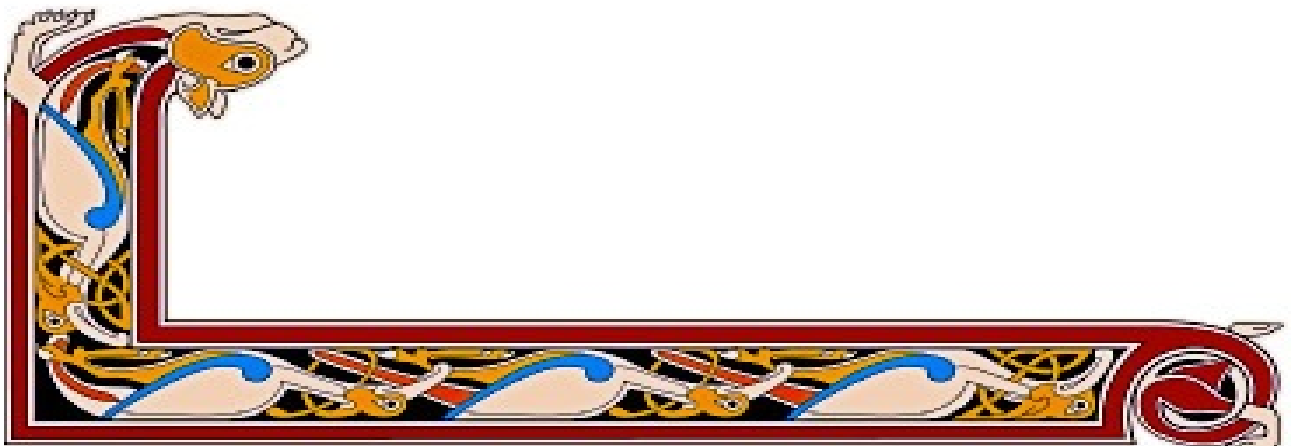


**Part 14**  
**SHANGHAI &**  
**JAPAN, 1858**



**1858, JANUARY, New York.**

## **Bishop Boone.**

THE readers of the SPIRIT OF MISSIONS have already been informed of the fact that Bishop Boone, before he left Shanghai, made arrangements, under which various portions of the work were to be conducted during his absence. Many matters, which had previously occupied his own attention, and employed his personal labors, have been divided among the various members of the Mission; the portion assigned to each being so much in addition to the previous burden of each.

These new arrangements were the subject of a farewell address, delivered by the Bishop on the eve of his departure from Shanghai, and concerning them we now proceed to give some particulars with portions of the address; the opening of which is as follows:—

Called, in the Providence of God, to be a second time separated from you, my dear brethren, I cannot permit the occasion to pass without addressing to you some words of admonition and counsel; and making some arrangements for the conduct of the Mission during my absence. On this latter point, I have fully consulted with my brethren, the Presbyters of the Mission, and shall now endeavor to embody the result of our joint deliberations, in the few words that my state of health will allow me to address to you this evening.

You will know how to sympathize with me, dear brethren, when I tell you, that it is with feelings of no ordinary emotion that I look forward to leaving a country for which I have labored for twenty years, without knowing whether I shall be permitted to return or not. The ties which bind a Missionary to his field of labor, are among the strongest which can be formed on earth. To form them he must leave country and home, father and mother, and brothers and sisters, and his little all, for Christ's sake—a deep love for perishing sinners stirs his heart, and he hears his Saviour say—"An hundred fold more in this world, and in the world to come life everlasting." Brethren, this promise has been made good to me; this gracious Saviour has been with me; when I look back upon my past life, the Missionary years of it have been the most happy; when I look away from this field, a land of exile lies before me. Here God has given me dear brethren and sisters, who have had one heart and one mind with me, in our great common work, and it would be no small trial to me to leave them at any time; under present circumstances, it is especially trying.

This country is in a state of revolution; we may well believe a transition stage. An internal insurrection of a most peculiar character, full of omens, both for good and evil, convulses all the central provinces, that border on your own domicil here. A foreign war, that threatens to reach from Canton to Peking, is just before us; anarchy and a change of dynasty are not improbable contingencies. These things threaten danger, they will surely bring privations. I would gladly stay here to share both with you, and to watch with you for openings to forward our Master's work; but the Great Dispenser of events has ordered otherwise, and we must submit.

Among the duties thus devolved, so far as circumstances would permit, was the superintendence of the two Boarding Schools, and in connection with this the conducting of prayers: in the morning with the boys, in the evening with the girls. Bible Class instruction in each school; and weekly examinations of the boys in the Chinese Scriptures, and in the Chinese Classics.

### **OF THE BOYS' SCHOOL.**

The Bishop says: "The boys have been instructed by **Miss Fay** with great pains and diligence, and to their great improvement in translating the Chinese Scriptures, and the Books of Mencius into English. I have been accustomed to examine them in this exercise once a week, and I beg now to transfer my office to my Rev. Brother. He will find it no sinecure if he undertakes to train them to just principles of translation from the one language into the other, and to explain gradually to them the idioms and grammatical forms of both. To encourage him to perseverance and zeal, I beg to express the deliberate opinion that there is no intellectual exercise in which they engage, that is more important in training their minds, or improving their knowledge of both languages. Since it has been announced that my departure was at hand, nine of the boys have come to me requesting baptism. I have conversed and prayed with them all, but the time has been too short for me to form an opinion of their several cases.

### **OF THE GIRLS' SCHOOL.**

He says: "In reference to the studies of the girls' school, I have never had any systematic system of supervision, but I suggest to those who have the care of their studies, whether a monthly examination of



their progress might not stimulate them to more exertion.<sup>1</sup> There are fourteen candidates for baptism connected with this school, who are in various stages of preparation.

The Bible class is large in this school, as well as in the boys', and I have found the pupils in both classes deeply interested. Instead of taking the Scriptures in course, we have studied the Miracles of our Lord in the boys' school, and the Parables in the girls. We have just finished the course with each class, and I was purposing to study next the Parables with the boys, and the Miracles with the girls.

Connected with these two schools we have a chapel, in which service has been performed every Sunday morning, and the Holy Communion administered on the great festivals, and the first Sunday of each Chinese month. Since my return from America I have retained this service in my own hands, desiring to preach frequently myself, until I was forbidden by our physician.

This chapel has not been found a good station for missionary preaching. I tried opening it every day for a considerable time, with the assistance of our deacon Chai; but the passers-by are a very busy people on their way to and from the city, and they do not like to stop; when induced to enter by my strong personal solicitation they proved to be of so many dialects—Canton and Ningpo principally—that it was not found practicable to preach to them. I would not, therefore, propose to make this the charge of any one missionary, but rather suggest that all should be called on occasionally to aid in conducting the services, not forgetting our two native deacons.

#### **MONTHLY LETTER.**

A third duty that I have performed has been to write to the Secretary every month an account of our affairs, embracing all matters of interest to the mission, new plans of labor, success of old ones, health of members of the mission, state of the finances, political state of the country, &c., &c.

This monthly letter is exclusive of the journals of the individual members of the mission, which I beg may be sent under cover to me. And in this connection I will earnestly entreat all my brethren and the ladies of the mission to be close and attentive observers of what is going on around them. to make an immediate note of all that is note-worthy, and to grudge no time or pains, that is necessary to make the record thereof attractive to the Church. If it please God to grant me any measure of working health, I shall not be content to lie idle during the three years of my exile, but shall endeavor, through the press and by word of mouth, to make the whole Church know that they have a mission in China. In doing this I shall of course expect to draw something from the stores of my own twenty years' experience, but there will be nothing to move them like something fresh from China. I have just received a communication—a letter.

Brethren, momentous times are before you; stirring deeds that are to be handed down to the latest ages, by both profane and ecclesiastical historians, are soon to be enacted on this field. After the arrival of every mail, I shall be asked, what's the news from China? And if strangers to you and to this country are all asking this, what will my heart have to say upon the arrival of a mail? Oh, let me not have to answer: my brethren and sisters have forgotten me. I have no news—go look to the papers.

#### **TREASURER'S ACCOUNTS.**

A fourth duty performed by me, has been to keep the accounts as treasurer. I have devolved this task on him who is already discharging it to the satisfaction of all, and who, I trust, will continue to render to the Mission this service.

#### **TRANSLATIONS.**

A fifth employment of mine, has been to prepare translations of our Prayer Book and of the Scriptures, into the dialect of this place, for the use of our native Christians, our catechumens and the children of the schools. Since my return in 1854, the Acts of the Apostles and Genesis have been published in S'oo Bak. They were translated by [Mr. Keith](#), and revised by me. Revised editions of the Gospels of St. Matthew and St. Luke have also been published. Of St. Luke we had an excellent idiomatic translation, by Rev. Mr. MoClatchie, of the Church Missionary Society; the style, however, was not uniform with our other publications in S'oo Bak. It was first revised by Mr. Keith, and his revision and Mr. McClatchie's compared and revised by me. The translation of St. Matthew was originally made by me: it was first revised by Mr. Keith, and his revision revised by me. Mr. Keith was very diligent in this department of

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1 Bishop Boone's remarks are a demonstration of the gender bias of his time. The Boys' School gained his attention because it was the training ground, at least in his way of thought, for future clergy, catechists and school-teachers. The primary function of the Girls' School was to provide wives for the males.

labor, and has left behind him revisions of Mr. McClatchie's translations of St. Mark and St. John. I regret exceedingly that the state of my health has not permitted me to revise these books and have them printed.

Of the value of vernacular translations, every year's use of them has seemed to deepen my impression. If the Gospel is to be made effectual for the salvation of this people, it must be proposed to them in a language that can move their hearts; and, my brethren, however learned a man may be, there is no language that can stir his heart like that in which his mother sung his nightly lullaby, and hushed his infant cries; in which he himself has uttered forth all the deepest emotions of his soul, to lover and friend, to wife and children. **Compared with this language, when our object is to move the feelings, all other talk is pedantry.** The Shanghai colloquial is the language of the heart, in which to address this people, and I earnestly desire to see our Mission abound more and more in the knowledge and use thereof. It is a branch of the Chinese language, the cultivation of which has, however, but just commenced, no dictionary of which has as yet been published by any author, Chinese or foreigner. Let me commend its diligent cultivation to each and every one of you. You can each contribute something to the common stock. Mr. Keith has made what I suppose is an excellent beginning; but it is very far from all we want. The translations of the Epistles cannot, I think, be successfully attempted until our vocabulary is greatly enlarged. As a means to this end, I would propose, in addition to the careful noting down of all new phrases heard in conversation, the employment of the leisure time of your several teachers in making true and genuine vernacular translations of popular Chinese books; especially their novels, plays, simpler moral treatises, letter-writers, &c. These books will serve as the very best means of accurately defining the meaning of words and phrases.

I have thus run over several duties I have endeavored to discharge among you, and put a portion of the burden I have laid down, on the shoulder of each of my ministerial brethren.

#### **CLOSING REMARKS.**

To all my brethren and sisters I beg to commend the Lord's work among this people. Oh, they have precious souls, and it is your privilege to preach to them a merciful and compassionate Saviour. A Saviour who has had mercy upon you, pardoned your numberless sins, borne with much weakness and unfaithfulness: and who, notwithstanding, still extends to you "this grace," which St. Paul seems to have esteemed above all the other graces given to him—"to preach among the Gentiles the unsearchable riches of Christ."<sup>2</sup> Brethren, seek to preach the word "with the Holy Ghost sent down from heaven."<sup>3</sup> Rely not upon human plans and schemes, on man's wisdom, or on any arm of flesh. Remember that Christ has said, "Without me ye can do nothing."<sup>4</sup> Brethren, in your work it is absolutely nothing; settle this truth, then, in your hearts as a first principle—the first lesson in the school of Christ; and then draw near to Him and ask what is to be the next lesson. "Whatsoever ye ask in my name I will do it."<sup>5</sup> This, then, is the Missionaries learning; Christ is all; man nothing; Prayer the great means; Christ the Doer of all that is done. "Ask and I will do it." To Him, then, be all the glory. But He requires of His stewards to be found faithful. His ambassadors are in His stead, to beseech men to be reconciled to God;<sup>6</sup> they are to work, because they are assured that God will work with them both to will and to do of His good pleasure. The treasure is in earthen vessels that the excellency of the power may be of God.

I have just referred to two weighty sentences of our blessed Lord's last discourse to His Disciples; allow me, brethren, to call your attention to another. "A NEW Commandment I give unto you, that ye love one another."<sup>7</sup> "If ye keep my Commandments ye shall abide in my love, even as I have kept my Father's Commandments and abide in his love." "This is my Commandment, that ye love one another, as I have loved you."<sup>8</sup> "This is MY Commandment;" as though he would say: "the Father gave you the Ten Commandments amidst darkness and thunderings and lightnings from Mount Sinai; these have always been with you; but my Commandment is, that ye love one another, and I shall enforce it, not by an appeal to the thunders of Sinai, but my own example." "Love one another as I have loved you." "Greater love

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2 New Testament. Epistle to the Ephesians, Ch 3 verse 8. (Eph.3:8).  
3 New Testament. First Letter of St. Peter, Ch 1 verse 12. (1 Peter 1:12).  
4 New Testament. Gospel of St. John, Ch 15 verse 5. (John 15:5).  
5 New Testament. Gospel of St. John, Ch 14 vverse 14. (John 14:14).  
6 New Testament. Second Letter of Paul to the Corinthians, Ch 5 verse 20. (! Cor 5:20).  
7 New Testament. Gospel of St. John, Ch 13, verse 34. (John 12:34).  
8 New Testament. Gospel of St. John, Ch 15, verse 10. (John 15:10).

hath no man than this, tha ta man lay down his life for his friends."<sup>9</sup> Look not to Sinai, but to the cross for the sanction and the means by which to interpret this Commandment. Well did the good Archbishop Leighton call this the 11th Commandment.

Brethren, I find it hard to stop, but there is no use in multiplying words.—I will conclude, then, but with none of my own—I will choose, rather, those of the great Apostle to the Gentiles. "I am in a great strait betwixt two; but have confidence that I shall see you all for your furtherance and joy of faith, and that your rejoicing shall be more abundant in Jesus Christ, for me by my coming to you again. Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye standfast in one spirit, with one mind, striving together for the faith of the Gospel. By patient continuance in well doing, seek for glory and honor, and immortality and eternal life." "Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord; for in due season ye shall reap, if ye faint not."<sup>10</sup>

## 1858, JANUARY 3, Shanghai.

### Rev. Edward W. Syle.

January, 1858.

Sunday, 3d.—Both our native Deacons being absent—**Chi** in the country, with our brethren **Liggins and Williams**; **Chu-kiung** called to Soo-chau by the sickness of his mother—the preachings both at church and chapel devolved on me. I am made aware, however, by the weakness of my throat that I must needs desist, for a season at least, from using my voice as much as heretofore.

4th.—One of the Chinese gentlemen who came to visit us when at *Hang-chow* called in a very friendly way to-day. He lives at *Ria-ding*, and proves to be something of a musician. I hope to know something more of him and of his town's-people before very long.

7th.—News reached us to-day which must needs affect the progress of our Missionary work here. Canton has been taken by the allied French and British forces<sup>11</sup>, and financial embarrassments in the United States have reached an almost unexampled height.<sup>12</sup> After having been twelve years in the field, we are getting used to commotions and embarrassments, wars and rumors of wars: they strike us now as only so many added evidences that the end is being hastened.

9th.—Our brethren Liggins and Williams returned from the country yesterday, not having succeeded yet in procuring a dwelling-house at *Ta-chong*.

10th.—Mr. **Nelson** preached in the chapel this morning, and I at the church in the afternoon. Such a continuance of wet weather as we have had this year has not been known during all our previous experience. Its effect in causing a general depression is quite marked: business flags, the streets are almost free of passers-by, the churches unfrequented. Other things being equal, we long for openings which will enable us to move freely among the higher regions of the interior, where souls are of not less value than they are here, and bodily health may be reinvigorated, and the drawbacks connected with a busy commercial seaport be avoided.

This station has its peculiar advantages, and its importance can hardly be over-rated; but the interior is our "Great West," and may not be neglected.

11th.—A trader from Tien-tsin, whom I met to-day, assured me that the whole province of "Heh Loong Riang" (i.e., "Blackdragon River"—the Amoor [Amur]) had been ceded to the Russians; a thing not unlikely to have happened.<sup>13</sup> The Russians have never shown themselves good foster-fathers towards Missions not of the Greek Church.

