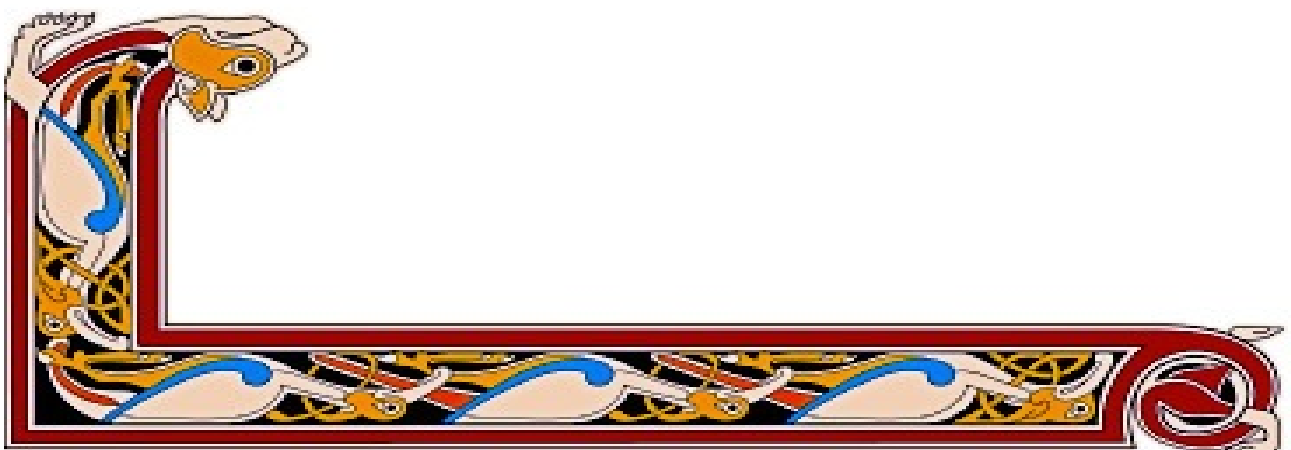


Part 13
SHANGHAI &
JAPAN, 1857



This part continues the emphasis on the work of single women missionaries highlighted in Part 12. This section includes the extension of the Episcopal Mission to Japan.

1857, JANUARY 1, New York.

Foreign Missions Committee Epiphany Appeal.

**EPIPHANY APPEAL.
FOREIGN COMMITTEE,
BOARD OF MISSIONS, PROTESTANT EPISCOPAL CHURCH.**

New-York, January 1st, 1857.

To the Rector—Rev. and Dear Brother:

Before this reaches you, you will have been put in possession of the November and December, double-number, of the Spirit of Missions, in which you will find the Annual Report of the Foreign Committee for 1856. You will be glad to see that receipts in this department reached the sum of \$70,000 during the financial year to 1st of October last. This is a gain over any previous year; and, so far, we would receive it as evidence of a growing interest in the work of Foreign Missions. In the same report you will discover abundant proof of the blessing of God upon the labors of the Missionaries in every portion of the field upon which our Church has entered.

Our GREEK Mission is found to have exercised an influence of the most salutary nature upon the nation in which it is established, and the fruits of quiet, patient toil, through a course of twenty-five years, are abundantly seen.

The AFRICAN Mission—with its losses of valuable life—with its manifold trials and afflictions, is found, under God, to have advanced in its glorious career of usefulness, spreading itself by widely extended bounds along a line of 300 miles of that dark coast...

In our CHINA Mission things have been moving on steadily during the past year. Another native Deacon has been added to the list of Missionaries. Two Missionaries from the United States have reached the field. **The Rev. Mr. Syle, after a temporary severance of his connection with the Mission, is again at work there.** Daily services are held in the Church and elsewhere in the city of Shanghai, and the usual operations of Boarding and Day Schools are continued as heretofore, while plans are being matured for a more systematic and more widely extended itinerancy in the surrounding country, where towns and cities are met with on every hand. China is by all styled a "hard field;" but the Gospel is "mighty through God to the pulling down of strongholds." The chains which fetter the minds of the Chinese in bondage to sin, shall become as tow, when the breath of the Lord shall blow upon them; their perverse and stubborn will shall be subdued, and the loftiness of their pride be humbled when it shall please God to open their hearts to the influences of the Gospel of His Son. It has been promised that the heathen shall be given to Christ as his inheritance, and the uttermost parts of the earth for His possession. What stays the chariot-wheels of the mighty conqueror? What holds in check the outgoings of transforming grace and power over that land shrouded in darkness and glorying in its shame? May it not be our want of faith and zeal in the cause of Christ?

Surely, we need not despair whilst we are able to make mention of facts like those recounted in the following extract from one of our Missionaries recently entered upon the work in Shanghai:"

"I was present at the usual Saturday evening prayer-meeting of the Chinese communicants. The Bishop, the **Rev. Wong Kong-Chai**, and the **Rev. Tong-Chu-Kiung** offered 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 anticipated any Chinese congregation would. The order and decorum befitting the house of God were there visible. The responses by the 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 baptised a few months since."

Such results may serve to encourage us; but even without them we should not falter, seeing that we are not responsible for results, our duty requiring this only that, according to our ability, we labor to fulfil the injunction of the Master, "Go ye into all the world and preach the Gospel to every creature."

In addition to the fields above mentioned, which have, through a course of years, engaged the attention of our Church, there are others which must not be overlooked. Central and South America are open to missionary effort. They are our neighbors, for whom we are bound to care. The interchange of commercial relations—the highway opened across portions by which thousands of our people are constantly passing to and fro to distant parts of our own country—the seeking out of new avenues for trade, are daily bringing us into closer and closer contact. While this is being done, surely it becomes us as Christians, to give them that whose "merchandise is better than the merchandise of silver and the gain thereof of fine gold." It is well known that our own Church has peculiar facilities for conferring upon those lands the pure Gospel. These facilities are placed in our hands not as ground of boasting, but as instruments for good, for the due employment of which we are responsible.

In conclusion, then, let us beg the hearty co-operation of yourself and your people. In all directions we see Missionary fields opening, expanding and inviting to enlarged efforts. Africa and China stretch forth their hands imploringly, while upon our borders a work—the importance of which no man can estimate—is urging us to immediate and vigorous efforts.

Mention is made at the opening of this letter of the receipt last year of \$70,000. This is little for our highly favored Church, blessed with abundant wealth, and so constituted as to be able to work with peculiar advantage. This is little at a time like the present, when the most abundant opportunities are offered for Missionary enterprise. This is little when we see the dire necessity of millions upon millions of our race, and have it in our power to meet that necessity in a degree far beyond anything which we have as yet attempted.

Men also are wanted. Our force is far too small, especially in the great field of Africa, where the strength of the white man is soon exhausted, and reinforcements must often be sent.

The Committee earnestly solicit your aid and that of your parish, in the glorious work of making known unto the nations the glad tidings of a Saviour's love; and they are the more earnest in this, because they are sure that richer blessings will thereby accrue to yourself and people. *Please make early remittance to our Treasurer, James S. Asptnwall, Esq., 86 William-street.* S. D. Denison, Secretary and General Agent.¹

1857, JANUARY 5, Shanghai.

Bishop Boone.

The accounts of the very disturbed condition of China have led to apprehension on the part of some, that the Missionary work in Shanghai was likely to be seriously interrupted, if not entirely suspended for a time.

We have letters from Bishop Boone, as late as the 7th of January, at which date he does not seem to have anticipated any such result. The following extract from his letter, and the article from the Rev. Mr. Nelson which follows it, do indeed present a most deplorable state of things, so far as the country is concerned. Out of the tremendous evils there existing, it is to be hoped that God will, in mercy, evolve ultimate good to the benighted people of that land, opening up, through the tears and blood which the wrath of man now causes so abundantly to flow, a way for the entrance every-where, of the Gospel of peace:

EXTRACT FROM BISHOP BOONE'S LETTER.

Shanghai, January 5th, 1857.

This country is truly in a deplorable condition. The internal strife increases, and spreads over a wider surface, carrying desolation along with it, and both drought and locusts have visited its fairest regions—added to which, they have got at loggerheads with the English and Americans at Canton.

We have just had very startling news from Nankin, by two foreigners and a Chinese youth that have

1 *Spirit of Missions*, Vol 22 No 1, January 1857, pp 22-26

recently left the Celestial City. It is to the effect, that the Kings have been slaughtering one another, until there is only Tai-ping-Wong (Hung-Siu-tseun) and the assistant King left; and that some 30,000 of the adherents of Yang, the Eastern King (who styled himself the Holy Ghost) were butchered in cold blood, after their leader was decapitated. Mr. Nelson is preparing a minute statement for his Journal [published below]. There is no forming any opinion as to what the effect of these things will be; but they leave no doubt of the utter absence of all Christian principle from the counsels of these men. The Imperial army is unpaid, and in a state of starvation. This grim tyrant may prevent either party from doing much for some time to come.²

1857, JANUARY 5, Shanghai.

Rev. Robert Nelson.

Shanghai, China , Jan. 5th, 1857.

Some of the mystery which has so long hung over **the true state of things among the insurgents at Nankin**, is at length cleared away by information just received from three persons recently arrived here directly from that place, which they left about the 12th ult. Two of these are Europeans, and the third a Chinese boy, and all of them illiterate. The two foreigners state that during their absence from Shanghai, they entirely lost their reckoning of time, months as well as days—and therefore can give only rough guesses for the precise dates of the events they relate. But having been eye-witnesses, and often actors in the scenes they describe, they can, of course, bear clear testimony to facts, and with some approximation to the order and time of their occurrence. The credibility of their testimony is inferred from the substantial agreement of the accounts they have each separately given to Dr. Bridgman and myself; their further agreement in many points with what has been learned from other and independent sources; and from the minute knowledge which these persons show of the localities about Nankin, and for hundreds of miles above and around it, as tested by Dr. Bridgman, who had seen many of them himself.

The substance of their narrative is as follows: Sometime late last spring, or at the beginning of the summer, these two foreigners went up to "Ching-Kiang," where they were for a little while in the Chinese Imperial service, after which they passed over to the other lines and joined the Insurgents. About that time the rebel garrison at Ching-Kiang became very short of provisions, and sent up to Nankin for relief; and the appointed signal of relief coming, was charcoal floating down the Yang-Tze-River. After a sufficient time the charcoal was seen, and was soon followed by a reinforcement with supplies, under the Chief, or King, styled No. 7. It may be observed that these men almost invariably speak of the Insurgent Kings by their numbers: as No. 1, for "Tai-Ping-Wong—No. 2, for the Eastern King," &c.

With this No. 7, these two foreigners went up to Nankin, when he returned, some six weeks, perhaps, after their arrival at Ching-Kiang, or about the middle of the summer. They went first to the quarters of No. 7, in Nankin, and were carried by him to No. 2, the Eastern King, who was famous for calling himself the Holy Ghost. By No. 2 they were well treated, and had good quarters assigned them among his officers. They were sent for, from time to time, by No. 2, and questioned as to the foreign mode of eating, fighting, and using arms, such as pistols, swords, &c. Generally they spent their time as they listed, going to and fro when and where they chose, and being treated as rather privileged characters. In this way passed a month or more, during which they had opportunities of seeing more of the Insurgents than any other foreigners have seen. Knowing, however, nothing of the Chinese written character, and a very small amount of the spoken language, their means of communication were necessarily limited, and they found no help except from a Canton carpenter, [who could speak a little broken English, and the boy whom they brought down here with them, who joined them at a later period, and whose English vocabulary is not very large. As we might expect of them under such circumstances, they know nothing of the theories of the Rebels, whether political or religious—of their future plans or prospects of empire; but of their actual government, they state that "Tai-Ping-Wong," or Tien-Wong, or No. 1, was the still living head of the whole movement. They never saw him, as he kept himself entirely secluded from public view. His proclamations and orders were delivered from a lofty arched doorway, in front of his palace, by female messengers, who heralded them aloud in the hearing of the people. Next to him was the Eastern King, or No. 2 (under whom they were enrolled), and subordinate to these—No. 3 and No. 4 having been killed in battle before reaching Nankin—were Nos. 5, 6, 7, and 8. Each of these Kings had his own palace, and his own army of followers. The government was entirely despotic; and if not the laws, at least the execution of them, was registered in blood. For almost any offence, the penalty was beheading. As to the religion of

2 *Spirit of Missions*, Vol 22 No 5, May 1857, pp 235-236.

the Insurgents, these men know only that at their meals the head-man of each mess says grace before they eat; that they have a Sabbath once in seven days, which they celebrate by offering incense, and reciting prayers, &c, at midnight previous. What day of the week it is, they don't know; but they think, from the calculation of their time when they arrived there, that this "Saturday night," as they called it, when the Rebels have their worship, is Wednesday night; and when they first went into the presence of No. 2, they were required to kneel, and some one said a kind of doxology over them:—further, that No. 1 was reputed to have been up to heaven, and was called the Brother of the Heavenly Father. Beyond these items, and the destruction of idols wherever they went with the Rebels, they seem to know nothing of their religion.

The Kings, except Nos. 1 and 2, went out from time to time with the irrespective followers to fight with the Imperialists, and to secure the regions they had previously gained—making the people pay taxes, or submit to having their produce taken from them. Small trade went on actively in Nankin, and presents of all manner of provisions were frequently sent from the country to the Chiefs in the city. Such, these two foreigners testify, was the general state of things for the first month or more after they reached Nankin.

This period having elapsed, they witnessed another act in the great tragedy of Nankin, the like of which has rarely been enacted. The preparation for it had been going on behind the scenes. As they afterwards learned, No. 2 had for some time been suspected of designs upon the head of the celestial King, No. 1; and the power and influence of No. 2 rendering him very dangerous to his "elder brother," orders were sent out to Nos. 5, 6 and 7, who were at various distant points with their armies (No. 8 being in the city), to return with dispatch to Nankin (but for which orders they suppose the Rebels would at that time have come further down towards Shanghai). They came, except No. 6, who being several days further off than the others, either did not receive his orders in time, or when received, did not obey them. The others being within the city, No. 1 commenced the execution of his plan. The first of it, known to these two foreigners, was the report of guns, very early one morning, towards the latter part of August; after which they soon discovered that the palace of the Eastern King, No. 2, was strictly guarded by a strong force; and in the course of the morning they saw the head of No. 2 himself hanging up over the gateway in front of the palace of "Tai-Ping-Wong." And whereas there had been a long continuance of drought before, just after this an abundance of rain fell, which was interpreted as the approval of Heaven for what had been done; and with this began a course of butchery which hardly has its parallel in modern history.

To effect his purpose the more easily, No. 1, on the following day, caused a public announcement to be made by his female messengers, that No. 5 and No. 7, who had been the chief agents in the execution of No. 2, had transcended their orders, for which they should be punished by a certain number of blows with a stick. This punishment, however, their friends were permitted to share with them, by interposing their hands to receive the blows, in which these two foreigners participated. Nos. 5 and 7 expressed much sorrow for their offence, and submitted to the penalty. Besides this, the officers and followers of No. 2 were invited to come and receive other appointments from No. 1, with the promise that no harm should be done to them.

This blind had the desired effect. The followers of No. 2 were entirely deceived, and came many of them to the palace of No. 1. The principal of the officers and men were induced to go in and be disarmed, and then, to the number of 6000, they were crammed into two largo walled enclosures, or apartments, two stories high, of the palace of No. 1; those of highest rank in one, and the remainder in the other, and there secured. The next day, the doors and windows of these apartments being forced in, the unfortunate inmates were slaughtered, en masse, with all the implements of destruction which could be gotten. Fire-pots—small jars, very commonly used in fighting by the Chinese, filled with explosive material of the most offensive smell—were thrown in upon them; and guns, spears, knives, were all used to do the deadly work, until human blood was up to the knees in depth, and the dense masses of mangled bodies were past all description. The officers and men, on one side, made all possible resistance, and some even got upon the house top, and fought until all the tiles on the roof were exhausted. On the other side, they seemed panic-stricken, and made no opposition to their murderers. When dead, they were all stripped of their clothing, and, as soon after as might be, their bodies were carried out to an open space, not far from the palace of No. 1. The palace of No. 2 was plundered of all its rich adornings of gold and silver, silk and satin, which they describe as truly magnificent. Among these ornaments, they mention particularly a golden lion, weighing some fifty pounds; a golden bell, and many other things of exceeding richness and splendor among the garments of the Eastern King. When this pillaging was done, the building was

destroyed, to leave no trace of the greatness of "Yang-Siu-Tsing." But these atrocities were only the beginning of the work. The city gates having been closed, that none of the followers of No. 2 should escape, systematic search was made for them from day to day, from week to week, until all who had "eaten of the rice of No. 2" were hunted out and exterminated. This "Reign of Terror " lasted about two months, during which, not only the fighting men, but the aged, the lame, the blind, women, children, and infants at the breast, were all unmercifully butchered. These men mention the horrid spectacles they witnessed, of blind and lame dragged to their fate, and of women with their children in their arms, and others hanging to their clothes, all beheaded in their turn, with many more barbarities too horrible to tell. Their estimate of the whole number thus destroyed is over 30,000 ; and they speak of afterwards having seen those masses of dead on the ground above mentioned in the vicinity of the palace of Tai-Ping-Wong.

During the progress of this bloody work, No. 6 returned to Nankin with a portion of his army, leaving most of it without the city. He there sharply reproved No. 5 (who had been the chief actor in the destruction of No. 2 and his followers, and particularly for having killed so many who were not guilty of any crime.) But finding himself not very comfortable there, and perhaps in danger of sharing the same fate with No. 2, No. 6 left the city the same night with what followers he could collect, and killing two of the gate-keepers, took the keys and made his exit, and joining his forces, again went off to Ngan-Hwuy. About a month after this, he sent back and demanded of No. 1 the head of No. 5 (who in his absence had killed his wives and sons), threatening to destroy Nankin unless his head were sent; whereupon the head of No. 5 was cut off and sent in a box of salt to No. 6, who had it publicly exposed.

After the horrid scenes above mentioned, No. 7 left Nankin, taking with him these two foreigners, whom he had again attached to himself after the death of No. 2. Soon after the decapitation of No. 5, however, No. 7 was ordered back to Nankin, whereupon they went and joined themselves to No. 6, whom they found, after several days of searching. It was not very long after this before they returned with No. 6 to Nankin, having been absent some two months, or more. They found, among other changes since they went away, that the great Porcelain tower³ had been blown up and destroyed, most probably by order of No. 1, for fear that No. 6 should take advantage of it for executing his threat against the city.

No. 6, in a few days after reaching Nankin, made himself master of the chief places of power and profit, and had Nos. 7 and 8 (who, it appears, had particularly informed No. 1 against No. 2, the friend of No. 6) beheaded. All rivals were thus removed, leaving no one in the way but the "Celestial King." And there were not wanting those who said that his head would follow the others before many days; and as more trouble seemed to be brewing, and those with whom these two foreigners had been associated before were all gone, and they might themselves meet a like fate, they concluded, if possible, to make their escape. So sending to No.6 (whom they could not now see, since he had grown so great) for clothes and money, with a few Chinese garments, and a little money apiece, they passed the city gate early in the morning of about the 12th December, and made the best of their way down here to Shanghai, where, after many "hair-breadth 'scapes," they arrived about two weeks ago; and after all, they have made nothing by their long adventure, arriving here without money, and having even had to sell some of their clothing by the way.

The testimony of these men establishes the fact, which has long been a matter of doubt, that Tai-Ping Wong, or No. 1, was alive and in power up to the time of their leaving Nankin; and that the Eastern King, No. 2, was put to death with his followers—uncertain rumors of which were long since heard through the Chinese; and what had not been heard before, we learn from them, the fall of Kings No. 5, No. 7 and No. 8; and the very remarkable event, the destruction of the Porcelain Tower. Their testimony upon this point is the more satisfactory as they appear to have had no idea of the fame of this Pagoda, speaking of it as a "high tower outside of the city wall;" though when questioned closely about it, they easily identified the "Porcelain Tower of Nankin." The indirect testimony of these men, as to the religion of the Insurgents, and their direct testimony to the enormities they are guilty of, and the lives they lead, show that if Christianity ever "had a name to live" among them, as some fondly imagined and once loudly proclaimed to the world, it is now "dead;" or at least, most foully stained and disfigured by the blood of thousands of victims, who have perished so inhumanly under the "great celestial elder brother's "hand."⁴

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4 *Spirit of Missions*, Vol 22 No 5, May 1857, pp 236-241.

The Porcelain Tower of Nanking.



17th century copperplate engraving.

1857, JANUARY 21, Shanghai.

Miss Jeannette R. Conover.

Wednesday, Jan. 21st.—This was an interesting day to all connected with the Girls' boarding-school. It was the day appointed for the examination, previous to the New Year holiday. The children had notice given them a fortnight before, and began to review most of the books they had studied since I have had them in charge. A few days before the examination took place, I made a selection from the portion which had been reviewed, having regard to what was deemed most suitable to each class, and also to a variety of subjects. At 9^{1/2} A.M., the members of our Mission, and some of our neighbors, assembled in the school-room. The children, arrayed in their best clothes, and having on their best behavior, presented a gratifying appearance to all.

After singing "Happy Land,"

There is a happy land, far, far away, Where saints in glory stand, bright, bright as day;
Oh, how they sweetly sing, worthy is our Savior King, Loud let His praises ring, praise, praise for aye.
Come to that happy land, come, come away; Why will you doubting stand, why still delay?
Oh, we shall happy be, when from sin and sorrow free, Lord, we shall live with Thee, blest, blest for aye.
Bright, in that happy land, beams every eye; Kept by a Father's hand, love cannot die;
Oh, then to glory run; be a crown and kingdom won; And, bright, above the sun, we reign for aye.

the Bishop read to them the Parable of the Sower, and had prayers; after which a class of four girls, who are learning English, were first examined. They acquitted themselves remarkably well, and were much commended. Next in order, was a class over which the Chinese teacher presided himself. The book was a sort of Chinese cosmogony, in which the account of the Creation differs greatly from the one so familiar to us, in the first chapters of Genesis. This was the only native book in which they were examined. The other books they study, with the exception of geography, being either the Sacred Scriptures themselves, or writings taken from them; such as Peep of Day⁵, Line upon Line⁶, &c. On this occasion, there were three

5 Mortimer (Mrs.) Favell Lee, *The Peep of Day; or, A series of the Earliest Religious Instruction the Infant Mind is Capable of Receiving*, (New York, American Tract Society, c1849).

6 Mortimer (Mrs.) Favell Lee, *Line Upon Line; or, A Second Series of the the Earliest Religious Instruction the*

classes who read a lesson from the Gospel of St. Matthew, Mark, or John, and translated from the literary style into the colloquial. There was also a reading class in Genesis, one in "The Two Friends," and one in "Little Henry and his Bearer."

A class in the Pilgrim's Progress, gave our friends a specimen of their ability to render from the literary style into the colloquial; for, in this case, they had no translation to assist them. Two classes in geography, embracing the greater part of the school, were next examined, and this finished the exercises. After prayers, the school was dismissed by the Bishop.

The scholars were detained until the following Monday with us, when they were allowed to go to their homes for a week. Most of them returned on Saturday, thus accomplishing our wish to have them here on both Sundays, which occurred in the holidays. The few who remained with us spent part of the day in doing fancy needlework, or exercised in the open air. One day the Sung-sung took six of the little girls into the city, a treat which the country children of our own land know also how to appreciate.

Feb. 2d.—The Chinese teacher was seated in his accustomed place to-day in the school-room, and the din of nearly forty voices studying together, reminded us that the holidays were over.

On Sunday, Feb. 15th, the Bishop re-commenced the Bible Class, which he had given up for some time, **on account of his health**. Although our boarding-school re-opened on the 2d, my day scholars, in the city, could not be induced to come until the 8th. That day being the earliest, the teacher said, on which the people were willing to return to their usual employments. Having been prevented by sickness, and rainy weather, from visiting the school for some days after it opened, I was glad to take advantage of the first bright day to visit it. Among the old faces, I was rejoiced to see two of my best and most promising pupils, who had been kept from school more than three months, by a cutaneous disease, very prevalent among the Chinese. A short time ago, Mr. Syle visited them for me, and from that time they used the medicines we sent, and now attribute their recovery to those remedies. Another little girl had a distressing cough, for which I sent her a mixture next day. About one-third of the number present were new scholars, and I, therefore, devoted a great part of the hour to them, hearing them recite the Creed, which they had learned in those few days. I was somewhat disappointed, finding only 17; but, on my next visit, two days after, my hopes brightened at seeing 25 scholars. To hear each one read a little, and give instruction, according to their several degrees of advancement, in the space of an hour, is no easy task, and will require much economy of my time, and great diligence, to effect. Mrs. B. [Bridgman] came to the Church as I was about to close with my scholars, and after a talk with the blind people, who were busy at their rope-making, we went to visit the Missionaries who have just come out to join the Presbyterian Mission at this place.

Monday, Feb. 16th.—I went into school to-day, having taken a week's extra holiday for myself. In addition to the usual studies, I began with a class which I have, for some time, proposed to teach to read this dialect in the Roman character. Eight of the most intelligent girls, who were anxious to learn, were selected, and for the first day all went well; but at the second lesson several were quite willing to give it up, and pettishly threw down their books. One asked, "What use will it be when learned?" "Suppose," I answered, "you wish to write a letter to Miss Jones, (and I know you all would like to do so, could you use Chinese characters to write it?" "No, we could not." "Well, see how easy it would be," I said, taking a piece of paper, and writing in Chinese what is equivalent to my dear Miss Jones. At this prospective pleasure, all the books were again in their hands, and no more unwillingness expressed. They are now getting on very nicely, and I hope will soon be rewarded for their pains, in being able to read and write fluently.

Sunday, Feb. 22d.—Attended the chapel service; taught an old woman; visited the day-school, and found 25 scholars. Among them was one of the oldest pupils, who not being able to attend every day, on account of waiting on her sick grandmother, came to-day to see me. I told her to ask permission to come on Sunday, so that she might keep up a knowledge of those things she has learned. She was pleased with the proposition, and promised to ask her mother. After dismissing the children, the old woman came in for instruction. I read to them a chapter from St. Matthew's Gospel, and it was interesting to see with how much more readiness the old Christians took in the meaning, than one or two who were mere novices. The afternoon, from 3 till 4, was employed, as usual on Sundays, in teaching my portion of the boarding-school.

