full of Seur-Yuen's marriage. Asked when it would take place; thinking of our months, I replied, the 19th day of the 12th month; they immediately corrected me, and said the 22d day of the 11th month, shewing they knew quite as much as I could tell them about the matter. K-K. asked with eager interest, Are all her quilts ready? The younger Mrs. Wong inquired if Seur-Yuen would go home to her mother before her marriage. I knew the Bishop had refused his consent for her to do so, and told them no, she would go from the school to the chapel as the other girls had. R-R. remarked that her mother objected grievously to her doing so. I felt little inclined to discuss the matter with her, but was quite interested to know why the mother should lay such stress on giving her a feast for several days before her marriage; and, thus musing, took my leave of them, and bent

my steps to the dwelling of Mr. Sy-Soong, a Christian Chinese gentleman in some profitable employment in the foreign community, and every token of prosperity surrounds him; his present dwelling is not far from Chai's, and, oh! if there be in our Churches any who doubt the elevating effects of the missionary work on the Chinese, what pleasure their company would have afforded me on the occasion of this visit! The wife of Mr. Sy-Soong, and her intimate friend Rit, as we generally call her, were educated by Miss Aldersey, who now has a flourishing missionary school at Ningpo. I have often listened with thrilling interest to the account of Mrs. Medhurst and other missionary friends, of their flight from their heathen home and friends on the island of Java, to Miss A., that under her protection they might escape a heathen marriage, and enjoy, unmolested, the privileges of the Christian religion.⁹⁹ Kit saw me coming, and with almost a school-girl's vivacity and warm-heartedness, ran out to meet and to welcome me.

As I entered the house in the guest hall, I met Ah-wing¹⁰⁰, recently from the U.S., a Chinaman educated by the A.B.C.F.M. With quite an American air he saluted me; regretted that he had forgotten my name. Kit then conducted me to Attee's (Mrs. Sy-Soong) nice parlor, in which was comfortably arranged quite a collection of foreign and Chinese furniture. Most conspicuous was a very nice organ, with which the good man accompanies himself in singing the songs of Zion. In a very little while, as at Kiung-Kiung's, the subject of Seur-Yuen's marriage was introduced, and Kit asked if we meant to consent to her going to her mother a day or two before. I said no, and inquired whether she knew why the mother so much wished it; she did not, but asked, if she selected a Christian family in which to take up her abode for the time, whether we would consent. "Ah, Kit," I said, "do you think the individual you speak of would have strength and decision of character enough to put a stop to any improper measure that self-willed woman might see fit to propose? Do you think his Christian discernment is so clear that he would immediately perceive what is objectionable?" She looked distressed and anxious as she replied, "Alas! no, he has, at the importunity of a kinswoman, placed in his guest hall an incense vase, the very symbol of a heathen household. I have entreated him to remove it, until I believe it offends him for me to allude to it; he asked why I should so let it distress me. I could not suppose he meant to make an improper use of it." Attee added: "I told him, 'You may not, but it is a continual cause of offence and a stumbling-block to others.'" Ah-Wing told me he had been wishing to visit the school, and asked if I would take him over it; I regretted I could not gratify him; but the girls were so modest that I thought it would distress them for me to do so. I then asked Attee and Kit their views on the subject. They said they never objected to associating with Christian gentlemen on social and friendly terms. "But," said Kit, "when merchants, or other heathen men call to see Attee's husband, she always retires." Ah-Wing said when he was in the U. S. he frequently visited the young ladies' seminaries, and they did not object; he thought that they liked it. I could not help smiling, thinking they probably aimed at gratifying their curiosity in liking to see him. "And you liked the manners and customs of the women in the U. S.?" I asked. "Oh, yes." "And having returned to China, how is it? Are you diligently seeking for a young lady with bound feet for a wife?—one who must stay at home because she can't walk?" "No, indeed," he said; he wished his wife to be able to run with him if occasion occurred. Attee said indignantly: "How can this cruel custom be abolished, when Christian women, by binding their own and their children's feet, are handing it down to future generations?" Ah-Wing said, putting aside religion, the barbarism and cruelty of it were so atrocious. Ah! Ah-Wing, I thought, Attee's is the stronger principle, and, though for awhile baffled, must finally prevail.¹⁰¹

99 This story is not quite as straightforward as it appears. The two young girls were due to be removed from Miss Aldersey's school in Surabaya to marry local boys selected by their parents—the usual arrangement of the time. In modern terms, Miss Aldersey kidnapped the girls, with their consent, took them to Batavia and, with the aid of the Medhurst's and other missionaries, took them with her when she moved to Batavia. A not dissimilar episode was that of an American Methodist Episcopal single woman missionary, who took a girl from Fuzhou to America, without the parents' agreement. This was the subject of correspondence between the State Department and US Consul Hixson.

100 Yung Wing. First Chinese graduate from Yale University, 1854. Mentioned above. See online 1 January 2012 at — <http://drs.library.yale.edu:8083/fedora/get/mssa:ms.0602/PDF>

101 *Spirit of Missions*, Vol 22 No 6, July 1857, pp 345-351

1856, OCTOBER 20, Shanghai,

Rev. John Liggins.

Monday, Oct. 20th.—During the last two weeks I have been so unwell as to be unable to pursue the study of the language. Was glad to be able to commence, to-day, reviewing the Gospel of St. Matthew with my Chinese teacher.

Wednesday, Oct. 22d.—After consultation with the Bishop, I determined on making a brief English and Chinese vocabulary by means of the words used in the Yu-Yak, the Morning Service, and the Gospel of St. Matthew, also inserting, day by day, the new words learned in conversing with my teacher or others. The meaning of the words in the above mentioned books, I have obtained, principally, from the Bishop; who has also kindly furnished me with a book in which the five thousand characters, used in this Colloquial, are arranged under their proper sounds, and the exact tone of nearly all of them indicated. I have decided not only to write the sound and meaning of the words, but also to designate the tone in which each word should be pronounced. How all important it is to pay particular attention to the tone as well as to the sound, may be judged of from the fact that there are no less than forty-seven characters with exactly the same sound, and the sounds which have as many as ten characters under them are quite numerous. Though a person should give the proper sound of a character, yet if he did not give the correct tone, he would be understood as meaning something entirely different from what he did mean. The use I have already made of the book given me by the Bishop, leads me to think that I shall find it a great assistance in enabling me to speak correctly in Chinese. The reasons which have induced me to make this vocabulary are: 1. If I write out the sound, tone, and meaning of the words which I meet with, I shall be more likely to remember them than if I did not. 2. It may be the means of getting me into the habit of pausing at every new word in a sentence or chapter, and of not passing over it until I have made myself familiar with its sound, tone, and meaning—and this is a habit I am advised by all means to cultivate. 3. As there is no dictionary of this dialect,* when the time comes for me to prepare sermons, I have no doubt that I shall find the vocabulary of essential service to me; brief and very imperfect though it will be.

Sunday, Oct. 26th.— The foreign merchants are having a bridge built across the Su-Chau Creek; and as I was on my way to Trinity Church this morning I saw forty men at work on the bridge. While it is gratifying to know that the foreign merchants, generally, in their compacts with the Chinese, stipulate that no work shall be done on the Sabbath, yet it is much to be regretted that this stipulation is not always made.¹⁰²

Monday, Oct. 27th.—Besides teaching in the Boy's Boarding-school, the Bishop has desired Yang-He-Ding to study certain portions of the Scriptures, with the aid of commentaries suitable for him, and to come to me to recite. He came to-day, and I was much pleased with his apparent intelligence and acquaintance with the truths of the Bible. I trust that he will prove a blessing to the school; and that it may please our Lord and Master to call him into the sacred ministry, and enable him to testify the Gospel of the grace of God to his benighted countrymen. At the Bishop's desire, I have devoted an hour, on three days of the week, to the purpose mentioned above; and I hope that the time that He-Ding and myself spend together may prove profitable to us both.

“It is a matter of rejoicing to many, that the Rev. Mr. Keith is engaged in preparing such a dictionary, and that he hopes to complete the Chinese-English portion of it in about four months. He expects, however, that it will be two years before it is issued from the press.”

102 A wooden bridge paid for by twenty foreigners, including Charles Wills of Jardine Matheson and Edward Cunningham of Russell & Co. An earlier Chinese bridge collapsed in 1855 and was apparently never used by foreigners who preferred to use small hand-powered sampans to reach the British settlement and the Chinese old city. The bridge was c150 metres long. It was eventually replaced by the “Garden Bridge” that, with frequent repairs and upgrades, is still in use. See online 1 January 2012 at —
http://en.wikipedia.org/wiki/Waibaidu_Bridge#Wills.27_Bridge_.281856-1871.29
An image of Wills Bridge appears in Part 7.