11th to 19th.—The chief part of the morning in these days, and sometimes the afternoons (Sundays excepted, of course), occupied in revising the Morning Service, as translated and in use among us. This work was committed by the Bishop to Mr. Nelson and myself, and I trust that we have embodied in it the

9 New Testament. Gospel of St. John, Ch 15, verse 13. (John 15:13).

10 Preceding text is inclusive of New Testament. Paul's Epistle to the Philippians, Ch 1 verse 27. (Philip. 1: 27). *Spirit of Missions*, Vol 23 No 1, January 1858, pp 28-34.

11 See online 1 January 2012 at — [http://en.wikipedia.org/wiki/Battle\\_of\\_Canton\\_\(1857\)](http://en.wikipedia.org/wiki/Battle_of_Canton_(1857))

12 "The Panic of 1857," online 1 January 2012 at — [http://en.wikipedia.org/wiki/Panic\\_of\\_1857](http://en.wikipedia.org/wiki/Panic_of_1857)

13 Sino-Russian Treaty of Aigun signed 28 May 1858.

best results of whatever we may have attained to, in regard to this language, up to the present time. Dr. Burton<sup>14</sup> (who now acts as physician to our Mission, in place of Dr. Lockhart, who has returned to England) recommends me to use my throat as little as possible, and puts me under regular treatment as a patient—difficult but descriptive word! It seems a plain indication of God's providence that I must study more and speak less than my habit has been to do. At the meeting of our Missionary Conference, on the 18th, a paper was read by Mr. Edkins of the L.M.S., on "The best method of preaching to the Chinese"—a subject which was earnestly discussed, and which proved of so much interest that its consideration was to be continued a month hence.

21st.—At the Mission Meeting which we held this evening, our brethren Liggins and Williams brought up for a fresh and full consideration the question of their devoting themselves to the itinerating work, with the hope of finding, after a while, some place inland where they might commence a new station. Much as needs to be done before our work at this place can be attended to efficiently (to accomplish which requires five men at the least), still the places where the Saviour's name has not yet been heard have the very first claim; and our younger brethren's hearts being drawn towards those regions which have least and want most, both Mr. Nelson and myself felt that all we had to do was to bid them good speed in the name of the Lord. An old, almost obsolete, thought flashed across my mind, that possibly the Church at home might send out some more fellow-laborers to us one of these days—but it was a mere thought, and had no hopefulness mingled with it. Alas for our Church—for her own sake!<sup>15</sup>

22nd.—Dr. [Peter] Parker, Missionary physician, from Ningpo, paid us a visit, and gave us much interesting information connected with his work there. His influence, and that of Dr. MacCartee, would seem to have been very widely felt.

23rd to 27th.—The mornings are still devoted by Mr. Nelson and myself to the revision of our several Services. We are now engaged on the Marriage Service—an approaching wedding between *Yang lie Ding* and one of the baptized scholars of the Girls' school being about to take place soon. Christian households are beginning to grow up around us.

28th.—The wedding just referred to took place this morning, and was conducted with much propriety, and with the absence of any usages even looking towards idolatry. It is a very delicate task sometimes to discriminate between what may, and what may not, be retained, on such occasions as marriages, funerals, birth-days, &c., and we have now arrived at that stage of progress when these things are practically forced upon us, and the conflict is commenced in earnest between the old things that must pass away and the principles which are emphatically new.

29th.—At our Mission Meeting this evening it was resolved that, after the approaching Chinese New Year, Mr. Nelson should have charge of the church and the city, and I of the chapel and the surrounding country. This change was made almost indispensable by the continued—I fear chronic, weakness of my throat; whereas Mr. Nelson is blessed with a most efficient voice and an almost unlimited power of discourse. My constitutional mobility will find its exercise in visiting the neighbouring towns.

February 2nd.—Now that the blind people—some of them communicants, some learners, some not possessing any religiousness at all—now that they are kept busy at work in a place not near to the church, they cannot attend there during the week as much as they did formerly when they were unoccupied. To counterbalance in part this disadvantage, I have made arrangements for one of the boys of the "Ashbourne School"<sup>16</sup> to go there every afternoon and read aloud to the people, as they work, a chapter or two out of the Gospels. This boy, *Re-hwo* by name, is son of a former teacher of Mr. McClatchies, who was baptized—himself and his household—some years since.

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14 Dr. George Burton, Southern Baptist Mission, arrived 25 March 1852. Returned to US in 1854 because of ill-health. Dr. and Mrs. Burton returned in late 1853 and served until 1861, when he returned to US where he became a medical practitioner in Louisville Ky. See online 1 January 2013 at — <http://baptisthistoryhomepage.com/china.sb.early.missions.html>

15 This is an important comment in the light of Mr. Syle's subsequent career. It reflects his disillusion with the support given to the mission by Episcopalians at home. His comments on the illness affecting his vocal abilities may have produced a condition of depression, as later remarks suggest.

16 Mrs. Jeannette Conover Thomson had a long connection to St Paul's Episcopal Church in Ashbourne, (Elkin Park), Pennsylvania.

4th.—The Chinese year is drawing to a close, and the School examinations call for attention. A few days since I examined Chi's day-school, which, like most others in the country, has suffered from irregularity of attendance. To-day the "Ashbourne School" was visited, and the scholars were found to have made good progress. Their teacher is one of the few old men who has made the effort to learn the alphabetic way of writing his own language, and the consequence is, that he can, without assistance from us, carry his scholars through all the books—Gospel of St. Matthew; Little Henry—his Bearer; Geography, &c., &c., which have been prepared by Mr. and Mrs. Keith.

The closing examination of our Boys' Boarding-school had taken place on the 27th. Though hastened a little on account of He Ding's wedding, it was very well arranged, and gave much satisfaction to all who attended. Perhaps I ought to except some of our Missionary friends who do not think well of our teaching the English language; but they must indeed see with different eyes than mine, if they do not perceive the incalculable advantage possessed by a young mind that is delivered from the thralldom of the Chinese tongue-no-tongue, and has opened to it the storehouse of the English language—Scriptures, Science, History, Geography, Mathematics; &c, &c.<sup>17</sup>

6th.—Chu Kiung's school examined. The children had been carefully taught, and had eventually learned much of that priceless knowledge, on which, if the Lord's blessing is bestowed, they will be made wise unto salvation.

7th.—Last Sunday in the Chinese year. In the church I baptized a man named *Soong Keen k'ah*. His case had a peculiar interest, being one of a class which has become numerous,—men who, having been acquainted for years with the truths of Christianity without being affected by them, now profess that they feel a new interest in the whole subject. I met this man soon after my return to Shanghai, and we had some conversation on the great subject. After that, it was some time before I saw him again, and he assured me he had absented himself because he knew I should feel suspicious of his motives if he applied for baptism while out of employment; but that now he was teaching a school by which he was supported, and therefore he felt free to make application. He learned diligently what I appointed for him, and altogether showed so suitable a disposition that I was able to baptize him with a good hope that he had passed from death unto life.

This was a cheering incident, occurring as it did on the last day of my official charge of the city church. I handed over to **Mr. Nelson** the whole administration of affairs there, together with the names of eleven applicants for baptism, and the charge of the communicants—fourteen in number, who cluster round that spiritual home. It is an arduous post; one which requires more than I can do for it in my present circumstances. I feel no doubt that it will receive much more efficient attention at the hands of Mr. Nelson; and I am sure my own mind will be more free to give itself to what I can accomplish, now that the painful burden of an ill-met responsibility is removed from my heart. I still retain the oversight of the blind people and their work experiment.

8th.—The "Brooklyn School" examined and dismissed—a brief notice, and one which can hardly be enlarged so as to be made a matter of interest to far-off friends; but any who will make the effort to realize what it is to have the great truths of Christianity instilled into the minds of twenty children for a twelvemonth, will not fail to appreciate some of the meaning those few words convey. Let it be remembered, moreover, that outside of the school-room no ray of Christian light meets the eye of the little heathen-born scholar.

12th.—The preceding remarks apply with especial force to our boarding-school for girls, which was examined to-day. I will add no more, except that it was an interesting and encouraging occasion—one that had especial interest for me; partly because of my personal engagement in the work of teaching these children; partly as being the last of a number of examinations which have greatly impressed my own mind with the importance of our maintaining vigorously the ground we have occupied so encouragingly.<sup>18</sup>

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17 The objection by many missions to the use of English was that it encouraged Chinese to attend mission schools not for religious reasons but to obtain an advantage in post-school employment.

18 *Spirit of Missions* Vol 23 No 7, July 1858, pp 335-339.

**1858, JANUARY 7, Shanghai.**

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

My very Dear Friend,

Your little parcel and note have come, and I am much obliged for your kind attention, as I am ashamed of my own failure to reply by this mail.

Excuse me this time, and look over these scraps in the mean time; and Believe (if you can) that I am really & Truly yours. E. W. S.

P.S. The late U.S. Vice-Consul Mr. Knapp is gone home in the Surprise. He was inefficient and fell into intemperate habits. Hope the next appointment will be a creditable one.<sup>19</sup>

**1858, JANUARY 17, Shanghai.**

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

Shanghai, 17 Jan. 1858.

My dear Friend,

I am anxious to obliterate the memory of that discreditable little note which in a moment of postal desperation I sent you by the last mail. Not that I have anything of especial moment either to urge or to communicate but that I feel myself very much your Debtor in the way of correspondence, and therefore had better be prompt, tho my payments should be small.

Last evening the “Yangtse” brought news of Yeh’s capture etc., but I have seen no particulars yet and have therefore no remarks to hazard. What I have heard lately is from another quarter, and lacks substantiation, tho’ it looks not unlikely.

Imprimis: be it known to you that this port carries a large native trade with certain places in the Gulf of Pe-che-le—sending thither cotton, rice furniture, etc, and receiving back beans, millet, etc.

One of our neighbours is a sort of supercargo on a trading junk thus employed. I generally get a budget of information from him on his return from the north. What I learned from him after his last trip was this, that it was “common talk” among the merchants of Tien tsing [Tientsin-Tianjin] that the Emperor had yielded (conceded, given) to the Russians all that tract embracing the head-waters of the Amoor marked on the map as “He-Loong-Kiang” [Heilongjiang—simplified Chinese: 黑龙江省]; that it was no great gift; for the region was sterile and overrun by convicts, exiles, vagabonds and paupers. It was more trouble than profit to the owner, etc.

Great distress thro’ want of provisions at Peking; Tartar soldiers in great numbers, drowning themselves to avoid starvation; a Special Edict issued to prohibit them from doing any such thing iron courage forced to rise, etc. etc. All this last I have no doubt is painfully true; and wretched enough it makes one feel to think of what the masses suffer in consequence of such revolutions as the present.

As to Ching-keang, I think it is certain now that the Imperialists have recovered it to say my clients, the poor starved out people who find their way to this place in droves.

Your note of the 13<sup>th</sup>, with the parcel, has just been brought in. Many thanks for both.

I was just going to write on our own **Miss Catherine Jones’** behalf to beg the favor of your hunting up among the archives of the “Mississippi” whatever had been transferred to her by Capt. Page, of the “Germantown” at Madeira. I suspect the existence of a little packet of money for ourselves and a parcel or two for Miss Jones. I found, you will forward them at once, I am sure.

I note with regret that you make no mention of our probable time of coming northward. All in due time, I suppose tho’ we count you as overdue judging by our own wishes. No especial news from home in our last letters. Ever yours, Very truly,  
E.W. Syle.<sup>20</sup>

19 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 7 January 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

20 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 17 January 1858. Syle Papers, Hagley Museum and Library,



**1858, JANUARY 30, Shanghai.**

**Rev. John Liggins.**



SHANGHAI, CHINA, January 30th, 1858.

SINCE the date of my last communication, in company with the Rev. Mr. Williams, I have spent about six weeks in making Missionary tours to some of the most important cities and towns between this city and **Tai Hu, or the "Great Lake."** This lake is due west of Shanghai, and distant about 120 miles. The country which intervenes, contains numerous large cities and towns, and is believed to be, by far, the most populous region of country in the world, containing, according to the computation of some, no less than one thousand inhabitants to the square mile; while Belgium, the most populous country in Europe, contains only three hundred and thirty inhabitants to the

square mile.

Through this densely peopled region, and indeed through-out this whole province, except at *Su-chau* [Suzhou], the provincial capital, the Missionary of the Cross is allowed to proclaim the message of salvation, and circulate the scriptures, with scarcely a single person "to molest," and none at all "to make him afraid." And even at Su-chau itself, an entrance has been obtained on four different occasions, and by four different parties of Missionaries, and the gospel preached, and the scriptures circulated by them. The Rev. Mr. Williams and myself distributed books along some of its streets, for a distance of more than two miles, besides preaching to an intelligent, respectful, and attentive audience.

It is true that while we can itinerate in this manner to the remotest parts of this province, and even into neighboring provinces, yet **the Chinese officials are still opposed to allowing the people to rent houses to foreigners**; and in the two or three instances in which it has been done for a time, the owners of the houses have been men who were willing to run the risk of being punished by the Mandarins, for the sake of the increased rents received from Missionaries.

No objection, however, is raised to our remaining a week, or even a longer period, at any city, except Su-chau, provided that after distributing the books and preaching, we retire quietly to our boats.

We trust the day is not far distant when we shall be permitted to leave the boats, and take up our abode in some of these deeply interesting and inviting fields of labor; but until that day does come, these itinerating labors should certainly be continued, and the thirty-six millions of perishing heathens in this province not go unvisited by the messengers of the Gospel of peace and salvation.

A few remarks on the great facilities for carrying on such labors, and the great encouragements we have for continuing them, will, I am sure, not be without interest to those who are earnestly longing and praying for the enlightenment and salvation of this people. And first, as to

#### **THE MODE OF TRAVELLING.**

This, as before remarked, is by boats. Good roads, at least in this part of China, there are none. Land travel is by narrow pathways, and either on horse-back, in a sedan, or on a wheelbarrow. The richer classes travel by the first two modes, the poorer by the last. But these modes of travelling are scarcely ever used, except for short distances, or when the distance is a great deal shorter by land than by water, and it is important to reach a given place sooner than could be accomplished by taking the boat. The great highways of travel and of commerce, are the numerous water-courses which intersect this country in every direction. The passenger boats on these rivers are as admirably adapted to their purpose, as the sea-going boats are uncouth and ill-adapted for the use made of them. And perhaps in no country in the world, where steamboats and railroads have not been introduced, is to be found a mode of travelling which so combines comfort and economy, as travelling on Chinese river roads. **A nice boat, containing three rooms—one for himself, one for his teacher, and the other for his servant, can be obtained by the Missionary, for one dollar a day; and even for a less sum, when he engages the boat for a month. This sum includes the wages of the four boatmen, and all the boat expenses.**

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Wilmington DE.

### River Passenger Boat.



Peabody Essex Museum

Another very important consideration is that the Missionary can pursue his studies with his teacher, and prepare for preaching as regularly, and almost as conveniently, as in his own study; and Missionaries who itinerate in this way, regularly devote their mornings to study, and the afternoons to preaching and distributing books.

I have dwelt so much at length upon this subject, because it is a matter of the highest consideration, when reviewed in reference to the evangelization of this country. The Missionary can travel to the remotest parts of this great empire, at a very moderate expense, and with great ease and comfort to himself; and while travelling, need not lose any of those precious morning hours, which should be devoted to the study of the language and literature of the people, to whom he wishes to preach the Gospel, intelligibly and acceptably.

#### **THE KIND OF BOOKS DISTRIBUTED, AND THE MANNER OF DISTRIBUTING THEM.**

The books of Scripture which we distribute the most of, are, Genesis, Exodus, the Four Gospels, and the Acts of the Apostles. Each of these seven books is bound separately, and, for economy sake, our most extensive distribution is of these. But for intelligent men who visit us on our boat, we take with us copies of the Pentateuch, bound in one volume, the Gospels and Acts, in another, and the Epistles and the Revelation, in a third. The revision of the other books of Scripture is not yet completed. For these men, we also take with us copies of a Geography, in which prominence is given to the countries mentioned in the Bible, and also copies of a work on the Evidences of Christianity. **On the cover of each of the seven books mentioned above, is stamped a representation of our Church, [Christ Church] in the city;** and beneath the representation it is stated that if any persons wish the doctrines contained in the book given, to be explained to them, or wish to receive other books of Scripture, their wishes will be there complied with. By this means many merchants, traders, and other persons from the interior, who visit Shanghai, on business, will, no doubt, be led to go to the Church, and listen to the preaching of the Gospel; and if any who read the books become deeply interested in the blessed truths they contain, and desire to be more fully instructed in the way of life, they will know where to find the Missionary, and will be more encouraged to go to him, having been invited thus to do.