Friday, Feb. 27th.—Returning from the Church to-day, I called to see **Mr. Tong and his wife**, who have recently moved into the city. Their house is at a convenient distance from the Church, where he preaches several times a week. No bell, or knocker, announced the arrival of the guest; but as soon as my chair was set down, one of the bearers, sliding back the latch, opened the door, and I entered, to find my own way to the inmates. In the front of the house is a kind of vestibule, dark and damp, and used only for sedans. Passing through A, the next apartment was the principal room of the house, called here, the "k'ak dong," or guestroom. These rooms, of course, vary according to the circumstances of the occupants, but are quite destitute, so far as I have ever seen, of anything which we call comfort. This apartment opened on a court, which is common to all Chinese dwellings; and having passed through it, I was welcomed by Mrs. Tong. Her husband had gone to Soo-chow to visit his mother, and will be absent about a fortnight. She was well employed, teaching two of our old blind women to knit—an accomplishment which they thought quite beyond blind eyes; and when I told them that there were hundreds of old blind people in America who could knit stockings, one of them laughed, and said: "Ah, but you foreigners are so much more clever than we are."

Seur-yun spoke of coming to spend to-morrow night with us, to be ready for the Communion on Sunday; and after a very pleasant visit, I returned home.

Sunday, March 8th.—After chapel service, I started for the school in the city, and found the children, 23 in number, all ready and waiting for me. Several of the women came in, and listened to them as they read the first few chapters of St. Matthew. After the usual recitations in the Catechism, &c, I questioned them upon the leading doctrines of the Christian religion, with which they were gradually becoming more familiar. Many of them give intelligent answers; but others reply without any consideration of the question. When at all puzzled for an answer, I have noticed that they generally say, "Jesus." One little girl, to whom I asked the question, "Who led the children of Israel out of Egypt," said, "Jesus."

After the children were gone, the women, six in number, assembled for instruction. A woman named Pang, has recently joined the class, and by her intelligent remarks, and answers to questions, adds greatly to the interest of these occasions. She has been in the habit of attending the preaching at the Chapel of the London Mission, but says she prefers our Church, because we teach the Holy Classics, meaning the Creed, Lord's Prayer, &c. She appeared to have very correct ideas about God, and also of the plan of salvation through Jesus Christ, and the work of the Spirit. Judging from her conversation, I feel encouraged to hope that the good seed, in her case, has fallen into ground which will yield fruit, if to our instructions God will add the grace of His Holy Spirit. She has learned the Creed and Lord's Prayer from some of the others, and can repeat them very correctly. Just before leaving the Church, one of the old women asked me, for perhaps the twentieth time, when my birthday would come. "Next Saturday," I replied; "but why do you wish to know?" "We wish you to give us some dzang zu men, that we may eat, and congratulate you." As I had not before heard of this article, I inquired what it was, and found it to be a preparation made of flour (men), in form like vermicelli. The dzang zu means long life, from which I gathered, that if I would provide the feast, they would do me the honor of eating my health on that occasion. I readily agreed to their request, and promised to be present, if nothing prevented. This article is more esteemed than rice, and takes the place of it on festival occasions.⁷

The next letter reveals the **Rev. Edward Syle's** growing disillusion with mission work. He subsequently left the Episcopal Mission and worked briefly with the Bethel Seamen's mission in Shanghai after which the Syle family returned to the United States and he served briefly at Trinity Episcopal Church, Washington DC, and Christ Church, Pelham NY. He remained a clergyman of Diocese of New York of the Protestant Episcopal Church. He was later appointed Consular and Military Chaplain in Yokohama, Assistant Priest at Christ Church, Yokohama and from May 1874 was a part-time professor in Moral Philosophy at Imperial College, Tokyo (1874-1875). He retired to England and linked with the Church Missionary Society from 1885 until his death in 1890.⁸

7 *Spirit of Missions*, Vol 22 No 9, September 1857, pp450-453.

8 Hayden, H. E., *Victorian Genealogies*, (Wilkes Barre PA, Genealogical Publishing, reprint 2010).

1857, FEBRUARY 29, Shanghai.

**Rev. Edward W. Syle to Captain Samuel Francis (Frank) Dupont⁹,
Commanding Officer, USS Minnesota.**

USS Minnesota.



Hampton Roads Naval Museum

My dear Captain¹⁰,

If I have read correctly certain reports in our Church papers, you are now a member of our Board of Missions, so that between yourself and myself there exists a positive official relation in addition to the friendly one which is of older standing.¹¹ Let me, without preface or apology, ask you to take into consideration one or two points which, for brevity's sake, I will put in the form of questions: during your attendance at the next meeting of the Bd. these questions will answer themselves.

Ought not a Missionary organization to have a policy; i.e., a definite, well-ascertained & well-sustained system of proceeding? (sotto voce, Has our Bd. of M. such a policy?)

Is not a training school or Missionary College at home highly promotive of, if not essential to, efficiency?

Is it not following the Scriptural model to send out Missionary Physicians & sustain Hospitals?

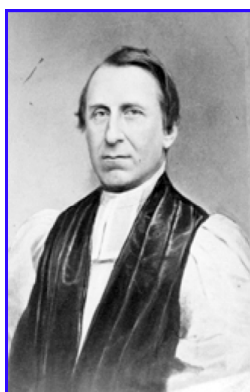
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- 9 Samuel Francis (Frank) Dupont was a neighbour of the Rev. Edward W. Syle in Wilmington. Dupont's papers are held in the Hagley Museum and Library. Syle Papers, Hagley Museum and Library, Wilmington DE. http://findingaids.hagley.org/xtf/view?docId=ead/WMSS_IX.xml See also Syle was not on sufficiently familiar terms to use "Frank", the name used within his family and closest friends. See Wikipedia entry online 1 July 2012 at — http://en.wikipedia.org/wiki/Samuel_Francis_Du_Pont
- 10 Dupont was made a captain in 1856. He had been in the US Navy for forty-one years. His appointment to command the Minnesota over fourteen senior captains was requested by the U.S. Commissioner, the Hon. William B. Reed. He was nominated to command 18 April 1857 and "read in" on 21 May 1857. Weddle op cit, pp 87-88.
- 11 An earlier connection was established in 1854 when Syle was on leave in New York and seeking to assist destitute Chinese in the city. See Welch, Ian, *The Episcopal Church and the Chinese in 19th Century America*, online 1 January 2012 at Project Canterbury.

Ought not Missionary Schools to be liberally —not grudgingly sustained among the heathen?

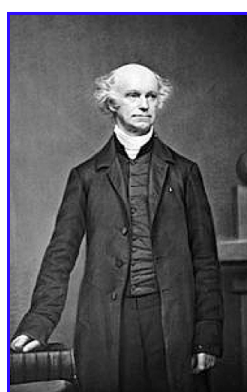
Would such schools be better sustained by a School Society at home (independent of the Board, as is the Bible and Tract Society) than as at present forming part of the other instrumentalities sustained by the Board?

These are a few of the many questions of great and practical importance with which Missy Boards of the present day have to deal—if they intend to accomplish anything which will justify their expenditure of time & trouble coming together.

Bishop William Stevens



Bishop Charles McIlvaine



Of all the men I met with while at home. **Dr. Stevens of Philadelphia**¹² seemed to have the best conception of a broad Missionary policy, tho' as to the carrying out of a good plan in the teeth of an uncomfortable opposition, some who know & esteem the Dr. well, think him lacking in the necessary force.

Bishop McIlvaine¹³ as you well know, is all but invincible in speech when thoroughly on the right side, & well warmed up with feeling. I wrote him, some time since, a resume of the results of my ten years Missy experience. Let me hope to hear that at the next meeting of the Board something has been done calculated to instruct us—the far-off soldiers and laborers, who are working in trenches far more perilous than those around Sevastopol. Pardon the somewhat abruptness of these few lines from, Yours very truly,
E. W. Syle.¹⁴

1857, FEBRUARY 18, The Courier, Hobart, Tasmania, p 15.

JAPAN AND ITS TWO SOVEREIGNS.

(From Dr. Hawks' American Expedition to Japan).¹⁵

Japan presents the singular feature of having two Emperors at the same time—the one secular, the other ecclesiastical; but it is a mistake to suppose that this duplicate sovereignty was established from the beginning, as one of the original elements of her civil polity; it has resulted from historical events that occurred long after Japan had a system of Government. The Japanese, like a many other people, claim for their nation an immense antiquity; but the authentic history of the kingdom commences with Ziu-mu-ten-

12 See online 1 January 2012 at — http://en.wikipedia.org/wiki/William_Bacon_Stevens also — <http://anglicanhistory.org/usa/wbstevens/>

13 Carus, Rev. William, *Memorials of the Right Reverend Charles Pettit McIlvaine, Late Bishop of Ohio...* (London, Elliot Stock, 1886).

See online 1 January 2012 at —

http://en.wikipedia.org/wiki/Charles_Pettit_McIlvaine also

<http://www.westminster-abbey.org/our-history/people/charles-mcilvaine>

14 Syle, Rev. E. W., Shanghai to Capt S Dupont, 29 February 1857. Syle Papers, Hagley Museum and Library, Wilmington DE.

15 Hawks, Francis L., *Narrative of the Expedition of an American Squadron to the China Seas and Japan...* (Washington, A.O.P. Nicholson, printer, 1856). Many editions available.

woo (whose name signifies the 'divine conqueror') about the year 660 B.C Klaproth thinks he was a Chinese warrior and invader; be this, however, as it may, he conquered Nippon, and built a temple palace, dedicated to the sun goddess, and properly called a dairi; his own appropriate title was Mikado, though the two terms are frequently confounded by European writers. He was the founder of the sovereignty of the Mikados, and from him, even to this day, the Mikados descend. He was sole sovereign, both secular and spiritual, and claimed to rule by divine right. His successors, asserting the same right, added to it that of inheritance also, and their Government was a despotism. By degrees these monarchs ceased to lead their own armies, and entrusted the military command to sons and kinsmen, though the supreme power still was theirs. This power, however, appears gradually to have been weakened by a custom which prevailed of abdication by the Mikados at so early an age that the sovereignty descended upon their sons while they were yet children, the abdicating monarch frequently governing for the young king. The cause of these abdications was the desire to escape from the grievous burden, of monotonous ceremonies, and complete isolation from intercourse without, which made the occupant of the throne little better than a royal prisoner. At length it happened that the reigning Mikado, who had married the daughter of a powerful prince, abdicated in favour of his son, a child three years old, while the regency passed into the hands of the grandfather of the infant monarch. The regent placed the abdicating monarch in confinement, and this produced a civil war. Yoritomo, one of the most distinguished characters in Japanese history, espoused the cause of the imprisoned king, and after a war of several years was triumphant, when he released the captive and made him regent. But this regency conferred a nominal authority only; the real power resided in the hands of Yoritomo, who was created *Sio i dai Ziogoon*, or 'generalissimo fighting against the barbarians.' Upon the death of the ex-Mikado,

Shogun: Yoritomo



Yoritomo, as lieutenant of the sovereign, virtually ruled for twenty years; and when he died his title and authority devolved upon his son. This was the commencement of the power of the Ziogoons [Shogun], or temporal sovereigns. Time contributed to strengthen it under the successive reigns of infant Mikados, until it became recognised as hereditary. But though a very important and indeed dangerous power was thus vested in the Ziogoons, yet the Mikado was looked on as possessing the royal authority, and to him it belonged to appoint, the Ziogoon, who was, in truth, vice regent, but did not openly aspire to coequal rights of sovereignty. This condition of things remained until the latter half of the sixteenth century. The Emperor (Mikado) was an autocrat who had a sovereign deputy, (Ziogoon), the efficient and active ruler. During this long period, however, the power of the Ziogoons was silently and imperceptibly increasing;

until, at last, that happened which it requires but little sagacity to perceive could not but be, in the end, the unavoidable result. Men invested with power are more apt to encourage its growth than to keep it stationary or diminish it; more especially when those whose interest it is to check their ambition are known to be imbecile. It was about the middle of the sixteenth century that two brothers, descendants from Yoritomo, became rivals for the office of Ziogoon. The princes of the Empire took part with the one or the other, domestic strife raged, and the end of the contest was the death of both the rival brothers. The mightiest prince of that day was the Prince of Owari, who, on the death of the brothers, immediately set up for himself as Ziogoon. One of the most sagacious as well as the bravest of his adherents was an obscure man, named Hido-yosi or Fido-yosi. His station was so lowly that, even in his own times, his parentage was matter of doubt; but his zeal and talents commended him to the notice of his master, and he became the trusted friend and confidential adviser of the Prince of Owari, who, by his aid, succeeded in being appointed Ziogoon. Men's minds had been wrought to such excitement by the civil strife, that when the prince triumphed over his opponents, the reigning Mikado did not dare to breast popular opinion, and therefore conferred on him the office. The new Ziogoon, of course, rewarded his faithful ally, and conferred on Fido-yosi a high military appointment. Presently, the Prince of Owari was murdered by one who usurped his office; he, in his turn, shared a like fate; and now the hour had come for Fido-yosi. When all was in confusion, he seized upon the office for himself; and so well known were his talents and power, that the frightened Mikado, at once, without hesitation, approved and confirmed him in the office, and he took the name of Tayko-sama, (the Lord Tayko.)

Toyotomi Hideyoshi.



With his title thus legitimated, in the confidence of his abilities, he trusted to himself for the rest, and has left behind him a name among the most celebrated in the history of Japan. He was a statesman and a soldier, and displayed on the throne all the energy and ability which had contributed to place him there. He put an end at once to the civil commotions, by giving to the opposing princes of the Empire work to do in the invasion and conquest of Corea. He was about marching to subdue China when death arrested him, in the year 1598, at the age of sixty-three. The Japanese, to this day, consider him as one of the ablest men their country has produced. During his reign he made large progress in the work of reducing the sovereignty of the Mikado almost to a shadow; and enthralled him by more and more burdensome ceremonials, and a most rigorous seclusion, all under the seemingly loyal pretext of profound deference and respect for his heaven-born authority, he quietly left him to 'wield a barren sceptre.' Tayko-sama left

an only son, six years old. To secure him in the succession, his father on his death-bed caused him to marry the granddaughter of one of his own most particular friends and counsellors, Iyeyas, Prince of Micava, from whom he obtained a most solemn promise that when the boy should have attained his fifteenth year, he would have him recognised as Ziogoon. Iyeyas proved unfaithful, became Ziogoon himself, and his descendants to this day hold the office, while a veil of mystery covers up the fate of the wronged son of Tayko.

Tokugawa Ieyasu.



As to the Mikado, Iyeyas pursued the policy of his predecessor, and depriving him even of the little power which Tayko had left to him in temporals, he reduced the once absolute autocracy which he represented to a mere ecclesiastical supremacy, and brought him down to the utter helplessness and dependence which at this day mark his condition. And this is, in brief, the history of events by which Japan has come to present that singular and unique feature in Government of one empire simultaneously under two sovereigns. The residence of the Mikado is at Miako {Kyoto} ; that of the Ziogoon is at Yeddo [Tokyo] ; each is surrounded with imperial splendour; the one is monarch *de jure*, the other is Emperor *de facto*. But however absolute may have been the usurped authority of the Ziogoon in the beginning, it has been subsequently very much modified; and certain it is that at this day, the rule of the Ziogoon is by no means arbitrary. He cannot do just what he pleases. The laws of the Empire reach him as they do the meanest subject. These laws are unalterable, and are exceedingly minute in detail, controlling almost every action of life. The Emperors, both spiritual and secular, are just as much enthralled by them as the humblest man in the kingdom. In times of usurpation or political trouble they may, in some few instances, have been set at naught, but these are exceptional cases.¹⁶

1857, MARCH 6, Shanghai.

Rev. Edward W. Syle.

Shanghai, 6th March, 1857.

Rev. and Dear Brother:—I interrupt myself in the writing out of my journal for this mail, and stop at the end of the year 1856, for the purpose of sending you what I think will be better worth receiving than the continuation of my record of routine.

Subsequently to the meeting I have last mentioned (see Journal for 29th Dec), Chu-kiung procured a small house in the city, and removed there with his young wife, and their one old servant.

When I visited them for the first time, a few days afterwards, and reflected that in all that city of many families this was the only one that could be called a Christian household; that here alone the voice of prayer at a family altar, where both husband and wife were believers, would be heard "betimes in the morning," and at evening's silent close, more thoughts and feelings than many words could express, crowded through my mind and heart. We all knelt down, and implored that the peace of God might rest

16 *The Courier*, Hobart, Tasmania, 18 February 1857, p 15.

upon that dwelling-place, and keep the hearts of His two young servants that sojourned there. Oh, let the prayers of many others be added, that all harm may be averted from these nurslings of our infant Church!

A short time afterwards (on the 19th of Feb.) Chu-kiung and myself waited on the Bishop, by his appointment, for the purpose of receiving definite instructions as to our several duties which would devolve upon us in the new relation we now sustain to each other—as Presbyter and Deacon, who were to labor together in the same Church. It was to Chu-kiung the Bishop's remarks were chiefly addressed, and as I listened to them, I regretted that they were not written down, for the value they might have in after years. This feeling caused me to ask the Bishop, as a favor, that he would endeavor to recall them as nearly as possible, and write them out in full.

He has done so, and I am sure I cannot do anything better calculated to give yourself and the Committee a correct idea of the sort of work we are doing here, and of how we are doing it, than to send you a copy of the address itself.

The Bishop, addressing Tong-Chu-kiung, said:—"I have sent for you that I may, in a formal and solemn manner, appoint you your duties at Christ Church, in the city. You are to go there as 'a Deacon in the Church of God;' and you must see to it that the duties of that office are faithfully discharged by you. To learn what those duties are, you must study the Sacred Scriptures, especially St. Paul's Epistles to Timothy and Titus. Another way of learning them, is from the study of the Ordination Office. This way you will find very profitable; it is one I am very fond of commending. Study the very words in which your vows were made, and your duty was explained to you. You know I am in the habit of referring adults, who apply to me for baptism, to the baptismal service; I find it gives a clearer view of the baptismal covenant than anything else I can put into the hands of a catechumen. On this occasion I will make use of the Ordination Service, in instructing you in your duties.

"The Bishop who ordained you, having first ascertained that you believed yourself called to this holy office, not merely by man, but by the Holy Ghost, thus instructed you with respect to the duties of the office he was about to confer upon you: 'It appertained to the office of a Deacon in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures, and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest, to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish; to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the parishioners or others. Will you do this, gladly and willingly?' "To all which you answered, 'I will so do by the help of God.'

"The first duty here mentioned, is to assist the Priest, in the Church where you are appointed to serve, in Divine service, and in the administration of the Holy Communion. You will, therefore, be careful to attend at Church every day, and to assist Mr. Syle in all such services as he shall require of you. Should he feel disposed to take one service in the day himself, and assign you the other, be always punctually at your post, and come with a mind prepared, by prayer and meditation, to conduct the sacred service devoutly and profitably.

"The next duty assigned is, to read the Holy Scriptures and Homilies, and to give instruction in the Catechism. Few Deacons in Christian lands have so fine an opportunity offered them, to labor in this department of their duty, as you have. We can say of our converts here, with special emphasis on each word, what St. Paul said of those at Corinth—'not many wise, not many mighty, not many noble, are called.' Your Christian brethren who meet you at the Church are must of them the poor, and illiterate, and despised of this world. The Scriptures they cannot read for themselves, for they are blind, or unskilled in the hieroglyphics of this difficult language; remember, then, that you promised at your ordination, to read the Scriptures and holy books (for homily means holy book in China) to such as these. When you meet with them on Wednesdays and Fridays and Sundays, and the great outer-door is shut, and the heathen crowd is excluded, look upon them as 'the poor of this world whom the Lord hath chosen,' and strive to make them 'rich in faith, and heirs of *the kingdom* which *He hath promised* to them that love him.' Strive to impress upon their minds the whole Gospel story—the life of Christ; His personal history; His birth, death, resurrection, ascension into heaven, and His intercession there for us. Take at one time the sayings of Christ; then the doings, the parables, the miracles. From there to Genesis; go over and over again the story of the creation of all things,—of man in particular, who was made 'a living soul;' of the fall, and

promised seed ;and of God's dealings with the patriarchs. Then take them through the Acts of the Apostles, and show them how the religion of the crucified Jesus began to spread in all the world in spite of all opposition; and tell them how it has continued to spread until this day.

"And when, too, you see these same brethren sitting down in their industrial school, and the blind industriously twisting their rope, go to them with a homily—some good and godly book, in your hand, and beguile their tedious hours, and enlighten their dark minds. Your knowledge of English will be of great service to you in this. You can run off an easy and free translation for them of the Pilgrim's Progress, or the life of some eminent saint.

"But you must find time to instruct the catechumens also. To assist you in performing this duty, you have a plain and easy explanation of the Church Catechism in the dialect of this place. In teaching the Catechism, endeavor to break through the Chinese system of learning by rote. Point out the connection of the different parts of the Catechism. Show them that religion consists of doctrines to be believed, and of precepts to be practised; and that to this end they learn the Creed and the Ten Commandments. Show them that it is their depravity that makes the means of grace necessary; and teach them to pray, and strive to bring them to the holy sacrament of baptism.

"The next duty mentioned is, to preach, if admitted thereto by the Bishop. It does not appear that Deacons have ever had any right to preach in the Church by virtue of their Order. This is a point that seems much misunderstood by many young Deacons. They appear to think that preaching was the very end and aim for which they were ordained. But the Ordinal does not say so; it says, 'if admitted thereto by the Bishop,'—leaving him a discretion on this point; and it may be wise in the Bishop to give his permission to preach, only on condition that the Priest is faithfully assisted in the service; that the Holy Scriptures and homilies are diligently read to the poor and ignorant of the flock, and that the youth, and catechumens of whatever age, are with pains and care instructed in the Catechism. I say not this to imply any disposition to withhold from you my hearty permission to preach; but to explain your true relation to this matter of preaching. Far from restraining, my exhortation to you is, 'Preach the word; be instant in season, out of season.' In the midst of such a teeming population, with so many myriads continually passing along the streets, who know not the Saviour, and are without God, and without hope, never suffer yourself to retire to bed a single night, if health permit, without having preached the Gospel to some of them. One would think that if God's word be in any heart' as a burning fire, shut up in the bones, 'it would be in the heart of one who, like yourself, has been called out of heathenism, and sent by God to his own countrymen 'to turn them from darkness to light, and from the power of Satan unto God.' Oh, then, let this fire burn until it consumes all that is selfish in you, and warms the heart to an entire consecration of your powers to the Gospel.

"And, in this connection, I will say to you, let your life—your straight forward Christian walk—commend the doctrine you preach. We have just procured for you a nice house, convenient to the Church; let it be a house dedicated to God's service. Have family prayers there; read a portion of God's word, and the explanation of some good commentator, every day with your wife. You have had more opportunities than she has had; train her, lead her on. If he that provides not temporal good) for his own house, 'hath denied the faith,' what shall we say of the minister who provideth not spiritual good for his household? You are blessed with a companion of a kindred spirit; it is no small matter that you both can understand English; it affords you each the means of great personal and mutual improvement. Impress upon her mind the fact that she is a minister's wife. Let her be the most punctual one at Church; let her be active in assisting and teaching the poor and ignorant female disciples. Never suffer her to esteem herself so much of a Chinese lady that she cannot be seen at Church, or mixing with the poor brethren.

"There is one more duty assigned you, and though the discharge of it is not attended with the eclat and applause which greet the successful pulpit orator, yet I entreat you not to despise its humble ministrations. "In the last place you are enjoined to search for the sick, the poor, and the impotent, and to inform the minister of their condition, abode, &c. This wretched class are so numerous here, and press themselves upon our attention with so much importunity, that there is no need for you to search them out in order to bring to our notice a greater number than we can ever hope to aid with the means at our disposal. Notwithstanding this, you can be of great assistance in distributing the alms of the Church. Being a native, you can make inquiries into the conduct of those aided much more easily than we can; you can also learn more accurately the circumstances of those applying for aid, and prevent imposition. Let not the multitudes of the wretched whom you see, and your utter inability to aid an hundredth part of them,

render you indifferent to their distress, and harden your heart. Remember that to them you are a representative of the compassion of the Gospel, and that 'when Jesus saw the multitudes he was moved with compassion for them;' and Himself has told us that, in the award of the great day, He will say, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"In conclusion, let me remind you that on the day of your ordination you promised to attend to all these duties gladly and willingly. Put heart into all your service. Serve God in all that you do, and serve Him heartily, for God loveth a cheerful giver. And may He, my dear brother, abundantly bless you in all your labors of love! So far the Bishop's address—to which I will add nothing, but let it speak for itself. Chu-kiung is at present on a visit to Soo-chow, having been summoned there by his widowed mother. E. W. S.¹⁷

1857, MARCH 6, Shanghai.

Miss Caroline Jones.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

We have within a few weeks past, according to Chinese calculation, entered upon a new year, and upon a new term in our school. During our short vacation, all but ten of the girls went to their homes for a week, and most of them assembled together again at the day appointed, seemingly refreshed by the little change, and truly glad once more to meet their teachers and companions; and, I should judge, by no means deficient in a due appreciation of the many blessings and privileges they enjoy as members of the Mission school.

Two of our last year's pupils have not returned to us, and one—very unpromising in herself, and from so degraded a family, that she has never been allowed to spend her vacations at home—took French leave of us a few days after the other children had re-assembled. I had long desired to get her out of the school, but would have wished to do so in a rather more respectable manner. The matron, Mrs. Ting, whose Chinese policy often prompts her to communicate to the children those measures contemplated for them, which a foreigner would deem very injudicious, knew that I was endeavoring to find a suitable situation for her, and might have assured her that any reasonable preference on her part would have met with due consideration; but, poor child, she ever seemed to love crooked paths to walkin.