Friday, Nov. 7th.—In times of scarcity of provisions—occasioned by drought, inundation, locusts, and the like—when the local government is unable or unwilling to supply the means of sustenance, it is customary to grant licenses to beg to a large number of those who have been sufferers by the visitation, and to dismiss them to a part of the country which has escaped the like calamity. Such travelling bands of **licensed beggars** are said to be by no means uncommon in China.¹⁰³ I met one such band to-day, as I was returning from the city. It consisted of about sixty men, women, and children. They were bending their course towards the foreign settlement, and were carrying their few effects—cooking utensils, fuel, mats, old clothes, &c.—on their backs, or with poles on their shoulders. They had come from the north-eastern part of this province, where the country had been devastated by locusts. The chief magistrate of the place where they resided, gave them a passport, specifying the reasons for their travelling, stating that "they are good, but distressed people." And certainly such a pitiable and distressed looking company I never have seen before. Many of them, and especially the women and children, were very much emaciated; and as they neither looked nor acted like those who make begging a profession, I pitied them from the bottom of my heart. The avidity with which each endeavored to seize the money I distributed among them, and the manner in which the "Many thanks to you" was said, afforded additional evidence that they were indeed *khoo-nau*, or distressed people.

Sunday, November 9th—**The Rev. Mr. Nelson, being desirous of doing something for the spiritual good of the seamen who may be staying for the time being at the Sailor's Home, which is situated near the Mission premises, has decided to hold a service for them in the Chapel**, on Sunday morning, after the service of the Chinese is over. Being unable, on account of sickness in his family, to conduct the service this morning, he desired me to do it for him. I preached from the text, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."¹⁰⁴ About twenty seamen were present at this first service, who appeared to be quite attentive to the Word which was spoken.

Wednesday, November 12th—Witnessed an instance of the manner in which Lynch-law is administered by the Chinese. At a short distance from the Mission premises, from a place where building operations were going on, a man had stolen a small pole, in value about fifteen cents. For this trifling offence he was seized, tied to the nearest tree by his queue and a rope, and beaten in the most cruel manner. When I arrived at the spot, a large crowd was collected, none of whom, with the exception of one woman, manifested any displeasure at what was taking place. When I saw the man tied in such a painful position, with the blood streaming down his face, and his frame quivering through terror, and learned that he had committed such a trifling offence, I exclaimed, that, to treat a man in such a cruel manner, for having stolen a thing of such small value, was not right. No one ventured to reply; each was, doubtless, thinking that, if it is not right to steal, neither is it right to be monsters of cruelty. It is not meant to say that offenders fare worse in the hands of the people than they do in the hands of the magistrates and their underlings. Nay, it is because, **as a general rule, the offices of the mandarins are dens of robbers and abodes of cruel tyrants**; it is because that witnesses themselves fear, as well as offenders, that they will be brought, as they express it, "under the cleaver," that Lynch-law prevails to the extent it does in China. But, whether the punishment be inflicted by the mandarins or by an excited mob, it is characterized by extreme cruelty and barbarity. China affords a sad exemplification of that declaration of Holy Writ: "The dark places of the earth are full of the habitations of cruelty."¹⁰⁵ Week by week, we are shocked with the accounts which reach us of the ferocity and brutality which characterize the punishments inflicted both by

103 Ren Yi, *Hengyun shanmin xingqi tu* (The Hengyun Mountain Man as a Traveling Beggar), 1868. Hanging scroll, ink and colors on paper, 147 x 42 cm. Central Academy of Fine Arts, Beijing. *Source*: Li Chu-ting, and Wan Ching-li, *Zhongguo xiandai huihua shi: Wan Qing zhibu, 1840 zhi 1911*, Fig. 2.73. Cited in Tang Li, *Art for the Market: Commercialism in Ren Yi's (1840-1895) Figure Painting*, MA Thesis, University of Maryland 2003, p. 53.

104 First Epistle of Paul to Timothy, Ch 4, v. 8. (1 Tim. 4:8).

105 Psalm 74 v. 20.

Imperialists and rebels. "Be not surprised," said Dr. Bridgman, when conversing with him on the subject; "the whole land is full of cruelty." And it doubtless will be, as long as the Chinese remain a heathen people.

Sunday, November 16th.—Conducted the English service at the residence of the Bishop.

Wednesday, November 26th—Received a copy of a prospectus of a **Chinese Magazine**¹⁰⁶, to be published at the London Mission Press on the first day of each Chinese month, and to be edited by Mr. A. Wylie, of the London Missionary Society. Three of the Resolutions adopted by the Committee of Management are:

That the object of the Magazine be the diffusion of knowledge calculated to promote the temporal and spiritual welfare of the Chinese.

That the Magazine be open to receive contributions from all Protestant Missionaries and other Sinologues.

That each contributor shall have perfect liberty to use his own terms, the Editor being allowed to append a note, where he may think it necessary, in order to obviate any confusion.



Friday, December 12th.—While I was out circulating tracts, this afternoon, I visited the **Ching-hwang- miao, or temple of the god of the city.**¹⁰⁷ The first object which met my eye, on entering, was a large image of the celebrated General Chin-Hwa-Chin [Chen Huacheng], or, as his name is pronounced in this dialect, Dzung-Hwo-Dzung. Among those who fought against the English, during the late war, perhaps none evinced so much courageous self-devotion as this general; and when the emperor learned that he had fallen at the head of his troops, pierced with many wounds, he ordered shrines to be erected to his honor in his native village, and at the spot where he fell; and in this principal temple of the city there is a splendid image of him in his robes of state, before which I saw incense burning, and by which sat a priest, waiting to act as a kind of mediator between the deified general and those who should come to worship him. The emperor, who considers himself to be, and acts as the high-priest of the nation, and who impiously styles himself the "Son of Heaven," rewards devotion to the Government by deification, just as the Pope of Rome rewards devotion to the "Holy See" by canonization. Going on towards the farther end of the temple, I saw, ranged on either side, thirty idols, which are said to be images of those who constitute the suite of "the god of the city" in the world of

spirits. The image of the city god is about the same size, and attired in a similar manner, with that of General Chin. An account of this patron divinity, whose title is Hien-Yu-Pak, or "Illustrious Protector and Superior," has, I believe, been already published in *The Spirit of Missions*. He is worshipped by multitudes of the common people; and on the 1st and 15th days of each Chinese month, the chief magistrates and other local officers go in procession to the temple, to worship and to offer sacrifices to him and to the gods of the land and grain. Some of the people who were in the temple informed me that the accustomed worship and sacrifice had been offered by the mandarins at seven o'clock this morning, it being the 15th day of the 11th Chinese month. These people seemed to be very desirous of knowing with what intent I had entered the temple; and when I opened my carpet-bag, and told them that I had some of "Jesus' doctrine books," which I would give them, they drew back and looked as if they were somewhat offended that I should come there for such a purpose. I went up to two of the eldest of them, and offered each of them a copy of St. Matthew's Gospel, but they answered that they could not read. I was persuaded that they could read, and that they had told a lie rather than be guilty of the impoliteness of refusing the books. I then stated that the doctrine of Jesus was both good and true, and asked if there was not one who

106 *Shanghai Serial (Liuhe Congtan)* first appeared January 1857. It was not primarily a religious journal, as indicated above. It provided news and other content including scientific matters, world geography, ancient Greek and Roman history, etc. Rev. William Muirhead and Rev. Joseph Edkins were regular contributors. It lasted one year. Xiantao Zhang, *The Origins of the Modern Chinese Press: The Influence of the Protestant Missionary Press in Late Qing China*, (London, New York, Routledge, 2007) p. 44.

107 See online 1 January 2012 at — http://en.wikipedia.org/wiki/City_God_Temple_of_Shanghai

was willing to read a book and judge for himself. An intelligent-looking boy, about 16 years of age, immediately came to me and said, "I can read, will you give me a book?" I gave him a copy of "**Little Henry and his Bearer**," and of a small book called "Primary Inspection in the Holy Doctrine." Nearly all who were in the temple then came up and asked for books, and among them one of the two who said they could not read. As he approached, I said to him, "I understood you to say you could not read. Can you read?" He replied, "I can." I opened a copy of the Gospel of St. Matthew, and asked him to read; which he did, quite fluently. After speaking to him of the evil of lying, I gave him a book, as well as each of the others who applied. The priest who was seated near the image of General Chin, very politely received a portion of the Scriptures which I gave him.

Sunday, December 14th—In the morning, I officiated at the **Seamen's Bethel**. On my return, went on board the "Avery," recently arrived from England, and distributed Testaments and tracts, and talked with the men on the concerns of their souls. It is greatly to be desired that one of the Seamen's Friends Societies in the United States or England, would send out a Missionary to labor at this port, which now has a larger foreign commerce than any other city in China There are, at the present time, no less than 55 foreign vessels in port.