Besides the books above named, we circulate about ten different tracts, which show the folly and sinfulness of idolatry—explain the Christian doctrine, and exhort to repentance, and faith in the Saviour. One of these tracts we put in each of the books we give away, and try to leave a different book and tract,



in each of every seven consecutive houses, on both sides of the streets, through which we pass. Where the whole Bible, or the whole New Testament, is not given away, the advantages of this method of distribution are apparent. On arriving at a city or town not before visited by us, we inquire if the place has been before visited by any Missionary, and books distributed. If answered in the negative, we make our way to one of the principal streets, and the Rev. Mr. Williams takes one side, and I the other, and one or more of the boatmen follow, carrying the books. We then proceed through the city, carrying on the work of distribution, until all the books are disposed of. The boatmen then return to the boats, and we seek good places at which to preach. At places not before visited, or at which but few books have been distributed, such intense eagerness is manifested for the books, that we find it next to impossible to get the people to listen quietly to the preaching, while they see we have books.

We therefore dispose of them before we commence to preach, and after preaching, desire those of our hearers who wish books, to come to the boat. On retracing our steps, our hearts are often filled with rejoicing at seeing the great numbers engaged in reading that truth of God, which has been, for the first time, put into their hands; and our hearts have been lifted up in prayer to God, that he would bless his own truth, to the everlasting good of those who have just been put in possession of it.

Several very interesting cases have recently occurred among this people, of persons having been brought to a saving knowledge of the truth, as it is in Jesus, through reading the books thus circulated; and we derive additional encouragement to go on in the work of distributing the printed truth from this fact. I say additional encouragement, for we have encouragement enough, in the assurance that God's Word shall not return unto Him void, but that it shall accomplish His designed purposes of grace and mercy, in revealing it to mankind. The truth preached, and the truth read, are the two means by which the Holy Spirit will yet accomplish the regeneration and renewal into the Creator's image, of a world of fallen and sinful beings. And in the regeneration and renewal, the three hundred and sixty millions of China, will be included.

The work of distribution over, our first inquiry generally is for the *Kung Wong Miao*, or "Temple of the Tutelar Deity of the City." Each one of these temples which we have visited, has a large outer court in front of it. Having entered this court, we ascend some steps leading either into an inner court, or into the temple proper, and from the top of the steps, address the audience collected in the court below. On account of the central position in the city occupied by the *Kung Wong Miao*, and also because of the number of persons found either within, or in the vicinity of the temple, as well as on account of the adaptedness of this outer court, for preaching purposes, our audiences are generally much larger here than they are elsewhere. No objection is ever raised to our preaching in this outer court, and we are sometimes even invited to go into the temple proper, and preach. But unless it should be raining, and the people seem anxious to hear, we decline the invitation, if for no other reason, for this very sufficient one, that the inner temple is as ill adapted for preaching purposes, as the outer court is well adapted. After we have preached at the *Kung Wong Miao*, we go into different parts of the city, and preach in some of the less noisy and less crowded of the thoroughfares.

The number of hearers vary from ten persons to five and six hundred; the average number being about fifty.

Very different is the conduct of the people in this province, from that manifested in the south. The Missionary here is not ridiculed if he makes a grammatical error, or uses an unsuitable expression; on the contrary, a pleasurable surprise is expressed at his speaking the language so well, even though he should speak it quite imperfectly. Scarcely ever is a contemptuous expression uttered against the doctrine preached; and equally as seldom is the Missionary interrupted, except for further explanation.

Although the Chinese here, as elsewhere, consider themselves as far superior to the people of all other nations, and ill conceal their contempt for almost everything foreign, yet, notwithstanding this, it is a pleasant thing to know that such is their regard for learning, that "an explainer of the books," or "a distributor of books," is treated at least with outward respect. And no matter whether in city, town, or village; at a temple, in the street, or by the roadside, if the Missionary states that he arises to preach, the people will immediately answer, "Good, good!" And they will at once call to others within the sound of their voice to come and listen to the preaching. And, therefore, we rejoice, yea, and will rejoice even though they should continue to look upon us as belonging to an inferior race. But evidences are multiplying on every hand, that their long cherished notions of superiority are gradually giving way; and we confidently hope that the events now transpiring in China, will be overruled of God, not only to the

abolishing of the hitherto exclusive policy of the Chinese government, and the uprooting of many of the conceited notions of the people, but also to the entire opening of this vast empire to the spread of pure Christianity, and that exalted civilization which follows in its strain.

For this Christians should be much in prayer to God, and see to it, that they neglect not to use those means which God has put in their hands, for the evangelization of the many millions who are here living in the darkness and misery of heathenism.

Our Bishop is not alone in the belief that this is "The most glorious Missionary field in the world." Others in the field, the more they become acquainted with its vast extent and importance, and the many facilities for propagating the truth in it, agree with him in that belief. Would that ministers of the Gospel, and students for the ministry, as well as other Christians, at home, could be persuaded to believe it also, and that many of them would hasten hither, with hearts glowing with a desire to make known the riches of redeeming grace, to the vast multitudes who are here living in entire ignorance of the true God, and of His Son, Jesus Christ, whom He sent to be the Saviour of the world.<sup>21</sup>

## **1858, FEBRUARY, New York.** **Foreign Missions Committee.**

This is one of many financial appeals issued by the Committees of the Episcopal Board of Missions. Most have been omitted but this item, coming on the eve of the Civil War, serves as a reminder that members of the Episcopal Church, as a whole, were not responsive to appeals for money for missions at home or abroad. The underlying fear—financial insecurity—is a human constant but all the more fearful when people previously considered comfortable, or wealthy, find their assets stripped away.

### **FINANCIAL TROUBLES.**

How remarkable the experience of the last few months! "As a dream when one awaketh," so the visions of prosperity and security and wealth, previously indulged, vanished, leaving very many to the sad realization of utter insecurity—involving the utmost perplexity and anxiety, and the ultimate sweeping away of a large portion of the riches which men had called their own. The business world was confounded by the suddenness of the revulsion, for which no man had prepared himself. Every one said it was wonderful; and when we asked how did it happen, men replied, "it was want of confidence." And when we went a step further, and asked what made this sudden, wide spread, and ruinous want of confidence, we got but one answer that was at all satisfactory, viz.: "It is God's messenger." We were entirely satisfied that this was true, and we believe that so to regard it is necessary, in order to receive from this visitation the full force of its instructive admonition.

Uninterrupted prosperity presents temptation in one of its most seductive and dangerous forms. Men become excited by success and lose their sense of dependence". They rush on in eager pursuit of wealth, and forget Him who alone giveth them power to obtain it.

Wealth pursued and gained with no other end in view than the gratification of selfish and sensual desires, is parsimoniously hoarded by the covetous, or made to minister to pride and ostentation by worldly-minded lovers of display. They quite forget that they are stewards only, in the things which they possess; they go on adding field to field, and call the lands after their own name, and gird themselves with pride and say, "Aha! I am rich." They become lavish of expenditure in that which gratifies their taste and desire to be distinguished, but are straitly shut up against any other than small outlays for religious objects, and these small outlays even, are made only because without them one cannot be respectable

.The spirit thus indicated has very largely prevailed; and Christian people surrounded by it have been drawn away and enticed.

The world has been in a rapid whirl of men making haste to be rich, and eager in the pursuit of pleasure, and these have created a powerful current of worldliness, against which Christians have found it hard to contend. Few, comparatively, have been able to resist it absolutely, and to maintain throughout a

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21 *Spirit of Missions*, Vol 23 No 6, June 1858, pp 295-300.

holy moderation and simplicity in manner of life and conversation. Most have yielded more or less to it; and instead of a holy emulation in works of mercy and charity, and prudence in the management of affairs, with a view to giving more largely to the cause of Christ, there has been, in far too many cases, a rivalry with the worldly in extravagance for selfish ends.

This spirit has been rebuked by the disasters which have reached all classes of persons, and a lesson has been given us full of wise counsels and instructions.

It began with want of confidence between man and man—we hope it will end in want of confidence in the things themselves—want of confidence in the stability of worldly riches—want of confidence in the delusive promises held out to eager pursuers of worldly gain, and want of confidence in any measure of worldly conformity which shall tend to draw the heart away from its chief good.

We feel at liberty to discuss these matters here, simply for the reason that they have a bearing upon the interests which are here advocated. The work which we seek to set forward is, "the extension of the Redeemer's Kingdom." The instrumentalities employed, so far as human means are used, are the gifts and offerings of Christian people. They relate to personal consecration to the work, to contributions in money, and to prayers and intercessions in its behalf. It is evident that the measure in which these are likely to be gained, depends upon the spirit which pervades the Church. If a worldly spirit prevail, then will every form of offering be affected; few will be disposed to peril their lives for Christ's sake; contributions will be small in proportion to real ability, and prayer will languish in many a heart pledged to Christ by holy covenant.

This, we fear, has been the condition of things with us in times past; therefore God has come nigh unto us in judgment, and has taken away from many, a large portion of that wealth with which they might have served Him. His visitation urges in language most emphatic, the admonition, "Love not the world, neither the things that are in the world."<sup>22</sup> "Set your affection on things above, not on things on the earth."<sup>23</sup> Will men listen to the admonition so urged, and lay to heart the lessons of wisdom thus communicated? This is most devoutly to be hoped for; and if it be realized, then will they who have the oversight and management of the work of Missions, and all who love that work, have reason to rejoice, for the fruits of admonition so improved will be, more liberal gifts, more of personal consecration and self-sacrifice, and more earnest prayers for its success and extension throughout the world.<sup>24</sup>

## **1858, FEBRUARY 5, Shanghai.**

### **Rev. John Liggins.**

#### **A VISIT TO THE CITY OF DZANG ZOK,<sup>25</sup> AND AN ATTEMPT TO COMMENCE A MISSION THERE.**

Friday, Feb. 5th, 1858.—Having heard that the city of *Dzang Zok*, ninety miles to the north-west of Shanghai, was a very good place to commence a Mission at, the Rev. Mr. Williams and myself have decided to make a visit there. For this purpose, I left Shanghai at noon to-day, taking the circuitous route by way of the large city of *Soong Kong*, in order to preach there on Sunday next.

Saturday, Feb. 6th.—Reached the village of *Tuk Sung*, twenty-eight miles south-west of Shanghai, about 8 A.M. After distributing books in the principal stores, I preached to about forty persons At 1 o'clock, arrived at *Soong Kong*, a city of the first order, and whose chief officer ranks next to the Governor of the Province. This is the city from which the Rev. Mr. and Mrs. Williamson were ordered back to Shanghai, by the mandarins, after being allowed to remain a few weeks. At 2 o'clock, preached to over two hundred persons in an outer court of a large Buddhist temple near the West Gate; after which, I distributed books, on a street in which I was told that books had not been distributed before, as far as to the Pagoda, near the South Gate. The Pagoda is nine stories high, and contains one hundred and forty-four idols. From its top,

22 New Testament. First Letter of St. John, Ch 2 verse 15. (1 John 2:15).

23 New Testament. Epistle of St. Paul to the Colossians, Ch 3 verse 2. (Col 3:2).

24 *Spirit of Missions*, Vol 23 No 2, February 1858, pp 81-83.

25 A 29<sup>th</sup> century missionary writer, Huston Smith, who lived in the city as a child in a Methodist Episcopal missionary family, described the "real religion" of *Dzang Zok* as: "*folk religion*. Lanes never ran straight but winding, because evil spirits have troubles turning corners. Bottles protruded from houses with their necks facing outward so that demons, whose eyesight is not good, would mistake them for cannons and flee." Smith, Huston and Jeffrey Paine, *Tales of Wonder: Adventures Chasing the Divine: An Autobiography*, (New York, HarperCollins, 2009), p. 23.

I could see six other pagodas, and no less than twenty-two temples, some of them of a very large site. On returning to the boat, I had a visit from two literary men. The youngest is a teacher of a school, and a man with whom I was very much pleased, indeed; the other is a teacher of young men, who are candidates for the literary degrees. I had a long conversation with them on the contents of the books which I gave them.

Sunday, Feb. 7th.—In the morning, preached at the Pagoda near the West Gate, and afterwards at the "Temple of the Tutelar God of Soong Kong District." On returning to the boat, I spent an hour in conversing with, and giving books to, persons received on the boat. In the afternoon, I preached in the examination hall of the Temple of Confucius, and in the outer courts of two other temples. I was very much gratified with the attention and seeming interest manifested by many of my hearers to-day. Rarely have I seen such eagerness manifested to catch every word of, and fully understand, the speaker; and never did it afford me more delight to preach than it did to preach to these people. May God in His mercy grant that the some of the seeds of divine truth sown to-day may fall into ground prepared by His Spirit to receive them, and that they may bring forth fruit unto life eternal.

Tuesday, Feb. 9th.—Left *Soong Kong* yesterday morning, and arrived at *Kvung San*, a city of the third order, at 4 P.M. to-day. This city is about sixty miles to the north-east of *Soong Kong*. Our progress here has been much retarded by a strong head wind, and it has been either raining, hailing, or snowing, ever since we left *Soong Kong*. It is still raining copiously, so that I am unable to go into the city to preach.

Wednesday, Feb. 10th.—To-day was as fine and pleasant as the two previous days were showery and unpleasant. In the morning, preached twice in the city to large and attentive audiences. Found the Buddhist temples and pagoda, on the top of the mountain after which the city is named, to be in a very dilapidated condition; and the priests who inhabit them are the most ignorant, filthy, and debased-looking set of priests I have yet met with. Both temples and priests formed a strong contrast to those seen at *Soong Kong*. At 2 o'clock, I was joined by the Rev. Mr. Williams, who left Shanghai on Monday, and who was able to reach this city to-day, by coming by the most direct route, and not stopping on the way to preach.



We started soon after in company for *Dzung Zok*<sup>26</sup>, distant thirty miles to the north-west. Accompanying Mr. Williams was Mr. Wong, whom I have engaged for my teacher. Mr. Wong was baptized by the Rev. Mr. Nelson, about eighteen months since; and together with leading a consistent life, he has manifested an eager desire to grow in the knowledge of the Scriptures. I rejoice in having been able to obtain such an intelligent and earnest-minded Christian as my teacher, and assistant in my missionary labors,

Thursday, Feb 11th.—Reached *Dzung Zok* about 1 P.M. It is a city of the third order, and contains about 100,900 inhabitants. At 3 o'clock, Rev. Mr. Williams and I proceeded into the city and preached at the Temple of Confucius to about 200 persons. Large numbers followed us after the preaching, and we continued receiving on the boats the most intelligent of those present, until it was quite dark. Of those received by me, not one had before seen a Christian book; and only one, a Buddhist priest, had ever heard the Gospel preached. In giving books, to, and conversing with, these men, I was much assisted by Mr. Wong, who entered heartily on the work in which I had invited him to engage; and he performs it in a manner which gave me much pleasure to witness. May our blessed Lord and Saviour give him much wisdom and grace, and make him instrumental in the salvation of many of his benighted countrymen.

Friday, Feb. 12th.—Preached three times to-day in the populous suburbs, outside of the South and Little

26 Map from Protestant Episcopal Church, *Spirit of Missions*, Vol 24 No 5, May 1859, p. 237. The double line from Suchau to Changchau is a nominal location of the Grant Canal.

East Gates, to audiences numbering each over 150 persons.

Saturday, Feb. 13th.—This morning moved from the position occupied on the two previous days, and entered the city by a water-gate on the west. Preached in the western part of the city, once in the morning and twice in the afternoon, to large and intelligent audiences. We are daily more and more pleased, both with the place and the people; and we earnestly hope that if consistent with the will of God, our efforts to obtain a house and establish a Mission here, may prove successful. We were much surprised to learn to-day that the Roman Catholics were quite numerous in the city and vicinity; and that they have a chapel built in foreign style, outside the Great East Gate.

Sunday, Feb. 14th.—Chinese New-Year's day. At 9 o'clock went ashore to preach and distribute books. Met a large number of splendidly attired persons, proceeding to and coming from the Temples. Most of these persons were eager to get our books, and they composed a large part of our hearers this morning. On the two occasions that we preached they listened with the greatest attention to the truth delivered to them, and we trust that the words of eternal life, which they heard to-day, may not be unheeded by them. My teacher said to me this morning, "*I never saw Chinese so willing to listen to the preaching, and so desirous of reading Christian books, as these people of Dzang-Zok are; and since we have been here I have not heard one reviling word against the doctrine of Jesus. They are like I once was, they know not what they do when they worship idols.*" Among the applicants for books on my return to the boat, I found an attendant of a mandarin's office, whose name he gave me, had sent him to ask for the gift of one of our books. I sent, by him, a copy of the New Testament, and a Christian Almanack for the year just begun.