Ah-Seur, the youngest of the non-returns, was an only child, and her mother a widow. She was quite a correct little girl, but not very bright. Unhealthy, and when sick a very troublesome patient. The loss of Ah-kiaw I really lament; she had been with us for five years, and during the one which has so recently closed, we seemed to begin to reap in her some fruit of our labor; she had expressed a most earnest desire to be baptized, and there was a fresh youthful ardor, and warmth of affection, in her deportment, very gratifying to witness. The only information I have been able to obtain about her is, that she went to the parents of the youth to whom she is betrothed, and that they live in a boat—a locomotive sort of residence, very difficult to find. I can but think if it had been in her power to return to her school, her companions, and the congenial duties she loved so well, she would have done so.

I love to take note of the lambs of our flock, as they go out from the fold, and their manner of leaving us. I would also desire to draw the attention of the Church to the same. In some instances, as when we see them married to Christian men, and Christian families thereby established in the midst of the heathen, we see that God is blessing the means we are using to the purposed end; and "by faith—the substance of things hoped for, the evidence of things not seen"¹⁸—rejoice with joy unspeakable, in the prospect of the final complete success of the work in which, as feeble instruments, we are employed. In such cases as meet us at the opening of the present year, our faith is subjected to a different kind of exercise. But the children of the Church must not be discouraged even for these; their prayers must still follow to bless them, especially her, who gave such promise of becoming a young disciple of Jesus. To the children and youth of our Sunday-schools, I would particularly commend these wandering lambs, for full oft I know, the hearts of some among them, as they go up to the juvenile missionary meeting, beat with a warm desire to do something for the poor heathen, if they only knew how, beside the contribution of their mite. Dear young friends, I would enlist the generous sympathy of your warm, young hearts in behalf of my little wanderers. They differ from the heathen generally, in that they have been instructed in the doctrine and worship of the true God, and, therefore, have a peculiar claim to the prayers and efforts of His children. If

17 *Spirit of Missions*, Vol 22 No 9, September 1857, pp439-443.

18 Epistle to the Hebrews, Ch11 v. 1.

this pages hould meet the eye of some young Christian, whose heart, touched by the Spirit's influence, has earnestly sought admission to the ordinances of the Church, and, though sore let and hindered by the influence of worldly friends, and parents, by faith has obtained the victory, and now knows the blessedness of union with the Saviour—to the sympathy and prayers of such a one I would commend Ah-kiaw, in the midst of her present trials and temptations. Her image rises before me now, as one day last summer she came to me, her face glowing with earnestness, to ask when she might be baptized ; could it not be the next Sunday, indeed, she would wish it immediately; she did not wish to wait in the least. I did not doubt her sincerity, but was by no means so satisfied with the work of grace in the heart of the little heathen, as to deem it expedient to comply with her request, and explained to her the necessity for further instruction, and some proof in her life that she possessed the requisite grace for baptism. "But," she exclaimed, "I may die ! I may die very soon; suppose I should die before I am baptized?" And now before her baptism, or even in the judgment of her friends she was meet for it, she has gone to her heathen home, surrounded by its manifold temptations. Naught but the grace of God can enable her to overcome them. And will you not seek it for her?

Some other changes have occurred during the year, which by this time are well known; but I have thought the particulars would prove interesting, giving a familiar insight into some Chinese customs, not always attainable. First, I allude to the marriage of Seur-yuen, and Chu-kiung, consummated Dec. 19th, 1856. The mother of the bride, who is a very ambitious woman, earnestly pleaded to be permitted to take her daughter home, that she might be married from the parental roof; and as she faithfully promised that no manner of idolatry should be practised on the occasion, we felt that we must yield our objections to her strong desire. Her chief object seemed to be, to accomplish certain curious and antique customs, which could only be attended to in her mother's house, and under her superintendence. They were of a harmless character, and so much stress was laid upon them, that I think neither mother nor daughter would have thought the marriage complete if they had been omitted. A request from Seur-yuen, that she should not be required to attend church on the Sunday before she was married, struck me with its analogy to a similar custom on such occasions in our own part of the world. She said all the Chinamen would laugh at her. Left to judge for herself, she remained quietly at home. She left us to go to her mother's (looking as bright as a May morning), the Monday before her marriage, accompanied by her little sister Chae-chae, one whom she had tenderly watched for years. Chu-kiang had hired quite a nice house in a village near us, and had requested our matron, Mrs. Ting, to go to it to help him receive his bride in due form, an office she was by no means unwilling to undertake, or incompetent to fulfill, with every due attention to etiquette. The rumor of this wedding had reached some of the ladies of the foreign community, who had expressed much interest in it, and an eager desire to witness it; accordingly a very general invitation was extended to them. At half past two o'clock in the afternoon, all the seats in the chapel appropriated to foreigners, were well filled with curious and interested spectators. The children of the schools, and the regular members of the congregation were all there, and the reverential and demure old sexton, stationed at his post, kept the doors fastened, and a most vigilant guard, lest the rabble crowd should so overflow the building, as to render the entrance of the bridal party a difficult matter. In spite, however, of all his efforts, it was very speedily filled to the full, and as all in the lower end were standing on benches, it seemed as though some were on the heads of others. Three o'clock was the hour fixed upon, but we had assembled at half-past two, as we knew that the Chinese with their scarcity of clocks and watches are often half an hour too early; but we had not accurately calculated the coyness and delicacy of the Chinese maiden and her female attendants: so with the utmost patience and quite a good grace, we endured the stifled air of the chapel until half-past three, and then began to dispatch messengers to the house of the bride to know why she tarried.

Mrs. Syle, in company with **Mr. Liggins**, also repaired thither. **Chai**, with an anxious countenance, stood at the door, and she told him of the number of impatient spectators at the chapel, and the lateness of the hour, and urged him to hurry matters. "I have done all I can," he said, dolefully. "What can they be after?" she asked. He told her to go and see. Accordingly, she went to the inner department, where she found the bride, her face all swollen with weeping. Her mother and Chae-Chae-Kiung-Kiung, Ting-Yuen, and quite a number of her female friends and relatives, were collected together, and all of them weeping bitterly, as though some calamity had befallen them. The mother would wring her hands and break forth in the most heart-rending manner: "Oh, my daughter! My daughter! whom I have watched over, and nourished up from a child, you are going to leave me and your little sister." To which the bride would most affectionately respond, "Oh, my mother! my mother! I must leave you and go to that strange, strange place!" When she would work herself up to the proper degree of misery, the mother would begin

to soothe her: "Ah, daughter! never mind, never mind, by-and-by you shall come to see me, and your little sister shall go to see you." Of course, the women around could not hear all this unmoved; so sympathetic tears abounded, and Mrs. Syle found it quite a difficult matter to gain the least attention to the unimportant fact that she had left a church full of people quite tired out, who had assembled to witness the marriage ceremony. At length, they sent for a basin of warm water, and washed her face, the tire-woman completed her head-dress, and put on her red crape veil, and lastly her bridal shoes, made of red silk but without a particle of embroidery. It would not do, after these shoes were put on, for her feet to touch the ground until she got into the red chair; so rice-bags were spread for her to walk on. She was then led into the guest hall, where, according to custom, a table occupied the centre. On this occasion a piece of carpet was spread, and a chair set at the mother's place, the place of honor, and at which her unmarried daughter must not commonly sit. To this place of honor they now led the bride, and seated her in the maternal chair, intimating thereby that she had entered the gate of marriage. Finally, they led her out and seated her in the red sedan, and, accompanied by a band of Chinese music, she is first conducted round the settlement and then to the church. The distant sound of the music, as it fell upon the ears of the tired company in the chapel, helped their patience, by the assurance that the bride was on the way. The poor bridegroom had his equanimity somewhat disturbed, by the great difficulty he had in inducing the bearers of the red sedan to leave his house and go to that of his bride. Unhappily for him, through forgetfulness, or ignorance, though usually *au fait* in all matters of etiquette, he had previously neglected to send some present, which custom required, and thereby awakened the hot indignation of his august mother-in-law, who, by way of bringing him to his senses, arranged with the bearers of the red sedan that it should not leave his house until he had paid in driblets quite a considerable sum of money. To these exactions necessity compelled him to submit. At length, the bridal train arrived at the chapel, and all eyes were directed to the door. The crowd gave way and permitted the embroidered sedan to enter.

A glance down the aisle reveals to view the bride, who looked more like a scarlet shrine, within the red curtain of which some idol was ensconced, than anything else I can think of. Led by the tire-woman and her attendant, and preceded by the groom, she very slowly approached the altar, and was married by the Bishop. The tire-woman, or, as the Chinese would say, the wedding Ma-ma, did not for a moment forget her office; its minute details, in her estimation, were of more importance than all the solemnities of the occasion, and one could but wonder, if the bride had been left in her hands until night, if she would not still have found something to rearrange; now this fold must be so, and now it was time to lift the veil and tantalize the spectators with a momentary glance at the features of the bride. During parts of the service this was really provoking, as, for instance, when the words "in sickness and in health, to love and to cherish" fell on the ear, to have every one disturbed by her fussy attention to the deep fringe of white beads that adorned the head-dress, as though it were a matter of life and death to persuade each string-to hang just so; some of us inwardly resolved that on all future occasions her services should be dispensed with at the church door. Immediately after the service, the red sedan, accompanied by the bridegroom and other friends also in sedans, bore its precious burden to the house of her husband, where the evening closed in feasting. In this feasting, custom forbids the family or near relatives of the bride to take part, nor must they visit her for a month after the marriage.

Our invitation to the feast was for half-past ten next morning. Chiu-Kiung received us, and invited us to take seats at a table tastefully spread, with fruits, nuts, melon-seeds, and a variety of simple native confectionery. Tea was handed to us, and when it was supposed we had satisfactorily partaken of the dessert, rice and meats were served to us in bowls, accompanied with chop-sticks. We then went to the bride's apartment, where she was seated in state, arrayed in the bridal dress, but without the veil; her countenance wore a fixed expression, and she seemed afraid to speak, lest she should transgress some propriety due to the occasion. One article of her dress, perhaps, deserves some attention—it was a cardinal cape, made of pieces of embroidery linked together, and studded with agate, cornelian, and quite a variety of other stones which they deem precious. The whole effect was very showy, and drew from the Bishop the remark, that he doubted whether we appreciated at home, as here in the East, the full force of such passages of Scripture "As a bride adorneth herself with her jewels," "As a bride adorned for her husband," &c. At 12 o'clock, the bride and bridegroom went together to prostrate themselves before her parents, and make their respectful salutations. A week devoted to receiving and entertaining their friends closed the important observances of the occasion.

The next change to which I alluded, was the betrothal of our young friends He-Ding and Moe-Yuen, an event which afforded almost universal satisfaction to those interested in them. I believe the very

Hour	Day	Month	Year
戊	庚	丙	己
子	寅	戌	卯

evening after his return from the United States, he found two of his friends quite eager to act the part of go-between for him. One of them, Ling-Sen-Sang, is the teacher in the Girls' school, and spoke in high terms of his pupil, who, it seems, was an object of no inconsiderable interest to He-Ding during his sojourn abroad. Without delay he despatched his go-between to Me-Yuen's father, to inquire his daughter's name, and to ask him to give him her **eight characters**.

Two of these characters stand for the year, two for the month, two for the day of the month, and two for the hour of an individual's birth. The old man gladly acceded to his request; so the go-between departed, and finding the comparison of the horoscope of both parties favorable to their union, reported the same to He-Ding, who accordingly made to the father a proposal for his daughter. The father was so pleased with his proposed son-in-law, that he only required him to pay sixteen dollars for the young lady, and willingly agreed to other reasonable terms proposed by the Bishop, as, for instance, that the marriage should take place from the school-house, and be conducted with Christian simplicity; he did not see any necessity for the red sedan. To this point, however, He-Ding objected. **He said afterwards that this was Mae-Yuen's first marriage, and he knew she would want to sit in the red chair once in her life.** Widows are never permitted to use the red chair when they marry again.



The 3d day of January was fixed on for the betrothal day. On this occasion, both parties exchange presents. The friends of the young lady prepared hers for her; they consisted of an embroidered fan case, purse, and pocket-handkerchief; two dollars were put in the purse; to these her father added her eight characters, largely inscribed in

gilt, on a great sheet of red paper, and various plants, emblematical of long life, happiness, &c. Three o'clock was the hour for the presents to be sent, and the friends of the parties were invited to be present. Mae-Yuen's father was the first. In due time the two go-betweens, followed by two youthful pages, each bearing a tray filled with tea, and on top all manner of nuts and dried fruits—the nuts were painted various colors, and two in two united together with a narrow band of bright colored paper; on each tray there were two pretty paper boxes, one containing bracelets, or ear-rings, or hair ornaments; the other, joyful fruits, and the top of the box was ornamented with two Chinese cupids or fairies. There was a red paper bag containing the sixteen dollars for the father, and another which ordinarily holds the fee for the go-betweens; but, on this occasion, being friends of the youth, their services were rendered gratuitously—so their bag was merely filled with tea, nuts, fruits, &c. There was a large red document containing a list of all these presents, which were called by grandiloquent names. One of the pages brought a piece of red carpet, upon which the bridegroom, according to native custom, should prostrate himself before the parents of the young lady. When the presents had been duly examined, the matron employed several bright and happy young friends of the bride elect, in dividing them; no widow, nor any one who has ever known sorrow, must have a hand in this ceremony. Two dollars were taken from the sixteen, all of which were marked with bright red characters, and quite skillfully sewed on to the paper containing the eight gilt characters, and all the other presents (the lady's ornaments excepted) were divided, and placed with the bride's return presents, and sent back by the go-betweens. The tea and nuts both parties divide, and put up in red paper bags, to be distributed among their friends. The bridegroom concluded the day, receiving the congratulations of his friends and making merry with them. I am sure all our friends will unite with us in the prayer, that this young pair may be blessed with extensive usefulness, long life, and every blessing in this life and in that which is to come.

C. J.¹⁹

1857, MARCH 11, Shanghai.

Miss Jeannette Conover.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

Wednesday, March 11th—After hearing all the classes in the school at home, I paid my usual visit to the school in the city, and found the number had increased to 28. After all the benches were filled, many were obliged to sit on the stairs leading to the galleries. I noticed while the children were reading to-day, how

few, comparatively, of them had clear, distinct pronunciation ; and when to this indistinctness they add a careless, hurried manner, the effect is quite trying; but I take encouragement from the fact that those who have been longest in school are much better in all these particulars than those who have recently come. There is an exception, however, to this, in the case of the teacher's own children, whose lisping accents quite affected me on the opening of the school; but now, after a space of two years of constant regular attendance, when I look for improvement, I find them just where they were at the beginning. None of the others have a better knowledge of the characters than they have, and I hope they will outgrow this defect.

This afternoon I commenced to translate Legh Richmond's tract, "Little Jane, or The Young Cottager,"²⁰ with the Shanghai colloquial, and if permitted to finish it, I could wish nothing better for it, than that it may assist some of our dear scholars, who are feeling their way to Jesus, to a knowledge of the Saviour, who was so precious to little Jane. Some of the descriptive portions will be omitted, as they would lose much by the translation. We have long felt the need of some such stories for the children in our schools, but until " Little Henry and his Bearer" was published, were without any book of this character.

Our prayer meeting was made more than usually interesting to-night, by the presence of some of our friends, who are to sail in a few days for England. Mr. and Mrs. Cobbold and Mrs. Hobson joined us in prayer and praise perhaps for the last time on earth, for **the changing character of our missionary circle is such that we can scarcely expect to meet the same company two years hence**. But we, who are so widely separated from dear friends and relations, find frequently great consolation in the thought, that "though sundered far, by faith we meet around one common mercy seat;"²¹ and that all the Church of Christ—"Angels and living saints, and dead, but one communion make."²² These frequent partings make us feel that we are verily but strangers and pilgrims²³ here; and should stir us up to more diligent prayer to the Lord of the harvest, that while ill-health is causing so many to retire, He would send forth many laborers into His vineyard.

Saturday, March 14th.—Knowing it would gratify the school children, I called the servant and arranged with her to provide a feast for them on this my birth-day, as I had done for the blind people in the city. In this case it was to be a surprise, for said I to her, "if you tell the girls of it, you must forfeit your share." She kept her promise, for when I went into the rice room, at 5 o'clock, they asked whose birthday it was, and when told it was mine, they seemed surprised, and all called out, "Koong she" (I congratulate you). I regretted very much being unable to go into the city as I had promised, and hope their enjoyment of the feast was not marred by my absence. The entire expense of the entertainment, of which twenty partook, was about 80 cents.

Sunday, March 15th.—After Chapel service, I spent some time instructing two women. One of them is a regular attendant on Sundays, and has persuaded an acquaintance of hers to come with her to hear preaching and to be instructed. She said she wished to believe in Jesus, and was quite willing to give up burning incense, worshipping ancestors, &c. Her manner pleased me, and feeling that she was one of the sick of whom the Saviour said, they need a physician²⁴, I endeavored to lead her to Him, from whom she could obtain pardon and peace. Left home at eleven for the school in the city, and spent one hour with my interesting charge, which I trust was as profitable to them as I felt it to be to myself. The women, too, appeared very much interested in the account of the sending forth of the Apostles, which was read to them²⁵. Several of the old women are growing so old, and have such imperfect hearing, that it is with great difficulty that I can read loud enough. They seem to be pleased when I stand near them and exert myself to make them hear, and the extra amount of attention I receive quite repays me for the exertion I use. The old woman, Nien, was very much missed from our number to-day. She has been very sick for a week past, and is very desirous of having her daughter (who is in our boarding school) go to nurse her. She will probably be sent tomorrow. After dinner, the bell rang for school, and the next hour was occupied with the girls, whom Miss J. and I divide between us on Sundays. Our evening service, a little

20 Richmond, Legh, *Little Jane, or, The Young Cottager: An Authentic Narrative*, (New York, Protestant Episcopal Tract Society, 1833).

21 From hymn: "From Every Stormy Wind that Blows..."

22 Hymn by Isaac Watts and Charles Wesley, "The Saints on Earth and Those Above."

23 Epistle to the Hebrews, Ch 11 V. 13.

24 Gospel of St. Mark, Ch 2 v 17. Gospel of St Luke, Ch 5 v 31. Gospel of St. Matthew Ch 9 v 12.

25 Presumably a reference to the Gospel of St. Luke, Ch 10 vv 1-20.

after candle-light, is in English, and is most refreshing to our spirits, at the close of a day spent in contact with heathenism.

March 23d.—It has just been decided to-day, that our Bishop must again visit the United States on account of his health. This is a heavy shock to us all, though his long continued ill health has somewhat prepared us for it. May God bless all the means used for his restoration, and make him abundantly useful in advancing the interests of the Redeemer's Kingdom in his native land.²⁶

1857, MAY 15, Shanghai.

Bishop Boone—Sick Leave.

Recent advices from Shanghai inform us that Bishop Boone, in consequence of entire prostration of health, had determined, under advice of his physician, to return to this country. He expected to leave Shanghai about the 15th of May, in the ship Golden West. The Bishop feels deeply the trial which the necessity imposes; while, at the same time, there is no reason to doubt its urgency, if he would hope hereafter to labor in the field to which he has devoted himself.²⁷

1857, JUNE 29, New York.

Arrivals from China.

Miss E. G. Jones and **Mr. Points** arrived at New-York on Sunday, June 29th, in the ship N. B. Palmer, from Shanghai.²⁸

1857, JULY 5, Shanghai.

Miss Jeannette Conover.

WORK OF FEMALE ASSISTANTS IN CHINA. JOURNAL OF C.

July 5th.—The day being very hot, I left home directly after breakfast, to visit the school in the city. Passing by Mr. Tong's house, on my way to the Church, I called to pay my respects to his mother, who has just arrived from Souchow, on a visit to her son. She was not well, and not able to see company; so, leaving a message for her, and a promise to come again, very soon, I hastened on to the Church. It was truly gratifying to find that the school keeps so full, and is the more surprising, when there is so much sickness in the city. An hour spent with them, principally asking questions on what they had learned, was all I could accomplish, after the long ride in the sun; and, regretting that I could not wait for the service at 10^{1/2}, I came home.

July 6th.—Not being well enough to attend to my school duties to-day, I went, in company with a friend, to visit Mrs. Lowrie, of the Pres. Miss. The journey from our Mission to the South Gate, where Mrs. L. lives, may be made a very pleasant one, by either following the city wall on the west side, or by entering the city at the east gate, and then passing out at a smaller one again, following the wall on the east.

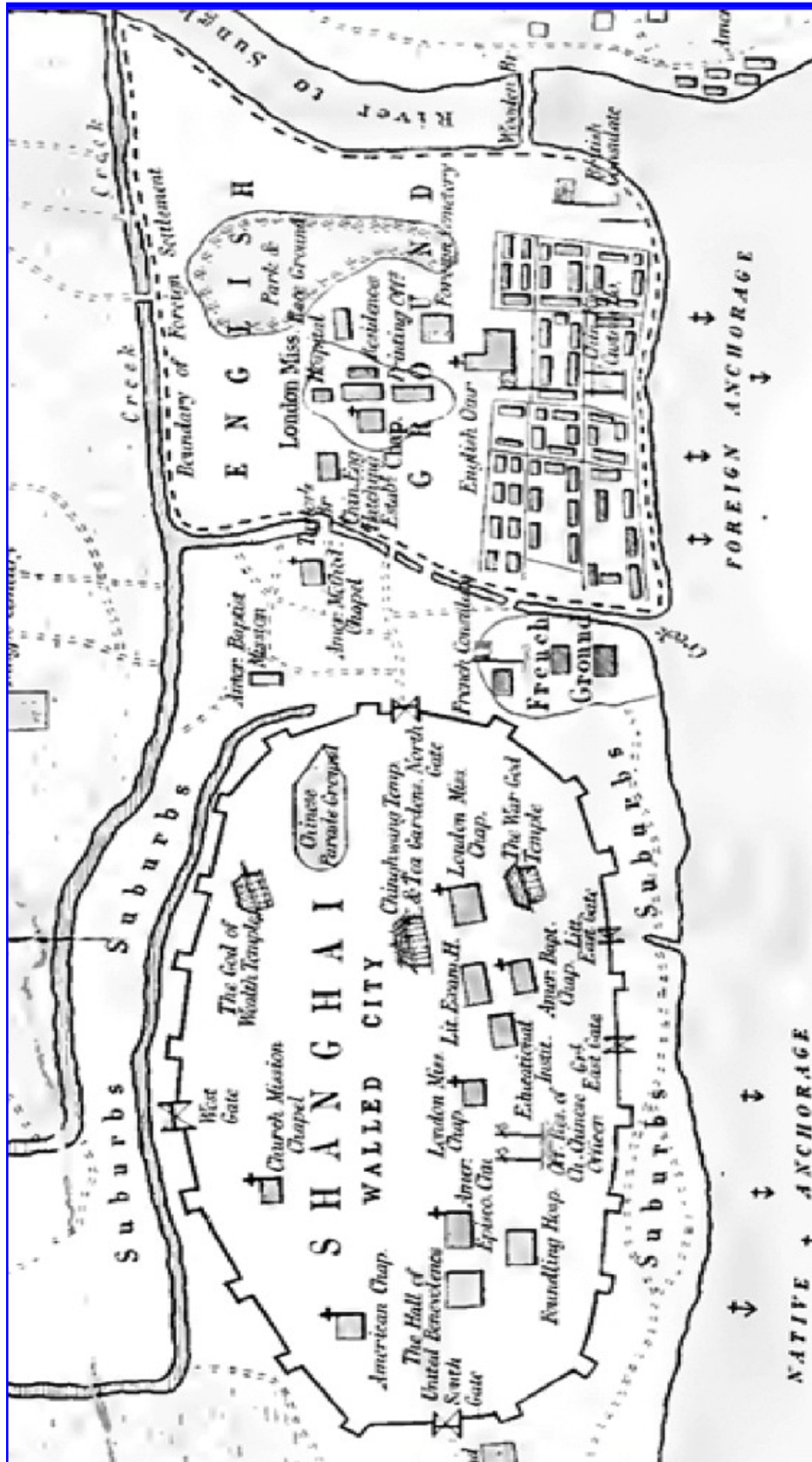
We took the latter route today, and saw a large number of men engaged making rope. The material used is the fibres of the palm tree, large quantities of which are brought from Fo-Kien province, and Siam.

26 *Spirit of Missions*, Vol 22 No 10, October 1857, pp 492-493.

27 *Spirit of Missions*, Vol 22 No 7, July 1857, p. 356.

28 *Spirit of Missions*, Vol 21 no 7, July 1856, p. 400

Missionary Locations in Shanghai, c 1855.



Accompanied Mrs. L., in the afternoon, to her day-school, which is held in a neat new building, in the rear of the house. There were not many children present, but they answered me well the various questions I put to them. Oh, that such seminaries may continue to be established, through this vast empire, until infant voices, in every province, shall have learned the name of Jesus, and be taught to give to Him the homage now paid to Confucius. This being the first Monday in the month, we attended the "Concert of Prayer," on our way home. We took the road which lies to the west of the city [\[see map preceding page\]](#). The sun was going down amid golden clouds, and the full moon, as we saw it through the opening in the city wall, combined with the quiet beauty of the surrounding country, formed a picture of exceeding loveliness. The meeting, as usual, was held in the Chapel of the London Mission, and an evening thus spent in prayer and praise, seemed a delightful way of closing a day of recreation.

July 9th.—On my return from the Church, called at Mr. Tong's, and saw his mother. I had so frequently heard of her as an invalid, that I was not prepared to see so youthful a face. She is 49 years of age—very pale, and so lady-like that I at once concluded she was of the better class. She urged me to take the highest seat, and asked me many questions about myself, the foreign country, &c., and told me I was the first foreigner she had ever seen. Sometimes we each had to refer to Mr. Tong or his wife for an explanation of our remarks, but generally she took a good deal of interest in trying to understand me, her success always causing much surprise. She expects to return to Sou Chow [Soochow-Suzhou], in the autumn. My teacher informed me that it was customary for a mother to make a long visit to her son, as soon after his marriage as convenient.

July 13th.—To our great delight, we heard to-day of the arrival of our Bishop and his family, at Anjier [Java], in 23 days. May He who has led them thus far on their journey, conduct them in safety to the haven where they would be.