Thursday, December 18th.—The **marriage of the Rev. Mr. Tong**, one of our native Deacons, to Seur Yun, a Christian female who has been educated in the Girl's boarding-school, took place this afternoon. At 3 o'clock, in company with Mrs. Syle, I went to the house of the bride's mother, and witnessed the ceremonies which took place prior to the bride leaving the house. All the Chinese ceremonies were observed, with the exception of those which are idolatrous. The Marriage Service, in Chinese, was performed by the Bishop, in the chapel, which was densely crowded with interested spectators, both foreign and native.

Saturday, December 20th.—Had a long conversation with a foreigner, who has been serving, during the last year, in the ranks of the "rebels" at Nankin. He confirmed the reports which had before reached us, of the slaughter of the Eastern King, Yang Sew-tsing, together with between twenty and thirty thousand of his adherents, by the orders of Hung Suit-siuen, who is now known by the title of "Celestial King." The Eastern King, be it remembered, is the one who blasphemously assumed the title of the Holy Ghost, and whose whole career has been infamous. The Northern King, Wei Chaughwui, has been put to death at the demand of the Assistant-King, Shih Tahkai. And, lastly, the Celestial and Assistant Kings are at loggerheads; and the utmost confusion prevailed at Nankin, on the 12th ult., when my informant embraced the opportunity of making good his escape. His statements were of such an interesting character, that I recommended him to call on the Rev. Dr. Bridgman, who, I doubted not, would take pleasure in writing out a full account, for insertion in the *North China Herald*. What will be the upshot of this revolutionary movement is known only to Him who seeth the end from the beginning. The prospect that any good will result from it, grows every day darker and darker.

Sunday, December 21st.—After the Morning Service was over, I went to the villages of Dzing Ra Loong, and Tsu Ding Pang, to distribute books, and to talk to the people as well as I am able. In these villages, which are about three miles from Shanghai, I found very few adults besides the teachers in the schools and the shopkeepers, who were able to read. My visits and the books were, as a general thing, well received. Still, on account of the extreme politeness of the Chinese, and their want of truthfulness, it is often very difficult to know whether they would like such visits to be repeated. I ardently wished that I was able to preach to the crowds which collected about me. In about two months, I hope to be able to commence holding regular services at or near to Nien Ka Kok, where the **Rev. Mr. Keith** labored until his health failed; and one reason of my visits to other places has been to ascertain where occasional services may be held with advantage. But the fact is, that the towns and villages are so numerous, and at such short distances from each other, and the myriads who people them also living "without God and without hope," that the Missionary is oppressed when he considers the immensity of the harvest which is perishing for lack of laborers; and, while he seeks to be the means of rescuing some of it from destruction, he cannot but continue to pray to the Lord of the harvest to send forth more laborers into His harvest.¹⁰⁸

1856, OCTOBER, New York, Foreign Missions Committee Report.

Shanghai.—

Rt. Rev. W. J. BOONE, D. D., Missionary Bishop;

Rev. E. W. SYLE, Rev. ROBERT NELSON, Rev. CLEVELAND KEITH, Rev. J. LIGGINS,

Rev. C. M. WILLIAMS;

Rev. WONG KONG-CHAI, Rev. TONG-GHU-KIUNG, Native Deacons;

Miss EMMA G. JONES, Miss LYDIA M. Fay, Miss CATHARINE E. JONES, Miss J. R. CONOVER.

IN viewing the present condition of the Mission in China, the Committee find much ground for encouragement. By the blessing of God the Bishop and his corps of laborers are still permitted to prosecute their work. The Mission bears evidence of stability and of settled purpose to make known there the tidings of salvation. Two substantial Churches and a Chapel, and commodious dwelling-houses and school-houses, give it the aspect of a permanent establishment. The Missionaries are seen to be in earnest, preaching and teaching the truth in Christ. There is daily service in two places within the walls of the city, viz: at Christ Church and in a hired Chapel, where day after day, and Sundays, Wednesdays, and Fridays in the Church, twice in each day, the Gospel message is delivered to as many as can be gathered in. And in the Mission Chapel, on the Mission premises, services are regularly held. While, at the same time, boarding-schools and day-schools are in operation, in which the young are trained in the ways of truth and peace. Quietness and order having again been restored, abundant opportunities are offered for excursions in the surrounding districts, for scattering books and tracts.

With these general statements, the Committee now proceed to give some particulars in relation to this Mission for the past year.

The last Annual Report made mention of the fact that **Dr. M. W. Fish**, whose appointment as medical missionary had been previously noted, had embarked for Shanghai. He, in company with Mrs. Fish, reached that city on the 3d of August, 1855. Arrangements were made at once for opening a dispensary within the city, in connection with a Mission Chapel. A few months afterward the office of Vice-Consul for the United States at Shanghai was accepted by him, and his connection with the Mission as medical missionary accordingly terminated. It is proper to state, that the Committee were reimbursed for the expenses to which they had been subjected, for passage and outfit of Dr. Fish.

The **Rev. Mr. Liggins** and the **Rev. Mr. Williams**, for whom special provision was made during the meeting of the Board in 1855, sailed from New-York on the 30th November for Shanghai, by the way of Sydney [Australia], and reached their destination on the 28th June last.

The Rev. E. W. Syle has been re-appointed to the Mission, in China; he and his family sailed from San Francisco, California, in February, and reached Shanghai on the 15th day of April last.

Mr. J. T. Points, connected with the Mission as teacher, and candidate for orders, after months of serious illness, has been obliged to resign his connection, and return to the United States. The climate of Shanghai is so uncongenial to his constitution, that there is no expectation of his being able to resume his labors there.

Miss Emma G. Jones, after nearly twelve years of faithful service in the Mission, has been compelled by failing health to retire for a time from the scene of her labors, and, in company with Mr. Points, reached this country in June last. Miss Jones has been remarkably successful in training the children of the schools; and, in every way, her connection with the Mission has been highly prized by the Bishop and all the members of the Mission. She hopes to return to China after two years.

In connection with this notice of Miss Jones, the Committee are happy in being able to announce the existence, at last accounts, of much religious interest in the girls' boarding school, of which she had charge up to the time of her leaving Shanghai. The parting counsels of Miss Jones seem to have made a deep impression upon the hearts of many of the pupils. **Miss Catharine Jones**, who is now in charge of that school, in connection with **Miss Conover**, mentions this fact, and states that sixteen of the girls were anxious to become Christians. The Bishop has since mentioned that these are now candidates for baptism.

ORDINATION OF MR. TONG.

Another very pleasing circumstance connected with the history of this Mission for the past year, is the ordination of Tong Chu-Kiung. The members of the Board will remember this interesting young Chinaman as having been present at the meeting of the Board in 1853; before which he delivered an address at one of those most interesting missionary meetings, at which the Bishops of the Church and members of the General Convention, and also a deputation from the English Society for the Propagation of the Gospel, were present.

His examinations were passed by him in a very satisfactory manner, and he was admitted to orders on Sunday, the 10th of February last. he is now engaged, under direction of the Bishop, in preaching the Gospel in and around Shanghai.

The present disposition of the Missionary force is as follows: The Rev. Mr. Syle has charge of Christ Church in the city, and is assisted by the native deacon, Chai. The Rev. Mr. Tong also preaches here several times in the week. There are two parish day-schools connected with the Church—one for boys and one for girls.

The Rev. Mr. Nelson, who holds daily service in the afternoon in a hired Chapel in the city, is also assisted by Mr. Tong. A parish school for boys is connected with this Chapel.

The Rev. Mr. Keith conducts the services, for the most part in the Mission Chapel, on the Mission premises. He has also the general supervision of the boys' boarding school, conducted by Mrs. Keith and Miss Fay, and in which there are forty scholars.

Miss Catharine Jones and Miss Conover, as before stated, have charge of the girls' boarding school, in which there are forty scholars; which, with four day-schools for girls, numbering about one hundred scholars, and two for boys of fifty scholars, make two hundred and thirty scholars under instruction in all the schools.¹⁰⁹

The Rev. Mr. Liggins, and the Rev. Mr. Williams, had just arrived, and, at last dates, their duties were not assigned.

The Rev. J. D. Powell, whose appointment to the China Mission was rioted two years since, has been compelled, by the feeble state of Mrs. Powell's health, to relinquish his long-cherished expectation of laboring in China; and, at his own request, his name is withdrawn from the list of Missionaries, and he released from connection with the Mission.

MISSIONARY STATISTICS.

Force in the Field:

Bishop,	
3 Presbyters,	
4 Deacons, (two American and two Chinese,)	
Clergy in all,	8.
Candidates for Priests' Orders,	4.
Baptisms since last report:	
males,	3;
females, 5;	
infant, 1	
Total,	9.
Whole number of Baptisms:	
infants, 6;	
adults, 44	
Total,	50.
Confirmed since last report,	10.
Communicants,	24.