At 11<sup>1/2</sup> A.M. conducted morning service, in Chinese, on board my boat, and made some remarks on the passage, "Blessed are the pure in heart for they shall see God." **There were present the three native Christians who accompany us, and six of the boatmen.** About three o'clock it commenced to rain, and continued raining during the remainder of the day. Though very few people were passing about, we succeeded twice in getting some thirty persons to assemble in places where we were protected from the rain; and to these we preached, and afterwards conversed with them concerning the reasons why we came to make known to them "the doctrine of Jesus," and exhort them to renounce idolatry.

Monday, Feb. 15th.—In the morning preached once in a central park of the city, and in the afternoon twice in the suburbs outside the Great West Gate. On my return to the boat in the evening, my teacher told me that just after I had gone ashore a literary man from **Pekin** came on board and stated that he had been deeply interested in reading the "**Two Friends**," which had been given him the day before. He said he believed all the doctrines taught in it, though he did not understand what was said about the Holy Spirit. My teacher having satisfied himself that the man had indeed read the book with great attention, and that he was deeply interested in its contents, spent more than two hours with him, in making known the teachings of God's Word concerning the person and work of the Holy Spirit, and other subjects on which he wished for light; and urged him to be earnest in prayer to God for grace to enable him truly to repent and believe in the Saviour. On leaving, he said he would come and converse with me to-morrow. I was truly rejoiced to hear this from my teacher; especially as he himself was rejoicing in the belief that the man is sincerely desirous of knowing and receiving the truth.

Tuesday, Feb. 16th.—Preached in the morning on the south-eastern side of *Dzang-Zok* mountain, and in the afternoon, twice in the city. Hearers more numerous than on any previous day; but the difficulty of keeping them quiet was greater than when the numbers have been less. **Mr. Zung, the teacher from Pekin** referred to in my journal of yesterday, came to see me this afternoon. My teacher had gone ashore to seek for a house to rent, and as he was away four hours, I was deprived of his assistance in conversing with Mr. Zung. He was quite able, however, to understand the Shanghai dialect which I spoke, though I could understand but very little of the Peking Mandarin which he spoke. I could understand him, however, to say that he felt himself to be a sinner, and that Jesus alone could save him. He expressed the desire to "enter the religion," and as he was to be in Shanghai on the 20th of the present Chinese month, I promised to baptize him there, if the brethren at Shanghai, who could converse with him better than I could, should be satisfied of his fitness to be received into the Church. I gave him a copy of the New Testament and some tracts, which I begged him to read with much prayer. I was very favorably impressed by him, and trust that he is indeed experiencing the enlightening and converting influences of the Holy Spirit.

About 8 P.M. one of the policemen of the district came on board, bearing the card of *Dze Kieung Ling*, an ex-mandarin, and one who had obtained the degree of *Kiue-niung*, the second of the three literary



degrees.<sup>27</sup> The policeman said that Mr. Dze had sent him to ask for the gift of one of our books. I sent him the Four Gospels and Acts, a work on the evidences of Christianity, and a Christian Almanack.

Wednesday, Feb. 17th.—Preached in two villages about a mile from the city. The people were so surprised at our appearance among them; and we were objects of such great curiosity that we found it exceedingly difficult to get them to listen to the preaching,

Thursday, Feb. 18th.—Preached once inside the North Gate, and once in the suburbs outside the East Gate.

Saturday, Feb. 20th.—Too unwell to preach yesterday and to-day, though I was able to receive a few persons on my boat to-day. After several ineffectual attempts, both inside and outside of the city, to get a suitable house, we, to-day, decided to try and get rooms in some one of the various temples on the southern and eastern declivities of Dzang Zok mountain. For this purpose we sent our teachers this morning to the "Temple of Universal Benevolence," situated about a quarter of a mile from the Little North Gate. The head priest answered our teachers that he had no power to let any of the rooms. "The temple," he said, "belongs to a wealthy gentleman of Dzang Zok, who is now in the service of the Emperor at Peking. Before he left for the capital he expressly forbade me to receive even other Buddhist priests into the temple, and much less would he be willing that I should receive foreigners who preach doctrines contrary to Buddhism." He further said: "Even if I had the power of letting these rooms to the foreign teachers, and should do so, *we should all be in danger of dying from hunger, for the people would leave us and follow them.*"

On walking out in the afternoon I found another temple, not far from the "Temple of Universal Benevolence;" and though much smaller, and far inferior to the latter, I felt, under the circumstances, I should be glad if we could succeed in renting some rooms in it. I deferred, however, making application until Monday.

Sunday, Feb. 21st.—Preached in a quiet place in the city to about thirty persons; but the exertion of preaching, even under these circumstances, was too much for me, and I was unable to see anybody during the remainder of the day. My teacher, however, was engaged three or four hours in conversing with, and giving books to, persons received in his own room on the boat.

Monday, Feb. 22d.—While on my way to the "Temple of the Verdant Mount," the one alluded to in my journal of Saturday, I met the priest who is at present in charge of it. On mentioning our desire to obtain rooms in the temple, he seemed quite pleased, and said that he would willingly let us have three rooms in it. Soon after returning with the good news to Brother Williams, an offer was made us of six rooms in a house in this city. But this house, like most Chinese houses, is a one-storied one, and too dump to be tenanted by those who have not been accustomed to the Chinese mode of living. We decided, for the present, to occupy the upper rooms in the temple, and rent one of these one-storied houses in the city, to be used as a preaching place and book depository; and if allowed to remain here, persevere in our endeavors to get a suitable two-storied house.

Tuesday, Feb. 23d.—About 9 P.M., when but very few people were passing about, Mr. Williams had his things moved from the boat to the temple, and with a rejoicing heart took up his abode there.

Wednesday, Feb 24th.—Early this morning visited Brother Williams in his new abode; and was glad to find that *Tsing Ngae*, the priest, was doing a good deal to make him comfortable, in the way of providing him with articles of furniture, &c. Left soon after for Shanghai, to bring a fresh supply of books for distribution, and other needed articles.

Friday, Feb. 26th.—At noon to-day reached Shanghai almost entirely recovered in health. On the way I did not stop to preach; and I found the four days rest from preaching, and the last two days of perfect quietness on my boat, to be greatly beneficial to my health. To preach frequently to large numbers in the open air, and whether in the boat or out of it, to be almost continually surrounded by large crowds of

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27 There were four steps or levels of achievement in the Chinese literary education model. **Level 1** was an examination lasting about twenty days conducted by the local district administration. Seven stages with students being eliminated until only the "best" remain. **Level 2** was at the Provincial level, with a similar model of seven steps with successful candidates achieving licentiate status with all the privileges of literati status at district level. **Level 3** was to qualify for an official position in the provincial administration and possible national employment. Each level had its own distinct form of dress. Literati status could also be obtained by purchase.

people, is very trying to the flesh. And yet to be compelled, even for a day, to abstain from making known the way of salvation to these multitudes of perishing heathen, is equally trying to the spirit. This field needs a great increase of laborers. And yet, to say nothing of increase, we seem to look in vain for the filling up of the places of those who, by ill-health, are removed from the field. It is expected that in a month or two the number of Missionaries in Shanghai will be just about one-half of what it was two years ago.

Friday, March 5th.—Rev. Mr. Williams returned to Shanghai to-day, having been compelled to leave the temple at *Dzang Zok*, after being there a week. The policeman of the district, whether on his own responsibility or at the command of his superiors does not sufficiently appear, waited upon *Tsing Ngae*, the priest, and informed him that if the "foreigners" did not leave at once, he would take him (the priest) before the mandarins, and have him severely beaten. The priest, thereupon, came trembling to Mr. Williams and begged him to leave, at the same time returning the money which had been advanced. Under these circumstances Mr. Williams judged it best to leave.

Though we deeply regret the turn affairs have taken, we still encourage ourselves with the hope that we shall yet succeed in establishing ourselves at *Dzang Zok*. We leave Shanghai again in a few days to renew our attempts in some other locality near the city. At no one of the many cities which we have visited, have the people treated us with such respect as the people of *Dzang Zok*; and at no other place have our books been so thankfully received, nor our preaching so attentively listened to, and we certainly shall not give up our attempts to establish a Mission there, until it seems useless to persevere.<sup>28</sup>

## 1858, FEBRUARY 6, Shanghai.

### Rev. Robert Nelson.

CHINA,—We give a letter just received from the [Rev. Mr. Nelson](#), one of our Missionaries in China, which presents a clear and strong statement both of the extraordinary difficulties to be contended with in that field, and also of the measure of success which has already been attained. We shall be happy to receive similar communications hereafter.

Shanghai, China, February 6<sup>th</sup>, 1858.

*Messrs. Editors:*—As your paper, more than any other we get here, notices the various Foreign Missions and their operations, perhaps you will be kind enough to allow space for some notice of the China Mission as viewed from this side of the globe. Now and then, something from among us stirs your pen, and if it is a little spicy, the spice has no bitter flavor, and we prefer such treatment very much, to being let alone severely. By our last mail, we had the pleasure of getting, in THE CHURCH JOURNAL, the reports of the meeting of the Board of Missions: a matter of some interest to us, after **being two months without getting our usual supplies, and, at a time when the "money crisis" seemed likely to be felt in China** as in England and America. Most cheering were the accounts of the Greek Mission given by Drs. Tyng and Stevens; very interesting too were the notices of the African Mission, both as regards its good success and promise, and also, its heavy afflictions.

The China Mission had no such success to show, and we are informed, seemed in be in "a position requiring defence and argument," because of its great expensiveness, and inadequate results; so that the impression was quite prevalent that our Church had better leave this ground to others, and employ her energies elsewhere.

While there are others who can defend the China Mission to much better effect, and doubtless have done so many times over, I propose to do my humble part towards it, by showing:

Some of the difficulties which, humanly speaking, have prevented more rapid progress; and the actual results which can be counted notwithstanding.

*First*, The difficulties or drawbacks to success are neither few nor trifling. And some are on *this side* of the globe, and some on *that side*. Of those on this side, some are *intrinsic* and some are *incidental*.

Among the *intrinsic* difficulties may be classes (a) *the character of the people*, as regards their *superstitions, cultivation, manners and morals*. The superstitions of the Chinese are absolutely interminable, and inwrought with every circumstance and relation of life from birth to death; and after

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28 *Spirit of Missions*, Vol 23 No 8, August 1858, pp 394 -396. The pagination of the August 1858 issue is inaccurate and the early pages start at 294-8 before being corrected to 395.

death, with the body, and scattered souls and spirits of the departed, which transmigrate to the bodies of any other animals, and live in the world again, paying penalty for crime, or serving a benefactor, or taking vengeance for wrong received. Their superstitions are connected with the Sun, Moon, Stars, Earth, the Elements, and everything else conceivable, whether material or spiritual. With three distinct religions, Buddhism, Taouism, and Confucianism, to furnish these superstitions, no wonder there is such a legion of them. And they are life and all to a Chinaman. Idolatry, the gross worship of material images, though one of the most common, is one of the least formidable of this land, which has power to bind the Kings with chains, and the nobles with links of iron, and hold the meanest beggar in bondage. To ask a man to give up these superstitions, is to ask him to cut off right hand, pluck out right eye, to give up home and friends, comfort for the present, and hope for the future—to bring on himself the curses of his father and mother and all he knows or cares for, to commit the unpardonable sin of “throwing away his ancestors,” which is to call their spirits, in a body, from the other world to devour him. The antiquity of these things also, is an argument of immense weight with the Chinaman. Among the lower classes who are ignorant of the books, the grandmothers, the oracles, at once, and rulers of the masses here), have received these mysteries from their predecessors, kept them in their hearts, and impressed them upon the plastic minds of the children for safekeeping and transmission, again, during past ages that outmeasure the powers of common men to trace. The learned will trace these sacred things back through dynasties of centuries each, with the familiarity and certainty, and authority, with which a good American historian might speak of the Presidential terms of “Young America.” It is not to be expected then, that any class of a people so stablished in their superstitions should easily or rapidly give them up, to a foreign and to them new religion. “*It is Chinese custom*, is answer full and conclusive to any objection against any superstition they have. And if the rule of S. Vincent of Lerius—“quod semper, quod ubique, et quod ab omnibus traditum, hoc verum” [That it is always, in all the world, and that was handed to us, is the truth] — has had such force in Christian countries, must we wonder that the same principle (which in the Chinese must seem to have such extensive application) should have its influence here. Can we wonder that when asked to forsake the dirty puddles of their false traditions, and wash in the water of truth and regeneration, they should with scorn of Naaman<sup>29</sup> return for answer, “Are not our own better than all the waters of Israel?” or that the disciple of Confucius, who learns that the Sage lived 500 years before the birth of Jesus, and believes the doctrine of “Yaou” and “Shun,” which the Sage transmitted, to be older those of Moses, should be very slow to renounce the faith of his forefathers.

The *cultivation* of the Chinese in regard to literature and science, is a characteristic, marking them as a people, not easily changed. With a literature as old, as intellectual, and as various as that of the Ancient Greeks, however inferior to it in genius and taste,—with attainments in science and arts (except the fine arts), in many important respects in advance of the Greeks—having had the art of printing since the 10<sup>th</sup> century, paper since the 1<sup>st</sup>, gunpowder long before it was known in Europe, and the Compass before Hiram sent Cedars of Lebanon to Solomon<sup>30</sup>—the Chinese would naturally value themselves on these points of superiority, and be very reluctant to acknowledge the excellence, and come over to the faith of teachers who bring them a “new doctrine,” and wish them to follow a new Master, “one Jesus.” Their pride and exclusiveness as a people, no doubt, grow in great part out of this supposed superiority to all other nations, and being satisfied with their own religions, and customs, and attainments, they ask nothing more at the hands of other people than to be let alone to mind their own affairs.

The *manners* of the Chinese are so different from ours as to constitute another item of their character which resists the progress of Christianity among them. They are not by any means wanting in courtesy, or even elegance and grace of manners, and like the Greeks of old they account all “barbarians” who differ from them. And of course the religion of those who are barbarians in their eyes, is likely to be slow to get possession of their hearts.

In their *morals* too, is found one of the chief barriers between them and Christianity. This, however, is about the same as to say that heathenism is opposed to Christianity, into the particulars of which it is not necessary to go, except to say that the *lying* propensity of the Chinese makes one of the greatest practical troubles in dealing with them individually as candidates for admission to the Church.

Another *intrinsic* difficulty is *the language*, its length and breadth, and depth of dialects and characters, and books—about which, and the difficulty of learning them, so much has been written, that

29 The story of Naaman “the leper” is told in the Old Testament book: 2 Kings Ch 5, vv 1-19.

30 See story in the Old Testament book: 2 Chronicles, Ch 2, v.3.



the mention here is enough.

Among *incidental* hindrances the China Mission has had are,

The many changes which have taken place in its force, from so many of its members being obliged to leave, and the consequent weakening of the body in point of numbers, and efficiency—the necessary change of plans, and sometimes even abandoning of some, and the almost impossibility of perfecting any. To work a mission effectually requires several departments to be carried on at once, as teaching, preaching, and translating. Stop either one of these wholly, or in part, and it is very apt to tell upon all the rest. And here the language shows what a many-sided difficulty it is. For if an older Missionary has to go away, or give up, a younger cannot step into his place; or it one who has been given to translating must give up, another whose attention may have been confined to the dialect, is unfit to lend a helping hand. And more especially is this the case when, as at present, the Mission altogether has been often but a corporal's guard, and take any one away, and it is next to impossible to find a relief.

Another *incidental* hindrance here was the local rebellion in Shanghai, from September 1853 to February 1855, which kept up a state of war just around us here for about eighteen months, and closed the city against us for quite a length of time, interfering greatly with our Missionary work. So much for the various difficulties in the way at a more rapid success of the China Mission as found on *this side* of the globe.

On *that side* too, there have been some hindrances, which I will sum up as *want of interest and support*, and *cooperation* in the Church at home. This may be illustrated by a reference to (1.) The small number comparatively, of parishes contributing to Foreign Missions; (2.) the small circulation of the "Spirit of Missions;" and (3.) the failure on several occasions to furnish the Mission with necessary funds, and thereby cramping and curtailing its operations. Some years ago, when Bishop Boone was in the United States on a former visit, being the treasurer of the Mission, I had to borrow to the extent of \$1400, for the support of the Mission, because four months passed without bringing us aid, comfort or supplies. Bishop Boone, after his return, had at one time the same sort of experience, and at this present time, having been two months and more without supplies, the Mission is on the borrow—our last mail's remittance being a "dry" note from the Secretary and General Agent, notifying us that "the treasury was dry." If any are disposed, in this statement to find the fault of fault-finding, their inference will want both charity and logic,—for I find no fault with the Secretary, or Treasurer, for not sending what they did not have to send; but I do prove most logically my point, which is, the *want of interest, support, and cooperation*, on the part of the Church at home towards their Mission in China.