Sunday, Aug. 2nd.—Three events have marked this day. In the afternoon we were called upon to rejoice with Mr. and Mrs. Syle, on the birth of a son. Then a few hours afterwards, while we were sitting at tea, a man was detected jumping out of the parlor window. The servants pursued him, and caught him near the Chapel. He had carried off a few small articles from the mantel-piece, but dropped them as he ran through the gardens. The servants led him by the queue, and tied him to a tree in the back yard, and though they were charged not to lay hands upon him, we heard afterwards that he was beaten several times while we were absent during the evening. The third and last event of the day, was the holding of our evening service, for the first time, in the Chapel. A large congregation, of whom sailors and officers from the different ships now in port formed a considerable part, was an encouraging sight to those who have instituted the change.

Monday, Aug. 10th.—Early this morning, one of the blind women from the city, came to us, bringing with her a poor woman, whose child I had promised should be taken into the school, for a few weeks. The agreement was made that if the girl was bright, and well behaved, she should be kept as a regular boarding scholar. The other children were rather shy of her at first, but after she had been washed and brushed they soon made friends with her.

Sept. 9th.—Returned to-day from a visit to some friends in the Baptist Mission. I left home on Monday, intending to spend the afternoon, and attend the prayer meeting, at night; but an unusually high tide, and strong wind, made it quite unsafe for the coolies to walk, and I was persuaded to remain all night. The next day the storm increased ten-fold—the tide rising so high, that most of the surrounding country was inundated. Such a flood has not been known here since 1848, and the sufferings of our poor Chinese neighbors are very great. In some of the dwellings the water was so high, that the people were obliged to pile chairs on the tables, to get the little children out of the water. Everything in the houses was floating, and the furnaces for cooking were rendered quite useless. For several days large baskets of rice were sent to them, which was cooked in Mrs. Nelson's kitchen.

Sept. 17th.—On my way to the city with a friend, to visit some china stores, this morning, we met a funeral procession, and as it seemed rather a grand affair, my companion proposed that we should stop our coolies, until it had passed. The person for whose honor this great display was made, was a woman, sixty-eight years of age, from Hwa-tsu. None of the lookers on appeared to know anything of the deceased; but when I reached home, I found that my teacher had heard of it, and from her I gathered a few facts relating to her circumstances, &c. Her two sons have been engaged in trade with foreigners, and are considered very wealthy—a circumstance which made it incumbent upon them to spare no expense on their mother's funeral ceremonies. She had been dead forty days, but this was decided by the geomancers

to, be the first lucky day since the third seventh after her death, and at the time I saw the procession, it was on its way to the large building at the South Gate, used for depositing coffins, until they can be removed to their final resting place [See map, [The Hall of Benevolence](#)].²⁹ The first thing in the train was two men, carrying a large quantity of silver paper money, portions of which were at intervals burned by the road-side. The next most conspicuous object, was a beautiful sedan, bearing inside the name of the deceased, and followed by a high, red wooden tablet, on which was written, in gilt letters, the genealogy and dignities (in this case, not of her own family, but lent for the occasion by friends, to whom it was to be returned when the pageantry was over). The sacrifice consisted of a butchered goat and hog, decorated with tinsel, and exciting, by no means, solemn thought. Following these were several other tables filled with dishes and bowls of every kind of fruit, vegetables, and meats. After a miniature pagoda, pleasure garden, grotto, altar of incense, &c., came eight Buddhist priests, preceded by eight of the Taon sect. Towards the end came the huge coffin, on tressels [trestles], and borne by sixteen men. A scarlet cloth, or carpet, was thrown over it, but so managed, that we could see the highly ornamented case, which was to be removed when it arrived at the cemetery. The two sons of the deceased walked on the right side of the coffin. The oldest was distinguished by his coarse dress of sack-cloth; but the younger wore clothes of plain white cloth, and both had white fillets around their heads. Preceding the coffin were several young children, also dressed in white, carried on men's shoulders, apparently unmoved by the death of their grandmother. A half-dozen sedan chairs, in which were the women and children of the family, ended the procession. The cost of such a funeral, I have been told, would be about three thousand dollars—a sum that does not appear exorbitant, when we take into consideration the large numbers of friends and dependants that have to be feasted, from the time of death until the day of interment arrives. Another expensive item, is the hiring of men to walk in the procession, to swell it to what is considered the proper length. To witness such a scene, to the crowds who thronged the road-side, seemed a great amusement; but far different to us, who had the assurance of God's word, that she could take none of those things with her into the eternal world.³⁰

Chinese Funeral Procession.



29 Nevius, J. L., *China and the Chinese*, (New York, Harper and Bros, 1868), Ch. XV, pp 213-219.
30 *Spirit of Missions*, Vol 23 No 4, April 1858, pp 197-200.

1857, JULY 7, Shanghai.

Rev. John Liggins.

Tuesday, July 7th.—As I was proceeding down the river towards Jung Dziang Kong, when about three miles from Shanghai, I noticed a few houses above the embankment on the southern side of the river. Hoping that these houses might prove to be part of a large village hidden from view, I ordered the boatmen to take me thither. I found that these houses formed part of the Roman Catholic village of Mong Tsiae. When I asked the man who had charge of the Chapel, which as usual, contained numerous images, pictures, crosses, &c., how many of the people of the village were Roman Catholics, he replied, without the least hesitation, "all." The people informed me that there never was any preaching, but that every Sunday a French priest came from the city to "recite prayers "in the Chapel. The man in charge of the Chapel gave me to understand that Mio would greatly prefer that I should leave the village without preaching; but as I had not started from home with the intention of preaching there, neither would I return home without bearing my testimony to the truth. Some men having expressed a desire for books, I replied that I wished to preach, and afterwards distribute books. I then ascended a small mound and commenced reading to these and a few others who joined them. By the time the chapter was read, about thirty had assembled. I dwelt upon some of the fundamental doctrines of the Christian religion, without openly attacking the Romish system. Surprise was expressed when I stated that the Holy Spirit was the third person of the Trinity, and that it was sinful to worship images. Except by the remarks which were called forth by what I said on these two subjects, I was not interrupted, but was listened to with attention. As soon as I had concluded, a man who was standing near me, said: "Is the Jesus whom you worship, and whom the men of the Teen-Tsu-Kian [Or the "Religion of the Lord of Heaven" the name by which Roman Catholicism is known in China. Protestant Christianity is called Ya-Soo Kien, or the "Religion of Jesus.] worship, one and the same person?" I replied, "Yes;" whereupon he said: "Then the two religions differed but little." I answered: "No, they greatly differ;" and then entered at length into these differences—continuing the conversation, in which several others joined, until it was quite dark, the number of people all the while continuing to increase.

They seemed very much impressed when I told them that one of the worst things which the Roman Catholic Church had done, was to throw away the Second of those Ten Commandments which God himself had given to us from heaven, to form forever the Universal Moral Law. I repeated the Commandment to them, and said the reason of its rejection will be apparent to you every time you visit the Chapel in your own village, or any other Roman Catholic place of worship.

I trust that the reading of the books which I left with them, as well as the remarks made on this occasion, may be the means of arousing some spirit of inquiry and examination, into what is true and what is false, in the system which they profess to believe in.

Saturday, July 11th.—At the village of Lau-Zak, where Brother Williams and I both preached, we had a large number of hearers, and among them some who appeared to be very respectable and intelligent. After reaching home I resolved to preach at this large village at least once a week.

Monday, July 20th.—After Brother Williams and I had preached at the village of Ska-Mok-Jan, on asking if there were any present who were able to read, the people pointed to two females, and said: "They can read." The elder of the two read quite fluently, and appeared to be very intelligent. We found that they belonged to a family in good circumstances, which had engaged the services of a private tutor.

Tuesday, Aug. 4th.—At Loo-Ka-Zak, to-day, we had an attentive, and apparently, an interested congregation of eighty persons.

Thursday, Aug. 6th.—Almost as large a congregation to-day at Sih-Ka-Pang. One woman said several times, and in a manner which evinced that she felt what she said—"All your words are true and good.

Friday Aug. 1th.—During the delivery of the former part of my discourse, to-day, at Lau-Zak, several men who evidently belonged to the literary class, listened attentively, and with apparent satisfaction, while I endeavored to expose the folly and wickedness of idolatry. But as soon as I spoke of the innate depravity of human nature, and that the hearts of the learned as well as of the ignorant are depraved and sinful, they manifested their dislike to the doctrine by repeating over, in a loud tone, my remarks, and endeavoring to make them a matter of ridicule. Not succeeding in this with the people they immediately withdrew. Though I have not before witnessed such a decided manifestation of their dislike to this doctrine, I have, on several occasions, seen this class of men silently withdraw as soon as the offensive

doctrine was touched upon. They hate the doctrine of human depravity, as much as they love that of the innate goodness of human nature, as inculcated by their own sages; and we may anticipate that the Gospel will have a much greater, and more speedy success, among the poor and ignorant worshippers of idols, than among the haughty, self-righteous, and semi-atheistical Confucianists.

Thursday, Sept. 3d.—Three times a year the principal gods worshipped at Shanghai, are carried by the people in procession through some of the streets of the city. One of these processions took place to-day. While waiting to see the procession pass, a man came up to me, and said—"Do Western nations observe this custom?" I replied, a long time ago they revered and worshiped idols, but now they believe in and worship the One Only Living and true God, the Creator of Heaven and earth, and who in His Holy Word has commanded all men, everywhere, to renounce idolatry, and to believe in and worship Him alone. Quite a number of persons now collected around us, and an animated conversation was sustained for about half an hour; during which, I was enabled to make known to them some of the principal truths of revelation, and to tell them of the merciful plan of salvation through Jesus our Saviour. At the conclusion of the conversation a man on the outskirts of the crowd, said—"You are standing with your back to a manufactory of idols." On turning round I found to my surprise that I had all this while been leaning against the counter of a shop in which the idols we had been speaking about were made. I pointed to those which were exposed for sale, and asked the people, what power have those images? The man who commenced the conversation, answered, "None at all." Then, I said, is it not both foolish and sinful for living men to bow down before those lifeless, and powerless things? Some looked ashamed, while others spoke up and said—"It is the custom in China."

In saying that they gave utterance to a very sad truth. It is indeed but too true that the worship of stocks and stones is the custom throughout this vast empire, and has been for more than three thousand years, and will be for a long time to come, unless Christians shall realize more than they have yet done, their duty and their responsibility in reference to China. The Saviour's command, "*Go teach all nations*," must not be disregarded by so many who can, and ought, to leave their native land, to preach the Gospel to the heathen. Eighteen hundred years have elapsed since our risen Lord and Saviour gave that command; and yet China, *the nation that contains more than a third of the whole human race*, is as sunken in superstition, idolatry, and wickedness, as it was on the day on which that command was given. *Nay, far more so*; for the longer a nation is without a knowledge of the true God, and of His Revealed Will, the more will it continue to increase in all those crimes and vices, mentioned by St. Paul in the first chapter of his Epistle to the Romans.

Christians at home should read the description of the character of the heathen, as given us by the inspired Apostle; and remember that, not only do the many millions of China pay Divine honors to "those things which their own hands have fashioned and made," but that they are also continually indulging in those sins and vices of which the Apostle speaks. And when they call to mind these things, should not the earnest prayer of each one be, "Lord, what wilt thou have me to do?"

Friday, Sept. 11th.—At the Boys' School-house attended the baptism, by Mr. Nelson, of Chai's mother-in-law, and of Vun Tu, one of the most promising members of the school. The former is not expected to live but a few days, and the latter is dangerously ill. It was a deeply impressive scene; and it was very affecting to listen to their profession of faith in Jesus, and their renunciation of idolatry, and of all the works of the world, the flesh, and the devil.

Sunday, Sept. 13th.—In the morning preached for the Rev. Mr. Burden, at Trinity Church. Though considerable rain was falling, still there was a good attendance. It is very gratifying to see that the members of the mercantile community attend these services so well.

Tuesday, Sept. 25th.—Rev. Mr. Williamson³¹, of the London Mission, having succeeded in getting a house in the city of Ping-Hu, sixty miles distant from here, left Shanghai to-day, in company with Mrs. Williamson. I spent last evening with them, and found that the unwillingness of the Chinese officials to allow them to remain at Soong-Kong, has not in the least discouraged them in their attempts to live at some city farther in the interior, where the Gospel is not preached.

31 Rev. Alexander Williamson, London Missionary Society, arrived Shanghai 24 September 1855. Returned to Scotland for health reasons November 1857 or 1858. Returned to Shanghai in December 1863 as Agent for the National Bible Society of Scotland and settled at Chefoo. Wylie op cit, pp 238-239. Williamson was killed near Tianjin by river pirates. *London and China Telegraph*, 1 November 1869, pp 562-563.

Besides the weekly preaching at Lau Zak, aided by Chai, two services a week have been held at Ts'a-Ka-Pang, viz: on Sunday and Thursday; on which days I have also catechised the boys of my school. Nothing of special interest has occurred since I last wrote. The two applicants for baptism, previously mentioned, continue to be instructed by Chai and myself. On three of the other four days of the week, I have preached, either alone or in company with Brother Williams, at some of the numerous villages adjacent to Shanghai.³²

1857, AUGUST, Shanghai, Rev. Edward W. Syle.³³

JOURNALS OF MISSIONARIES.

THE November and December number, having been devoted exclusively to proceedings of the Board of Missions and Reports, has left us with an accumulation of Missionary Journals, for which we can now find room only in part. We proceed, therefore, to give extracts to such extent as our space will allow.

EXTRACTS FROM JOURNAL OF E. W. SYLE. ANNOUNCING BEFOREHAND SUBJECT OF SERMON.

I have resolved to try the plan of giving public notice every Saturday of the subject of my discourse for the Sunday afternoon. So far, the effects seems to have been to secure the regular attendance of a better-educated class of hearers. I am following a chronological course of topics, from the Creation downwards, having my text written out boldly on a scroll, and hung up on one of the pillars, nearest the pulpit. To-day my subject was the Deluge, a traditional vestige of which commences the earliest historical book among the universally-studied Chinese Classics.

VISITING JUNKS.

In company with Mr. Liggins, visited about a dozen large junks, from Tcien-tsing [Tianjin], which is the seaport of Pekin. The sailors manifested so much eagerness for our books, that we were quite unable to satisfy all who came crowding round us. This is a department of effort which, if we had more available force of the colporteur order, might be worked with great effect, and to ten times the amount we now find practicable. Oh, for more laborers!

READING WITH NATIVE CHINESE DEACON.

One of the most interesting of my present occupations, is the reading which I pursue with our native Deacon, Tong Chu-kiung, for about an hour, on very other day in the week. Our present text-book is Horne's Introduction³⁴—part of which was appointed by the Bishop, before he left us, as a study for Chu-kiung to pursue, with a view to receiving Priest's orders. The whole cast of an oriental's mind, and his manner of thought, are so unlike what we of the West are familiar with, that our standard text-books, tracts, treatises, sermons, &c., are found highly unsuitable in their form, and manner of discussion. At least one-half of what fills our ordinary Commentaries, is useless to a Chinese: he has known, from his childhood, what the Commentator is at so much pains to make clear to him. On the other hand, his logical faculty is so little exercised, that one needs, in teaching, to return, again and again, to the first principles of reasoning. It is appalling to think of the amount of book-making which needs to be done for the true enlightenment of this people.

AN UNEXPECTED EXHORTATION.

After the baptism of an intelligent woman to-day at the Church, we were all somewhat surprised, and a good deal interested, by hearing her male sponsor, at the conclusion of the service, volunteer a brief but animated and pointed exhortation to the newly baptized, urging her to forget what was behind, and press forward to the things that were before. There is a freshness and reality about "the great transaction," as witnessed here, which is seldom apparent in lands where all around is Christian— Christian that is, in some sense, though it be but a very low one. Here, however, in heathendom, the lines stand out boldly — "Jehovah, our God: Chemosh, your God."

32 *Spirit of Missions*, Vol 23 No 2, February 1857, pp 90-93.

33 No date of origin is shown for this letter.

34 Horne, Thomas H., *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, (London, T.Cadell, 1828). This work was in publication for all of the 19th century in English and American editions. It is still available in a reprint edition.

MONTHLY REUNION.

The evening of this day was made signal by the gathering together, in Miss Fay's Rooms, of as many of the "graduated" youths who had left our Boys' school as could be conveniently assembled; and an exceedingly interesting gathering it was. It is hardly within my province to speak of the object of these reunions, which I believe it is Miss F.'s design to hold once a month; yet I cannot refrain from saying that, judging from this specimen, they promise to be very useful in the way of retaining and increasing the influence which it must be supposed our teachings have given as over the minds of those who have been for many years under our care and instruction. It happened very opportunely that the ship "Charlotte Jane" arrived yesterday from England, and brought back one of our oldest scholars (now a youth of twenty-four), who has filled a government situation in Jamaica for about two years, and more recently has visited England and France, having made good use of his opportunities, [That he impressed people favorably in England may be inferred from the fact that he is in correspondence with the Secretary of the Board of Trade; and that he was invited to deliver a lecture before the Young Mens' Christian Association, in the Salisbury Square Rooms, London.] and brought back with him views and observations such as would be creditable to any young traveller of any nation. It may be supposed that his return has made quite a sensation among his former companions; and that our evening was not a little enlivened by the recital of his adventures.

SOMETHING NEW.

Visiting one of the Missionary day-schools this morning, I found there some children's books recently prepared and printed by the Chinese themselves, who have, it would seem, been stirred up to emulation, and are now giving away their Confucian Primers to all the teachers and scholars throughout the city who are willing to receive and use them. Oh! for more such tokens that our efforts are making a stir in the minds of these stagnant-souled people.

DEMAND FOR BOOKS.

Day after day crowds of *Shangtung* men come to the Church and ask for books. Our distribution to them, both of Scriptures and Tracts, has been large.

PLEASANT ARRANGEMENT.

At a meeting of the Committee of our Mission, held this evening, it was resolved that hereafter we would assemble regularly on the second and fourth Tuesdays of each month, thus establishing a correspondence in time between our meetings and those of the Foreign Committee in New-York, and leading our minds to thoughts of mutual prayer for all engaged in the one common work.³⁵

1857, AUGUST, Shanghai, Rev. Robert Nelson.³⁶

TO-DAY went to "Kin-te-Yuen's" (a silk merchant here), and saw there the mourning arrangement for his wife, who died about a month ago. He being a man of wealth, and this his great wife, custom required of him a very costly style of mourning. The body is still there in the coffin, and will remain in that room probably for some time, until a good opportunity offers for taking it to Kin-te-Yuen's native region, to be deposited in the family tomb. Before putting the body into the coffin, it was dressed in the most variegated style, with very rich and costly garments. And the likeness of the deceased, thus arrayed, was painted, and now hangs upon a tapestry which falls from the ceiling, immediately in front of the coffin. The coffin had long been on hand for Kin-te-Yuen's mother; but his wife dying first, it was appropriated to her. It was lacquered inside and out; but the outer has worn off from long standing, and is to be done over again. The walls of the room are inscribed with sentences, commemorating the virtues of the deceased, as "Moo. E. trok-suk" — "The mother's righteousness was of an abundant sort," &c. Before the picture were lighted candles, a pot of incense, (or what is more commonly known as jossstick, joss or Djoss being the Portuguese Dios-god, applied to the Chinese idols; their temples, too, are often called joss-houses, by foreigners), and a plenty of seisee [sycee] paper, in imitation of silver blocks, which is supposed, on being burned, to become solid treasure for the use of the dead. During the last hours of this poor woman, a set of Taouist Priests, richly habited, were performing their senseless mummeries around her, and thus she died, after having for years been living in this foreign Christian settlement. The husband, on his person, wears no mourning for the wife, nor the father for the son, nor any one in an upper grade of relationship for any in a lower; but in this instance, the wife was considered so far superior to any of her

35 *Spirit of Missions*, Vol 23 No 1, January 1858, pp 37-39.

36 No date of origin is shown for this letter.

sex, her husband put on a light mourning; one of the small wives, who was going about the room, was dressed in the usual white skirt, and white shoes of mourning. A very good gathering at the Church this afternoon.

DAY SCHOOL.

At length succeeded in re-opening my day-school, in the place where it formerly was. It had been scattered since the Chinese new-year, for the want of a suitable house; but the former landlord having agreed to allow this house to be repaired out of the rent, I had it put in order again for a school-room and a chapel. Some of the boys of the former school-house not returned; but the number has been made up in full. Heard two of the boys repeat a lesson from Genesis: one of them repeated the first two chapters and a half (some of which he had learned before the breaking up of the school), with the utmost facility. Of the remainder, some are learning the catechism, some in other elementary books, and some new ones Just beginning to learn characters. The teacher is the same as last year, who, by means of his connection with this school, was led divinely, as I trust, to embrace the truth which was taught, has been baptized and confirmed, and is, I trust, a true disciple and teacher of the Gospel.

STRANGE PROCEEDINGS.

Going into the city, saw a man making a pilgrimage from the Hoong Meaou (Red Temple on the Race Course) to the "Zung Wong Meaou," the principal temple of the city, a distance of over a mile, and at every three steps kneeling down and knocking his head against a little stool he carried in his hand. The professed object, stated on a card on his back, being to protest his innocence to heaven and earth of a charge of stealing, which had been made against him; this practice is sometimes resorted to by way of exciting pity and getting money.

SAD SIGHT.

In the afternoon, walked into the city, accompanied by Capt.—, of the —, who seemed very much interested in the whole Missionary work. It is refreshing to meet a man in his vocation avowing such high-toned Christian sentiments; and not only professing to be a Christian, but showing an interest in the Christian work. In our walk, we met a poor beggar almost naked, shivering with cold, and whose motion was to drag herself along, as if paralysed below her hips, and examining closely, found she had no tongue, it having been cut out; this is sometimes done here by the authorities, when a person spreads a report calculated to bring trouble.³⁷

1857, AUGUST, Shanghai, Rev. Robert Nelson.³⁸

Extract from a recent Letter.

In our Missionary work there are some things of interest just now—Vun Yur, one of the school-boys, and Chai's mother-in-law, have both been baptized. The little congregation, consisting of the Mission, our boys, the teachers, Dr. Wood, Mr. Knapp, the Vice-Consul, and some of our Presbyterian neighbors, occupied the space between the candidates, who were in the long passage at the school-house, and there on their sick-beds they were baptized, and oh, that their names may have been registered above! The respective ages of the two, the very low health of both, and other circumstances, made the whole scene one of no little interest. The child made his vows in a clear, full tone, which seemed in strong contrast with his pale and feeble looks; the old woman had her own daughter for a sponsor—did you ever know such another case?—and, though she did not answer herself, there was a great deal of earnestness in her manner of assent, and she muttered out, "though I am unable to repeat the words, in my heart I understand them."³⁹

1857, AUGUST 28, New York. Bishop Boone and family.

Arrival of Bishop Boone.—We have great pleasure in announcing the safe arrival of Bishop Boone and family from Shanghai, on the 28th of August. **The Bishop derived much benefit from the voyage; the condition of his health, however, requires for the present as much rest as possible, and freedom**

37 *Spirit of Missions*, Vol 23 No 1, January 1858, pp 39-41.

38 No date of origin is shown for this letter.

39 *Spirit of Missions*, Vol 23 No 1, January 1858, p. 47.

from labor.⁴⁰

1857, SEPTEMBER, Shanghai. Rev. John Liggins.

SHANGHAI, Sept 1st, 1857.

THE seemingly untoward events in India⁴¹, and the reverses of the rebels in China, may result in a much more protracted struggle between this country and England than very few at first anticipated; or if there be not an actual carrying on of hostilities, at least the time for the readjustment of the treaties between the three Treaty Powers and China will be further in the future.

This, however, will be gained by the delay: the representatives of Western Nations, and especially of the United States and France, will have an opportunity of becoming better acquainted with the Chinese people, and with that excessively exclusive policy which the Chinese government have always maintained, and wish still to maintain. And then when the day comes for them to meet the Chinese Imperial Commissioners, they will be better acquainted with the manner in which they ought to meet them, and the line of policy which it is best for them to pursue; and the result may be a far better, and much more comprehensive treaty than would be framed if they were to proceed direct to Peking, or demand Commissioners to meet them immediately on their arrival out here. Intelligent Englishmen long resident in China have declared, through the press here, that the main reason of the failures of the embassies sent out by their own government to the Court of Peking, was, that those who were at the head of them were men who were not acquainted, as they ought to have been, with the Chinese government and people; and that they pursued a policy, which, while it might answer with most nations, is out of place in China and Japan, which shut themselves out of the brotherhood of nations, and indulge in arts and subterfuges which most other nations would scorn to use. It is a matter for rejoicing to the American Christian and minister, whether at home or out here, that the United States will be represented by one who manifests an interest in the extension of the Redeemer's Kingdom, and who has stated that it will afford him pleasure to be of service to the Missionaries in any way consistent with his duties in other relations. Our prayers should ascend that the blessing of God may rest upon his mission, and that he may be an instrument in the hands of God, of doing much for the complete opening of this vast empire to the spread of Gospel truth and Christian civilization.

EXAMINATION OF BOYS' SCHOOL.

In my last letter I made reference to the Annual Examination of the boys of the Boarding School. A few particulars concerning the school may not be devoid of interest.

There are in the school forty-one boys, who are taught daily, by **Miss Fay**, **Yang-He-Ding**, and two Chinese teachers who are not Christians. With the last mentioned the boys read the Scriptures in the *Vung-Le*, and the meaning of those words which they do not understand, is given them by these teachers in the Shanghai colloquial. The first class are now in the Epistle to the Romans, and the second in the Gospel of St. Mark. After they have read the lesson in the *Vung-Le*, and know the meaning of the words, they go to Miss Fay, who hears them read and translate into English; and then she comments upon the lesson, making use of Barnes for the Gospels⁴², and Dr. Turner for the Romans⁴³. The first and second classes also read with these two Chinese teachers, the works of Confucius and Mencius, and from them they obtain the sound and meaning of the characters, and a commentary on the text.

The first class then go to **Miss Fay**, and the second to **He-Ding**, and translate into English. The Scriptures are now being read daily, and Mencius twice a week.

Miss Fay also instructs the first class three times a week in Gallaudet's Natural Theology, and the second and third classes in the Child's Book on the Soul⁴⁴. English Grammar and Writing, and

40 *Spirit of Missions*, Vol 22 No 10, October 1857, p. 494.