Nine have died, four are absent from Shanghai, and eleven have been suspended.

109 Note the omission of the name of Lydia Mary Fay, who was in charge of the boys' school.

The Bishop and several of the Mission family have suffered much from sickness during the past year. The last dates, however, make no mention of any recent indisposition.

The Committee regard the present condition of things in the China Mission as very promising, and such as leads to the confident expectation of great results of good.

The Committee present, with the foregoing report on China, a paper, prepared as a supplement, containing some additional particulars.¹¹⁰

1856, NOVEMBER 5, Shanghai.

Rev. Channing M. Williams.

Shanghai, Nov. 5th, 1856.

Being still engaged in the study of the language, and necessarily cut off from all direct Missionary work, the materials for a journal are wholly wanting. I must therefore content myself, at this time, with the simple mention of the progress made in studying Chinese.

Have finished reading the Gospel of St. Matthew. In this we were assisted by the Bishop, to whom we went every morning. Since it was completed, have reviewed it with my teacher; shall now commence St. Luke's Gospel, and shall ask assistance in such passages only as I cannot find out the meaning from my teacher; have also learned all of the morning service used in the chapel, and the communion service, so that I can now join in the prayers and praises which are offered in the house of God; besides this, have committed to memory the ten commandments, the duty towards God, and the duty towards our neighbor.¹¹¹

1856, DECEMBER 12-JANUARY 1857, Shanghai.

Rev. Channing M. Williams.

December 12th.—In the afternoon, accompanied Mr. Nelson to the city. As we passed the ruins of the fire which occurred a few nights since, we noticed persons depositing the broken tiles and bricks on the spot where the fire originated. It is one of the singular customs of this country, that the person on whose premises the fire breaks out, is held responsible and is made to suffer, whether it happens through his neglect, or from some cause over which he could have no control. Besides having all the rubbish from the other houses thrown on his lot, if caught, he is severely beaten by his neighbors. In this instance, the man escaped as soon as the fire occurred.

Visiting a house near to the burnt district, the first object which attracted my attention was an idol, with the candles and stand for burning incense before it. Their Penates always occupy the most conspicuous place, opposite the door of the hall. This idol proved to be Vung Tseang, an impersonation of literature. He has a court in the Temple of Confucius, where he receives the homage of his worshippers. This court is styled, "The Court where one is adored," or, literally, "Adored one's Court." A writer in an article, giving an account of the religious institutions of Shanghai, says, the Chinese are not agreed to whom this one refers. It may be "T'e" (Heaven), or it may be "Order," or "Eternal Reason," or it may be the "Great Extreme." By itself, it seems to indicate the existence of Monotheism; but this interpretation is cancelled by the many divinities placed in juxtaposition with this one. This reminds one of St. Paul's visit to Athens, when he found an altar with this inscription, '*To the Unknown God.*'

Entered for the first time one of those miserable opium dens, the ruin of so many thousands of this people. Five men were lying on the couches with their "smoking pistols," as they call the **opium pipe**, in their hands. They had an inane, foolish expression; but two of them were sufficiently conscious to feel that they were doing something improper. When Mr. Nelson spoke of the evil practice of opium smoking, they attempted to deceive us, by taking out their tobacco pipes and puffing the smoke towards us.

110 *Spirit of Missions*, Vol 21 Nos 11-12, November-December 1856, pp 610-614.

111 *Spirit of Missions*, Vol 22 No 3, March 1857, p. 147.

Opium Smokers, Rich and Poor.



December 20th.—Read prayers in Chinese, at the opening of the Boys' school, **the Bishop being too unwell to attend**. This is my first attempt at reading Chinese in public.

December 28th., Sunday.—Attended service at the Church in the city. **Mr. Tong** preached on the presentation of our Lord. He spoke with more earnestness and energy than I have ever known him. Much gratified with the attention and orderly conduct of most of the audience. Of course, this is only by comparison. One old man, particularly, attracted my notice. He sat close to the pulpit, and manifested, by his fixed attention, great interest in what was said. I did not see him take his eyes off the speaker during the entire sermon. Frequently, when Mr. Tong would look at him and ask a question, he would nod assent or disapprobation. When the congregation had dispersed, he followed Mr. T. to the vestry-room. After some little conversation, he was dismissed with a portion of the New Testament, and an invitation to return to have any passages explained that he could not understand. It yet remains to be seen whether this may prove one of the many instances met with in the experience of every Missionary to this people, where the care of this world and the deceitfulness of riches choke the Word, and it becometh unfruitful. The laborer here must ever sow in hope, and continually remember,, for his encouragement, that it is God who giveth the increase.r

1857.—January 2d.—Rode this morning with **Mr. Syle**, to Sing-zah, to rent a house to be used as a day-school and preaching place. One of our blind communicants directed us to a house well suited for the purpose. The school will be under my supervision. **Chi** will preach here three times a week, till I am sufficiently advanced in Chinese to take sole charge. By adding a few words each time, at the close of his sermon, I will have the necessary practice, and will gain confidence in speaking. Sing-Zah seems a favorable point for commencing a new Station. It is at a convenient distance, about two miles, and can be visited frequently. Much of the success of the Station depends on the frequency of the visits of the Missionary, and hence the importance of selecting a place not too far off. Sing Zah contains nearly 3,000 persons. One blind communicant, and three others who are candidates for baptism, live near. These form the nucleus of a Church, around which, with the blessing of God on our labors, we hope to see many gathered.

The person who has charge of the house being from home in the morning, Chi walked with me to see him in the afternoon. As he had not re-turned when we reached Sing-Zah, we paid a visit to a temple of Kwang-ti [Guandi], the god of war, a short distance from the village. This temple was the headquarters of the Imperial General, while the rebels had possession of Shanghai. As the arms of the Imperialists were supposed to have been made victorious through his aid, the Mandarins, as a reward for his services, have had this temple put in a better state of repair than any I have seen, except the new Temple of Confucius in the city. They seem to have a system of rewards and punishments for their gods, rewarding them, as in this instance, when propitious, and punishing them at other times, as a means of extorting from them an answer to their prayers. An instance of a Mandarin punishing his god, in order to compel him to listen to his petition, is thus told in the "Middle Kingdom:" "The Governor having gone repeatedly, in a time of great drought, to the temple of the god of rain, in Canton, dressed in his burdensome robes, through the

heat of a tropical sun, on one of his visits, said, 'The God supposes I am lying, when I beseech his aid; for how can he know, seated in his cool niche in the temple, that the ground is parched and the sky hot?' Whereupon he ordered his attendants to put a rope around his neck and haul his godship out of doors, that he might see and feel the state of the weather for himself. After his excellency had become cooled in the temple, the idol was reinstated in its shrine, and the good effects of this treatment considered to be fully proved by the copious showers which soon after fell." This gives an idea of the little reverence they have for their divinities.

January 16th.—Accompanied my kind friends, **Mr. and Mrs. Keith [Caroline Tenney]**, to Woo-Sung, to see them on board the ship "White Swallow," which takes them back home. Continued ill health makes it necessary for them to leave us for a season, to recruit in the United States. I trust they may be soon restored, and be permitted to return to labor yet many years in this great work, in which their hearts are deeply engaged. Their absence will be much felt here, where the field is so wide, the harvest so plenteous, and the laborers are so few.

January 25th, Sunday.—Service held at Sing-Zah, for the first time, this afternoon. It being the eve of the Chinese new year, when all are engaged in settling up their accounts and making preparation for the feasting of this season, the congregation, as we expected, was but small. There were only fifteen, and most of these were children. Others came to the door, or would come in for a few minutes, and then excuse themselves by saying they had no time to stay longer, or that they would return again. Chi conducted the services, and at the close of his sermon I added a few words. Books were distributed to all present who could read. God grant that the words spoken may not have been spoken in vain, and the books given may prove the good seed, which, falling into good ground, may bring forth a hundred-fold, to the praise and glory of His name. From Sing-Zah, went to the city to pass the night, that we might see the mandarins burn incense on the new year. The streets were crowded with persons hurrying to and fro, settling accounts, till after daylight.