If now, *Messrs. Editors*, you have managed to get through this long and doleful wail, please be cheered a little by seeing, on the other hand, please be cheered a little by seeing, on the other hand, the second matter to be considered, which is the *actual results* of the Mission, notwithstanding the difficulties mentioned.

We have two excellent churches, one large one in the heart of the city of Shanghai, where thousands of heathen people have heard the Word of God; the other smaller (30 feet by 60) on our Mission premises, where a most interesting congregation, consisting of our schools, and teachers, and servants, and neighbors, assemble and join in the prayers and praises of our Liturgy, and listen to the Gospel. We have two boarding schools, with forty scholars each, in which, for years the youth of both sexes have been trained in the way of life, as the truth is in Jesus." Within the last year also, there were connected with the Mission, nine day schools, six male and three female, in which are taught the Scriptures, our catechisms, and such other useful books as have been prepared, so that quite a number of children (these scholars average about twenty scholars each,) we hope to put into some of their young minds better lore than "old wives' fables," or the Confucian classics. There are four Christian Chinese families settled around and in the Mission, the wives having been gathered into the Church as fruits of the Girls' school. The heads of two of these families are the Deacons who have been ordained by Bishop Boone, and are regularly preaching the Gospel to their countrymen. One of the others is a teacher in the Boys' School, and acquitting himself well; the remaining one is a servant among us, and Sexton of the Mission chapel. There have been 65 Chinese baptized in the Mission, 13 of whom were baptized in the last year. Such results appear small, it is true, but the side of the hundreds of Africa, and the 1300 Christian girls from the Mission School in Greece, but are they not enough in view of the difficulties presented, to make the whole Church "thank God and take courage." To have gotten foothold, and churches, and schools, and preachers, and teachers, from among the heathen, and a few tens of hopeful converts, by God's blessing

on the means used; and the good will of the people to some extent, and some useful knowledge of their language and customs; and then to have the Scriptures to give them and the Liturgy of our Church translated and in use, and that with the small force which has been here, since the British first landed in 1845,—these are not by any means, results to be despised. Moreover, they are but the first fruits of the great and glorious harvest to be reaped in China. pray let no one then talk or think of giving up this field. *Nulla vestigial retroysum*. Rather take the word of the dying Minor, in Africa, and apply them here, “Let the Mission go forward.” And adopting these words, and praying God to accompany them with His blessing, I offer for the consideration of the Church in general, and each member in particular, this RESOLUTION.

**Resolved**, That our Foreign Missions go forward.

And in so grand a cause, I make bold to call every Bishop in the Church, from the Bishop of Maine, South and West, to support this resolution (in the earnest words of Bishop Boone) “with both his hands and all his heart;” and on every one of the “other clergy,” that in their parishes or other spheres of labor, and influence, they will do their part to sustain it; and on every layman and every woman too, to carry this resolution through: and on those dear children in the Sunday Schools, (who before time have given such timely aid), to put their little hands to the work, and provoke others to “to come up in the help of the Lord against the mighty; and Let our Foreign Mission go forward.”

Feeling sure of your cordial support, my Dear Brethren, and praying God to bless you in your important work. I am very truly yours in the Gospel. Robert Nelson.<sup>31</sup>

## **1858, JANUARY 24, Shanghai.**

### **US High Commissioner Reed to Lord Elgin.**

The consistent humanity shown in the taking and occupation of the city [Canton] did not fail to strike Mr. Reed, the Plenipotentiary of the United States, who wrote to Lord Elgin, “I cannot omit this opportunity of most sincerely congratulating you on the success at Canton, the great success of a bloodless victory, the spirit of which, I am sure, is mainly due to your Lordship’s gentle and discreet counsels. My countrymen will, I am sure, appreciate it.” “this,” observes Lord Elgin, “from the representative of the United States, is gratifying both personally and politically.”

## **1858, FEBRUARY 4, Shanghai.**

### **Lord Elgin.**

Tomorrow Frederick is to go to Macao, to take to Messrs Reed [USA] and Putiatine [Russia] copies of all my diplomatic correspondence with Yeh, etc., and an invitation to each that he will join us in an attempt to settle matters by negotiation at Shanghai.

## **1858, FEBRUARY 6, Shanghai.**

### **Lord Elgin.**

I have a letter from Mr. Reed, saying that he is going to the north this day so that perhaps Frederick will not find him. This would be a great disappointment.

## **1858, FEBRUARY 9, Shanghai.**

### **Lord Elgin.**

Caught Reed about an hour before that fixed for his departure for the North. He was delighted with my communication, and has written undertaking to cooperate cordially with us. This is, I think, a great diplomatic triumph, because it not only smooths the way for future proceedings, but it greatly relieves our anxiety about Canton, as the Americans are the only people who would be likely to give us trouble during the military occupation.<sup>32</sup>

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31 *The Church Journal*, 28 April 1858.

32 Walrond, T., ed., *Letters and Journals of James, Eighth Earl of Elgin*, (London, 1872), p. 196

## 1858, FEBRUARY 13, Orange, New Jersey, Bishop Boone.

### JAPAN.

THE following note from Bishop Boone, with the letter accompanying it, will, we doubt not, be read with much interest:

ORANGE, N. J., Feb. 13, 1858.

MY DEAR BROTHER :—I send you, for *The Spirit of Missions*, a letter from an officer of our Navy, written from Japan. It was forwarded to me by one of my Missionary Brethren at Shanghai [Rev. Edward W. Syle]. The letter will speak for itself; I would only say, in a few words, why I wish to see it on your pages.

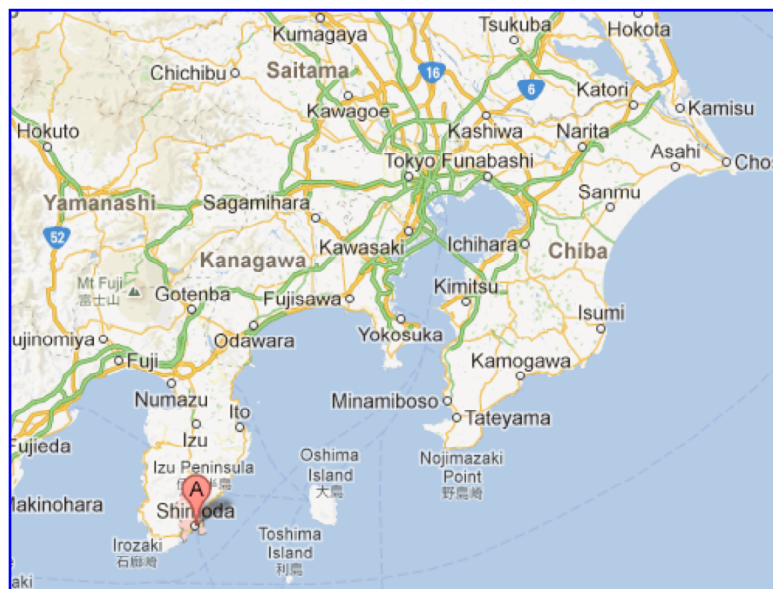
*First.* Because I think the time has now come to call the attention of the Church to this field.<sup>33</sup> By the recent convention, American citizens are permitted to reside at **Simoda**<sup>34</sup> or Hakodadi [Hakodate]<sup>35</sup>. Merchants and others will be thronging thither; shall the Missionary be the *last class* of the American citizens to avail himself of this privilege?<sup>36</sup> Will the Church be indifferent to this dispensation of the Divine Providence, by which an open door is set before her, through which she may send the Gospel to a populous empire? I trust the response will be such, from many quarters, that our Foreign Committee will feel constrained to call for two faithful men, to go forth at once to this field.

My *second* reason for wishing to see this letter on your pages is, that I think it does honor to our Navy. I rejoice to find one of our gallant tars calling to arms in such a cause as this; and to listen to his testimony when he tells us, "all countries *must be opened* to Gospel preachers, and they *are opened* whenever, in the Providence of God, it seems good to Him so to do." " His power has just been exercised over Japan, and the opening of her ports signifies that here is an opening where Gospel truth may enter wedge-like; and this is the cause why He turned the hearts of the Japanese towards us.

Trusting I shall not be disappointed in my hope that this letter will call forth a large share of attention to Japan, I am, my dear brother, Very sincerely yours,

WILLIAM J. BOONE.

### Location of Simoda (today Shimoda).



Google Maps

- 33 Ion, A. Hamish, *American Missionaries, Christian Oyatoi, and Japan, 1859-1873*, Vancouver, University of British Columbia Press, 2009).
- 34 On the Izu Peninsula, south west of Yokohama and Tokyo on Honshu Island.
- 35 On the Kameda Peninsula at the extreme south west of Hokkaido Island.
- 36 Bishop Boone's choice of words "American citizen" is important reflecting American policy that its citizens abroad, irrespective of occupation, were all equal in terms of diplomatic relations. The US official position was that missionaries were not privileged in any way.

HAKODADI, JAPAN,  
**U. S. SHIP PORTSMOUTH**

OCT. 2d, 1857

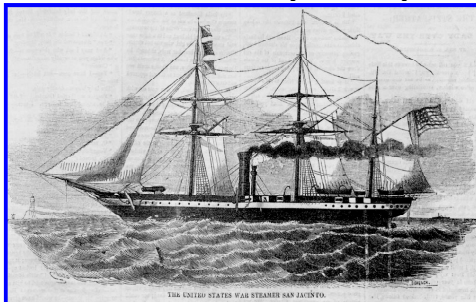


MY DEAR SIR :—As I shall have many letters to receive and to write, on my arrival at Hong Kong, I shall take advantage of a quiet time which we are enjoying at this place, to make up for you a short report from Japan. We sailed from Shanghai on the 22d of August, and the next evening we discharged the pilot outside the bar. Head winds and adverse currents kept us from anchoring at Simoda until the night of September 7th. The character of the land and soil made the scenery very beautiful as we approached the land, and every breath of air seemed to be loaded with invigorating influence.

On anchoring we were at once boarded by officers from the shore, who were extremely polite in offering to provide us with everything in the way of supplies that we could desire; or rather every-thing that they had. They did not seem inclined to keep us out of anything that we had a right to require; they were gentlemanly and polished. Any amount of fish and tough chickens were procured, and at a trifling cost, as the currency has been placed on a most satisfactory footing through the exertions of our able **Consul General, Mr. [Townsend] Harris [Nagasaki]**.<sup>37</sup>



This gentleman, we were glad to find, is much interested in his work. Some people had expected that he would be ready to leave Japan when we arrived; but au contraire, he is wrapped up in his mission, and seems willing to toil and toil in a state of banishment from his own land, having a lively hope that at last he will be able to succeed in throwing wide the portals of Japan, which at present are only ajar. In his intercourse with the officials with whom he has to deal, he is dignified and firm, stickling on points of etiquette, which seems to raise him high in the estimation of these creatures of forms. He is working steadily and surely, and however small may seem to be his advance, I assure you that it is much to have gained anything at all from these people. **He has been alone ever since July of last year**, when he was landed by the **[USS] San Jacinto**, and no man-of-war has visited Japan since that time, to give him the benefit of her show of force, and assurance of the watchful care of his country.



In spite of this neglect, he has, by his personal influence, impressed the Japanese government with his importance, and has gained from them important concessions. The two Governors at Simoda, who are hereditary princes of the Empire, treat him with distinguished consideration, and he has already made the Central Government at Yeddo<sup>38</sup> release him from the constraint imposed upon him by one of the stipulations of the treaty, which limited

him in his movements to a circuit of sixteen miles around Simoda. The government has acknowledged his right to go wherever he likes, but requested him not to go beyond the limits for a time. Meantime a correspondence is going on between him and the Government, which he has no doubt will ultimately lead to his being received at Yeddo, and to the ratification of a commercial treaty. The important concessions that have been made him lately, are of such a character as to affect directly the missionary interests, as they admit of any American citizen coming to Japan, and taking up his residence either at Simoda or Hakodadi; also any American citizen, violating the laws, is to be tried by the Consul General, or Consul, according to the custom of foreign Consuls in China. This, you see, is opening the way clearly before us for missionary labor, and is the direct working of the Almighty hand.

The Convention at which this concession was made, stipulated the 4th of July, 1858, as the period after which it is to go into effect. It would not be prudent for any one to move to Japan before that time. And when the Missionaries appointed for this field do come, they must come prepared to spend years of patient waiting. The Missionary who comes to Japan must remember that it is death to a Japanese to become a Christian; he must remember that the ideas of the Japanese with respect to Christians are

37 See online 1 January 2013 at — [http://en.wikipedia.org/wiki/Townsend\\_Harris](http://en.wikipedia.org/wiki/Townsend_Harris)

38 Edo is the old name for Tokyo.



confined to the bitter experience that they had with the Spanish and Portuguese Jesuits, who, under the standard of the cross, attempted to wrest their territory from them, and he cannot expect their natural prejudice against them to be overcome in a day. The tradition of the acts of the Jesuits have lost nothing in being handed down from generation to generation; and the children, who cry at us as we pass, are no doubt taught to look upon the Christians as beasts of prey. A Missionary in Japan, having a right of residence, has not necessarily a right to build a church, or to preach the Gospel to the people. He would not be interrupted in his own worship, and the community of Americans would meet without opposition for purposes of public worship; but to preach Christ to the people would not be permitted at this time. A Missionary coming out, and rushing headlong into the work, without considering secondary means, would be likely to do a great deal of harm, and might not only put back his own cause for years, but would embarrass all the political operations of the Consul General. But if men of tried experience, with their wives, would come out, and settle at Simoda, or Hakodadi, (Simoda much the most preferable,) they would do much to aid the Consul, and I believe they would meet with as much encouragement as they generally do when first commencing operations in heathen lands. They would find **the people very anxious to learn to speak American**, and schools would rapidly be formed; as to the gospel of truth, they would have to be cunning as serpents in their way of introducing it. At all events, it will take a long time to learn the language; so whoever is to come, let him come as early as possible after the 4th of July next. I have understood that a knowledge of Chinese is of great advantage in learning the language. The climate is like our own at home, only milder; *there is not a more healthy region upon earth; no fevers or dysentery*. A Chinese servant is considered a great treasure. The fare is rice and fish; now and then a chicken. They have the Irish potato at Hakodadi, but not at Simoda. I had no idea of being able to write thus encouragingly when I left Shanghai, but I have been most agreeably disappointed. I look upon Japan with peculiar interest, and sincerely hope that men of tried judgment and faith will be selected for the work. It is said that the Gospel shall be preached to all nations, so that none shall be able to offer as an excuse that the Gospel did not reach their lands. All countries *must be opened* to Gospel preachers, and *they are opened*, where-ever in the providence of God it seems good to him so to do. His power has just been exerted over Japan, and the opening of her ports signifies much more than a simple willingness to trade; it signifies that here is an opening, where Gospel truth may enter wedge-like; and this is the cause why He turned the hearts of the Japanese towards us. The religion of Buddha is very prevalent, particularly among the higher classes; but the religion of the country is the Sintoo [Shinto] religion, of which the sun goddess is the head. From her is descended the Mikado, or Spiritual Emperor, who is a puppet living at Miako, a fine large city, near Isaca, which is a desirable seaport, and which Mr. Harris hopes to obtain as a port of entry for our trade, instead of Simoda. This Mikado is supposed to act the part of a mediator (see how the natural man sees the need of an intercessor) for the faithful, and is too pure and holy to condescend to aught mundane. He is, in fact, to them the incarnation of the Divine essence, and is set aside from the world. Wives are supplied him, and a large household; the men of his household shave their eye-lashes and file their teeth. He has nothing on earth to do, that is, he has nothing to do on earth, and spends his life as best he can, apart from all interest in the world. What an atom he is on the face of the globe! I can conceive of no man more insignificant, in a mathematical point. All Japanese, no matter what may be their religious faith, take great pleasure in being admitted to his presence; and the temporal emperor [Shogun] makes a pilgrimage once a year for the purpose of visiting his spiritual brother. I have given you a short report of what I think can be done in Japan. You asked me to write as things struck me, so I give you my own ideas.<sup>39</sup>

**1858, FEBRUARY 27, Shanghai.**  
**Yung Wing to Rev. Edward W. Syle.**

Shanghai, 7th Feby: 1858.

My dear Mr. Syle,

I am authorized by Mr. James Crampton to say that he would be glad to let Mr. Reed, the U. S. Commissioner have the house upon the most reasonable terms for the space of say from three to six months. Awaiting your answer, I am, Yours truly, Yung Wing.<sup>40</sup>

39 *Spirit of Missions*, Vol 23 No 3, March 1858, pp 131-135.