41 Refers to the Indian or Sepoy Mutiny. See Special Meeting of the Indian Crisis, Church Missionary Society, and an account of individual suffering in *Spirit of Missions*, Vol 23 No 5, May 1857, pp 240-251.

42 There are a number of works by Barnes on the Gospels. The book referred to may be Barnes, Albert, *Notes Explanatory and Practical on the Gospels*, (New York, Harper & Bros, c1854).

43 This may refer to Turner, Samuel H., *The Epistle to the Romans in Greek and English: with an analysis and exegetical commentary*, (New York, Stanford and Swords, 1853).

44 Gallaudet, T. H., *The Child's Book on the Soul: Two Parts in One*, (New York, American Tract Society, 1836).

Composition in Chinese and English, are also taught by her, twice a week. **He-Ding** also instructs the first and second classes in Arithmetic and Geography, and the third in Reading—all in English. The first class also study with him Peterson's Familiar Science.⁴⁵

He-Ding teaches four hours daily, and the other Chinese teachers seven. Daily Morning Prayers are conducted in the school by the Rev. Mr. Nelson, who also occasionally examines the boys in the Chinese Scriptures and Mencius.

On the Sabbath the Rev. Mr. Williams, Miss Fay, He-Ding, and myself, have each taught a Bible Class. Rev. Mr. Williams and myself in the morning in English, and Miss Fay and He-Ding in the afternoon, in Chinese.

CARRYING THE GOSPEL INTO THE INTERIOR.

The Rev. Mr. Williams and myself, before we reached Shanghai, were desirous, after spending a year or two in this place in obtaining some knowledge of the language, of going together to labor in some city farther in the interior. On our arrival we found that the Rev. Mr. Edkins, of the London Mission, was engaged in pioneer work of this kind; and about six months afterwards the Rev. Mr. Burden, of the Church Missionary Society, and the Rev. Mr. Aitcheson, of the American Board, succeeded in getting a house in the city of Ping Hoo, where for six months they preached to large numbers, and scattered widely the Word of Life. At the expiration of this time the Rev. Mr. Reeve, of the Church Missionary Society, who had charge of the Boys' Boarding School, and a Chapel, in the city, and the Rev. Mr. Hobson, the British Chaplain, became so enfeebled by ill-health, that they had to leave the field; the latter, it is hoped, only for a short time—the former without any hope of returning. There being no other Missionary, the Society requested Mr. Burden to give up Ping Hoo, at least for a season, and take charge of Trinity Church, and do what little he could at the Boys' School and the Chapel, in the city. Tho Rev. Mr. Aitcheson would resume his labors at Ping Hoo, if he could obtain some brother Missionary to be associated with him. He v. Messrs. Edkins, Williams, and myself, are the only unmarried men here now who could go, and the experiment of a married man going with his family has just proved unsuccessful, and doubtless will prove so for some time to come. The Rev. Mr. Edkins prefers going from place to place, remaining for a few weeks or months at each, to settling permanently at one place. For this work he is peculiarly adapted, being the best Chinese scholar now in this field, and from his intimate acquaintance with the Mandarin, able to converse fluently with intelligent men, come from what part of the empire they may. Rev. Mr. Williams and myself prefer going together.

The work in which these three brethren have been engaged, has the hearty approval, I believe, of every Missionary in Shanghai; and several are longing for the time to come when they can go, with their families, and settle in other cities; and as they cannot go, they look to those who can, to embrace the privilege of going where Christ is not named, nor His Gospel preached.

Having received nothing but words of approbation and encouragement, we trust that we are not merely following our own inclinations, but the leadings of His providential hand, Whose we are, and Whom we desire to serve. We propose to spend the month of October in visiting a number of towns and cities in this province, distributing the Scriptures and preaching; and from among the places visited, select one which we judge will be the best for us to commence a station in.

We are desirous of finding a place in a more elevated region of country, and in a northwesterly direction from Shanghai, and one of easy communication with this place. If not successful in finding a city in this region of country, where we shall be permitted to stay, we may go to Ping Hoo, though as it is in a southerly direction, we do not desire to go there, if we can get a good place to the north of Shanghai.⁴⁶

1857, SEPTEMBER 1, Shanghai.

North China Herald.

PROTESTANT MISSIONS IN CHINA.

(From the *North-China Herald*, Sept. 5, 1857.)

THIS day, August 5, 1857, Protestant Christians complete the first half century of their Missionary labors

45 Peterson, R. E., *Familiar Science: or, The Scientific Explanation of Common Things*, Philadelphia, R. E. Peterson, 1851).

46 *Spirit of Missions*, Vol 23 No 2, February 1857, pp 87-89.

in "the land of Sinim."

A few brief details regarding these will surely be acceptable to the readers of the *North-China Herald*—to those abroad, not less than to residents here; indeed, something of this sort is due to those who have shown themselves friendly to the Missionary enterprise in this country.

The whole number of laborers sent by Protestant Churches is now about four hundred. Of these, nearly one-half have been ordained ministers of the Gospel; a few have come out as Medical Missionaries or Secular Agents; the others have been, either the wives of the Missionaries or unmarried ladies, nearly all of whom, both the married and unmarried, have engaged directly in the work of education, or other Missionary duties.

Coming, as these have, from twenty and more different Boards or Associations, Protestant Christians of almost every denomination, and in nearly every part of Christendom, have here their representatives: consequently a very large amount of personal interest is concentrated on this field of labor, in magnitude second to no other on earth, whether regard be had to the work to be performed, the numbers to be acted upon, or the good results certain to follow in good time.

[The Location of Missionaries.]

The increase in the number of laborers has been very gradual: during the first ten years they were but four, counting only the men; in the second, fifteen; in the third, thirty-nine; in the fourth, one hundred and five; while during the last decade of years the numbers have nearly or quite doubled. **At present, in Shanghai, there are two-and twenty ordained Missionaries, three Missionary physicians, and one lay-agent; also four unmarried and sixteen married ladies, with five-and-twenty children; or, say, seventy-one in all.**

Means are not at hand for giving more than an approximation to the exact numbers now at the other stations.

At Ningpo, say, sixteen ordained Missionaries, seventeen ladies, and twenty-six children.

At Fuh-ehau, seven Missionaries, three ladies, and ten children.

At Amoy, eight Missionaries, six ladies, and thirteen children.

At Hong-Kong and Macao—there being none at present in Canton—say, twenty-two Missionaries, eighteen ladies, and twenty children.

Besides these—237, more or less—there are several families and others now absent from China, yet still in connection with the Missions here, and expecting, ere long, to return to their respective stations.

[The Work of Missionaries.]

The labors performed, from first to last, have been so various, and in such diverse circumstances, that, for the most part, none but general estimates can be set down at all: the acquisition of this language, in its numerous forms and dialects, and the preparation of linguistic apparatus to aid therein; the daily labors of oral preaching in churches and chapels, in temples, and on the highways; in their own residences, and from house to house; in tours on land, and while in junks or boats on the rivers; often to solitary individuals, occasionally to vast congregations, but most frequently to small audiences of a few tens; the translation of the sixty-and-six books of the Old and New Testaments into the general language, and parts thereof into several of the dialects, together with printing of the same, and the getting ready the material means for that purpose; the preparation of Christian Tracts, and the distribution of these and of the Sacred Scriptures; also the establishment of boarding-schools and day-schools, with the writing of books for the same; the organizing of Bible Classes and meetings of inquiry; the conducting of catechetical services, and the examination of candidates for Christian baptism; watching over infant churches, instructing the ignorant, and striving to reclaim the wanderers; visiting the sick and the blind, and distributing medicine and alms to those in need; likewise, collecting and publishing various information, and the preparation of journals and letters, for public bodies and private friends;—all these, and other such like things, make up the catalogue of labors, which, during the days and nights of the last fifty years, have given ample occupation to the hands and heads of all these four hundred men and women, who have entered on this wide field.

These labors, taking them all in all, have been very abundant, well-directed, and are not wanting in good and great results. It should be borne in mind, that many of the laborers have but recently entered on

their work, and that it is still rather the seed-time than the harvest. In the essentials of Christianity—its cardinal doctrines and facts—a large amount of instruction has been communicated to the Chinese. In such a field as this, where the term of service is so short, the laborers cannot expect to see but a part, and often it must be only a small part, of the legitimate good fruits of their work. [In one of the Missions at Amoy—that of the London Missionary Society—there were baptized, during the last ten years, one hundred and eighty-two adults, and about the same number in the Mission of the American Board. In other Missions, and at other places, the numbers professing Christianity have been much less; in some of the Missions, however, there have been more additions to the Churches during the last eighteen months, than in all the previous years of their history.] Enough, however, they can see to call forth abundant thanksgiving for the past, and to inspire courage and hope for the future, knowing that the work, in which they are only co-laborers, is of no doubtful issue.

Among those who have come to China, under the auspices of the Protestant Churches, for Christ's sake and His Gospel, there are many worthy and noble examples—both men and women—of zeal and labor, of faith and patience. Not to mention the living, such were Robert Morrison and William Milne, Samuel Dyer and David Abel, Edwin Stevens, Pohlman, Goddard, Lowrie, and W. H. Medhurst. These, and others whose names are less known abroad, have done much excellent work, the fruits of which will doubtless, by divine grace, make many souls happy and blessed for ever. The present prospects, and the signs of the times too—when compared with what met the lonely adventurer on these shores half a century ago—how very different!

In coming to China, that zealous and heroic man realized what, as now appears, had been the earnest prayer of his youth, "that God would direct him to that part of the Missionary field where the difficulties were the greatest, and, to all human appearances the most insurmountable." Then not only did an exclusive native policy restrict all intercourse with foreigners to one narrow spot, and to one small company of monopolists, but his own Government, also, was so afraid of giving umbrage to the Chinese, that Morrison found it necessary to cross the Atlantic, and to come to Canton in a vessel not carrying English colors. And on his arrival there, for a season he was watched with a jealous eye, and even by those who not long subsequently, were eager to secure the benefit of his services in the advancement of their "Honorable Trade."

For more than twenty years afterwards, he labored almost alone—the only Protestant Missionary resident in this empire. Milne came to Macao, but was forced away; and, as others who followed him, he found a residence at the "Straits." [of Malacca]. To preach the doctrines of Christ, or to profess and practice His religion, was then, by the Penal Code of the Great Pure Dynasty, declared to be a capital crime. Then, too, by common law, or the "old customs" of this realm, all the foreigners in Canton, regarded as merchants, and "so booked," were required, after the business of a season was over, in spring, to retire from the city of Rams, and migrate to Macao. By special permission, said merchants were permitted to bring their families to reside within the jurisdiction of the Portuguese settlement; but no "barbarian woman" could be allowed to approach even the suburbs of the provincial capital. For attempting such a monstrous act, on one occasion, all commerce was stopped, and the whole Imperial cabinet and dragon-throne together, were moved for the immediate expulsion of the two or three fair intruders. Such was the state of affairs in 1830, those palmy days of monopolies and Cohongs. Four years later, the exclusive rights in China of the Hon. East India Company terminated. The royal commission, under Lord Napier, arrived in July, 1834. Denied an audience with the Governor at Canton, in the first place, the generous nobleman, unwilling in any way to compromise the honor or the rights due to foreigners, and harrassed and constrained, retired to Macao, where, shortly afterwards, on the 11th of October, he expired.

A few weeks previously—August 1st, 1834—Dr. Morrison had died at Canton, leaving there, in the missionary work, only two persons, who for three or four years had been his co-laborers in the dissemination of Biblical truth, chiefly by means of the press and the agency of one native Evangelist. [During the public examinations, and within five successive days, upwards of eleven thousand Christian Tracts, or parts of the Holy Scriptures, were distributed by **Liang Afah** to the literati in Canton. It was on one of those days, probably, that Hung Siutsiuen (Tae-ping-wang), then a candidate for literary honors, received a copy of "The Good Words," which subsequently made to deep an impression on his heart.]

Early in 1839 came the imprisonment of all the foreigners in Canton, and the surrender of the twenty thousand and odd chests of opium; next came, on three successive years, armed expeditions, and the signing of the English treaty before Nanking, on the 29th of August, 1842, and finally, two years later, the Act of Toleration, given by the vermilion pencil, dated Taukwang, 24th year, 11th month, 19th day, or December 28th, 1844. Thus, by a wonderful and mysterious Providence, wide and effectual doors have

been opened for Protestant missionaries. As yet their work is but begun; to it, however, they are fairly committed. By Him who holds all power, both in heaven and on earth, the disciples of the Lord Jesus are commissioned to give the bread of life—the word of God—to all people. This high warrant, in God's own good time, will most assuredly be fully executed; and as the years roll on, during the next coming half century, His truth, if we rightly read the promises, will make achievements, bright and glorious beyond anything witnessed by His people on earth since the days of the Apostles and primitive martyrs. China can be no exception.⁴⁷

1857, SEPTEMBER 6, Shanghai, Rev. Edward W. Syle.

September 6th, 1857. Sunday.

The tides for the last three days have risen so high as to flood our grounds and outhouses. To-day the storm was so violent as to keep us from holding service in the chapel. I therefore went to the Boys' school-house, and Chi to the Girls', where we held service respectively, and (on my part at least) with feelings of peculiar interest—for I was reminded of the earlier days of our Missionary work here, when all the congregation we could assemble might be gathered into one moderate sized school-room; but now, how are our borders enlarged and our opportunities increased!

In the afternoon, at the Church, **I had an interesting conversation with a man whom I had seen at San Jose, in California**, and who seems to cherish a grateful remembrance of what I attempted to do there for the benefit of himself and his countrymen.⁴⁸ He is now, according to his own account, in the employ of a certain Mandarin at Hang-Chow, who had shown a great interest about foreigners and their affairs. But there is as A-ne reports, another Mandarin, of some rank, at present located in the hill country about four hundred "le" beyond Hang-Chow, who is really anxious to be made acquainted with the doctrines of Christianity. When I was asked whether I would pay a visit to this supposed inquirer, in case he should send a safe-conduct for me as far as the place of his jurisdiction, I could not help pausing for a moment, because of my want of acquaintance with the Mandarin dialect; but promised to go if any such arrangement as was suggested, should actually be made. I cannot tell, of course, how far this man, A-ne, may be amusing himself at my expense, or how much he may be himself deceived through a vain conceit of his own importance; but I feel confident that it is by some such method as this, among other modes, that we are to look for the spread of the Gospel in China: moreover, I am increasingly convinced that a Mission which has its head-quarters at Shanghai, and has not one of its members whose attention is chiefly directed to the Mandarin Colloquial—spoken and written—carries on its work at a great disadvantage.

7th.—The storm continues to rage, and the tides to rise, as during the last three days. Much damage has already been done to the cotton and rice crops, and we have reason to fear a similar season of famine and disease to that which these poor people went through in 1849-50.

9th.—As an instance of how remote parts of the earth are brought near to each other in these days, I may mention that a young Jew called on me to-day, who has found his way here in a very short time from Jerusalem, via Calcutta. His account of himself was, that he had been employed as a teacher of the younger pupils in Bishop Gobat's school at Jerusalem; that a desire of doing something for his family led him to Calcutta, where he was prospering, when a disease of the eyes, induced by the climate, made it impossible for him to remain there; and now he is endeavoring to procure students in Hebrew in sufficient numbers to secure him a maintenance. I am sorry to say that one of our Deacons declined the offer I made him of learning Hebrew from this young Israelite; his answer was that it still required an unlimited amount of study to perfect him in the use of his own language, in which, no doubt, he was correct; for the limit of a lifetime is too little for the satisfactory acquisition of the Chinese language, as at present constructed. Whether or not this fact involves a practical condemnation of the language—such a condemnation as takes place when an estate is confiscated, and its component parts broken up, distributed and put into other forms as well as into other hands and for better uses than heretofore—is a question which constantly recurs to one's mind. I once was told that a sentiment prevailed among the *savants* [*savants*] of New-Haven, to the effect that "the Chinese language, as a living medium of thought, must be thrown over-board;" and I must confess that (without seeing how this can possibly be accomplished) I am

47 *Spirit of Missions*, Vol 23 No 2, February 1857, pp 97-101.

48 Welch, Ian, *The Chinese and the Episcopal Church in Mid-19th Century America*. Online.

coming to think the sentiment a much sounder one than when I first heard it propounded.

11th.—I was present this afternoon at a very interesting scene. Mr. Nelson baptized two of the sick (perhaps dying) ones at the Boys' school-house: a boy, of whose usefulness, if it should please God to spare his life, I should entertain great hopes; and a woman somewhat advanced in years—mother-in-law of our Deacon, Chi.

12th.—I had a visit in the Vestry to-day, from a young man, formerly a pupil in our school, who is now in the *Taon-Tai's* employ. Among other things, he animadverted quite sharply on the conduct of a new Mandarin (just arrived), who had been induced to pay an official, or rather, a *full ceremonial* visit to the Roman Catholic Bishop in the same style as when he goes to the offices of the Three Treaty Consuls. It is part of the policy of the French here, to secure for their ecclesiastical dignitaries the same marks of respect from the Chinese as are paid to their political officers—and they seem to succeed.

13th Sunday.—Another storm, such as again made me think it inexpedient to attempt holding service in the chapel.



17th.—**Dr. [Erastus] Wentworth**⁴⁹, of the Methodist Mission at *Foo-chow*, is here at present, on a visit. I went with him this morning, to see some of the objects of interest in our city and neighborhood. Isolated as we still are at the several open ports, we find it a matter of great advantage, with reference to the work as well as to our health, to exchange visits, during which we may compare notes and make observations as to the several methods which are being employed, with various degrees of success, in carrying forward the evangelic work. At *Foo-chow* they would appear to have had many hindrances to contend against hitherto, especially in respect to the enfeeblement of the several Mission establishments by death or

departure. If all the members now remaining of the four different Missions could be joined together in one harmoniously co-operating band, they might strengthen each other's hands, and form one compact working body. As it is, the feeling of solitariness oppresses them (though they are five in number), because they have separate home-interests, and each most do his little stroke of work in his own isolated corner of the vine-yard. Oh, for the time when the Saviour's prayer may be realized, and Christians so be "one," that the world may know the Father hath sent the Son of his love to be the Saviour of his people! Surely, the divisions of the Church must be the delight of the devil.

20th, Sunday.—At Christ Church, Mr. Williams baptized three adults who have been candidates for some time, and are now connected with his out-station at Sing-Zak. Mr. Nelson preached to a very attentive congregation. Mr. and Mrs. Yates, with their little daughter, and Mrs. Crawford (all of the Baptist Mission), have returned here, after suffering very severely on ship-board during the recent typhoon. Their vessel—the "Ariel"—was dismantled, and drifted about amidst rocks and currents, in an unmanageable condition for some time, being often in imminent danger of destruction ; but all on board were mercifully preserved.

21st.—At the meeting of our Missionary Conference this evening, it devolved on me to read a paper which I had prepared on the very important and very practical question, "**What rule can be laid down as to the practice, by Chinese converts, of the customary rites observed at marriages and at funerals?**" The answer almost unanimously agreed upon was, that the accustomed rights might be observed, excepting so far as they countenanced idolatry, astrology, or geomancy. An informal discussion which followed turned chiefly on the point of the admissibility of betrothals, as at present practiced among the Chinese—the effect of them often being to bind a convert to marry a heathen. This, of course, is an arrangement greatly to be deplored; but the prevalent opinion in the Conference was, that it was better, when needs must, to do that, than to become a covenant-breaker on the plea of being a convert. Our meeting this evening furnished a good illustration of the value of such opportunities of becoming acquainted with each other's views, and availing ourselves of each other's knowledge and experience.

23rd.—At the meeting of the Committee of our Mission, Mr. Williams and Mr. Liggins announced their purpose of making a Missionary tour through the adjacent towns and cities; and as they expected to be absent for some time, the treasurership was devolved on Mr. Nelson.

49 Rev. Erastus Wentworth, American Methodist Episcopal Missionary Society. Arrived in Fuzhou 19 June 1855. Returned to the US in December 1862. Wylie, op cit, p, 235.

24th.—I participated in the formation of a Literary and Scientific Society⁵⁰, the effect of which I trust will be to keep up the tone of Christian cultivation in the community generally, both mercantile and missionary. In view even of present influence (to say nothing of the future), it is of great importance that all the means and appliances which distinguish our civilization from that of the Chinese, should be provided for those—especially the younger men—whose position here is apt to become an isolated one, and who are exposed to deteriorating influences on all hands. Thus far, Shanghai has been well cared for: a Church was provided (thanks to the united efforts of our own Bishop and the then British Consul) much sooner than is usual in such cases; there is now here a Municipal Council with a regularly-organized European police; there is an influential Chamber of Commerce, a good Subscription Library, and a Freemasons' Lodge.

28th.—Our children are all of them ailing with croupy colds and low fever.

30th.—Part of the cost, which I counted before I returned to this place with my tender little ones, has been demanded of me. **My noble boy Arthur, is taken.** He was of a larger, broader frame, and had more vigorous health than any of them; the exuberant vitality which characterizes his birth-place—California—seemed to have made its impress on him, and we had hardly a fear for him, as to health.⁵¹ **But he is gone from us**, and for the third time our Heavenly Father has touched our poor human hearts in the part where they are most sensitive.⁵²

1857, SEPTEMBER 20, Shanghai.

Rev. Channing Williams.

BAPTISM OF THREE PERSONS.

September, 20th.—A day long to be remembered by me. This afternoon I baptized, at Christ Church, three of the Catechumens—two blind men and one woman—who have been under instruction at my station at *Sing-Zah*. The words of our blessed Saviour have been forcibly brought to mind in this instance—"One soweth and another reapeth—other men labored and ye are entered into their labors." One of the men had applied for baptism to the Rev. Mr. McClatchie, of the Church Missionary Society, who, on his return to England, transferred him to Mr. Syle. The other man and the woman had also been instructed by Mr. Syle, but as all three lived near *Sing-Zah*, they were placed under my charge. They, continuing steadfast in their desire for baptism, and giving very satisfactory evidence of their meetness to receive this holy sacrament, were this day admitted into the Church of Christ. God grant that grace may be given to keep them from falling away, and going back to the polluting heathen practices they have now renounced; that being strengthened with might by the Spirit, in the inner man, they may be enabled to fight manfully under the banner of Christ against the world, the flesh and the devil, and continue His faithful soldiers and servants unto their lives' end. A female relative of the woman came up to me after the congregation was dismissed, and said, "I also wish to enter the religion of Jesus. I want to save my soul." The wife of one of the men baptized, said, a few days previously, "I do not want to be separated from my husband, but will go with him on the narrow road which leads to life eternal." I may add here, they have attended the services at *Sing-Zah*, quite regularly since then.

Oct. 2d.—In company with Mr. Liggins, left home on a missionary tour to the region of country around Soo-Chow.

PREACHED IN THE COURT OF THE TEMPLE.

Sunday, Oct. 4th.—In the morning, walked to the temple of the Zung-wong [City God Temple], and in the open court within we both preached to a congregation of about one hundred persons, who were quite orderly and attentive. While I was preaching, the priests in the temple, struck up with their not very melodious music, to drown my voice or draw off the people. If such was their intention they did not

49 Inspired by the Rev. Elijah Bridgman and other missionaries, the Society eventually became the North China Branch of the Royal Asiatic Society. See online 1 January 2012 at – <http://www.royalasiaticsociety.org.cn/v/>

51 During his leave in the United States the Rev. Edward Syle became involved with destitute Chinese in New York. In 1855 he was appointed as a domestic missionary of the Episcopal Church to the Chinese in California. He was not successful and the mission was closed after twelve months. Welch, Ian, "The Rev. Edward Syle and the Episcopal Mission to the Chinese in America, 1854-1855." Online Australian National University Digital Collections. <http://hdl.handle.net/1885/10096>.

52 *Spirit of Missions*, Vol 23 No 3, March 1858, pp 137-141.

succeed, for, they being some little distance off, it was only necessary to raise my voice to be heard, and the crowd remained quietly till we left.⁵³

Afternoon, went to the lower part of the town to preach, but when in the midst of my sermon it commenced raining, and we were forced to retreat to the boat. When the rain ceased we again went out, and both of us preached to a congregation not very large, but composed principally of respectable, genteel looking men.⁵⁴

DISTRIBUTION OF BIBLES AND TRACTS.

Oct. 5th.—Reached Soo-Chow [Suzhou] at an early hour. Profiting by the experience of a party who, after



being gent back by the gate-keeper, succeeded in entering by a water-gate; we ordered the boatman to take his boat into the city. When he had passed the gate some little distance, we left the boat, and taking two men, with a good supply of Bibles and tracts, walked through a number of streets, giving them to the shopmen and intelligent men we met. Having disposed of all the books, we ascended the **nine storied [Beisi] Pagoda [left]**, from which we had a fine view of the immense city and the surrounding country. We also visited the **Yuen-mian-Kwan, [Tiger Hill] the largest temple in Soo-Chow [right]**, and the Sih-to-ling, the temporary

residence of a former Emperor when on a visit here. In this quiet garden, shut in from the busy, noisy world without, we proclaimed the glad tidings of salvation to about seventy-five persons, who had followed us.

Oct. 6th.—Went up to the Taoist monastery, on the mountain of Choong-Loong. As this was some great worship day, a large number of beggars had congregated from the surrounding country, and had placed themselves along the road leading up the side of the mountain. It was sickening to see some of these poor, miserable creatures, and a matter of surprise how they had managed to drag themselves so high up this steep road. We preached in front of the monastery to about seventy-five persons, twenty-five of whom were priests. Our audience was attentive and quiet, but the chair bearers, going and coming, inviting persons to ride in their sedans, squabbling among themselves, and chaffering with their passengers for more cash, made it, at times, excessively noisy. We gave away all the books we had brought, and seven of the priests accompanied us to the boat to get more. Went on to Kwong-fok, where we passed the night.

PREACHED THE GOSPEL IN ANOTHER CITY.