January 26th.—Rose at a quarter to four, and taking the old man living at the Church for our guide, we started for the Zung-wong-Mian, [City God Temple] as we thought, to witness the worship of the mandarins.¹¹² As our guide passed by the front entrance to this temple, I asked where he was leading us, but he pushed on without making a reply. When he passed the side entrance, Mr. Liggins repeated the question. He then turned and said something in a whisper to the T'en-Tsw-Dong. What could be his motive for the air of mystery he assumed, and his unwillingness to speak loud enough for others to hear him, we were at a loss to know. It might be that he wished to impress us with an idea of the great value of his services, by leading us to think that he was incurring great danger in conducting foreigners to gaze upon the mandarins engaged in their solemn ceremonies. We, however, could see no cause of fear, and, if such was his motive, we were not sufficiently impressed. We thought it best to follow him to the T'en-Tsw-Dong. On this spot once stood a Roman Catholic Church; but when the Romanists were expelled from China, this Church was destroyed and a heathen temple built in its place. The name of the Church, T'en-Tsw-Dong (Heavenly Lord's Hall) was retained, and now, as formerly, are witnessed the burning of candles and incense, the genuflexions, the frequent prostrations, &c, in which the two forms of worship so closely resemble each other. This striking resemblance did not escape the Romish Missionaries, and they have explained the fact in several ways. One of them accounts for it by supposing that "the devil imitated Holy Mother Church, in order to scandalize and oppose her rites." As the mandarins were not present, we soon left for the Zung-wong-miau. We were much disappointed at hearing there that they had been to the temple at half-past three. We had been wrongly informed, having been told that they paid their visit at half-past four. We regretted that we had not been present, for this is their great high day, when they are dressed in their robes of state, and when more of their worship is seen than on the 1st and 15th of each month. We remained some time looking at the crowd of worshippers coming and going in one continued stream. The worship was pre-eminently a "bodily exercise, which profiteth little." They would come in great haste, light a roll of incense, bow, as if in the act of presenting it to the idol, hand it, with a few candles, to the servants attending the altar, prostrate themselves four times till their beads would touch the ground, rise, bow once more, and off they were gone to another temple, to go through with the same senseless form. The whole did not take five minutes, and their manner gives the impression that they are desirous of having it over as soon as possible. There was nothing like prayer, nor anything to indicate that

112 See descriptions of Shanghai temples in the vicinity of the City God Temple in Darwent, Rev. C., *Shanghai: A Handbook for Travellers and Residents*, (Shanghai, Kelly and Walsh, 1903), pp 118 ff.

the heart was at all engaged in the service. It seemed not a little singular that most of the worship was paid to T'oo-De, the prime-minister, or, perhaps more correctly, the body-servant of Zung-Wong, the patron of the city. The explanation which my teacher gives, is, that Zung-Wong has not the time to listen to the prayers of his suppliants; hence they endeavor to propitiate his servant, who has access at all times to the presence of his master.¹¹³

1856, DECEMBER 4, Shanghai.

Rev. Edward W. Syle.

4th Dec, 1856.—If a visitor, unacquainted with the history of Missions in connection with China, could have looked in upon us this evening while we were taking tea, he would have been surprised and puzzled. I might have introduced him first to two Chinese gentlemen, who spoke our language with entire correctness, and were graduates of colleges in the United States; these are **Lysoong**, a former pupil of the Mission school at Singapore; and **A-wing [Yung Wing]**, of the Morrison school at Hong-Kong. Next, a young Chinese, originally from the polished city of Soochow, but now an ordained Deacon in the Episcopal Church, and a very correct writer and speaker of English; he also has visited America, and is no other than our esteemed brother **Tong Chu-kiung**. A tall, stout Chinese youth might have been introduced, as fourth in order, by the name of Yang He-ding¹¹⁴, and the account of him would have been that he was a teacher of English in our Mission High School, having perfected his knowledge of our language by a two years' residence in the United States.

To have seen all these conversing sensibly together among themselves and with our Bishop, and some of the ladies of the Mission who had been invited to meet them, and to have heard them unite in the singing of sacred music, would have impressed an observer with the fact that something had been done for China already, in spite of all the difficulties and draw-backs which distress and embarrass our work.

9th Dec.—It will furnish an illustration of the peculiar manner of thinking and feeling which prevails among the more refined with whom we meet, if I mention a difficulty that was brought to me this morning by a young Chinaman, who expects to be married not long hence.

He pointed to the place in the Marriage Service where the minister says to the woman, "Wilt thou have this man, &c, and, forsaking all others, keep thee only to him, &c." "Those words, 'forsaking all others?'" said my inquirer, "can they not be altered? They seem to imply that the young lady had formerly associated with other men, and was not a modest person." I suppose nothing would more shock Chinese ideas of propriety than what we call "flirtations."

11th Dec.—At the head of the native Philanthropic Institution, called the Doong Zung Dong, [The Hall of United Benevolence, Shanghai.¹¹⁵] there is a man, Kiung Fong-tsur by name, who seems to be a truly benevolent character. I called this morning and invited him to visit **my Blind School** (so to call it), where I was attempting to induce these poor ones of the earth to help to support themselves by twisting straw cord, such as is used here for stringing copper-cash, tying up parcels, &c. He accompanied me without delay, spoke very pleasantly to the people as they were at work, and promised to find purchasers for the product of their labors. He also promised to change a few dollars into "cash" for me every week, on better terms than I could get at the regular money-shops.

12th Dec.—The blind straw-workers had another visitor to-day, who gave them words of spiritual instruction and encouragement. This was our Bishop, the feebleness of whose health makes it difficult for him to visit the Church and the schools as much as he and ourselves desire. I know that this occasions him many exercises of mind, and much sorrow of heart; but I do not see what can be done consistently with his own view of the duties of his position, other than to continue bearing his burden as heretofore. That he has run down in health to the same point where he was before his visit to the United States (or even below it), is plain to all who see him frequently, as we do. A remedy we find it very hard to suggest.

113 *Spirit of Missions*, Vol 22 No 6, July 1857, pp. 342-345.

114 Student under Miss Emma Jones. See footnote 55 In Lin Mei-mei p. 159, "The Episcopalian Women Missionaries in Nineteenth-Century China," *Dong Hwa Journal of Humanistic Studies*, No 3, July 2001, pp 133-188.

115 *Chinese Repository*, Vol XV No 8, August 1846, pp 402-426

16th Dec.—In order to attract the attention of passers-by, the pulpit at the Church has (at Mr. Nelson's suggestion) been taken from its former position, right in front of the Chancel, and placed about half-way down on the west side, and right opposite the large eastern door that faces on the street. By this means we hope that more hearers will be drawn in; and when we desire to secure the amount of quiet which is wanted on occasions of worship distinctively, that door can be closed, and a smaller one at either end opened. The location of our Church proves, after these six years' experience, to be one that will be permanently good—not in a places o noisy that solemn worship cannot be conducted there, nor yet so retired that few find the way thither. The site was procured by our dear brother' Spalding.

18th Dec.—I was present to-day at the **marriage of our last-ordained Deacon, Tong Chu-kiung**, to Siu Quen, the first girl-scholar of whom Miss [Emma] Jones took charge many years ago. The crowd of people from the neighborhood, which such an event brought thronging to the Chapel, was very great, and made it impossible to maintain quiet and order during the ceremony. A good many of the foreign residents, English and American, were also present.

Another event marks the day: a donation of \$100 towards carrying on my Blind School experiment, sent me by an American merchant of this place. This will enable me to keep matters going till there shall be time to hear from friends in America to whom I have written on the subject.

21st Dec, Sunday.—A very intelligent, promising young man, who has been teacher of Mr. Nelson's day-school for some time past, was baptized at the Church this afternoon. Mr. N., of course, performed the service, and afterwards preached to a very attentive congregation. These baptismal occasions are great seed-times. The minds of the people seem to be impressed in a very especial manner, and applications for instruction and for immediate baptism are apt to be made, with much appearance of earnest feeling. I have one such case on hand myself, but there are so many causes for doubt hanging about it, that I feel sure deferment is the safest plan.

During the evening service at the Bishop's house, **the Nelsons' baby was baptized by the name of Mary Carter.**¹¹⁶

22d Dec.—The Carolus dollar, which is the standard of currency here, has been worth 1750 copper-cash till very recently; to-day it brings only 1150. Such fluctuations as this will suggest to those conversant with the laws that regulate exchange a great many inferences as to the unsatisfactory basis upon which commercial relations must stand when these things occur. The amount of juggling and maneuvering that goes on here in the money market would be impossible if this people possessed a periodical free press; but this is one of the last things the Chinese care for; and the several attempts that have been made by foreigners to publish Prices Current, &c, have been disrelished and discouraged by the Chinese.

23d Dec.—This morning I brought to a conclusion what has been occupying me at my desk for some time past—a translation of the Morning Service, on which the Bishop requested me to do my best, as a contribution towards the revision which he proposes to make in due time. Our present Service was put forth some years ago, and might advantageously be revised now, as well as enlarged, especially by the addition of more canticles than it was practicable to use at first.

In the evening received a very kind note, enclosing \$20, from the captain of the British man-of-war now lying here. He had visited the city with me a few days before, had seen our day-schools, &c, and sent this donation towards their support.

Christmas-Day—which I cannot describe more minutely than to say that it was spent in religious services, in visiting our schools, and making presents to our scholars, in preaching to the heathen, and in happy social intercourse among ourselves. These things are now become such common-places in Christian lands that a detail of them would be read with no interest. What we feel in connection with them, however, may be approximately imagined by the members of a Christian family who should transport themselves in thought to the cities of Rome or Athens in the year 57, and should see growing up around them a community of Greeks or Romans learning to know what Christmas meant.