40 Yung Wing, *My Life in China and America*, (New York, Henry Holt Co, 1909). Rhoads, Edward J. M., "In the Shadow of Yung Wing: Zeng, Laishun and the Chinese Educational Mission to the United States," pp 19-58 in *Pacific Historical Review*, Vol 74 No 1, 2005. Edward J. M., *Stepping Forth into the World: The Chinese*

## 1858, FEBRUARY 27, Shanghai.

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

I sent this note (above) for two reasons. First, that if an opportunity offers for sending me a note before you come yourself, you may ask Mr. Reed to say definitively whether the house shall be engaged for him or not. The house is large and airy, containing eight rooms, considered especially cool in summer. Unfinished, of course, but sufficient furniture could be hired of a Ningpo upholsterer, at so much a month. This is the only device I can think of, if Mr. Reed is minded to maintain his own establishment. The rent, Mr. Crampton told me yesterday, would be \$200 a month.

Second, this note was written by a young Chinaman—Educated in America—a graduate of Yale College, and a naturalized citizen of the U. S.! He was an ... of the Morrison Education Society's School at Hong Kong, under Rev. S. R. Brown, some 12 years since. So you see Missionary Schools do accomplish something if you give them time to shew their results. If you should be at Hong Kong when this reaches you inquire at St. Paul's College for one Wong Taou Chuong; he is another instance and from our own mission school.<sup>41</sup>

## 1858, FEBRUARY 28, Shanghai.

### Rev. Edward W. Syle.

February, 1858.

12th.—The examination of our Boarding-school for Girls occupied the best part of to-day, and left a very pleasing and satisfactory impression as to the good work it is accomplishing. Only a few of the more advanced scholars—such as show especial capacity—are taught the English language; all the rest are instructed through the medium of their own tongue and their own book-writing. (By "tongue" I mean the language that is spoken, and which we, missionaries, are now for the first time putting into a written form; their "book-writing" refers to the enigmatically concise style in which their own books are composed—a style which I am confident will not survive many years after the mind of China is really moved.)

14th, Sunday.—The Chinese New-Year's Day; on which occasion the city presents more the appearance of a Sabbath than at any other time. All the shops are closed, and the Temples are opened. Oh that they were Christian churches!

Having entered upon the charge of the Chapel Station [Church of our Saviour], I find it convenient to pursue much the same routine of instruction as was required at the church in the city [Christ Church]. On Sundays, at nine in the morning, we have our full service; after which, I meet the poor communicants as a class; and then the applicants for baptism, in the same manner.

This afternoon I spent in going through the village that lies close to us; and it is no exaggeration to say, that two-thirds of the population were engaged in gambling. Servants, shop-boys, &c., enjoy a sort of lazy saturnalia on this day; and the sedentary excitement of gambling suits the national taste so exactly, that it is pursued at this season almost to the exclusion of every other pastime—perhaps I ought to except opium smoking.

In strong contrast with this was the noisy revelry of a crowd of half-drunken seamen, whom I found carousing and quarrelling at the "Sailors' Home," which (unhappily for the quiet of our neighborhood) is established quite near to our Mission premises. A great change has passed over this whole neighborhood, since the day when the site on which our Boy's school-house stands was chosen, because it was secluded, and seemed likely to remain so. Stores, coal-depots, docks, ships-comprador establishments, bakery, sail-makers, apothecaries—all these carried on by foreigners, and in buildings of foreign fashion, are clustering around us; while crowds of Chinese tailors, shoemakers, &c., all competitors for the foreign custom, are over-spreading the neighborhood, and swelling the adjacent hamlets into large villages.

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*Educational Mission to the United States, 1872-1881*, (Hong Kong, Hong Kong University Press, 2011). There is an excellent overview online 1 January 2012 at —

[http://www.cemconnections.org/index.php?option=com\\_frontpage&Itemid=1](http://www.cemconnections.org/index.php?option=com_frontpage&Itemid=1)

41 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 27 February 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

16th.—Two Romish Priests came to-day for the purpose of visiting our Boys' school. I am told by **Miss Fay** that they are in the habit of paying such visits, and of observing minutely what we are doing, and how we do it. This is not surprising, for I believe—indeed I know—that ours is the only Missionary establishment in this region which disputes with them the possession of the educational field—a consideration which ought not to be lost on those good friends of the great work who are somewhat jealous of Mission-school operations.

The Romanists, at their Zie'n-ka-Woe establishment, have *eighty* youths to set off against our forty here. I am not so well aware of what they maintain in the way of day-schools; but I have little doubt as to their being fully alive to the importance of that department. Their small nunnery schools are scattered all over the country.

17th.—With my hands full of books for distribution, went through another of the adjacent villages, and found the people there still infatuated with gambling, though this is the fourth day of the Chinese New Year. It would be aside from my immediate object, if I were to give descriptions of the strange characters I meet with, domesticated (after a fashion) among the Chinese, in these hamlets and villages around Shanghai: yet it is almost indispensable that it should be done, if a correct and adequate idea is to be conveyed concerning the field we are called upon to cultivate-.

This one afternoon's walk furnished examples of the following kind: A little boy running about the streets in Chinese clothing, but giving evidence of other than Chinese paternity, by his ruddy cheeks and hazel eyes, and light-brown hair. His father (a well-known resident here) is far away over the seas, and may never return again; his mother is only one of a large class whose position, among her own people, is regarded, perhaps, somewhat as that of Hagar, Bildah, and Zilpah may have been in the days of old.

Next may be found a foreign sailor (generally a man of some ability and force of character), who has forfeited his nationality by engaging in the service of either the Imperialists or the insurgents. He, most likely, lives with a Chinese concubine, and perhaps a family of children is growing up around them—half-castes and outcasts.

Then a thrifty Japanese is to be met with, respectably married to a converted Romanist; both of them now attached to the L. M. S. Mission Chapel. He is owner of a little schooner built here, which is to be the pioneer in the direct trade between Shanghai and Japan.

A house-full of Manilla men, small of stature, swarthy-complexioned, straight haired, and vindictive-looking. They sail about these seas under protection of the Spanish flag; and are Romanists by profession, though not, in fact, marked by any sort of religiousness, but by recklessness rather.

Ship-carpenters from Canton, who can communicate quite intelligibly in broken English; returned Californian Cantonese or Ningpo men, who speak our language much more correctly; a family or two of Macao Portuguese of the lower-middle class—these, with the before-mentioned, classes, are the elements that go to make up that mixed population from which the Chinese of this neighborhood get their impressions of what foreigners are.

20th.—Rev. Mr. [William A.] Macy<sup>42</sup>, of the American Board (formerly Principal of the Morrison School, at Hong Kong), has arrived here from Canton, and will, probably, make this his field of labor for some time to come.

21st.—Besides the usual services, Chi and myself visited a quiet village at some little distance, where we found the people at leisure (not gambling), and well disposed to enter into conversation on religious topics. One man, in a tea-shop, we found particularly animated and fluent in giving his own views; but he came to a dead stand in the usual places. What existed before chaos? And what do the Chinese books say about the remission of sins?

22d.—News from Canton, that the British, French, American and Russian Plenipotentiaries have all agreed in sending a request to the Emperor that he will appoint a High Commissioner to meet them all at Shanghai, there to negotiate all outstanding difficulties.

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Rev. William Allen Macy, ABCFM, b US, 27 January 1825. Appointed assistant to Rev. S. R. Brown of Morrison Education School, HongKong. Arrived 12 March 1846. School closed 1849, took leave in US and was ordained. Arrived Canton 1855. Moved to Shanghai 1858, Died smallpox 9 April 1859. Wylie op cit, p. 233.

26th.—I saw this morning a young Chinaman (for a short time he had been a servant in our family), who was severely wounded last night by foreign sailors—Manilla men, employed in the Taoutai's service on board the "Confucius," an American-built steamer.<sup>43</sup> Another man had been killed outright. But little notice is taken of such things now.

Sunday, 28th.—Preached to the Chinese in the morning, and in English at night. In the interval, Chi and myself rode some little distance to visit a poor old blind communicant and his sick wife. We found them in a very wretched condition, and made arrangements to have them sent to Dr. Hobson's Hospital tomorrow. The number of communicants attached to the Chapel is twenty; and they are many of them so circumstanced as to require a good deal of oversight and attention, else they will be as a garden overgrown with weeds, instead of exhibiting (as for every reason they should) the careful culture of a well-tended vineyard.

#### POSTSCRIPT.

I cannot send away these few extracts from my Journal for February, without calling attention to one subject which has come under notice several times this month—*our Schools*.

It has been in the line of my personal duty to visit several of them, and I have been present at the examination of others. It should be remembered that we have eleven in all: nine day-schools—six for boys and three for girls; and the other two, our boarding-schools for forty boys and forty girls. A greater number could hardly be attended to efficiently; and to maintain fewer, would be to neglect the good opportunities we now enjoy.

I have not given minutely any list of the studies pursued in each school; but when I look over the notes I made as I visited them, and see how the children are taught by us certain things of prime importance, which they can learn nowhere else—such as the Scriptures primarily, and after them Geography, History, and Astronomy (which are only the names for God's power and wisdom in Creation and Providence); and when I remember that in our schools they are induced to exert their minds, and not to dwarf them (as is done in both Romish and native-Chinese establishments), then I feel that we may say, without boasting, "Our Schools are the hope of the next generation."<sup>44</sup>

## 1858, MARCH 1, Shanghai.

### Rev. Edward W. Syle.

March, 1858.

1st.—I received a visit to-day from the very first scholar of our Boys' School—one whom I found on my arrival here in '45, under Miss Morse's especial charge. He was the beneficiary of St. Johns, Providence, and has run quite a singular course since the time when he was drawn (I was going to say "decoyed,") from our influence by the Romanists, under the idea that he might be sent to Rome for education. It was not long, however, before he was seen looking after some goats; and then we learned that he had been bound apprentice to a silk-weaver at *Soo-chow*. But he has never continued in one stay, his most recent occupation has been to "follow to the wars" a Military Mandarin, who was sent against the Rebels. No harm to life or limb, however, has ensued, and he now returns, a young man of four and twenty, ready for any new mode of life that may present itself. His coming to see me was, I fear, no indication of an interest in religion, but only that sort of respect to a former instructor, which is a marked feature of Chinese life and character.

4th.—[Mr. Williams](#) returned from *Dzangzok*, where he and [Mr. Liggins](#) have not been left in undisturbed occupation of some rooms they had been occupying. Probably many more unsuccessful attempts must be made before the object is accomplished. As a general rule, it requires many demonstrations before the Chinese believe that we mean what we say.

6th.—Mr Nelson, Mr. Gayley<sup>45</sup> and myself, combined with a visit to the U.S. Steamer "Mississippi," a Missionary perambulation of the town of Woosung, where I found much less of the demoralization

43 *North China Herald*, Shanghai, 8 May 1858, p.2. "The Chinese steamer *Confucius*, R. S Gough, Commander.

44 *Spirit of Missions*, Vol 23 No 8, August 1858, pp 291-294. Note, the pagination was mistakenly set and should be 391-394.

45 Rev. Samuel Rankin Gayley. US Presbyterian Mission. Irish born 1828—Irish form of name is Gailey. Emigrated Wilmington, US 1847. Arrived Shanghai 8 February 1857. To Tengchow April 1861. d. cholera 26 July 1862. Wylie op cit, p. 245.



incident to its peculiar position than I had expected. Only in one place did I see a "house of entertainment," where opium, liquors, fire-arms, and foreign pictures exhibited those characteristics of evil which prove the ruin of many a poor sailor—Chinese and foreign.

The neighborhood of a burying-ground gave Mr. Nelson a good occasion for preaching to the people on the resurrection of the body and the salvation of the soul. A good number of hearers gathered round; and to the shop-keepers we distributed a sufficient quantity of tracts as we passed through the streets.

Sunday, 7th.—At the chapel, my regular sermon and classes in the morning. At one went out with Chi to visit two villages, where some of our communicants reside, and learned that a careful keeping of the Sabbath was no part of their regular habits. At four Chi preached at the chapel, and I secured him a good number of hearers, by standing at the door and inducing the passers-by to enter.

12th.—In one of those country visitings which my present sphere of labor makes a regular part of my duty, I came to an old temple, where a considerable number of Bonzes, old and young, were congregated. One of them, a fluent, hard-featured man, professed an entire disbelief in the idols, and a readiness to worship *T'ien Tsu*, asking me whether "I had any little Christs in my pocket," &c., &c. It ought to be remembered, in estimating the character of this field, that as we Protestants fail or cease to cultivate it, the Romanists have the freer opportunity of following out their own devices.

Sunday, lith.—Usual services and classes. In the village where Chi and myself went visiting and looking after our sheep, a good deal was told us of the new sort of baptizing that had been practiced lately by one of the members of the L. M. Society's Mission. Eleven at one time, and six at another, had been received by him. Shall I call it *baptism*, when he requires no more in the applicants than a profession of willingness to be made Christians, and to go through a course of instruction unto that end. This, while it is "no new thing under the sun," is new among the Protestant Missionaries at this place, and raises new difficulties in the way of cordial co-operation, which it is so desirable to maintain and cultivate.

15th.—The word "Revision" stands in my notes of every morning's occupation, and furnishes an instance of the fact, that what absorbs one most, in fact is often something that makes least show on paper. Mr. Nelson and myself have been occupied day after day with the Communion Service, the difficulty of translating which, in a satisfactory manner, is very great indeed. Hereafter we propose to devote alternate days to the private and the joint work of revising.

16th.—A gentleman just returned from *Hang Chow* brings with him a paper said to have been received by the Abbot of the Monastery there, at which we made a stay of five days. The document prohibits the entertainment of foreigners, especially females, threatening punishment in case of a repetition of the offence. Nevertheless the gentleman himself was allowed to make his visit unmolested. *Ex uno disce omnes*. The magistrate was officially bound to take some such notice of what had officially been brought to his knowledge; but that being done, things might go on in the usual *ad libitum* way. There are few things a Mandarin so much desires as to be left in ignorance of what goes wrong in his district, always excepting defalcations in the payment of taxes.

Sunday, 21st.—In my village visitings today I came to a country tea-shop filled with men, gambling. In reply to what I said to them, they took the ground that being porters, whose business was connected with the foreign ships, and having nothing to do on Sundays, gambling was their only resource. We see, in scores of ways, similar difficulties arising from this fact of making Sunday a mere resting; and not at the same time a worshipping day. In San Francisco the Chinese have made it a regular custom to hold meetings of their Commercial Guilds on Sundays for settling up of accounts, entering upon new operations, &c., &c.

25th.—Waited on His Excellency Mr. Reed, the American Minister, who has just arrived here. I took advantage of the return of the "Minnesota's" boat to pay a visit to her **Captain, S. F. Dupont, Esq., who, in addition to being our personal friend, is a member of the Board of Missions.** The magnificent ship lies three or four miles outside of Woosung, her great size making it difficult to bring her further in.<sup>46</sup>

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46 Weddle, Kevin J., *Lincoln's Tragic Admiral: The Life of Samuel Francis Du Pont*. (Charlottesville: University Press of Virginia, 2005).



National Portrait Gallery, Washington DC,

26th.—Returned from *Woosung*, and had the pleasure of seeing Mr. Reed, and enjoying a half-hour of his agreeable conversation at our own house in the evening. All is astir here now. Lord Elgin has arrived in the [HMS] "Furious,"<sup>48</sup> and Commodore Tatnall in the "San Jacinto."

Sunday, 28th.—My throat is so much inflamed that I was obliged to give way and let Chi occupy the chapel pulpit this morning. After teaching my classes and taking an early dinner, rode to the large village (or rather town) of *Yung Teang Rang*—a place I have not visited for nearly six years. The people were as well disposed to listen to my message and receive my books as any one could desire. The Hall of the Benevolent Institution was open for me to enter and occupy as long as my voice would hold out. Entire freedom of access to a far greater number of souls than we can deal with satisfactorily is possessed by us here; our sorrow is, that with such a harvest to be reaped the laborers are so few, and those few so feeble. O, Great and Gracious Lord of the Harvest! give Thou the Word, that great may be the company of the preachers!

29th.—We had the pleasure of welcoming Captain Dupont, who comes to make our Mission a visit of some few days.

30th—Dr. Burton<sup>49</sup>, who acts now as physician to our Mission, caused me great depression of spirits this morning by insisting upon it, with great seriousness, that if I hoped to enjoy the use of my voice in the future, I must positively give my throat entire rest at the present time. It affected me almost like the reading of a death warrant, the more so as my own judgment will not be restrained from coinciding with what he assures me of. If silence is thus imposed upon me for a season, I shall take it as a divine direction for me to give myself more fully to those book studies which formerly the state of my eyes rendered impossible.

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<sup>47</sup> This portrait shows Rear-Admiral Dupont towards the end of his naval career.