Oct. 7th.—After preaching at Kwong-fok, we started for Hine-z-kwan which we reached by 2 P.M. By keeping close in our boat, we succeeded in passing the smaller Custom House, but when we had gone some distance into the town, our boat was stopped at the larger Custom House by a boat placed across the stream. We were seen here by some one, and in a few minutes crowds were collected on the banks to get a sight of the "foreign devils," a term by which foreigners are very generally designated by these "celestials." As the boats would not be permitted to pass for some time, we directed the boatman to land, that we might go out and preach. We went to the Zung-wong temple and preached in an open court to a congregation of five hundred persons. The streets were too much crowded and the people too excited to admit of our distributing Bibles and tracts, so we returned to the boat intending to give them in at the stores next morning. But when we reached the boat, we found one of the numerous hangers-on of a Mandarin's office awaiting our arrival. He was attended by four soldiers, who did not inspire us with vary great fear, though they had the character "**ioong, courage, valor**," written on their breast and back.

The young man informed us, with all the politeness of a Chinese, that he had been sent by the Mandarin to say, that we could not be permitted to go on farther. The reasons he gave us were quite Chinese—First, the country people were not polite, and might insult us. Probably he wished to leave the impression on our minds, that this dear Mandarin had such regard for our feelings, that he could not consent to our being exposed to such a terrible evil. As this reason did not satisfy us, he added, a Mandarin had been threatened with a "bambooing" for suffering a foreigner to pass; and in the third place, the Mandarin would be degraded if his superior at Soo-Chow should learn that he had permitted us to go beyond *Hine-e-Kwan*. We were compelled to return to Kwong-Fok.

53 This is a classic case of the toleration of ordinary Chinese for the itinerant preaching of missionaries within temple premises.

54 Another reminder that women did not, in the everyday course of events, venture out in public.

Oct. 8th.—To-day crossed the Great Lake, *Ta-oo*, at a point where it was twenty or twenty-five miles wide. On an island I preached to some villagers.

A WELL ORDERED CITY.

Oct. 9th.—Travelling all the morning, we reached Voo-Sih in the after-noon. Mr. Liggins being too unwell to accompany me, I went into the city alone, and after walking through a number of streets, distributing books, preached to about one hundred persons, remarkably orderly and attentive for a Chinese congregation. On my return to the boat, passed through a street, the sidewalks of which were wide, well paved, and planted with a row of fine large trees. It had an appearance of cleanliness and comfort, such as I have seen in no city in China. I was so much pleased with my visit within the walls, we would have remained here longer, but Mr. Liggins' sickness, which was increasing, made it necessary for us to return home.

AU-ME-DOO-VEH.

Sunday, Oct. 11th.—Passed the day quietly at the village *Nga-ko-Dong*. Met in a temple an old Buddhist priest, seventy years old, with whom I had a long conversation. He would finish nearly every sentence with, *Au-me-doo-veh*, the name of Buddha [Buddha], the repetition of which they think very meritorious.⁵⁵ When I told him the folly of this "vain repetition"—that the frequent use of these words would not save his soul, he acknowledged that it was true, but in the same breath added, *Au-me-doo-veh*. By this time a number of persons had come in, and I preached to them "The only name under heaven given unto men, whereby we must be saved."⁵⁶ I said to the old priest, if he would send some one to the boat with me, I would give him a Bible. He thanked me very politely, saying he would send, and finished with his *Au-me-doo-veh*. My instructions had made but little impression.

Oct. 14th.—Reached Shanghai this morning, where I remained for three weeks, engaged in my regular duties.

STARTS ON ANOTHER TOUR.

Nov. 6th.—Left home about midday for another visit to the interior, this time alone, as the physician thought it would not be prudent for Mr. Liggins to go out so soon after his recovery. By walking in advance of my boat, reached Nen-Ziang before sunset, and from the top of a bridge preached to a number of persons who collected around me

Nov. 7th.—Moved off at day-light, and by 8 o'clock arrived at *Ka-Ding*. Walked to a temple in the heart of the city, and preached to a small congregation. This place being near to Shanghai, has been often visited by foreigners, and some of them have behaved so improperly, that they are an object of aversion rather than a curiosity. Reached *Ta-Tsong* in the evening.

Sunday, Nov. 8th.—Entered the city by the west gate and walked nearly to the east gate, distributing Bibles and tracts. Stopping at a store to give a book, a crowd collected before the door, when I declared to them the terms of salvation through a crucified Saviour. In the afternoon, too unwell to preach.*

Nov. 10th.—Reached *Lok-Dzuk*, a town of thirty-five thousand inhabitants, which, I understood from several persons, had never been visited by a missionary. Distributed a large number of Bibles and tracts, and preached; with but very little comfort to myself, and, I fear, but little benefit to my hearers. The people were so intent on seeing the foreigner, that they paid little attention to his message. Stopped at a small town—gave away books and preached. As no one had been here before, I had a large congregation. They behaved quite well.

55 "Au-me-doo-veh—the name of the Amitabha Buddha, Amida in Japan, and Amituo Fo in Chinese (Fo being a rather generic term for Buddhas). He is, among other things, the chief Buddha of the Pure Land sect, and in Japan, at least, if you call only once on his name you will be reborn in Nirvana (when the time comes, that is). I have a sense it wasn't quite that easy in Chinese Pure Land, but I'm not sure." Personal communication from Prof. Nicholas Clifford, Middlebury College.

56 Acts of the Apostles, Ch 4 v. 12.

* "I was so much pleased with the quiet and order of Ta-Tsong, that Mr. Liggins and myself have visited it together, and have determined to return again, to make an effort to rent a house and live there. Ta-Tsong offers more advantages for carrying on a successful mission, at the present time, than any place we have seen. It is a "foo" city [*administrative centre*], to which scholars to the number of three thousand, resort every year to pass their literary examinations. The people are remarkably well disposed towards foreigners. Its population is about one hundred thousand."

PREACHING FROM PLACE TO PLACE.

Nov. 11th.—After breakfast, went through several of the principal streets of *Doong-le*, a town of about thirty thousand people, and distributed books. The conduct of the people showed plainly that this place had very seldom, if ever before, been visited by a foreigner. Some would jump back, evidently a good deal startled, when I would hand them a book. Others would decline them, as at *Lok-Dzuk*, till assured by the boatman that they were given. Stopped on a corner of a street, hoping a crowd would collect and give me an opportunity of preaching; but it was raining and they did not turn out. Chinese prudence is greater than Chinese curiosity.

Nov. 12th.—This morning preached once inside and once outside the city of *Ng-Kong*, and in both places gave books. At *Pah-Tsak*, a town of twenty-five thousand people, I distributed books, and preached in the street to about two hundred attentive listeners. I give the population of these places, as it will convey some idea of the immense number of people in this province. The towns are but a few miles apart. From *Doong-le* to *Ng-Kong* is four miles, and from *Ng-Kong* to *Pah-Tsak* is ten.

PREACHES IN A TEMPLE.

Nov. 12th.—At *Bing-Mong*, preached in the *Zung-Wang* temple, and distributed books through the town. Population, sixty thousand. Reached *Tiung-dzuk-a-yuen* of one hundred thousand inhabitants, where I gave Bibles and tracts, but did not preach, as my throat was affected by speaking in the open air. At *Non-Dzing*, a town of one hundred and twenty thousand inhabitants, distributed books. The crowd was so very noisy and unmanageable, that I walked on, hoping in this way to get out of it. But a large number followed, shouting and screaming at the top of their voices. Having gone about four hundred yards from the town with this not very agreeable escort, I found that the boat, contrary to my directions, had stopped, so I had to retrace my steps. This was a signal for renewed shouting, and several times, when my back was turned to them, they threw dirt at me. Several of the leaders seemed to be intoxicated. **In all the places visited, this is the first time I have received any ill-treatment, and it encourages us to think that the opposition to foreigners is not from the people, but from those in authority above them.**

Nov. 14th.—Afternoon; arrived at *'Oo-Chow*, and distributed books within the city. As the boat was passing out of the water-gate, some boys threw down stones to the great annoyance of the boatmen. No one was struck.

Sunday, Nov. 15th.—Preached once within the city and once outside.

Nov. 16th.—At *Ling-'Oo*, a town of thirty thousand inhabitants, distributed Bibles and tracts, and preached to a congregation of several hundred persons. Reached *Song-Ling*, a town of one hundred and fifty thousand inhabitants, where I gave away books.

Nov. 17th.—Arrived at *'Oo-Tsung*, a town with a population of two hundred thousand; distributed books, and preached in front of my boat, to a large congregation, which was more orderly than any I have had for several days. I understood that this place had never been visited by a missionary. Afternoon, gave books at *Sing-Dzang*.

Nov. 18th.—Distributed Bibles and tracts in *Ka-Hiung*, a "foo" city with a population of three hundred thousand. Visited the *En-yeu-lue*, the residence of the Emperors, *Kuxg-Hie* and *Jen-Loong*, when on a visit to *Ka-Hiung*. It is built on a little island, in the midst of a beautiful sheet of water, near to the city. Reached *Bing-Oo* in the afternoon, and found that Mr. Williamson, of the London Missionary Society, had been compelled, by severe illness, to return to Shanghai. A mission had been commenced here, under favorable circumstances, by Mr. Burden, of the Church missionary society, and Mr. Aitcheson, of the A. B. F. C., but had been abandoned after six months, as it was necessary for Mr. Burden to remove to Shanghai. A short time afterwards Mr. Williamson went there to live, and carried on the work till forced by ill-health, to return home. The Mandarins have not interfered, though they must have known that foreigners were residing there.

Nov. 20th.—Preached this morning at a little village, while waiting for a favorable tide. Reach home at night.⁵⁷

1857, OCTOBER 1, Shanghai,

Rev. John Liggins.

Shanghai, Oct. 1, 1857.

I rejoice in being able to state that no less than five baptisms have taken place since I last wrote—two by Mr. Nelson, on Friday, September 11th, and three by Mr. Williams, on Sunday, September 20th. Of the two baptized by Mr. Nelson, one was Vun Yur, the boy of whom I wrote in my last; the other was Chai's mother-in-law. Both were dangerously ill at the time of baptism, and the latter has since died. I witnessed her peaceful departure to the presence of that Saviour whom, though not having seen, she had learned to love. She confidently committed her all into His hands, and a few hours before her death she said several times, "All is well! all is well!" Vun Yur has continued to improve in health since his baptism, and we earnestly hope and pray that, if it shall please God to preserve his life, he may be an earnest-minded Christian, and day by day grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Of the three baptized by Mr. Williams, one was a middle-aged woman, and the other two were middle-aged men, both blind."

This afternoon, Brother Williams and I will start on our Missionary tour. We are looking forward to going as far West as the city of Ta Ping, where, a short time ago, a great desire was manifested for, and considerable interest taken in, the reading of the books of Scripture. We take along with us three thousand books for distribution, mostly books of Scripture.⁵⁸

1857, OCTOBER 1, Shanghai.

Rev. John Liggins.

SERIOUS AFFLICTION IN THE FAMILY OF THE REV. MR. SYLE.

Under date of October 1st, 1857, Mr. Liggins writes: Yesterday morning the messenger Death visited one of our Mission families, and removed hence dear little Arthur Syle, who was a general favorite. The other three children are also unwell, though it is hoped not seriously. It is indeed an afflicted family. May the God of all comfort and consolation be their stay and support, under this trying bereavement. After the funeral, which takes place this afternoon, Brother Williams and I will start on our Missionary tour. We are looking forward to going as far west as the city of Ta-Ping; where, a short time ago, a great desire was manifested for, and considerable interest taken in the reading of, the books of Scripture. We take along with us three thousand books for distribution, mostly books of Scripture.⁵⁹

1857, OCTOBER, New York.

PEC Board of Missions Annual Meeting.

The Bishop of Pennsylvania, as Chairman of the Committee to whom was referred so much of the Report of the Foreign Committee as relates to the Mission in China, presented and read the following Report:—

The undersigned, a Committee to whom was referred so much of the Report of the Foreign Committee of this Board as relates to the Mission to China, respectfully report:—That they have sought information in respect to the state and prospects of this Mission, additional to that contained in the Reports of the Foreign Committee and of Bishop Boone. With the latter they have had a personal interview. They have also invited suggestions from those who have had doubts respecting the duty of establishing and continuing the Mission. **The conclusion to which the undersigned have been brought, on considering the subject, is, that the Mission deserves the unfaltering support of its friends and of the Church at large.**

First, Because China has never before presented such a prospect of being soon united to Christian nations by regular diplomatic intercourse, and of offering to Missionaries the opportunity of an extended access to the population.

Secondly, Because a good work has been begun and carried forward, under the immediate auspices of our Mission, which could be advantageously assumed by no other agency. A Church has been erected; native clergymen have been ordained; and two boarding-schools, and nine day-schools, and **an industrial school for the blind** are in operation. All these are a pledge that our Church has enlisted permanently in

58 *Spirit of Missions*, Vol 23 No 1, January 1858, pp 47-48.

59 *Spirit of Missions*, Vol 23 No 2, February 1857, pp 89-90.

the work, and they have won for it a confidence and regard which cannot well be transferred to others.

Thirdly and chiefly, Because the difficulties which have surrounded the Mission are not likely to be permanent, while they point, some of them, to the prospect of a great future enlargement—all of them to the necessity of a cordial support and encouragement just at this time. The absence of the Bishop and one of his clergy with their families—especially at a juncture like the present—must have a most depressing effect on those who remain behind. They are disheartened further by the extreme difficulty with which they can subsist on their present salaries. **A married Missionary is entitled to \$1,000 per annum. But one thousand dollars in New-York is now not worth more than five hundred to the Missionary in Shanghai—it is proper to add, that but a part of this loss falls on the Missionary, the rest is assumed by this Board**—and the consequence, as the Committee learn from Bishop Boone, is, that at this time these men, with their families, are subjected to privations of which their brethren at home have little conception. Much of this difficulty must be temporary; but in the mean time let the few who remain at their post be cheered with the assurance that they are not forgotten, and that the Church is fixed in her purpose to witness for Christ before that vast and most interesting population. The presence of Bishop Boone among us may do much to dispel errors and remove doubts; and, should it please God to give him efficient strength, he may be the instrument of securing such resources as will protect the Missionaries, in part, against the great loss to which they are subjected through **the depreciation of the remittances**.

The Committee would not advise any immediate enlargement of the Mission. They simply recommend the adoption of the following resolution:—

Resolved, That the Board retains unimpaired confidence in the claims which the Mission to China has upon our Church at large, and commends it, in its present trials, to a special interest in the prayers and liberality of her members.

Alonzo Potter, G. M. Randall, Charles Minnigerode, J. H. Elliott, Francis Wharton.⁶⁰

1857, OCTOBER, New York.

PEC Board of Missions Annual Meeting.

Resignation of Rev. P. P. Irving.

The Rev. P. P. Irving has resigned his appointment as Local Secretary of the Foreign Committee, his resignation taking effect on the first of August last.

Mr. Irving's official connection with the Committee, first as Secretary and General Agent, and then as Local Secretary, has continued through a term of fourteen years. The other members of the Committee cannot deny themselves the privilege of here recording an expression of their high appreciation of Mr. Irvine's services in both capacities mentioned. Great advantage has accrued to them, and to the interests of Foreign Missions, from that clearness of discernment, good judgment, and prompt dispatch of business details which distinguish Mr. Irving as an executive officer, and which are of great value in the position which has been held by him. It is a matter of great satisfaction to the Committee that Mr. Irving continues to serve as a member of the same, and thus the benefit derived from his long experience in the work committed to them is still in a measure enjoyed.⁶¹

1857, OCTOBER, New York.

Report of the Foreign Missions Committee.

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 Chu-Kiung, Native Deacons;
Miss Emma G. Jones, Miss Lydia M. Fay, Miss Catherine E. Jones, Miss J. R. Conover.

The Committee report the return of Bishop Boone to this country after an absence of about four years. He left Shanghai on the 13th May, and arrived in New-York on the 28th of August last. **This withdrawal for a time from the field of his Mission, has been the result of prostration of health**, that rendered it necessary for the Bishop not only to cease from labor, but also to seek in a more congenial climate for a renewal of health and strength. It was only after protracted sufferings, and when the necessity for change

60 *Spirit of Missions*, Vol 22 Nos 11-12, November-December 1857. pp 517-519.

61 *Spirit of Missions*, Vol 22 Nos 11-12, November-December 1857. p. 560.

had become imperative, that the Bishop could be induced to leave China. Such a step, at the present crisis in the affairs of that country, was felt by him to be one of the severest trials of his life. Still, as a matter of duty, it was acquiesced in, and the Committee, as well as the Bishop, trust that this event, apparently untoward, will be over-ruled by higher wisdom than man's, for good to that cause to which his life has been devoted.

The Bishop derived benefit to his health from the voyage home. Such efforts as he was able to make on board the ship, for the spiritual good of those with whom he came, were greatly blessed of God; and it is not improbable that some of that ship's company will have occasion to bless God throughout eternity for the good providence which placed the Bishop in their midst.⁶² **Since his arrival the Bishop has had a recurrence of some of the symptoms of disease under which he suffered in Shanghai, and for the present is obliged to refrain from exertion. It is his desire, so soon as his strength will allow, to visit some portions of the country with a view to increasing the interest in the China Mission.**

The Bishop is quite confident that the struggle which is now going on in China, will result in opening more widely a gate of entrance into all parts of the Empire. For the time being, things work somewhat disastrously, particularly with reference to the expensiveness under which missionary operations are carried on there. The disturbed condition of the country, growing out of internal dissensions—the struggle which has been going on for years between the Imperialist forces and those who seek to revolutionize the Government—and now the war between China and a Foreign Power, together with the terrible scourges of drought and locusts which have prevailed in many parts of the country, have brought about a scarcity of those articles of food on which all, more or less, depend. Prices are, therefore, greatly advanced

The unsettled state of the currency, moreover, makes the loss by difference of exchange very heavy. Under these circumstances the Mission must of necessity involve a large outlay of funds. It is hoped that a return of peace with England, and the establishment of a more favorable treaty between China and other powers, will remedy present evils, and open that vast Empire to the introduction, everywhere, of the Gospel of the Son of God.⁶³ It seems to be a point well settled that China is no longer to be shut up; the past few years have brought the people of that country into a more intimate acquaintance with other nations, and it is quite reasonable to expect that the present distress will be followed there by a much nearer approach to that degree of intercourse which characterizes civilized nations, than that which has hitherto prevailed.

Already are there signs of relaxation in that system of exclusiveness which has existed for centuries. The following account, taken from letters recently received from the Mission, affords a striking proof of this. It relates to a visit made by the Rev. Mr. Nelson and the Rev. Mr. Williams, in company with Mr. Edkins and Mr. [Griffith] John, of the London Mission, to the great city of Soo Chow, which is the grand central city of the North, containing a population of two millions, and second in importance only to Peking, the capital of the Empire. It should be stated in regard to this city, that it has hitherto been straitly shut up against all foreigners. Many attempts have been made from time to time, by people of different nations, to visit it—resort has been had to artifice and methods of every kind, but without avail. So soon as they were known to be foreigners (for some, to accomplish their purpose, disguised themselves by adopting the Chinese costume), they were sent away. Now, however, although wearing the usual dress, we find the missionaries passing unmolested up and down the streets of the city; and not only this, but also distributing books and tracts*and standing in a public place and preaching the Gospel. And here we have to note that the first proclamation of the truth in Christ which was ever heard within the walls of Soo Chow, fell from the lips of the Rev. Mr. Nelson.

Extract from Mr. Nelson's letter above referred to, and dated Shanghai, June 27, 1857.

On Tuesday the 16th inst., Mr. Williams, of our Mission, went with me in a boat, expecting to fall in with Mr. Edkins and Mr. John, of the London Mission, at Soong Kong. We met them on the way, and we turned and went by Tsing-Poo and Kwun-San to Soo Chow. On entering the first gate we came to, on foot, we were politely invited to return, and were bowed outside the wall. We afterwards entered a water-gate in a boat, and then, without hindrance, got out of the boat and went where we chose through the city.

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- 62 It is common to read that the officers and crews of ships that carried missionaries of all Protestant agencies to and from their stations and their homelands were affected by the services conducted by and conversations with missionaries.
23. The Treaty of Tientsin ended the "Second Opium War."

We visited the most prominent places of interest, the 'Yuen Mean Kwon,' a very large and famous Taouist Temple, in the heart of the city, and next a very large and high Pagoda, and then the Sz Tz Ling, or Lion Forest.⁶⁴ When we first entered this last place, we apprehended from its appearance that we had gotten into a Mandarin's establishment, whereupon we retired and made off with all speed, consistent with proper self-respect; but soon we found that this was the place, and returned. It was a pretty retreat, and built up within after the fashion of Chinese scenery, with piles of rocks and a little lake, and contained what is called a palace, which the Emperor Kien Loong was gracious enough to dignify with his presence, while making a tour through this region, and as far as Hang Chow. Having, as you may suppose, not a few attendants in this place, and at the same time being separated from the street mob, we found it a favorable place for preaching, and accordingly I urged Mr. Edkins to begin, but he said, 'go on and I will follow.' So I began and he followed, and Mr. John followed him. They listened quite well for such a place and such a gathering. Indeed, at all these places we met with quite a civil reception. The next day we went in by another and more crowded gate, and took as many books as we could manage among ourselves and some of the boatmen who went with us, and distributed them in some of the best streets. After this, in some of the crowded suburbs (quite as densely built up and inhabited as the city within the walls), we distributed books again.

On their way back to Shanghai, the missionaries visited several places, and preached and distributed books. They were much rejoiced by having had such access to Soo Chow and the parts adjacent, and Mr. Nelson concludes his account by saying:

I hope it will not now be very long before we shall find easy access to any part of the country.

It may be stated in this connection, that the Foreign Committee hope to strengthen the missionary establishment at Shanghai, as the basis of operations for the numerous cities scattered in the plain, which surround it. It is proper to mention, in answer to an inquiry often made, with reference to the present troubles in China, whether there be not danger that the Mission will be broken up, and whether the lives of the Missionaries are not in jeopardy; that, although there has been some ground for apprehension in this respect, still the danger has not, at least in the more recent difficulties, been thought to be at all imminent; and neither at the time when the Bishop left Shanghai, or at a later date, was any fear entertained that the work at Shanghai would be seriously interfered with.

During the last year the usual public services have been continued, both within the walls of the city of Shanghai, and also upon the Mission premises. The boarding schools, one of boys and one of girls, of forty scholars each, have been conducted as usual, as have also the day-schools—nine in number—at which the usual attendance is about one hundred and eighty children.

Before leaving Shanghai, the Bishop arranged the Missionary force as circumstances required, assigning to each Missionary, and Missionary teacher such duties as would insure a vigorous prosecution of the work; and at last accounts the usual routine was being sustained.

RETURN OF MR. AND MRS. KEITH.

The Committee report the return of the Rev. Mr. Keith and Mrs. Keith to this country. They left Shanghai on the 15th of February, and reached New-York on the 1st May last. The health of both Mr. and Mrs. Keith had become very seriously impaired by a residence in Shanghai, and after long trial, no hope was entertained of any improvement in this respect, except upon a change of climate. They, therefore, by advice of their physician, and with an entire concurrence of opinion on the part of the Bishop, felt obliged to retire, for a time, from the scene of their labors. Their residence in this country, for some months past, has not brought so speedy relief to Mr. Keith as was looked for. Mrs. Keith's health, however, is much improved. So soon as Mr. Keith's health is sufficiently reestablished, they propose to return to Shanghai.

With the exception above noted, the Missionary force in China continues the same as that reported last year.

Statistics.

Bishop,	1
Presbyters, 5	
Deacons, 2	8

⁶⁴ See online 1 January 2012 at — <http://whc.unesco.org/en/list/813/>
Li Zongwei, *The Classical Gardens of Suzhou*, (New York, Better Link Press, 2006).

Ordinations to Priest's Orders	2
Baptisms Since last Report—	
Males, 1 Females, 4, of whom three were	
from the Girls' School	5
Confirmed	5
Communicants	29
Marriages	2
Funerals	3

1857, OCTOBER 14, New York.

Bishop Boone.

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

New-York, Oct. 14, 1357.

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

Dear Brethren: In making my Annual Report to you, the first fact that claims attention is, that I am in the United States, and not at my post in China. This is owing to a painful dispensation of Divine Providence, by which I have been so afflicted in health as to disqualify me for the discharge of my duties.

Soon after my return to Shanghai, I lost all that had been gained by my visit to the United States. My sufferings became very great every spring and autumn; the derangement of my nervous system continually increased, until in the winter and spring, of the present year I was so disqualified for duty, that it became a serious question what course should be pursued. After consultation with our physician, and the Presbyters of the Mission, it was determined that I should return to the United States, and seek, in a better climate, the restoration of my health, with a view to my return to China, if this could be effected within three years.

My health improved so much at sea, that I was flattered on my arrival with sanguine hopes of an early recovery ; but I have since had a recurrence of the worst symptoms of my disease, and have been led to fear that evil influences assail me on land, whether in China or my native country. My most pressing duty, at present, seems to be the care of my health, with a view to future usefulness.

I have rented a house at Orange, New-Jersey, and shall, if it please God to restore my health, in any measure that will enable me to work (as the privilege of doing anything for the Mission in China is denied me), devote my time, in conjunction with the Secretary and General Agent of the Foreign Committee, to forwarding the interests of my Mission at home.⁶⁵

This return, after so short an absence—involving, as it does, the leaving my Missionary brethren at so critical a juncture—has been one of the severest trials of my life, and I would earnestly entreat the prayers of my brethren, that I may be able soon to return to the field of my labor.

The Canons of our Church make no provision for the government of a Diocese whose Bishop may, by providential circumstances, be absent; intending, it may be presumed, to leave it to the Bishop and his Diocese to make such arrangements as may seem best to themselves. In China. we have never felt ourselves in circumstances to form any diocesan organization: 1st. For want of what could be fairly called a laity. 2dly. For the want of a sufficient number of Presbyters. Our number has always been so few, that had we attempted a Standing Committee, the Presbyters would have been obliged to vote for themselves, or to request the Bishop to appoint them. In preference to organizing under these circumstances, we determined, for the present, to leave matters just as the Committee had appointed us; the Bishop calling upon all his Presbyters for advice, whenever he felt it needful, and the administration being conducted under Canon I. of 1850, and the Rules of the Foreign Committee.