26th Dec.—Rev. Mr. Inslee and wife [Euphemia], from the Presbyterian Board, are here, on their way to

¹¹⁶ Mary Carter Nelson, born 10 November 1856, Died 1952.

join their Mission at Ningpo.¹¹⁷

28th Dec.—A silent Sabbath. I refrained from preaching on account of my throat, which is relaxed and ulcerated. I went abroad, however, and succeeded in settling my doubts as to that applicant for baptism to whom I referred on the 21st. His case was a remarkable one, and deserves a special description, for it is a specimen of a class which has now become quite numerous amongst us. The man, Zaw Sing-kway by name, had been on my list of applicants before I left Shanghai in '53, and in my absence had attended successively on two of our Missionary brethren from the English Ch. Miss. Soc. One of them, however (Mr. Reeve), failed in health, and restricted his labors to the Society's Vernacular School, and the other (Mr. Burdon) betook himself to itinerant preaching exclusively; so that when I returned, ZawSing-kway was among the first to present himself and ask for regular instruction. This was given to him, and he seemed to profit by it rapidly. He learnt quickly and correctly. Gospels, Genesis, Acts, Catechisms, were all gone through, until **he seemed adequately furnished so far as head-knowledge was concerned; but I could feel no satisfaction as to his state of heart A sense of sinfulness, in any marked degree, seemed to be wanting;** and this deficiency made itself manifest to the Bishop when he examined him, as it had previously done to myself. Whereupon I told him plainly what our difficulty was, exhorted him earnestly to pray for the teaching of the Spirit, and appointed the Epistle to the Romans for him to study and pray over,—I myself explaining and enforcing its doctrines chapter by chapter.

This task also he went through with the same alacrity as all former ones. He professed, in words, to feel that he was a sinner and needed to be saved. The only thing that remained for me to do was to test his truthfulness in some practical way, and he had furnished me the means of doing so by mentioning incidentally, from time to time, certain particulars concerning his former history and present circumstances. I had noted these in my memory; and calling to me the two parties whom he had requested to act as his witnesses in Baptism, I charged them that they must, by diligent inquiry, satisfy their own minds, and do what they could towards satisfying me, as to whether Sing-kway had told the truth in regard to his dwelling-place and his occupation. After some days I was informed by one of them that he had been baffled in all his attempts to ascertain the truth, and that he knew no way in which he could proceed to satisfy himself farther. The other witness had shrunk from doing anything more than make a few general inquiries—such a scrutiny of facts being quite unusual among the Chinese, and not a little inconsistent with their ideas of politeness. There remained no other way than to take the matter in hand myself personally, and so bring it to a point.

When, therefore, Sing-kway made his appearance early this afternoon, expecting that he was to be baptized without further delay, I asked him "Was he still living where he formerly did?" "Yes," he replied." Then, "said I, "take me to the place and let me see it." "Certainly," he said; "I will call for you this afternoon at four o'clock." "Better go at once, I am at leisure now." Here he showed a little hesitation, and suggested, "half an hour hence." "Now, at once," I repeated; "I am ready to follow you."

And follow him I did for about four miles, through streets and lanes, and even a little way into the fields, through which he led me, till he returned to the neighborhood of the Romish Cathedral, and brought up finally at a tea-drying establishment, similar to that in which he had formerly stated he was employed. There he stood stock-still in the street without saying a word, nor would he commit himself by uttering a syllable, though I waited some time in silence, being curious to know how he would escape from his dilemma. In vain, however; I was obliged to speak first myself, and ask *where the place was?* No answer. Nor could I get any satisfaction; nothing but a confused attempt to make an elaborate explanation, involving an account of the customs of trade, &c.

117 Rev. Elias Brown Inslee, educated Oakland College, Claiborne Cy, Mississippi, 1853. Arrived at Shanghai 25 December 1856 and reached Ningpo in 1 January 1857. First missionary of the Presbyterian Church of the USA in China. Returned to US 27 April 1861. Left Presbyterian Mission Board while living in Canada and returned to China 26 December 1864. Arrived Shanghai 3 January 1865 and joined London Missionary Society. Wylie op cit, pp 243-244. Mrs. Euphemia Inslee died 10 February 1866 and was buried in Shanghai. Inslee returned to US June 1866 with son Alexander Charles b. Ningpo 18 Dec 1859, d. Buffalo NY 20 Mar 1863 and daughter Euphemia Helen b. Hong Kong 20 Oct 1865, d. Woodbridge N.J., 27 Oct 1866. Both children buried in graveyard of First Presbyterian Church, Woodbridge, New Jersey. Online 1 January 2012 at — http://dunhamwilcox.net/nj/woodbridge_nj_cem1.htm
Gary Tiedemann reported that Inslee purchased 40 acres of land in Decatur Township Illinois in 1862, (email in Rootsweb 29 March 1902).

This I cut short, and left him abruptly, thinking to myself as I returned to the Church, "If there is anything in this man—good or bad—he will find me again." And so he did. Late in the afternoon, before I had left the Church, he came to the Vestry, and I listened to his story—one going to show the "tricks of trade" here, and how the underlings of an establishment that has a good name, manage to intercept country customers, and transact business for them at a lower percentage than is common, they retaining their situations in the house, and yet surreptitiously making use of its name and influence.

It would seem to us almost impossible that such a system could be carried on at all, and in a land of newspapers and advertisements it would be impossible; but not so here; and this man had, by his own confession, been engaged in transactions of this sort while coming to me regularly and learning moral Scripture truth. This revelation somewhat settled my mind as to his object being to obtain employment, rather than to act as a spy of the Romanists of which I had, for many reasons, suspected him.

29th Dec.—The Bishop invited all the ordained Missionaries to meet him in his study this morning, which we did. The subject of fixing the amount of salary for the native Deacons was discussed, and the sum fixed at twenty strings of copper-cash (about \$14) per month.

Mr. Liggins was directed by the Bishop to commence a school and preaching-place in a village to the eastward of our settlement. **Mr. Williams** to do the same at a large village called Sing-zak, to the westward. **Chi** was to assist both these brethren alternately, and **Chu-kiung** was instructed to procure a house in the city, and consider himself as appointed Deacon of the Church there. We all felt that these arrangements were a suitable preparation for commencing vigorous labors with the New Year.¹¹⁸

1856, DECEMBER 7, Shanghai.

Rev. Robert Nelson.

Sunday, Dec. 7th, 1856.—After Chinese service in the chapel, I had it open for an English service for sailors, who have recently abounded in our neighborhood. But though, for a few Sundays past, they attended pretty well, to-day not one came. After dinner, went to my preaching place in the city, and had more persons than usual in attendance—though still very few. The location of this house (being back from the street), as well as its construction, is evidently very unfavorable to gathering congregations. A *congregation*, that is of the same persons, regularly attending, we only have at one place—the school chapel—where the boarding and day schools in its neighborhood, with their teachers, and many of our servants, attend every Sunday morning.

For other congregations, we depend almost entirely on those passing along the streets; and, consequently, a house right upon a crowded street is best for a chapel. Mr. Syle's hour for preaching being later than mine, when through at my place, I went on to the church and acted doorkeeper, to get the people in while Mr. S. preached to them. The attendance was very good. Indeed, a change recently made in the position of the pulpit, bringing it just opposite the main door, and in full sight of the passers by, has increased the average attendance very much.

Returning home, found a thief tied up in my yard, who had, in open daylight walked up stairs into a back room—Mrs. N. and Mrs. Syle sitting in an adjoining room—and helped himself out of a wardrobe, and a female servant coming in on him, he made off quickly with his spoils. Soon after, however, he was seen with the articles, and brought back; and the valuables, happily, were recovered.

Monday, Dec. 8th.—Went on the ship "Horatio," to get some wood at eight dollars a cord. This is much cheaper than it can be gotten from a distance. This whole region is so thoroughly clear of everything like timber or forest, that all the wood used here comes from a long distance, and is very dear. Afternoon, went to the church in the city, by arrangement with Mr. Syle, to take the service there for him on Monday.

Tuesday, Dec. 9th.—This being the birthday of one of our little boys, we had a gathering of the Mission children generally. Dr. Hobson, of Canton, brought his little boy also. Dr. H. is one of the many whose work has been broken up by the recent disturbances between the English and Chinese at Canton. He seems to be an earnest Christian man, and is quite an old soldier in the Mission field. At 7 o'clock, P. M., saw a large fire in the direction of the city.