<sup>48</sup> Rev. William Whitehall Garrett was the Anglican chaplain on HMS Furious.

<sup>49</sup> Dr. George Burton, Southern Baptist Mission. Arrived Shanghai 25 March 1852. Returned to US end of 1852 due to illness. Returned 1854. Retired from China c1861 and became general practitioner in Louisville KY. Wylie op cit. p 215.

31st.—To complete my down-heartedness I was visited to-day with my old enemy, chills and fever—not violent, but very depressing, and coming, as it does, so early in the season, I fear it will make it doubly difficult to pass through the summer months with any good degree of usefulness. This, at the time our numbers are again so small, embarrasses us much; but the Lord reigneth!<sup>50</sup>

## 1858, MARCH 4, Shanghai.

### Miss Lydia Mary Fay.

Shanghai, March 4th, 1858

Rt. Rev. William J. Boone—

My dear Bishop: Though it has pleased our Heavenly Father to withdraw you for a season from your chosen field of labor, and you are no longer permitted “to go in and out among us,” to advise us in difficulties, to lighten our duties and cheer us in our toils; yet I trust you have no less interest in us and our work than when you were daily with us. Therefore, as I am still in the same place and position in which you left me in the Boy’s Boarding-school, trying, though in much weakness, to perform the duties thereof, I beg leave to submit to your notice the following Report of ‘how we have done’ since you left us. And after the order of the former Reports which you have requested me to write,

#### 1. SUPERVISION.

I would *first* speak of the general supervision of the premises and school buildings, the repairs of which have occupied about the usual amount of time, and a little more than the ordinary annual expense, including the arrangements and changes that were made in the west wing of the one of the dormitories, for the reception and home of *Mr. Yang* (as we now call *He Ding*) and his bride. This, however, was supervised by Mr. Nelson, and would hardly find a place in my Report as being on the school premises.

The long continued rains and high tides have injured our garden, nearly washed away the walks and fences, and made the floors and walls of the lower rooms of the house so damp and wet, that they are quite uninhabitable. I have, however, been able to accommodate myself with a study and other rooms above stairs, without any additional expense.

#### 2. THE DOMESTIC DEPARTMENT

For this I fear I have little vocation. It is still a dragging, wearying duty, and I am never in any respect satisfied with my efforts. The boys are fed and clothed after a fashion that might be called comfortable for boys in their station in life; but to do even this, upon their present allowance, requires of me such an amount of time, of management, of foresight, of carefulness, of economy, of eagle-eyed watching that nothing be lost, that everything be taken care of, that all be used and made the most of; and more than this, it brings me into such close contact, and daily acquaintance with all the petty details of poverty and filth, which seem the only noticeable features in the lower walks of Chinese house-keeping, that I am willing at any time to give it up to a more competent person, or to any one who may fancy the life of a missionary teacher is not one of self-denial, self-discipline, and self-sacrifice.

#### 3. CARE OF THE BOYS OUT OF SCHOOL.

In this I have succeeded a little better, and it has given me comparatively little trouble; not have I been wearied as formerly by hearing complaints from others of their rudeness when out of school. On the contrary, even during the holidays (when you know they are allowed to go where they choose) several foreigners said to me, “I know ‘your boys’ when I meet them, by their cleanly look and upright bearing.” I always charge the boys when they go out to remember they belong to Bishop Boone’s school, and to remember Him whose ye is ever on their hearts, and “knows all their ways.” I trust the admonition is not entirely lost.

#### 4. CARE OF THE SICK

I cannot say, as in my last Report, the duties of this department have been light, for they have been so heavy I quite broke down under them for a time. The first six months after you left us, some of the boys were sick continually, not only requiring medical attendance during the day, but watching at night, as there were long cases of fever, intermittent and remittent, bilious and typhoid, with occasional mental derangement. There were also several cases of Pneumonia, Inflammatory Rheumatism, etc. Some of the boys were very ill, and often for weeks I would quite despair of their lives; but it has pleased God to raise them up again, and by His blessing upon the excellent skill and kindness of Dr. Lockhart, all recovered. I might also mention the kindness and sympathy we received from **Dr. Wood, of the San Jacinto, U.S.N.**,

who not infrequently called and went through the dormitories with me, assisting and advising in cases which required more time than Dr. Lockhart could give. After watching and nursing the boys so long, and still continuing my ordinary duties of teaching those who were well, I was attacked with the fever (just as the last boy who had it was getting over it), and for two months was not able either to go to the school-room or dormitories, and ere I recovered, Dr. Wood left for America and Dr. Lockhart for England. Their loss as friends and physicians we still deplore; thought it has pleased our Heavenly Father to give both myself and boys each a measure of health that we have had no occasion for medical attendance since their departure.

During my illness the principal part of my duties (except the teaching of my English classes) devolved on *Mr. Yang*, Mr. Nelson kindly taking the general oversight, looking over the accounts, paying the teachers, servants, etc., also the bills for rice.

### 5. ENGLISH STUDIES

The labor of this department has been divided about equally between *Mr. Yang* and myself (except, when I was ill my class studied Chinese); not by either of us taking the entire charge of all the studies which a given class or classes were pursuing, but by his teaching all the classes in the morning that are studying Arithmetic, Geography, Astronomy, etc., and my teaching in the afternoon the same boys in Grammar, Composition, Moral Philosophy, Bible studies, Reading, etc. By this arrangement I know each day how every boy in school is getting along in his studies, which I could not do if I only took the entire charge of teaching one or two classes, as was the former arrangement in regard to foreign teachers and English studies. I am much gratified by the diligence and success of *Mr. Yang* in teaching, and by the improvement of the boys in all their English studies.

### 6. CHINESE STUDIES

In this department also I have been much pleased by the diligence and improvement of the boys, not only in committing their classics to memory, but also by their efforts to understand what they learn, and their progress in writing and Chinese composition. For the details of this department, the names of the books studied, number of pages learned by each boy, I refer you to the teachers, *Ching* and *Saw's* Reports in Chinese, which I forwarded you by last mail; though in their Reports they did not tell you (as they still consider the Bible even in Chinese a foreign book) that the boys had read the New Testament through several times with them, committing to memory the Gospel of St. Matthew and the Parables of our Lord as recorded by the four Evangelists. With me they have again read and recited the same, and have translated the whole of the New Testament (Dr. Bridgman's version in *Kinglee*) into English. And when, after a lesson is recited, I lay aside the Chinese text and question them in English, and listen to their ready answers in my own dear native tongue, I feel a pleasure and satisfaction that makes former years of drudgery and toil, when I wondered if they ever would understand English, seem only a little moment.<sup>51</sup>

### 7. RELIGIOUS INSTRUCTION

In this department I need not tell you how much the boys have lost this year by your absence, and also that Mr. Liggins and Mr. Williams have given up their Sunday classes, as you know their duties have called them into the country, and to attend to their day schools. The class of eighteen boys which you taught on Thursdays have continued their regular weekly lessons together, and have just finished committing to memory the Parables of our Lord in Chinese, and translating them into English. In hearing their lessons, I have tried to supply in some little degree the loss of your explanation by reading to them from "Notes on the Parables, by Trench,"<sup>52</sup> such portions as I judge they could best appreciate and understand. This class (you remember) is composed of boys belonging to the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> classes, and thus only in short weekly lessons could well recite together. In their daily Bible studies they belong to three different classes, the youngest of which has studied on the Gospel of St. John in Chinese, and translated it into English; the 2<sup>nd</sup> have committed to memory the Gospel according to St. Matthew, and have translated it, the other Gospels, and about half of the Acts of the Apostles.

The first class, which is my special pride and pleasure, have, as I said under the head of Chinese studies, translated the whole of the New Testament into English, besides memorizing St. Matthew's Gospel and the Parables. On the Gospels I read to them from "Barnes Notes." On the Epistle to the Ephesians they studied Dr. Turner's excellent Commentary. On the other Epistles I read to them from

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51 *Spirit of Missions*, Vol 23 No 7, July 1858, pp 339-342.

52 Trench, Richard C., *Notes on the Parables of our Lord*, (London, J W Parker & Sons, 1860). The 8<sup>th</sup> edition.

Macknight's Commentary. On the Apocalypse, many passages of which seemed to fill their minds with strange wonder and awe as they read them for the first time, I read no Commentary nor attempted any explanation. The first class are now studying "Deuteronomy" and Mr. Nelson thinks this year he will be able to hear the Bishop's class a weekly review lesson upon select portions of the New Testament.

A fourth class, consisting of eleven "little ones" who have just finished (397) committing to memory the Church Catechism, have begun to learn St. Mark's Gospel in English, and study the translation in the Colloquial, a *Tosback* version by Rev. Mr. M'Clutchie, and they, as do the other boys of the school, show more pleasure and interest in studying the Bible than any other book. And I am encouraged to give a much larger portion of my time than formerly to these Bible classes, not only on account of the serious attention and interest manifested in them, but also on account of the intellectual improvement they derive from them. They somehow seem to think more, and speak more, of what they learn from the Bible than from all the other books they study.

### 8. GENERAL DEPARTMENT

In this department you would judge from what I have already said thee ought to be considerable improvement, and I am glad to tell you there is, though with some of the boys there is still room for more. But some of them are my entire delight, in school, and out of school, in their hours of play and in the Church of God; and my trust is strong that I shall yet see some of them in the sacred desk, duly commissioned, and ministering to their own people "in holy things." In conclusion, I can only say, pray for us, dear Bishop, that the Holy Spirit may bless us, give us a "right judgment in all things," and most of all grant that the souls of those whom we may teach may be truly converted to the truth as it is in Jesus. I cannot tell you how much we miss you in each, in all, in every department of our school and social studies, and how earnestly we pray that God will restore you to health and enable you soon to return to your waiting children in the far off land of Sinim.

I am, Right Rev. and dear Bishop, Very respectfully and affectionately yours.<sup>53</sup>

## 1858, MARCH 5, Shanghai.

### Rev. John Liggins.

WE are quite sure our readers will be much interested by the following letter from the Rev. Mr. Liggins, in which particulars are given of efforts made by him and by the Rev. Mr. Williams to establish themselves in the interior, and to commence missionary operations in a place hitherto totally without the Gospel. The spirit manifested is a sufficient warrant that no slight difficulties will turn them from their purpose. When, we remember that it is only two years since these young missionaries reached Shanghai, and yet that months ago they were prepared by their acquisition of the Chinese language, to undertake a work of this kind, we have a striking proof, both of the greatly increased facilities for learning that language, as well as of the faithful and diligent use of those facilities on the part of these missionaries.

After detailing certain changes of arrangement in the disposition of the missionary force at Shanghai, he adds the following letter:

SHANGHAI, March 5th, 1858.

I WROTE the above while on the way to the City of Dzang Zok, which we had heard would be a very good place at which to commence a Mission. It is about 90 miles to the northwest of Shanghai, and contains over 100,000 inhabitants. We arrived there on Thursday, February 11th, and after remaining there about two weeks, being very much pleased both with the place and the people, we decided to try and engage rooms in some one of the various temples, just outside the city; and if allowed to stay there, in the course of a few weeks endeavor to rent a house in the city to be used as a chapel, and as a place at which to distribute books. **Besides the difficulty we found in getting a suitable house in the city, we were persuaded that it was more likely that we should be permitted to live outside, than inside the city. On Monday, February 22d, we succeeded in getting four rooms in a temple just outside the North Gate,** and on the following day the Rev. Mr. Williams had his things moved from the boat into the temple, and took up his abode there. On Wednesday, I started for Shanghai, to bring household articles and a fresh supply of books for distribution.

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53 *Spirit of Missions*, Vol 23 No 7, p 394-397.



Yesterday, while busy making preparations to return to *Dzang Zok*, Mr. Williams himself came in, and stated that **after living in the temple seven days he had been compelled to leave**. The report of his staying there was soon noised abroad throughout the city and vicinity, and large numbers visited him at the temple. A report was also raised that foreigners were going to buy the temple, and after tearing it down build a foreign house on the site occupied by it. The policeman of the district, whether on his own responsibility, or at the command of his superiors, does not sufficiently appear, waited upon *Tsing Ngoe*, the priest who let the rooms to us, and informed him that the "foreigner" must leave at once, and that if he did not leave, he would take him (the priest) before the Mandarins, and have him severely beaten. The priest came to Mr. Williams in great trepidation, and begged him to leave, at the same time returning the money which had been advanced. Under these circumstances Mr. Williams judged it best to leave.

While we deeply regret the turn affairs have taken, we are not without hope that we shall yet succeed in establishing ourselves at this city. **Before Mr. Williams left, he had an offer made of a good house in the city; but as it was situated in a business and noisy thoroughfare, where crowds would almost continually surround the house, he did not accept the offer**. We expect to leave *Shanghai* again in a few days, to renew our attempt outside the city, and a little farther off than before.

We certainly shall not give up *Dzang Zok* until we believe that it is useless to persevere; for at no one of the many cities which we have visited have the "Foreign Teachers" been treated with such respect; and nowhere have our books been so thankfully received, nor our preaching so attentively listened to.

It has an extensive commerce with *Su-chau*, *Kwung-san*, *Shanghai*, and other cities; and is in a very prosperous and thriving condition. While it is but 28 miles from the capital, Su-chau, it is yet not on the direct route from Shanghai to the capital; and it will be but seldom visited by those abandoned sailors, and other foreigners, who are a disgrace to the Christian nations from which they come, and who so hinder the Missionary work among this people. For these, and other reasons, it is that we have been so delighted with our visit to this city; and we shall turn our backs upon it with a heavy heart, if our efforts to establish ourselves there prove eventually unsuccessful. That God would bless our endeavors to commence a Mission at this desirable place, we solicit an interest in the prayers of each of the members of the Foreign Committee, and of all who desire to see our Mission extending itself into the interior of this country, where the name of Christ is not known, and his Gospel is not preached.<sup>54</sup>

## 1858, MARCH 9, Shanghai.

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

Shanghai, 9 March 1858.

My dear Sir,

Your very interesting letter of Feb 1 (with postscripts to the 7<sup>th</sup>) is before me, ... (found missing parcel of Miss Caroline Jones). I will only send brief replies to one or two queries.

I—Do I think the Emperor will act with Sense? So little is known of his personal character that is impossible to conjecture; but judging from his extreme anxiety to keep foreigners away from Peking, I should think he had discernment enough to see that their actual arrival would be his virtual abdication.

I imagine he would retire into Tartary and would be the last we should hear of the Ta Hsing /dynasty in China Proper. I do not think he would stay to meet the Great Powers but I do suppose he will be ready to send a Commissioner to this place and would concede all reasonable demands., especially if accompanied with offers of assistance against "Pirates" (e.g., such as infest the Yangtse-particularly Nankin at this time)...

PS 6 March, on the way down to Woosung to visit the "Mississippi". It is rumoured among the Chinese that Heen Foong is really dead and that the announcement of the accession of the — — — (nobody knows who) has been received. True, I suppose. There is a furnished house here that may be ... for Mr. Reed; but the owner will not say positively till Mr. Reed comes himself, and makes an offer. It is the house formerly occupied as the U.S. Consulate—Capts Bell and Foote know the situation.<sup>55</sup>

54 *Spirit of Missions*, Vol 23 No 7, July 1858, pp 333-335.

55 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 9 March 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

## **1858, MARCH 13, Shanghai.**

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

Shanghai, 13th, Saturday morning.

My dear Friend.

Reached home yesterday afternoon, thanks to the "Formosa" which I boarded just as she was preparing to come up.

Great disappointment on the part of Mrs. Syle and the children at your not being with me. Correspondingly ... to anticipation you to come and seeing you on Monday. Hope nothing will delay you beyond that time.

Mr. Reed dropped in on us very sociably last evening and mentioned incidentally that there was difficulty in finding such lumber as you wanted for your rudder.<sup>56</sup> Perhaps this might be found in the Chinese Timberyards as they sometimes have some very fine business of Singapore...

Mr. Reed expressed some solicitude about finding a convenient boarding place for your invalid Surgeon.

If I knew exactly what the Dr. himself really would like, it would give me space to see if it could be found for him.<sup>57</sup>

## **1858, MARCH 18, New York.**

### **Miss Emma G. Jones.**

#### **RETURN TO CHINA.**

Miss Jones left New-York on the 18th of March, in the ship N. B. Palmer, for Shanghai. After an absence of two years from her work, to which twelve consecutive years had previously been given, Miss Jones now returns to China, and many prayers will follow her, that God may protect and bless her during the voyage, and spare her for further years of usefulness, in the Mission to which she is devotedly attached.

Miss Jones is favored, on board ship, with the companionship of several dear friends of other Missions, returning to their fields of labor.<sup>58</sup>

1858, MARCH 18, New York.