My return to the United States required that some provision should be made for the government of the

65 "The quiet and seclusion of Orange could not make Bishop Boone inactive." See Stevens, William B, Assistant Bishop of the Diocese of Pennsylvania, *A Man of God Approved in Christ! A Sermon Commemorative of the Life of the Rt. Rev. William Jones Boone, D.D., Missionary Bishop to China*. Calvary Church, New York, January 29, 1865. (Philadelphia, Sherman & Co, 1965. Online I January 2012 at — http://anglicanhistory.org/asia/china/stevens_boone1865.html

Mission during my absence. After very full consultation with the Presbyters of the Mission, and in concurrence with their views, in a farewell address, **I requested all the Presbyters, immediately after my departure, to form themselves into a Committee for this purpose; to elect a President and Secretary, to keep a regular account of all their proceedings, and report them to me. In accordance with my request, this Committee has been formed, and elected Mr. Syle their President, and Mr. Liggins Secretary.**

In this address I also apportioned out among my Presbyters the duties other than those peculiarly Episcopal, which I had discharged in the Mission. These appointments I will not, however, enumerate here, as a copy of the address has been forwarded to the Secretary and General Agent.

China is at present convulsed by both civil and foreign war, and it is impossible to say how far the disorganization of the government may proceed under the influence of these two powerful causes. I am happy, however, to report that Shanghai, at our last advices, was not disturbed by either of these causes, and to express the opinion that, as it is the interest of both the English and Chinese to preserve this important emporium of trade undisturbed, it will continue to be a safe residence for our friends who are there.

The present immediate effect of the political disturbances has been to enlarge the circuit in which the Missionaries are permitted to labor. Several of them (not, however, belonging to our Mission) are residing at populous towns, fifty or sixty miles from Shanghai. Four Missionaries, two of whom were Messrs. Nelson and Williams, of our Mission, recently visited Foo-Chow, the capital of the Province of Kiang-Soo, one of the first cities of the whole empire; and in broad daylight, habited in European clothes, entered the principal temples, and preached to crowds of eager listeners. This is a fact that will surely be handed down to future historians of the Church in China, and we may congratulate our brother Nelson, that he was permitted to be the first to proclaim the Gospel message in that great city.

At Shanghai, we continue the preaching-places mentioned in my last Report, and have added thereto one at Sing-zak, where Mr. Williams, assisted by our Deacon Chai, has service three times a week; and another at Tsang-ka-bang, where Mr. Liggins, assisted also by Chai, has three services a week. Each of these stations are within two or three miles of our Mission buildings. The plan at these out-stations is, to hire a house that will answer for both church and day-school; the school is found the best nucleus for a congregation, and insures the Missionary against the disappointment of finding no one to teach on visiting the station, which would otherwise sometimes occur, when all the older people are busy in their fields, or gone to market.

The day-schools, which were discontinued on account of the state of the treasury, have been again resumed; they are now nine in number, with an average of twenty scholars. Our two boarding-schools continue to flourish; the number in each is limited to forty, on account of the difficulty of placing funds in China. There are a number of candidates for baptism in each school. In the boys' school, Miss Fay is assisted by one of our former pupils, Yang He-Ding, who fulfills his duties to our great satisfaction. He has been fitted for this station by the kindness of the Rector and Sunday-School of St. George's Church, New-York, who supported him while at school in this country; and I here beg to return thanks for the benefit thereby conferred on the China Mission, and to assure our benefactors that they have done a good work.

He-Ding was accompanied to this country by Yoong-Kiung, who has also been kindly cared for. The Rector and Sunday-School of the Church of the Ascension, New-York, have supported, and are still supporting him, in the most kind and liberal manner. He is pursuing his studies successfully in the classical school of Mr. Anthon⁶⁶, and his generous benefactors propose to give him a thorough collegiate course. He has been baptized since he came to this country, is consistent in his conduct, and promises, by God's blessing, to become a useful agent for carrying on our Missionary work in China. I would say to the dear brethren who have aided these youths, that theirs has been at once a wise, commendable, and charitable work; kind and liberal to these poor youths, and acceptable to their God and Saviour.

To his other plans for doing good in the city, Mr. Syle has added a school of industry, for our blind communicants, and such other blind persons as choose to avail themselves of it. This charity has met with much favor at Shanghai; a liberal merchant, to whom our Mission is under obligation for many favors, gave a sufficient amount to erect a house for the beneficiaries to labor in, and has also endowed the

66 See online 1 January 2012 at — http://en.wikipedia.org/wiki/Charles_Anthon

charity with one thousand dollars worth of Bridge Stock, that yields ten per cent, interest.

I am sorry to report that Mr. and Mrs. Keith have been obliged to return to the United States, on account of long-continued ill-health.⁶⁷ It is my earnest prayer that they may soon be restored to health, and to their Missionary work.

January 11th, being the First Sunday after Epiphany, I ordained Rev. John Liggins and Rev. Channing Moore Williams, to the order of the priesthood.

I have held a Confirmation on three occasions, and have confirmed five persons.

Clergy—

Bishop ;		
Presbyters.	5	
Deacons	2—in all	8.
Baptisms since last report—		
male,	1;	
females,	4	Total 5.
Confirmed,		5.
Communicants,		29.
Marriages,		2.
Funerals,		3.

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

I beg, in conclusion, to remind the Board that such a Mission as this to China can only be sustained by constant accessions. Disease is always thinning the ranks of those in the field: that field is daily widening, under the pressure of the foreign influences now operating on it. We have tarried at Shanghai long enough; the cry of the Church to us should now be, "Onward! Go ye into all the plains, enter into every city and town thereof, bearing the glad tidings of peace." But to enable us to do this, the Church must give us both men and means. We cannot draw upon our staff at Shanghai; to diffuse, we must first multiply; our laity must cast more of their silver and their gold into the treasury of the Lord than they have done; our young men must deny themselves, take up their cross, and follow Jesus, to those ends of the earth, in obedience to His last command, "Preach the Gospel to every creature."

All which is respectfully submitted.

Wm. J. Boone, Missionary Bishop to China.⁶⁸

1857, NOVEMBER 3, Shanghai, Rev. Edward W. Syle.

3d.—Our trip to Hang Chow and back was brought to a close this morning; the journeying of the last few days having been hurried on **Miss Fay's** account. Her illness became quite serious, and alarmed us all, lest she should be dangerously attacked when so far from the prompt medical aid which is so important in this climate.

To persons at home, it may seem a very commonplace thing, for a company of three men, four women, and six children, to make an excursion of somewhat less than two hundred miles, and return without molestation; and it is hard to find an illustration drawn from the state of things in the United States, that would make it appear as noteworthy an event as it really is. The state of things in China is, like its language, so entirely *sui generis*, that it must be studied by itself, with very little aid of illustration, parallel, or analogy drawn from other quarters. The simple facts are, that whereas sixteen years ago, foreigners would not have been allowed to sojourn on the banks of the Hwangpoo at all, now there is an imposing foreign city there; from thirty to eighty foreign ships lying in the reach constantly; Missionary schools of various kinds well established, and sending out, year by year, their quota of pupils, instructed in the truths of Christianity; Mission churches built, and regular communicants assembling to worship in them; the name of Jesus known and honored through all the city and region round about.

Moreover, whereas ten years ago, the visits of foreigners to the interior towns and villages were watched with the most extreme jealousy, and constantly made a ground of complaint to the foreign

67 Welch, Ian, (2013), Caroline (Carrie) Phebe Tenney-Keith, Episcopal Church Missionary in Shanghai, China. Online 1 January 2013 at Project Canterbury.

68 *Spirit of Missions*, Vol 22 Nos 11-12, November-December 1857. pp 615-620.

consuls—not to mention their involving native boatmen and others in cruel punishment—*now* considerable parties can go long distances without interference—without risk even of detention, or of involving servants and others in trouble. The inference from this, as to how far China is open, may be easily made.

4th.—Had occasion to inquire the price of coal to-day, and found it to be from \$12 to \$14 a ton. This is one of the results of the disturbed state of the interior. Communication between this place and the coal-producing districts is interrupted, and, consequently, the Chinese blacksmiths, &c. purchase foreign coal, which causes the high rate just mentioned. This cutting off of communication, together with the heavy drain both of money and provisions which is necessary to sustain troops in the field, is causing deplorable derangement in the Chinese money market, and brings heavy suffering upon the common people. Rice, the great article of daily food, keeps steadily at one third more than its average price.

8th, Sunday.—Some new candidates in baptism presented themselves to-day. I remember the time when such an event was so rare, as to make it almost impossible to think of anything else for some days. Now, thank God, it recurs often enough to be reckoned among the things we naturally look for: and our anxiety is about the adequate instruction of all who come, and a wise dealing with their several cases. Not to baptize the unbelieving, nor to allow the believing to remain unbaptized, and to give full and 'faithful instruction to both classes—this is our aim, the correctness of which no one can gainsay, not even those among our editorial friends, who count our policy mistaken, and our requisitions overstrict.

11th. The numbers of the Volunteer Bible Class in the Girls school are so large, that I have been led to divide them into two sections. The older scholars met me to-day; the younger are to have their turn to-morrow. I hope thus to be able to get at the mind of each one individually.

12th.—One of our former scholars (who is also baptized and a communicant) has employment for the present in the *Taoutai's* office. He had applied to me to furnish him with general intelligence, which he might translate for the Mandarin's information. In writing a reply, I explained to him why I could not comply with his wish, without interfering with my proper, unpolitical missionary work; though at the same time I told him how he might furnish himself with suitable publications, that would answer his purpose. I greatly commiserate any missionary brother, whose taste and temptation lie in the direction of politics. Under present circumstances, the difficulty of maintaining the course of an honest non-intervention is very great, especially since cases do arise where the interests of our common humanity require a missionary to act in one way or another.

13th —I spend an hour occasionally with the boys of the C. M. S. , teaching them the same chants and hymns that we use ourselves. Mr. Burdon is absent at present on a visit to Ningpo; and the exercises of the school are kept up quite creditably by a Chinese schoolmaster, who is a Christian. Such an arrangement is seasonable for a time, or to meet an emergency; but I am confident that there is no missionary here, of any experience in the conduct of schools, who does not feel that a Christian seminary ought not to be entrusted to the hands of a Chinese schoolmaster entirely, for reasons more than could be easily enumerated.

14th.—Our brother *Chi* [Rev. Huang Guangci] was a great sufferer last night. A band of plunderers, twelve or more in number, made their way into his house, seized him and his brother *Kwong Chung*; kept them *in terrorem* by holding swords to their throats; plundered the premises of all the valuables they could lay hands on, and then made off, before anything could be attempted efficiently to stop them, or recover the property. At such times the people of this region show great timidity, and the police are entirely useless, unless one is willing to press the matter relentlessly, to subject innocent parties to severe beatings, and to make use of examination by torture; then something may be ascertained and recovered.

16th.—At our Missionary Conference this evening, our subject was the **Millenium**, as connected with the prosecution of the work of Missions. As may be supposed, this was a topic which could not be adequately discussed in one evening; it was adjourned till next month.

17th.—The second meeting of the Literary and Scientific Society was held this evening, under the presidency of Dr. Bridgman. A paper was read, contributed by Dr. McGowan, of Ningpo, in which the statement was made, that in a certain Chinese work, traces are to be found of the former existence of a large and important island in the North Pacific, supposed to be the seat of an original civilization.⁶⁹

69 See discussion of Chinese knowledge of the Central and Eastern Pacific Rim in Goodrich, L. Carrington,

An elaborate paper on the Chinese coins of the present dynasty was presented by Mr. Wylie, of the L. M. S., and an essay on Buddhism was read by the Rev. J. Edkins. An instructive evening.

19th.—On visiting the blind people at their working place to-day, I found them occupied in picking oakum—an employment furnished them by one of the ship chandlers here, who is well disposed to assist in this matter. Still more efficient aid has been rendered by a mercantile gentleman here (a native of Philadelphia), who volunteered to procure a few subscriptions to the same object—today he returns me the paper with upwards of \$500 subscribed.

21st.—The Prayer Meeting or Bible Class (for it partakes of both), which was undertaken some months since, on a general basis, for all Christian Chinese teachers, preachers who found convenient to attend, has not numbered as many recently as it did at the first. The place of meeting, the hour, and other causes made it difficult for all to come who wished to do so. I have now changed the place to my own study, at the Church, and the time to an earlier hour than formerly. Five met me there this afternoon, and we commenced the Book of Genesis—full of novelty and interest to them.

22d, Sunday.—In addition to the accustomed services, we had an infant baptism this morning; no other than the first-born of our young deacon, *Tong Chu Kiung*. This is the first boy born "in our Mission," as it were, whose parents were both Christians. Chi and his wife, it is true, were both communicants, but their little one was a girl. To-day, great were the congratulations of the poor *Kian Yew* (religion-friends) on account of the boy. "He would surely be a teacher; perhaps a deacon, like his father; probably a presbyter; and who knows but he might be the first Chinese bishop?" These are the prophecies that seem to "go before" on little *Siang Kioce*.

23d.—Received a letter from one of the gentlemen aboard the [USS] "Portsmouth," just arrived at Hong Kong from Japan.⁷⁰ It is to the effect that, after July 4th, 1858, there will be a possibility of *residence* for American citizens at Ha-Kodadi [Hakodate]; other communications have been received to the same effect, but the writers, one and all, lay stress on the necessity of sending prudent men there as Missionaries.

24th.—Our hearts were made both glad and thankful to-day, by receiving a letter from Mr. Denison, in which the intelligence of our bishop's safe arrival was contained. His safe, pleasant, and speedy passage was better than our hopes, and almost equal to our wishes.

26th.—Kept as thanksgiving day. We had a morning service in our chapel, and dined together at *Mr. Nelson's* in the afternoon. I must not measure others' feelings by my own, else I should have to tell of heaviness of heart in the midst of thanksgiving—one little darling buried only a few weeks since, and the youngest attacked this very night with the same disease that had carried off Arthur and Walter previously—what other feelings than sorrow-shaded ones were possible to me

27th.—*Miss Fay's* recovery (though she is still quite weak) is a matter of much thankfulness. Her attack has been a heavy one, with two relapses.

28th.—At a meeting of the Committee of the Mission, the matter of our brethren, *Williams and Liggins*, going into the country, and seeking out a residence for themselves, was fully discussed and sanctioned. Much as there is to be done here in Shanghai, there is much more to be done in the regions beyond; and we are heartily glad that it is in the hearts of our younger brethren to carry their work onwards and inwards towards the densely populated interior of this unleavened empire. Thus it is with us—the way is opening on the right hand and on the left; towards Japan and towards *Shen Se*.

29th, Sunday.—First in Advent, and signalized by the baptism of a poor leper boy, who has been for a long time under instruction, first by *Mr. Keith*, and latterly by *Mr. Liggins*. I accompanied Mr. L. to his village preaching-place, and gave the people assembled a discourse on the occasion. Mr. L. administered the sacrament himself, and Chi added a few words of exhortation afterwards. Nothing could have been more simple, and few services more touching. The youth's countenance, all disfigured as it was with the marks of his disease, was unusually intelligent, and his replies were evidently well considered and very earnest.⁷¹

"China's First Knowledge of the Americas", pp 400-411 in *Geographical Review*, Vol 28 No 3, July 1938.

70 See letter above forwarded by Bishop Boone date: U. S. SHIP PORTSMOUTH, HAKODADI, JAPAN, OCT. 2d, 1857.

71 *Spirit of Missions*, Vol 23 No 4, April 1858, pp 194-197.

1857, NOVEMBER 4, Shanghai.

Rev. Edward W. Syle to Captain Samuel Francis (Frank) Dupont, Commanding Officer, USS Minnesota.

Shanghai, 4 Nov. 1857.

Welcome to the China Waters, dear Friend & gallant Commander of the Minnesota, and still more welcome shall be when you tread on Chinese soil, & land here to pay us a visit for which we are waiting with due impatience.

Several matters call for your presence at this place; among the rest, is the Deferred baptism of a little black-eyed boy, a little miniature ... who is to be called "Louis Dupont", if you consent to be his sponsor. So you must please to give your ship a furlough and let it stay down at Macao and Hong Kong... while you come up with Mr. Reed to these cooler regions—these Middle States of the great Chinese Union.⁷²

We have just returned from a three weeks trip to Hang-chow, the Athens of China, ... The people of China are entirely well disposed. The ruling caste whose "craft" is in danger are inimical politically for foreign intrusion, tho' personally even they are well enough behaved towards us... Mrs. Syle had visits from Mandarin's wives who came out of curiosity to see the foreign ladies and their children.

As to the Cantonese—they are a people by themselves (& a stiff necked people withal) who need to be dealt with separately ...

The [USS] "San Jacinto", with its very pleasant company of officers, left us yesterday, and is now, I suppose, waiting at Woosung for the Commodore to join her. I entrust this unsatisfactory letter to Mr. Purser⁷³ Bradford, who is somewhat of a Wilmingtonian and has had a great comparing of notes with Mrs. Syle accordingly...¹⁴

1857, NOVEMBER 20, Shanghai,

Rev. John Liggins.

CHINA. INCREASED interest attaches to the following extracts from Rev. J. Liggins letter, when it is remembered that it is little more than two years since he and the Rev. Mr. Williams left the United States. They had been in China less than eighteen months when they started upon the Missionary tour here mentioned, having so far mastered the Chinese language as to be able to preach therein to the people. How wonderfully increased are the facilities for learning that language:

SHANGHAI, CHINA, Nov. 20th, 1857.

REV. and DEAR SIR:—A severe sickness, under which I had been laboring for about three weeks, prevented me from writing to you by the last mail.

I mentioned in my last letter that the Rev. Mr. Williams and I expected to leave Shanghai in a few days on a missionary journey into the interior, and that we designed spending the month of October in visiting certain large towns and cities in this province, and from among those visited select one in which to endeavor to obtain a place of abode and **establish a new station**. We left Shanghai early in the morning of Friday, October 2d, and on the following Thursday we reached the western side of the Great Lake. That evening I had a severe attack of dysentery, and on the following day, after Mr. Williams had distributed books and preached at the city of Yoo Sih, we both judged it advisable to return immediately to Shanghai. We reached here on the following Wednesday, and after being at home about a week I began to feel almost well, when I was again prostrated by an attack of ague. Dr. Lockhart said that it would now be very dangerous for me to journey on the coast again until after the first frost, and he enjoined me by no means to leave home until that time. We now concluded that it would be better for Mr. Williams in the meantime to visit some of the places which we contemplated going to, and at the time specified by Dr. Lockhart, return for me, when we would continue the tour together if Mr. Williams had not already

72 "Dupont and Reed never quite hit it off... Dupont described his traveling companion as a 'man of *ability, intellect, of mental & literary culture, of affable manner—and yet we have not the slightest congeniality—an hour with [Henry] Winter Davis leaves more solid and pleasurable impression, than a day or a week with this gentleman.*" Weddle, Kevin J. *Lincoln's Tragic Admiral: The Life of Samuel Francis Du Pont*. (Charlottesville, University of Virginia Press, 2005), p. 90.

14 Syle, Shanghai to Capt S Dupont, 4 March 1857. Syle Papers, Hagley Museum and Library, Wilmington DE.

succeeded in the object had in view. Two weeks have elapsed since he left Shanghai, and I am now daily expecting him, as the weather has become cold. Through the blessing of God I am now feeling quite well, and was enabled to resume active duties about a week ago. Prior to the time of my illness we visited several towns and cities, and among them the famed city of Su-Chow, the capital of this province, and one of the largest cities in China. We walked two miles through some of its streets, and distributed a large number of books in a part of the city where Christian books had never before been distributed. Though solicited to preach by the immense crowds which collected around us, we did not deem it expedient to do so, but made our way to a noted garden, to enter which both ourselves and those who followed us had to pay an admission fee. Here we had a select audience of forty or fifty, who were very respectful and attentive. This occasion made the third time that missionaries have entered this city dressed in foreign clothes; and we trust that the time is not far distant when they will be allowed to live, and this most influential city become the head-quarters of Protestant Missions in this province.

The next day, after visiting Su-Chow, we went to a very celebrated mountain, on which are no less than thirty-six Tauist temples, containing more than one thousand idols. Three hundred and fifty priests are connected with this celebrated monastic establishment. The day we visited it was one of those set apart for the special worship of the most excellent king, the Great Emperor, the title of the chief deity of the Tauists. Here we had a large number of hearers, and among them twenty or more of the priests. After the preaching, the priests manifested the greatest eagerness to obtain our books. The demand for them far exceeded the supply, and seven of the priests accompanied us two miles to our boat, and to them we gave copies of the Four Gospels and the Acts, and a work on the Evidences of Christianity. These men had never seen a Christian book before; and while their eagerness to obtain them was not from a love to the truth, but because they were foreign books about a foreign religion; yet we will indulge the hope that their reading the word of God may be blessed to the good, at least of some of them.

POSTSCRIPT TO THE ABOVE.

Saturday, Nov. 21st. Rev. Mr. Williams returned home again to-day. During his absence this time he visited twelve large towns and five walled cities, distributing books at them all, and preaching at most of them. He was more favorably impressed with the conduct of the people at, and the situation of, the cities of Ta Tsing * and Voo Sih than of any other of the places visited. Our endeavor will now be to get a house at one of these cities, in which I trust that we shall prove successful.

The **Rev. Mr. Syle** and family, I am glad to say, have been very much benefited in their health by a visit to the mountains in the vicinity of Hang-Chau. It also gives me pleasure to say that **Miss Fay** has recovered from her very severe attack from that peculiar kind of fever which prevails in this region of country. All the other members of the mission are at present in the enjoyment of good health. **Miss Conover** is expected to return in a few days from her visit to Ning-Po. We have recently been rejoicing at the cheering news received from Japan. Prior to the receipt of this, you will have already seen a copy of the articles of convention agreed to by Consul-General Harris on the part of the United States government, and by the government of Simoda on the part of the Japanese government, on the 17th of June last.⁷⁴

1857, NOVEMBER 23, Shanghai.

Rev. Edward W. Syle to Captain Samuel Francis (Frank) Dupont, Commanding Officer, USS Minnesota.

Shanghai, 23 Nov. 1857.

My very dear Friend,

I sent a letter to you by the hand of Mr. Purser Bradford of the [USS] "San Jacinto"...

Welcome to China, and a double welcome shall you have when you come up to Shanghai. We are on the *qui vive* re the new Commissioner and yourself. You are to be congratulated on having arrived more opportunely than Lord Elgin did. There is little more to write but everything to talk over...⁷⁵

74 *Spirit of Missions*, Vol 23 No 3, March 1858, pp -137

75 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 23 November 1857. Syle Papers, Hagley Museum and Library, Wilmington DE. An excellent overview of Reed's work in China is Farley, Foster M., "William B. Reed, President Buchanan's Minister to China, 1857-1858," pp 269-280 in *Pennsylvania History*, Vol 37 No 3, July 1970.

1857, NOVEMBER 30, Shanghai.

Rev. Edward W. Syle to Captain Samuel Francis (Frank) Dupont, Commanding Officer, USS Minnesota.

Shanghai, 30 Nov 1857.

My dear Captain,

Your welcome letter of the 9th inst. Made Mrs. Syle and myself feel very glad, and very much scandalized. I can sympathize with you but too well in the matter of your magnificent ship, being myself the *locum tenens* occupant of a house entirely too large for either my comfort or my income. The one satisfaction that I had about it was that I might put at your disposal a suite of rooms which you, and Mr. Reed or both, might arrange to your own taste, they being empty of everything but matting; or I could give you a ... chamber for yourself alone, furnished after the most approved Primitive Missionary pattern. So now you know what you have to expect when you do come. Which event, may it soon happen!

Hon. William B. Reed.
United States Commissioner to China, 1857-1858.



As to your staying down at Macao and Hong Kong all the time, it is simply out of the question. All the “moral effect” of the Minnesota will be lost unless you take her up to Nankin, at least. There she could do with safety (being well piloted) but to this Port she could not come, I suppose, without a good deal of difficulty and some risk. She could of course do as the “Columbus” did when Comm. Biddle was in her—occupy a snug anchorage among the Chusan Islands just by, and lie there at her ease while Mr. Reed and yourself come up to Shanghai City in the “Confucius” or the “Metson”, two small steamers here available for such purposes.

But I suppose we need not look for the loom of your smoke-stack till towards Spring, when the course of events in and about Canton will have become pretty well defined, and you have taken the political bearings of the men and things at the South. concerning which region I have only one remark to make, which is, that Canton is not China, any more than New Orleans is the United States. Its positive importance is very great and can hardly be overrated. Its relative importance is diminishing. Indeed the North, the proper north, that which lies beyond the Great River, and approaches the head waters of the Amoor [Amur], this is the region whose growing importance impresses itself upon my own mind, even to the passing over of the Middle Provinces of Chehkiang and Keang-soo, rich and important as they undoubtedly are. But the Tartar is master here, and if he is to be mastered it must be in or close to the region of his strength.

It is true that whoever holds these grain-growing Provinces may starve down the courage of the North in time, but holding out is a game at which the Chinese can play with great pertinacity and effect. Their estimate of the value of time and ours is different exceedingly, so is the cost at which they can maintain a force, and the amount of life they can afford to throw away without feeling any exhaustion nationally.

But I am wandering off to topics which are foreign to my calling and to the present occasion. The sum of the whole matter is that the North and not the South, is the seat of Empire here.

Some very high estimate of a Missionary’s opinion is complimentary, rather than safe. You go farther than I could. From the nature of their occupations, they must needs know more of the mass of the common people than the merchant does. Yet I should consider the opinion of a company of Missionaries on a great general question of policy quite as liable to lean on the one side as a Merchant’s opinion would on the other, and if the judgment of a consular official should be taken on the same point, it would exhibit a diversity from both the others that would astonish the uninitiated.

This is no new thing of course, as the reasons are obvious; but those reasons act with especial force in China, because of the strict manner in which the different classes of foreigners are from their occupations shut up to different classes among the Chinese.

The Merchant comes in contact with the Jargon-speaking Comprador ...class almost exclusively; and he concludes (not without reason, considering his premises) that the Chinese are “a great set of rascals.”

The Missionary at the present time sees chiefly the poor and suffering, especially such as have been ruined by opium smoking; his conclusion is that misrule and oppression, and the ruinous opium trade, have brought misery upon a cheerful, well-mannered and industrious population. The men of education whom he encounters give him the impression that the race is a harmless one, dwarfed by a servile administration of antiquity, rather indifferent as to who rules in the Empire, so long as they do the business moderately well.