Wednesday, Dec. 10th.—My school teacher, from the city, came early this morning to say, that the fire last night was just in the region of my preaching place; that part of the house was burnt and pulled down in the commotion, and that the house being thus opened, the rabble rushed in and carried off tables, benches, pulpit, font, chancel rail (these last three items were remnants of Mr. Spalding, who had them while he labored here), books, book-shelves, tearing out the windows, wrenching off the doors, and breaking up the floor. The house is rented from a Chinaman, but all the items mentioned, except the floor, were the purchase of Mission money; and who now will come to the rescue and build a house to the Lord? The place looked desolate enough when I went in, and there was nothing to do for it, but to send for the landlord to come and take care of what was left.

Friday, Dec. 20th.—Old Soong (the boatman who first brought the Bishop from "Wong-Ka-mo-dur" to Hong-Kue, our present place of residence, and who helped to skulk us ashore on the day we reached here), brought me his eldest son to get some help for a very sore leg. The "wounds and bruises, and putrifying sores," of numbers whom we meet here, who, from the crown of the head to the sole of the foot, have literally no soundness in them, are loathsome in the extreme; yet are they no more palpable than the "running sores" of "moral putrefaction," which cover the whole body and soul of heathenism. For all this, Christians believe that the Gospel is the remedy, full and sufficient, and that Christian Missions are the applications of the remedy. The belief in the virtue of this remedy is based upon two grounds: 1st. What the Gospel, as "the power of God unto salvation," undertakes to do; and, 2d, what the Gospel has actually done. What the Gospel undertakes to do, is clear from the prophecies, and promises, and commands of Scripture, relative to the spread of Christ's Kingdom throughout the whole earth. And what the Gospel has done, is seen not only in the change wrought in the character of any children of Adam who are brought fully under its form, but in the superiority of a Christian over a heathen country; the measure of which superiority is precisely the extent to which pure Christianity has leavened its institutions. It is seen in heathen lands as far as it has been tried: in India, in Africa, in the Isles of the Sea, and in China, the trophies of the Gospel are beyond the question of a rational man. The argument, therefore, for Christian Missions, as the application of the true remedy for all the evil contained in the comprehensive word, heathenism, is a clear induction from the professed faith of Christians, and from unquestionable facts.

Why, then, is the Christian Church so little alive to this work? How, with the knowledge that hundreds of millions of our race—our common humanity (for "He hath made of one blood all nations that dwell in the earth")—are in heathen darkness, and believing the Gospel to be the remedy for it—how can the Church at home do so little in this great cause? If any are disposed to take comfort in the fact that our Church has a Mission in Greece, and a large one in China, with full outfit of Bishops, Priests, and Deacons, and large schools for boys and girls; and a **still larger Mission in Africa**, which is doing a great work there—it may be replied that the work of our Church in China, for example, is about as if a physician, having a patient diseased through all his vitals, and full of horrid sores without, should apply a remedy to the end of one finger—the remedy acts admirably, and quite cures up several old ulcers that had long been festering there. But alas, the supply is short, and with all the efforts that are made by the friends of the patient, no more is procurable; for there are two more patients, who must have a share, and that quite exhausts the annual supply. **The whole work of Protestant Missions in China is small**, and the whole ground occupied is a mere foothold on the borders of this immense empire of Satan; a foothold which, small though it be, we trust our great Captain will never surrender. But it may well humble our boasted Churchmanship to think how small a portion of this small work our own Church is doing, and how poorly even this is supported.

Saturday, Dec. 13th.—Took **Dr. Fish** to see the son of old "Soong," the boatman. The old man had recently lost a daughter, about 30 years old, and upon the table was a roll of spinning cotton made into the form of a cross, and suspended from a stick, before which was a bit of incense burning. This cotton was to represent the spirit of his daughter. Under the table was a pair of very prettily worked woman's shoes, made by his daughter. These, he said, were put there that any who saw them might say, "what a pity that one who could do such work should have died!" Succeeded in getting a place to keep my day-school together temporarily.

Sunday, Dec. 14th.—Chai preached at our Morning Service in the Chapel, taking Chui-Kiung's place, who expects to be married next Thursday. Afterwards, I waited for the sailors, and as before, none came; but a number of Chinese gathered about the door, and seeming willing to come in, I preached to them. Just as this was through, two ship Captains came in expecting service. We first had a general conversation

on religious subjects; one of them being very free to express his mind, which had a very fair lining of Scripture truth, but a thicker wadding of self-deception. Afterwards, I took the desk—had prayer, and tried to divide some of the word of Truth, so as to give to each a seasonable portion. My free-spoken, but respectful hearer said, though the congregation was small, he hoped the service would be none the less profitable. Going out they left, each, one dollar for charity.

Visiting my new school-room, in the afternoon, I found carpenters at work. The landlord had promised to have a door made in the school-room, but expressly not on Sunday. On my reminding him of his agreement, he said this work was for quite another place. Not being able to mend the matter, I had to let it drop.

It is sad that so many of the foreign residents here have building and other kinds of work done on Sunday, and in many ways accommodate themselves to heathen practices, thereby giving the Chinese a strong lever against us as Christian teachers. At the Church, preached after Mr. Syle; congregation good.

Tuesday, Dec. 16th.—My teacher read me a rhythmical epitome of the principal points of Scripture teaching. The Chinese have very definite metres, and a great deal of their music is set to metrical compositions. A Christian Chinese poet, who could furnish us with some good hymns for our worship, is a desideratum. So far, we are limited to chanting, which, happily, suits this dialect very well; and the dialect, too, is well adapted to chanting.

Thursday, Dec. 18th.—Rev. Mr. French, Presbyterian Missionary, from Canton, called this morning.¹¹⁹ He is another of those who have been broken up there by the present troubles. His private loss, too, was considerable—the Mission buildings being burned and his property with them.

Attended the wedding of Rev. Mr. Tong and Miss Seur-Yun, in the Mission Chapel, about 4 o'clock this afternoon. Quite a number of foreigners, and an immense crowd of Chinese being present. This interesting couple are pretty well known, doubtless, to those who keep themselves booked up in the China Mission. The young gentleman has often been before the public of our communion, both in his own person, when in the United States with Bishop Boone, and in the various accounts of his conversion and admission to the Church, for candidateship, and admission to Deacon's orders, preaching, betrothal, &c.

The young lady—though not so publicly as became her—has also been brought to the notice of the Church at home, as the first of the Chinese females who came under Miss Jones' fostering care. Her baptism, confirmation and betrothal, have all been duly made known to the readers of the Spirit of Missions, and Carrier Dove. These two have been united by the Bishop in the bands of matrimony, and make another Christian family, as the fruit of this Mission. The scene would have greatly interested all the acquaintances of Mr. Tong and Miss Seur-Yun. Shut up in a large sedan, covered with red cloth, and decorated with various fantastic and indescribable ornaments, the bride was brought into the vestibule of the church; and arrayed in crimson, and veiled with crimson, and with a wondrous tiara of beads and precious stones, and flowers upon her head (an article, by-the-by, hired for the occasion, and which had crowned many a bride before), she was handed out of the sedan and led up to the altar—not by the waiting lover—this would not do—but by an old female genius, who must, by inalienable right, and inviolable custom, preside over such performances. This important character, taking the bride by both hands, and walking backwards, led her up to the appointed place. There the groom was at her side, and the marriage duly celebrated after a Christian manner; the service used being a translation of the one in the Prayer Book. The foreign ladies present, took the liberty of removing the veil, after the ceremony was over, that they might get a look at the bride. This veil, it may be observed, at the face and a little below, is very much faded from its original color—the hypothesis being that the tears of the bride, on leaving her home, have taken the color away. Congratulations being finished, and curiosity satisfied, the crowd were made to give way, and allow the old bridesmaid, walking backwards, as before, to lead the "new wife" back to her sedan, and then she was carried to the house of her husband—Mr. Tong having provided himself with a place to receive his bride.

119 Rev. John Booth French, b 26 Sept 1822, Georgetown D.C.. Graduate of Columbia College, Washington and Princeton Theological Seminary (1842) Ordained 1846 in Presbyterian Church of the USA. Arrived Macao 27 Dec 1846 and Canton early 1847. 1852 married Mary Ball. Anglo-French war in 1856 in Canton forced the family to leave. "After nearly twelve years of service, worn by labour, and wasted by disease, he embarked with his family in November for his native land, as the only hope of preserving his life, but he died at sea."-30 Nov1858. Left widow and two small boys. Wylie, op cit, pp 157-2158.

Spent the evening at **Miss Fay's**, who has lately commenced keeping house for herself. Bishop and Mrs. Boone, Mr. and Mrs. Keith, were also present.