The official, however, seeing very little of but what worries and provokes him in the Mandarins and their attendants with whom he comes in contact (conflict I ought to write), considers that “the Chinese” are an insufferable, stupid, hard-headed collections of routinists, and the only argument they can be made to understand is that of force.

There is my formula. Just try how it works, and if it does not bring out the answer $a+b=X$, then, I’m very much mistaken.

But now, in zeal when earnest, to the point again. I seriously do not think that the opinions of any man and any set of men in China, are to be relied on as authority in any appreciable degree. Humphrey Marshall, ruffian as he was, wrote more good sense of a by and large kind than any other one I know of, yet some of his views I think to be glaringly wrong and his conclusions very one-sided.

I find no satisfaction myself when it becomes necessary for me to take some definite course in dealing with the Chinese, in doing anything but this. Put down the opinions of my friends, even the wisest of

them, only as “May-be’s” and challenge them severely on their facts. A very cruel process, I know, almost an exterminating one in many cases; but the only satisfactory plan for getting anything reliable at all. If I can only get a few one-sided facts out of a Merchant, a Missionary, and a Consular Interpreter, I feel that I have the materials for a three legged stool that will stand firm.

After all this, what more can I say than, If you want to learn from me anything about the Chinese which it may be in my power to communicate let me know what it is in the form of a definite set of questions I will provide you an equally definite set of answers. This, with my best bow, adieu to business.

Our religious papers notice, at some length, the sad loss of your Cousin Alexis. You will share with me now in the distress which we are so often called to suffer in consequence of our extreme remoteness from home what such calamities occur. My own Father’s death, my Mothers also; my eldest sister, my one brother-in-law, all died when I was so far away that months elapsed before I could even hear of the bereavement. Foreign Service, whether Naval or Missionary, ought to have some immunities to compensate for such trials. In the present instance, thank God you have the best of all consolations, the assurance that the departed is in the better world.

Mrs. Syle sends you all kinds of kind regards and the children are learning to talk about you as a friend near at hand. The little fellow who has been waiting for your sponsorship now for several weeks, feels a little disappointed that you have not said a word about him. He wants to know whether he shall wait for your coming up, or whether the baptism shall take place and you be “stood for” by proxy.

I am thankful to say that we are all tolerably well in health just now, tho my poor wife’s spirits are very much depressed by our recent bereavement, it was a very heavy one.

Another letter from you soon will be a great satisfaction to her as well as to Yours Very truly ad with much regard,
E. W. Syle.⁷⁶

1857, DECEMBER 1, Shanghai, Rev. Edward W. Syle.

1st.—**Miss Conover** has returned from Ningpo, so manifestly recruited in health, that I feel as if a — 1 had been converted into +1, in the estimate of the Mission's working force. Thus it is in our circumstances; and I can speak from my own recent experience as to the relief which it is to a Missionary's mind, when he finds himself convalescent after being an invalid for some time. Few things are more enlivening than to be able to take one's place, once more, among the burden-bearers, after having been dragging along the road wearily and heavily. I am thankful to say, that my own health is above the usual average; a relaxed throat being my only ailment.

NEED OF A HOSPITAL.

2d.—This afternoon, I attended the annual meeting of subscribers to Dr. Lockhart's Chinese Hospital. It proved a painful occasion to most of us, though it must have been truly gratifying to Dr. L. himself, to receive so many heartfelt assurances of regard and esteem as were volunteered to him on all sides; this being his farewell to Shanghai, at least for a season, perhaps finally. This hospital is one of the 'institutions' of the place, having been in operation now for about fourteen years, and its fame being spread abroad far and near. Happily for us, and for the poor Chinese here, Dr. Hobson (late of Canton) has undertaken to carry on the work of the hospital; and we know it will be done kindly and efficiently. Nothing, however, in my judgment, can compensate, or does compensate, to us, as a Mission, for not having a physician and a hospital of our own. I have always urged this from the first year of my Missionary experience, as may be seen by referring to the SPIRIT OF MISSIONS for May 1847. • My

76 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 23 November 1857. Syle Papers, Hagley Museum and Library, Wilmington DE.

“You speak of our having means at our disposal as soon as you have more frequent communications from China. Ah, my dear brother! *the men are the means*, and when shall we have these? Especially, I think, do we need a physician, for many reasons. These people cannot be made to comprehend the disinterestedness of our object. Their general opinion of foreigners is, that they are *bad, rich, violent men*, and they have had too much reason for thinking so. Dr. Lockhart's Hospital is beginning to make them feel that all foreigners are not what they suppose, but it is slow work. While Dr. Boone (a brother of Bishop Boone, who made a voyage to China, for his health) was with us, it was delightful to observe how naturally the poor people came to us for relief, like sick children to their parents, so that in a little while

convictions on the subject are now the same as they were then, only deepened. I maintain, that a Mission is lame without a physician connected with it; that the argument from the Scriptures in favor of healing and hospitals, is stronger than that for schools and orphan asylums; and I profess myself one of the most strenuous advocates for the maintainance of the latter. I am confident that a hospital for us might have been built and maintained, without diverting one dollar from our available Missionary funds; nay, I believe it would have increased them, both presently and prospectively. And how many souls it would have brought under the direct influence of Gospel truth, in a condition most favorable to an humble reception of it, God only knows; I can only conjecture, and be sorrowful!

Sunday, 6th.—A promising lad of twelve years old,¹ was brought to me, this afternoon, as a candidate for baptism. His grandmother, a lively old woman, is the last adult I have baptized and her conduct shows a pleasant blending of natural affection, with what I hope is true to the feeling.

VERSION OF THE PSALMS.

12th.—The growing need which is felt for Psalmody in our Chinese worship, had led to a renewed attempt to produce a good version of the Psalms. The Committee of our Mission have instructed me to prepare a small collection of metrical Hymns—"if possible," I would like to add, so great do I find the difficulty of doing anything satisfactory in this way. All that Trench says in the invaluable Introduction to his little volume of "Sacred Latin Poetry," as to the bondage which the old heathen poetic forms would impose upon the composition of Christian lyrics, is exemplified, in regard to the Chinese language, more distressingly than he himself could have imagined. After trying in vain to bring some of the Psalms into regular verse, I have been obliged to content myself with irregular lines of iambics, and which my chief effort is to bring out the parallelisms of the original. The monosyllabic nature of the Chinese language favors this, while the iambic form gives a rhythm to the whole, and adapts it perfectly for chanting. Oh, for the day when the Christian heart of a native Chinese shall be inspired to pour forth in true lyric forms the experiences of the converted soul, as well as the praises of the Redeemer, and the truths of His Gospel! It will hardly be in this generation; the power of pedantry is too strong over the minds of all educated on the present system.

15th.—At the meeting of our Literary and Scientific Society this evening, one of the matters under discussion was the degree of credit due to certain traces found in Chinese books of the history of three considerable islands in the North Pacific, which are calculated to have been situated between Japan and the west coast of North America, and are now supposed to be submerged. The data brought forward were few, and not very well substantiated. Yet there were many considerations which favored the supposition; and the light which this matter, if cleared up, would throw on (he perplexing question of the peopling of the islands of the Pacific, gives it an especial interest.

UNEXPECTED SUCCESS.

16th.—A remarkable thing has occurred, and in a somewhat remarkable way. Some time since, **Mrs. Nelson** mentioned, in the course of conversation with a lady of the mercantile community, that the poor people in our neighborhood were great sufferers, by reason of the overflows which had occurred this fall during the high tides of three successive months. This lady succeeded in getting the matter brought to the attention of the Taou Tai, the mandarin of highest rank in the place, who promised that wadded garments should be provided for the poor, to the number of one thousand suits. Contrary (I must acknowledge) to my own expectation, this has actually been done; and among the rest, some thirty or forty of the blind people under my care have got the benefit of the well-timed effort. How almost unaccountable to our friends at home will it appear, that, while at Canton the Chinese and foreigners are making deadly preparations to destroy each others lives and property, here at Shanghai English and American ladies and Missionaries are co-operating with the Chinese mandarin, in relieving the distresses of the poor around them! Truly, the position of things is anomalous; and we have good reason to be thankful that the lines have fallen to us here, rather than in the city of Rams.

my house (which was the most convenient) became a little Dispensary, and my heart was made glad to see with what confidence in our ability and goodwill the poor people came to us with their ailments. But now he is gone, and Dr. Lockhart has removed three miles off, to the other side of the city, and I am forced to send away from my door many whom the report of Dr Boone's skill and benevolence had brought to it. When our friends want to know what are the trials of our Missionaries in China tell them, such things at this."

Sunday, 20th.—Performed the chapel service myself, and baptized three adults; two of whom had been first instructed under [Mr. Keith's](#) hand, and one under the Bishop's. I feel that our harvest-time is approaching, and that sowers and reapers will soon have frequent reason to rejoice together. May we all have grace to labor diligently, while our little day of health and opportunity shall last!

24th.—Yesterday, and again to-day, [Mr. Nelson](#) and myself spent some time together considering the principles and manner of performing that revision of our Chinese Prayer Book, which the Bishop, in his parting address, had committed to our joint performance. I shall have occasion to refer to this matter more fully hereafter.

CHRISTMAS SERVICE.

Christmas Day.—At our chapel service this morning (which was conducted by Mr. Nelson), the congregation was larger than I ever remember to have seen there. Extra benches from the school-house were brought in, and the number of communicants who surrounded the table was about forty. We attained to no great hilarity at our accustomed social gathering; so many, and those the most cheerful, of our number being absent. For my own part, a pall had been spread over my feelings, by having witnessed, as I went into the city to preach at the church, the hurrying off to immediate execution of seven wretched, emaciated, half-naked criminals. Such sights have become painfully common of late; and I fear the time is distant when scenes of blood will cease in this now disorganized country. Anarchy and brigandage are, as might have been expected, making themselves apparent on every hand. And when will the end be?

26th.—A Christian wedding! and that, too, performed with unobjectionable simplicity. The sexton of our chapel sought for, and obtained for his wife, one of the elder girls in our boarding-school—*A-doo*, by name. I stood in loco parentis to her, she having been brought first under our charge through my poor old teacher, Soodong, now himself departed. There is much connected with this marriage, which it would be interesting to recount, if time permitted; but matters of interest are now multiplying around us so fast, that it is impossible to note down even the outlines of all that occur..

CHAPEL REPAIRS.

27th.—A substantial addition has been built on the eastern side of our chapel, for the purpose of strengthening the wall in a place where it had begun to give a little, owing to the yielding character of the soil on which the foundation was laid. The Chief Engineer of the [USS] "San Jacinto," when here, had very kindly furnished us with the plan, and the expense has been borne by some of the foreign residents, who are interested in the Sunday evening service. We have now no fears for the stability of the chapel for some time to come, though the general dilapidation of all buildings in this climate is very great.

28th.—Our younger brethren, [Liggins and Williams](#), have returned from their exploring tour, and were present at the Mission Committee meeting held this morning. They report a favorable opening at a place called Ta-chong, between this city and Soo-chow; and their hope and expectation is, that they will secure a residence there in a short time. God grant it! The time has fully come when we ought to be branching out from Shanghai into the regions round about.

30th.—[Liggins and Williams](#) left us again, taking [Chi](#) with them, to assist in the carrying out of their plan for a new Station.

31st, *last day of the year 1857*.—... My work here has settled into a tolerably regular routine, about which there is very little to be said, though everything to be done. Mere routine is the most uninteresting thing in the world, though I feel it to be a very high attainment, even one that approximates a poor human laborer to the great Divine Architect and Ruler of all, when life and energy are imparted to every movement of a weekly, daily, hourly routine. Brethren, pray for us!⁷⁷

1857, DECEMBER 4.

[Rev. Edward W. Syle to Captain Samuel Francis \(Frank\) Dupont, Commanding Officer, USS Minnesota.](#)

I have many minute enquiries about the feasibility of the Minnesota's coming here.

All are agreed that she can get to Woosung well enough. A Pilot's remark was that she should anchor to 6 fathoms with Gutzlaff Island bearing S. by W.

He assured me that there was 24 & sometimes 25 feet of water on the Bar of this river at Spring tides and that a steamer could be brought over well enough.

All which you please to accept for what it may be worth.⁷⁸

1857, DECEMBER 4.

Rev. Edward W. Syle to Captain Samuel Francis (Frank) Dupont, Commanding Officer, USS Minnesota.

My dear Sir,

I sent you something of a letter by the last Mail. And now I take advantage of the *Hellispoints* going to HK.

If you can procure from any of the naval surgeons a little ... vaccine matter; all ordinary sources having failed us—little Louis remaining unwell ... till the present time.

He was to have been baptized last Sunday but the weather caused a deferment of our purpose.

Our last letters from Baltimore told of ... re-election and of his having a little daughter born to him, but this news I suppose you receive from your own Correspondent.⁷⁹

1857, DECEMBER 18, Charleston SC, Bishop Boone.

Economic Pressures on the China Mission and Missionaries.

CHINA.—The *Southern Episcopalian* gives us an interesting account of Bishop Boone's remarks concerning the Mission at Shanghai,—remarks made a conference with a number of the clergy and laity in Charleston, on the 18th of December.

The Bishop opened the conference with devotional exercises, and then added a few pertinent observations, which were marked by deep feeling. He noticed the various influences that were at work to damp the zeal of the friends of the China Mission, among which he particularly alluded to the increased expense attending the support of our Missionaries in that country. The unsettled state of political affairs in conjunction with the present commercial crisis, has made remittances more difficult, just when they had become most necessary, and our Missionaries he feared were at this very time, seriously embarrassed to obtain the means of living. Impressions he knew had obtained in the Church, that the mission was an expensive one, and under peculiar circumstances of the case, it could hardly be otherwise. The Bishop explained at large, that remittances to that country had to be made in coin which could be purchased only at a large premium, and that even when the missionaries had received their stipends in this coin, they were exposed to serious losses, by reason of its continual fluctuation of value in the Chinese market. Silver was the only foreign coin which the Chinese would receive at the hands of foreigners, and the old Carolus dollar of the Spanish Mint, was held in most repute, and commanded the highest price among their merchants and country people. But it was now very hard to get a sufficient supply of these dollars. The war in India and the increased disbursements of the English Government in the East, had occasioned such a drain, that the Board could purchase them only at a ruinous advance. The next in value among the Chinese were the Mexican dollars, and these also were at a large premium.⁸⁰ In consequence of this state of things, and of the heavy rate of exchange, a remittance of \$600 to our Missionaries, actually costs the Board \$1000, being a loss of 40 per cent upon every dollar. Nor was this all. When our Missionaries had received the \$600, they were not worth to them in the Chinese market, what they formerly were. This was easily explained. The exchanges of the country as to all lesser transactions, were carried on chiefly through means of *cash*, a small copper coin. For this the Missionary bartered his silver dollar, and with these he paid for the articles of daily consumption. The relative value of the dollar and the cash, became then a matter of grave importance to him. This was no law regulating that value, as there is among us

78 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 4 December 1857. Syle Papers, Hagley Museum and Library, Wilmington DE.

79 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 4 December 1857. Syle Papers, Hagley Museum and Library, Wilmington DE.

80 See discussion of silver dollars at Part 16, Shanghai, 1856: Entry at 1856, FEBRUARY 6, Shanghai. Bishop Boone.

between the dollar and the cent. All depends on the caprice of the Chinaman, and the dollar, which formerly had been worth one thousand nine hundred cash [1900], was now worth perhaps only one thousand three hundred [1300].⁸¹ The salaries which once were ample, now barely supported life. He admitted that these were serious embarrassments, but they ought not to be weighted against the value of the Gospel to the heathens. Upon this point the Bishop most feelingly; almost with tears. The longer his experience of heathenism, the greater was his sense of the inestimable value of that religion, which by the blessing of God, we enjoyed. Ho one who had not lived for more than twenty years as he had done, among a people who knew not God, could estimate it aright. They had no restraining principles beyond a rigid and long established conventionalism, and when that failed they sank down at once into a bottomless depth, beyond the reach of fear, or shame, or hope.

Our mission had been successful; many souls had been rescued by its means; and its power for good was enlarging continuously. If it were now abandoned, or what amounted to the same thing, if it were not vigorously supported, then all our machinery which had been reared at such cost of money and labor, must be sacrificed; our Missionaries withdrawn, chapels closed, schools discontinued, and converts left to their own resources in the midst of an unfriendly people. We had large boarding schools, the inmates of which, now in good measure, rescued from the polluting influences of idolatry, must be sent back to their miserable homes if they had any—and the day schools which he looked upon as a main means of doing good, would of course be sacrificed. These schools were opened in the numerous country villages about Shanghai at little expense, and the children were collected and taught by native heathen teachers, under the superintendence of the Missionaries. The parents were delighted to have their children instructed, although the subjects of instruction were the Commandments, the Creed and the Lord's Prayer. They also formed excellent and encouraging preaching stations, to which parents and friends eagerly thronged, and where the great truths of our religion could be advantageously enforced. It was not possible to believe that American Christians would consent to the abandonment of operations such as these, for the want of a little exertion, and a comparatively small pecuniary sacrifice.⁸²

With regard to the political disturbances which now agitated the Empire, the Bishop was of opinion that so far from obstructing the Gospel, they rather furthered it. The war with England did not affect them at Shanghai, for the Chinese not only clearly distinguished between the English and Americans, but were quite willing and free to trade with the English at Shanghai, while fighting with them at Canton. Nor did the civil war affect them injuriously. The rebels, it is true, were not more favorable to a pure Christianity than the Imperialists, perhaps less so, as more bigoted and exclusive in their creed, but they held only so much of the country as they could actually occupy with their forces, and their strength had been seriously diminished by dissensions among themselves. They were at present about one hundred and fifty miles from Shanghai, upon the line of the river, and were too fully occupied by the imperialist forces to think of the foreign settlements. Besides there were always ships of war sufficient at Shanghai to protect the Missionaries from any interference.

In another point of view, the Bishop informed us, these commotions had really been of service to the cause of Christianity. The great mass of the Chinese were supremely indifferent to both religious and civil changes, and when left to themselves were quite willing to hear what the preachers had to say. The officers of the Government, the Mandarin class, had always been their greatest enemies, and by their watchful interference had thwarted all attempts to reach the interior. Now their attention was called off by the greater danger, and hence more liberty of movement had been enjoyed by the Missionaries of late, than ever before...

There were several other points of great interest upon which the Bishop dilated in this free and suggestive conference, and his opinions upon them all, were marked with the sagacity and moderation which have always characterized him.⁸³

81 There is a full description of the Chinese internal banking system in *North China Herald*, Shanghai, 12 June 1858, p 2.

82 The Episcopal Mission was far from alone in this assessment of the evangelistic and educational value of missionary managed day-schools. See Stewart, Robert, REPORT OF THE FUH-KIEN DAY SCHOOLS. From: Watson, Mary E, Robert and Louisa Stewart In Life and in Death, (London, Marshall Brothers, 1896), pp 114 - 127. Online 1 January 2012 at Project Canterbury.

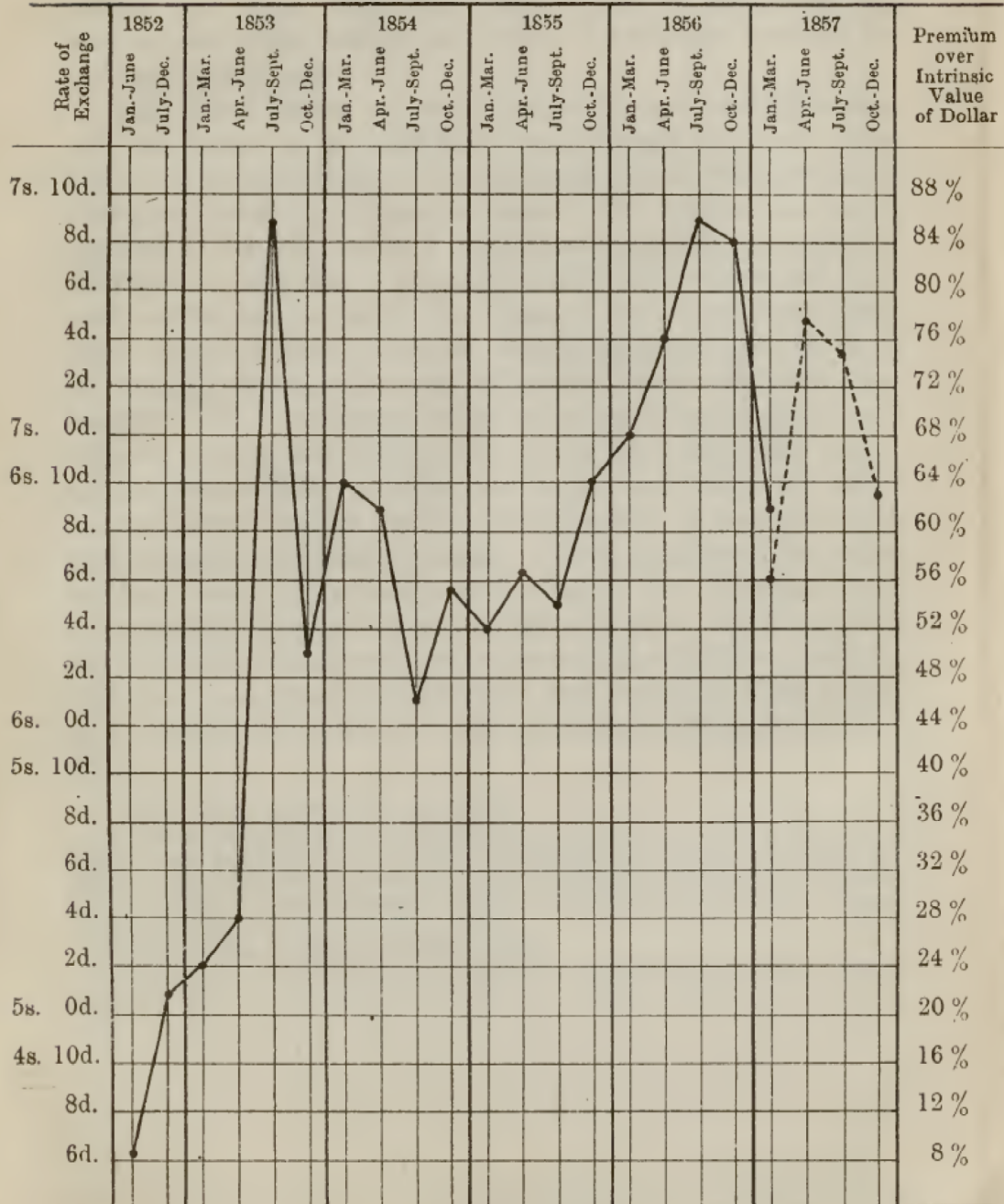
83 *The Church Journal*, 20 January 1858.

Table 18.

Highest Rates of Exchange at Shanghai for Six-Months' Credits on London.

———— for Carolus Dollar (1852-February 1857) and
 - - - - - for Shanghai Tael (March-December 1857)

Carolus Dollar = 374½ grains fine silver
 Shanghai Tael = 525 " "



W & A E Johnston Limited Edinburgh & London.

Morse, H. B. *The International Relations of the Chinese Empire*,
 (London, New York, Longmans Green, 1910), Vol 1, p. 470

1857, December 23, Virginia Theological Seminary, Alexandria Va.

Rev. Dr. William Sparrow to Rev. Edward W. Syle, Shanghai.

Dear Brother Syle,

I cannot tell you how much pleasure your letter, received a few weeks ago, afforded me and my family. It 'carried me back,' not to 'Old Virginia,' but to old times, and revived many pleasant recollections. We rejoice that the vine branches are so thriving about you, and that those who have the charge of them are doing so well, though troubled that they cannot do better. It must, indeed, be a trial to an active, spirited man, to find that he can do but little of what needs to be done. But there are many apologues to comfort us, among the rest that of the mouse and the netted lion. Missionaries, who lay the foundations of the Gospel, can seldom or never appear to do much, but, in reality, they do most, as the unerring judgments of another world will show. We may apply to them the maxim, 'dimidium facti, qui ccepit habet.' Your statements about the new recruits surprised me. But I suspect you must have bound them too much to the letter. The spirit, the substance of the doctrine of human depravity, I am persuaded they hold. Their character as Missionaries is almost proof of that. I have never heard of but one man (a Unitarian) that ever went to the heathen to preach the Gospel to them who denied it, and he quickly repented of his enterprise. I am rather surprised, also, at their seclusive and monastic habits. I cannot but hope that when the work of the ship-house is done, and the launch takes place, they will prove themselves good sailors, Heaven granting propitious gales. You Missionaries in China are, indeed, in prominent positions. The East generally seems to be the part of the world to which the thoughts of the thoughtful are directed. Europe may well forget herself in the distraction of her attention both East and West. She is like Issachar, 'the strong ass crouching down between two burdens.' I have been deeply engrossed with the Indian insurrection. It haunted me for several weeks. I trust now that great good will grow out of it, though purchased at a fearful cost. As to your field, with its teeming population, for it, as for India, it seems evident that great things are in store and at hand. The time was when I felt bound to wait, and have long patience; but now we seem to be authorized to believe that Providence means to move more expeditiously than of old.⁸⁴

1857, DECEMBER 31, Shanghai.

Rev. Cleveland Keith.

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

84 The cautious reference to Syle's assessment of new Episcopal missionaries is a further reflection of Syle's depressed state of mind in relation to the Shanghai mission. Walker, Rev. Cornelius, *The Life and Correspondence of Rev. William Sparrow, D.D., Late Professor of Systematic Divinity and Evidences, in the Episcopal Theological Seminary of Virginia*, (Philadelphia, James Hammond, 1876), pp 233-234.

endeavouring to impress upon her the strictness of God's law, showed her some passages of Scripture to reflect upon, and left her, first telling her that she must seek the help of the Holy Spirit, if she would truly know her own heart.

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

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

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

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

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

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

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

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

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

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

Sunday, December 30th.—While teaching, as usual, some women who desire to be baptized, I heard a knock at the door, and found there a poor leper boy. I knew him very well as an applicant for charity, and

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

December 31st.—To-day I finished the last chapter of St. John, thus completing my part of the revision of the Gospels.⁸⁵

85 *Spirit of Missions*, Vol 21 No 7, July 1858, pp 433-436.