Friday, Dec. 19th.—With most of the members of the Mission, attended Mr. Tong's wedding feast. Of course it was thoroughly Chinese. Water-melon seed, ground pease, rice, and a number of messes having remarkable combinations of meats and vegetables, emitting remarkable odors, were all stewed together, and we had chopsticks to eat with. The bride did not appear at the table, but we all had the pleasure of seeing her in her apartment. She appeared (as was, no doubt, the highest etiquette for her) in the most unconscious and indifferent mood possible. The groom was in fine spirits, and entertained his guests. May they both have grace to be helpers of one another, and to shine with brighter light in the midst of the thick darkness that surrounds them. Tried again, to-day, to get a place for preaching in the city, but without success. We want another chapel very much, but where is the money to buy or build? Our monthly supply is not adequate to our present need, and to enlarge our work is, of course, impracticable.

Saturday, Dec. 20th.—Saw my day-school teacher, who is to be baptised to-morrow. His mother, he told me, wished him to wait until the New-Year, and she would then be baptised with him. But I ordered him not to put it off for such a reason, as the future was uncertain. His own mind being settled, he agreed with me, and he is to come forward to-morrow.

Sunday, Dec. 21st.—This morning I had the chapel service, and expected to baptize my teacher, but he did not appear until we came out, when he said the service was begun when he got to the chapel, and then he did not venture to go in; so, with the advice and consent of Mr. Syle, I concluded that the afternoon service, at the church in the city, would be as suitable an occasion for the baptism; and accordingly, there, before a large congregation of his heathen countrymen, I had the happiness of admitting this man into the congregation of "Christ's flock;" and oh that he may "continue Christ's faithful soldier and servant unto his life's end!" Any one thus coming out from among the heathen and renouncing the world, the flesh, and the devil, has heavy odds to fight against, and such as many Christians can know nothing of. But "by God's help," the good fight can be fought here too. At the evening service, the Bishop baptized our little "Mary Carter." A blessed day's work it will be if both these "new born babes" may have their "names written in the Lamb's book of life," as a "son and daughter of the Lord Almighty."

22d Dec.—Had my usual Monday afternoon service at the church in the city. Saw a woman near the little east gate, kneeling just in the crowded street, and singing some doleful tune, by way of asking alms. **The variety of ways in which the business of begging is carried on is truly wonderful.** As, for instance, exposing to public view the most horrid sores (many of which are made for the purpose, even to the extent of maiming the feet and hands, and cutting them off—putting out the eyes—eating holes into the flesh with lime, or other caustic substances,) getting into the most exposed parts of the public streets and highways—sitting, or kneeling, or lying in the mud, or in the cold wind, or in the hot sun. Women with infants almost bare upon their backs, or in their bosoms, begging the passers by. Another class, with bones or sticks, to rattle, or a bell or piece of metal to ring, go from door to door, and worry the occupants of each successive house out of one cash. Some stand and sing, some play on flutes or stringed instruments. Then there are old, and middle-aged, and young, who go about telling piteous tales of sorrow, loss, bereavement, starvation, sickness, and every ill that humanity can suffer. The constant meeting with such beggars tends greatly to blunt the feelings, and in the midst of so many claimants, it is sometimes hard to get at the real objects of charity. But there is real suffering enough in China now. Failure of crops, and civil war, make sorrows of every sort, and a legion of them.

25th Dec.—A beautiful, bright Christmas day. We had our Morning Service and Communion in the Chapel, at which the communicants from the city were present. Soon after Church, **Mrs. Boone** had a Christmas Tree filled with a variety of beautiful things, for the entertainment and benefit of the Missionary children generally. Most of them were present, and all had some pretty presents on the tree. When this lively scene was over, I preached for **Mr. Syle** in the city, he having preached at the chapel in the morning. Our Mission all dined at the Bishop's, and spent the evening together.

Friday, December 26.—To-day, there was another Christmas Tree for the benefit of the scholars in the Girls' School. One item, or one manner of fruit on the tree, which was particularly "pleasant to the eyes" of the young lasses, was a number of doll babies, which had been very gaily dressed by the young ladies

of Miss Haines' school in New-York¹²⁰; who would, doubtless, have felt themselves well rewarded for their work, could they have seen the bright faces of the Chinese girls, on receiving such a doll. Besides, there were many other nice things, which set off the tree handsomely, and gave it value in the eyes of the spectators.

Sunday, 28.—**Chai** preached at Morning Service. It is quite a pleasure to see Chai improved so much in health. He has been very unwell for many months, but now seems much better again. There is something pleasant about this brother, that commends him very much to the kindly feelings of all who know him.

Monday, December 29.—Had a clerical meeting in the Bishop's study, to consider a note from Chai, petitioning for a change in his salary. **The value of the dollar in Chinese cash having varied, within the past few months, from 1,800 and upwards, to 1,150, Chai's monthly allowance of \$10 is, of course, much less than it was.** He brought in quite an interesting paper, giving an estimate of his expenses of living; and he asked that his stipend might be fixed at 20,000 cash a month, which was not thought unreasonable. The same was also allowed Mr. Tong, now that he is the head of a family. Before separating, it was concluded, on Mr. Syle's suggestion, that we have a meeting of the clerical part of the Mission once a month, for prayer, and reporting our respective work, and discussing any questions which might be proposed connected with it. So the coming New-year's-day was set for the first meeting, and the last Thursday in each month thereafter.

Tuesday, 30th.— To-day, "He-Ding," recently returned here from America, was betrothed, with due ceremony, to another of the Christian girls of the Mission school. There is no attendance of the persons betrothed on such occasions; but the exchange of presents (which is the evidence of the contract) is done by proxy, for both parties. In the evening we had a pleasant little company to meet Mr. and Mrs. Tong, consisting of a few of their young friends and the members of our Mission.



Wednesday, Dec. 31st.—Went with **Mr. Keith** to examine several ships in the harbor, with a view to his getting passage for New-York. The result of which was the pretty decided conclusion to take the "**White Swallow**,"¹²¹ Captain Brown, to sail about the 20th of January. Mr. and Mrs. K., both of whom are very much run down in health, have been expecting for some time to get off about the time just mentioned, or a little later. But this opportunity being favorable, it seems best for them to avail themselves of it.

New-Year's-Day, 1857.—This morning we had our meeting in the Bishop's study, according to appointment. After which Mr. Syle and I went around to call on the ladies of the community outside the Missionary circle as well as in it. Saw one or two foreigners just down from Nan-kin, who bring the first direct intelligence of the rebels which has been had for a long, long time. The particulars of their account I will send you by the mail.

Sunday, Jan. 4th, 1857.—**Chu-King** preached in the chapel a very nice sermon. He certainly handles the dialect with a force and pliability I have heard no one else here attain to. He has a very good mind, too, and his sermons and sentences are definite and have point to them.

Monday, 5th.—Got our mails to-day with dates to 20th of October. No money, and our poor Mission is on the borrow again. And now what a mess money is in here! **The famed Carolus dollar has fallen greatly**

¹²⁰ Miss Henrietta B. Haines ran an exclusive girls' finishing school in Gramercy Park, New York. "Miss Haines was a tall, thin-lipped, aristocratic woman, an academic high priestess in imperishable black gown with stiff white linen collar and cuffs. Her school was a cloister, stripped of daring and temptation, designed to instill a lasting immunity from the dangers of reality. The days began at six with prayers, breakfast, and a morning walk. Then there were lessons in music, history, languages, and elocution, composition and drawing. In the afternoons there was a brief free hour before dinner. The day ended with the evening study hour under the stern proctorship of the ticking clock. Occasionally on Saturday afternoon an omnibus was hired to carry the young ladies for a ride in the country or to the make-believe world of the Hippodrome Theater. On Thursday nights there were formal receptions for distinguished guests, and the students filed past Miss Haines, now resplendent in ebony velvet and real lace, into the drawing room, where, like little dons being schooled in civilized patience, they were to sit stiffly demure throughout an evening of edifying talk." Belden, Thomas G and Marva R, *So Fell the Angels*, (Boston, Little Brown and Co, 19560, p. 24.

¹²¹ Extreme clipper, 985 tons. Launched in 1853, Medford, Mass. In 1865 there was a bloodless mutiny on this vessel. The case was decided in favor of the crew, and for many years the unique "White Swallow Case" was a topic of conversation in seafaring circles. She was lost off the Azores in 1871.

in the estimate of the people; "but yesterday he might have stood against the world, now none so poor to do him reverence." The commercial Chinamen look at it with suspicion. And it is worth at best only a third of what it was a few months since.

Tuesday, Jan. 4th.—Busy for the most part to-day, preparing for the mail to close to-morrow. The quiet was once disturbed by a sound of buzzing in the yard, and on going to see—what a sight! A mother who had some time during the course of the day given birth to twins in a field not far off!—one of them was in the mother's bosom, and the other in another woman's. Our nurse tells us that children thus born are considered particularly promising. Such cases do not occur every day at our doors; but it was but a little while after this one went away, when another of the same sort was seen close by. The children in the second case being housed in the same way, and without a particle of clothing.¹²²