#### **MISS ELLEN A. BOWERS OF POMFRET, CONNECTICUT.**

##### **APPOINTMENT OF FEMALE TEACHER TO CHINA.**

Miss Ellen A. Bowers, of Pomfret, Connecticut, has received appointment as Teacher in the Mission to China, and will make as early arrangements for embarkation as may be practicable.<sup>59</sup>

#### **1858, OCTOBER, New York.**

##### **MISS ELLEN A BOWERS OF POMFRET, CONNECTICUT.**

Miss Ellen A. Bowers, whose appointment as Missionary Teacher to China, was announced some months since, has felt obliged by delicate health to resign her appointment.<sup>60</sup>

## **1858, MARCH 23, Shanghai.**

### **Rev. John Liggins to Rev. Edward W. Syle.**

THE following letter gives an insight into Missionary life in China, and presents many points of interest in the study of the character of the people among whom the missionaries labor. We are glad on these accounts to have the liberty to publish it.

DZANG ZOK, March 23d, 1858.

My Dear Brother Syle:—As we had ih loo zung foong we arrived here in less than two days, and ever

<sup>56</sup> The *Minnesota* "sprung" her rudder in a typhoon enroute to China. The ship arrived in Hong Kong on 5 November 1858.

<sup>57</sup> Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 13 March 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

<sup>58</sup> *Spirit of Missions*, Vol 23 No 4, April 1858, pp 205-206.

<sup>59</sup> *Spirit of Missions*, Vol 23 No 4, April 1858, p. 206.

<sup>60</sup> *Spirit of Missions*, Vol 23 No 10, October 1858, p. 503.

since then have been making strenuous efforts to get "a local habitation" on terra firma, but so far without success. The priests in the "Temple of Abounding Happiness" refer us to the "Temple of the Reflecting Priests," and from thence we are referred to the "Temple of Universal Happiness," the priests belonging to which are now at Soo-chow, and who, if they were here, would doubtless refer us somewhere else. Last Thursday, having become acquainted with a family by the name of *Toe*, relatives of the *Wongs*, at *Wong Ka Modur* I thought I would make an effort to get some rooms in their nice large house. I invited two of the sons to tea on Thursday evening, and made known to them our desire, and asked them if there were any vacant rooms in their house. Being answered in the affirmative, I desired them to make known our wish to their mother (the father is dead), and stated that I would make them a visit in the morning. The result of the visit was, that the mother and the eldest son offered to give up their house to us and rent a smaller one, if we would give 20,000 cash a month rent. We commenced with 10,000, and, finally, on Saturday, finding them unwilling to listen to less, we offered them 18,000, which the elder brother said his mother was willing to accept, and we might settle it at that. The house is a large and very excellent one; it is situated at the foot of the mountain, and about a quarter of a mile from the West Gate; in fact it is in just the position in which we wished to get a house. For these and other reasons we were willing to give this large rent, intending to pay part of it ourselves. We, therefore, retired to rest on Saturday evening with rejoicing hearts. Our joy, however, was somewhat less than it would have been had he not deferred receiving the cash until Monday morning. His first excuse was there were relatives staying with them, and his mother would prefer not to receive any money for rent of the house until these relatives had left; and they were to leave on Monday. When we overruled this objection, he said he would greatly prefer receiving it early on Monday morning to receiving it at so late an hour that evening. As it was then near 10 o'clock we yielded, though we had some misgivings. On Saturday morning he stated that they would all be very glad if I would preach in the *K'ak-t'ing* on Sunday morning, and said if I would promise to do so he would inform his relatives and friends in the city, and I should have a good attendance. I accordingly preached in their large and splendid "Guest Hall" to about 50 persons, consisting of Mrs. *Toe* and two female friends, about 20 gentlemen from the city, and some of the neighbors; after which I gave a copy of *Goddard's New Testament*<sup>61</sup> to Mrs. *Toe*, who reads quite fluently, and also to several gentlemen present. This was at 10 o'clock. At 12 o'clock the eldest son came on board again, and stated that five other of his friends from the city had come with the express desire to hear me preach, but had arrived too late, and that these, as well as those who had already heard me, would esteem it a favor if I would preach again. Though I well knew that it was not so much a desire to hear and receive the truth, as it was to see and hear the foreigner, yet I did not think this was a sufficient reason to decline an express invitation to preach. Accordingly I preached a second time, and then gave books to those who had not yet received them.

Thus far all was well; but late on Sunday evening the eldest son came on board, and stated that he wished to converse about renting the house. To which I answered, that, as I had said yesterday, we could neither hear nor say anything on the subject on Sunday. Notwithstanding this, he would tell us that he understood the engagement to be 18,000 for the *Ting* and the rooms in front of it. Having nothing to reply but "come to-morrow, and we will talk about it," he became very angry, and withdrew in an un-civil manner.

Early the next morning he again came, however, and stated what he said on Sunday evening. But during the day we found that they were unwilling to rent us even these rooms, and the mentioning of 18,000 cash was only because they knew that we' would not give such an exorbitant price, and they did not like to say that they were unwilling to rent us rooms.

You may well believe that our sorrow and disappointment were great in the extreme; and we are all more or less nonplussed to account for the strange conduct of these people. The most plausible explanation seems to be this. Connected with the house is a *Z Dong*; and the house, together with this *Z Dong*, was built not by the present inmates alone, but by these, together with various relatives of the same *Sing*. House and ancestral hall belong to them in common, and we conjecture that while the present inmates would be glad to rent the house to us for the sake of the very liberal rent, yet others, whose consent must be obtained, have refused to give it. Our disappointment in having to leave the Temple previously obtained is only exceeded by our inability to get possession of this house. The people, I am

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61 Rev. Josiah Goddard, (Mrs. Eliza Abbott Goodard). Baptist Board of Foreign Missions. Arrived Thailand (Siam) 16 October 1840 and worked among Chinese residents. Moved to Ningbo (Ningpo) in 1848. Died 4 September 1848. See online 1 January 2013 at — [http://en.wikipedia.org/wiki/Josiah\\_Goddard](http://en.wikipedia.org/wiki/Josiah_Goddard)



glad to say, are as respectful, and listen as attentively to the preaching as ever; and we are still visited by many very respectable people. Very truly yours.<sup>62</sup>

**1858, APRIL, New York.**

**PEC Board of Missions, Lent and Easter Appeal.**

The level of giving of Episcopalians to the foreign and domestic missions of the church remained poor. Total contributions were around half of the amount required. The following table, at March 1858, showed the contributions by diocese.<sup>63</sup> The table indicated a small increase in the number of parishes (589) and a small increase in overall contributions. But more than two-thirds of parishes gave nothing (1431). The exceptional strength of the donations from the Diocese of New York is apparent making up one-third of all contributions received.

**Table 19.**  
**PEC Mission Contributions by Diocese, 1858.**

DIOCESSES.	No. of Parishes which have contributed this year.	No. of Parishes not yet heard from.	Amounts Contributed.	DIOCESSES.	No. of Parishes which have contributed this year.	No. of Parishes not yet heard from.	Amounts Contributed.
Maine,.....	6	10	\$90 78	Kentucky,.....	6	20	\$252 35
New Hampshire,....	5	8	85 40	Alabama,.....	9	28	390 90
Massachusetts,.....	30	37	1,310 39	Tennessee,.....	5	13	66 70
Rhode Island,.....	13	16	696 33	Michigan,.....	18	23	417 42
Vermont,.....	10	23	162 93	Louisiana,.....	6	22	99 90
Connecticut,.....	46	69	1,539 10	Indiana,.....	10	20	191 15
New York,.....	89	184	9,702 92	Missouri,.....	10	17	78 68
Western New-York,..	70	80	1,562 25	Illinois,.....	11	53	84 40
New-Jersey,.....	16	51	285 38	Wisconsin,.....	19	27	140 51
Pennsylvania,.....	43	145	2,095 80	Iowa,.....	6	11	121 05
Delaware,.....	9	17	121 92	Minnesota,.....	9	14	124 97
Maryland,.....	39	106	1,685 66	Arkansas,.....	4	3	55 00
Virginia,.....	28	194	1,140 22	Texas,.....	1	21	35 00
North Carolina,....	21	36	733 19	California,.....	2	†8	155 00
South Carolina,....	21	53	1,724 11	Oregon,.....	1	1	119 75
Georgia,.....	7	19	272 37	Washington Territory,	0	1	12 50
Florida,.....	3	9	64 11				
Ohio,.....	12	67	383 91		589	1431	
Mississippi,.....	4	33	88 00				

62 *Spirit of Missions*, Vol 23 No 9, September 1858, pp 440-442.

63 *Spirit of Missions*, Vol 23 No 4, April 1858, p. 154.

## 1858, APRIL, Shanghai.

### Bishop Boone.

MY DEAR BROTHER:—I send you a few extracts from private letters received from my correspondents in China, as they contain many things not mentioned in any of the journals sent us, and also some pleasing commendations of our schools. One correspondent writes: I must now give you a resume of what the diplomatic powers have been doing in these parts: not much beyond learning a lesson in the Chinese art of management. You know that, after the capture of Canton, all four of the plenipotentiaries joined in requesting the court at Peking to send a high commissioner to this place, where they were to rendezvous at the end of March. They came accordingly—Mr. Reed<sup>64</sup> first, then **Lord Elgin**, Baron Gros, and Count Pontiatine; and in a day or two, the answer (as from Peking) was handed to them. It was in effect, “You English return to Hong-Kong—that is your place. The Russians may go to the Amoor, and the Americans to Macao. As to the French, it is not known that they have any business here at all. A High Commissioner has already been sent to Canton; he will attend to the foreign business generally.”



I cannot undertake to say how the several parties were affected at this kind of treatment; only that I think Lord Elgin (who is the Magnus Apollo of the expedition) was much disappointed. He seems to have confidently expected that the Emperor would have been ready to meet him half way; for he has shown the greatest consideration for the Chinese, and rather stands up for them against the foreign merchant class. When a friend and myself called upon him, he spoke with some freedom, and seemed truly distressed at the 'childish ignorance' exhibited by the court of Peking as to the relative standing of their own and other nations. He expressed himself as much pleased with what he had seen of our schools, especially in the point of our having the wisdom to teach English to the boys. He said that one of the points he was most disposed to press at Peking was, that they should receive diplomatic communications from him in English, according to the usage of other courts; this he thought would be one of the best assertions of national equality.<sup>65</sup>

Mr. Reed has shown himself very agreeable, visiting us informally, &c., &c. He has spoken with marked admiration of our schools, his expression being that we had made a very decided beginning in the right way. They are now all off again to the northward, and we go on with our work very much as before. There will remain with us, however, for some two weeks more, **one friend whose visit has been more to me than all the rest—Captain Dupont, of the Minnesota.**<sup>66</sup> **He is alive to the importance of our operations here, counts himself among Bishop Lee's friends and neighbors, and is one of the members from Delaware of our present Board of Missions.** Some necessary repairs to the rudder of his ship will be likely to keep him here about two weeks longer, and during that time we hope to indoctrinate him pretty thoroughly into a knowledge of all we are doing here. The enjoyment of having a congenial mind and a Christian heart to hold intercourse with, has been very great.

Another correspondent writes:

On Tuesday we had a visit from Lord Elgin and one of his attaches, Mr. [Laurence] Oliphant.<sup>67</sup> He had spoken in such high terms of the Romish schools he had visited in China, that an English lady, a friend of ours, suggested an inspection of the Protestant schools, and offered to bring him over to ours. Unfortunately our friend had not time to send word that they were coming, so that the boys' school was taken by surprise. It was Tuesday after Easter, and the boys had holiday, but they were soon collected, and

64 Hon. William B. Reed, Appointed 18 April 1857, retired 11 November 1858. See Goldstein, Jonathan et al, *America Views China: American Images of China Then and Now*, (Bethlehem Pa, LeHigh University Press, 1991), pp 107-108. 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. Paulsen, George E., “Missionary Criticism of the Toleration Clause in Reed’s Treaty of 1858,” pp 65-76 in *Monumenta Serica*, Vol 34, 1979-1980.

65 Resulted in creation of a small foreign bureau, the Tsungli Yamen [Zongli Yamen], in 1861 that later became the Foreign Office in 1901.

66 USS Minnesota carried US Commissioner Reed to China to participate in the Five Power talks that resulted in the Treaty of Tientsin that concluded the Second Opium War.

67 See online 1 January 2013 at —[https://en.wikipedia.org/wiki/Laurence\\_Oliphant\\_\(author\)](https://en.wikipedia.org/wiki/Laurence_Oliphant_(author))

acquitted themselves very satisfactorily. From the boys' school Lord Elgin proceeded to the girls' school.<sup>68</sup> We were very much pleased with his lordship; indeed, there was nothing about him calculated to alarm anyone. He asked a few questions about the Chinese mind, whether we found them quick, &c. We had the melodeon carried into the school-room, and the girls chanted the Venite, and read one of the Psalms for the day in the Prayer-Book. Their reading of English was highly commended, both by him and the Bishop of Victoria, whom I forgot to mention as of the party. We have heard since, that he was exceedingly pleased with the schools. Two days after, we had a visit from Mr. Reed and Count Pontiatine, the Russian minister.<sup>69</sup> They had been entertained at the house of Dr. Bridgeman, and were accompanied by Dr. B. and Dr. Williams. The order of exercises was much the same as on the former occasion, except that we sang "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.<sup>70</sup>

and in addition to a Psalm in English I had the girls read a few verses from St. Matthew's Gospel in Chinese, printed in the Roman character. Mr. Reed and the Count looked on, and said they could follow them. The girls were at their sewing, and poor — — looked as if she would sink through the floor, when the Count took notice of some crochet work she was doing. It was quite amusing after they were gone to hear the girls' opinions of the guests. "There was no gold about them; nothing beautiful to look at; and their faces were just as ugly as all other foreign gentlemen." They insisted upon it that they could not be 'officers,' and it was in vain that I tried to make them understand that they were sent by the chief authorities of their respective countries. It has begun to dawn upon them, since they have heard of their going to Peking 'to consult' with the Emperor, that their guests were more than ordinary visitors.

Yet another correspondent writes:

I suppose your other letters will tell you all the news, and how we have been visited by English Lords, Russian Counts, and American 'Envoys Extraordinary,' Secretaries of Legation, Attaches, &c. &c. The matter that has left the greatest impression on my mind is the opinion of Lord Elgin with respect to teaching English in our schools. His Lordship said to me, "How can any one doubt that the Missionaries should teach English in their schools; what else should they teach? The Chinese surely can teach their own language."

Mr. Reed, our minister, also expressed his entire approbation of teaching English in our Mission schools. Addressing a mercantile friend who accompanied him, said he, "Why do you object to teaching English?" 'Because,' he replied, 'the more you teach them the worse they are.'" I told Mr. Reed that might it be Mr. 's experience, but it was not mine, and then spoke of Mr. Yang-He-ding and Mr. Tong and Vang-Non, and others. Mr. Reed seemed pleased, and said, playfully, "You know nothing about it—Miss' — — — [probably Miss Fay] has been here seven years, and can judge. What, is a boys' school worth without English?" Afterwards I heard that he complimented Miss [Fay]'s' energy and intelligence' to some gentlemen on the other side in no measured terms.

I trust the above extracts will prove interesting to the readers of the SPIRIT OF MISSIONS, and show that our schools are making some impression in China. The present may be regarded as China's day of visitation.

The four great Christian powers are knocking at the gates of Peking; the Church, at such a time, should be instant in prayer to God, to overrule all to His own glory and the advancement of the Saviour's cause.

Who can rightly estimate the importance of such a juncture to unborn millions in that heathen land? We all know how prone politicians are to overlook the spiritual interests of their fellow-men. These things should stir us up to prayer. Yours truly,  
W.J.B.<sup>71</sup>

68 Oliphant, Laurence, *Narrative of the Earl of Elgin's Mission to China and Japan in the Years 1857, '58, '59*, (New York, Harper & Bros, 1860), p. 176.

69 Count Pontiatine was the Governor-General of Siberia.

70 Hymn written by Andrew Young, 1838.

71 *Spirit of Missions*, Vol 23 No 9, September 1858, pp 432-434.

**A COPY OF THE ADDRESS PRESENTED TO LORD ELGIN  
BY PROTESTANT MISSIONARIES OF SHANGHAI AND NINGPO,**

To THE RIGHT HONORABLE THE EARL OF ELGIN, ETC., ETC. :

*May it please your Lordship:*—We, the undersigned, Protestant Missionaries of Great Britain, resident at Shanghai and Ningpo, beg to express to your Lordship the pleasure we feel in the circumstance that the conduct of negotiations with China at this important juncture has been entrusted by Her Majesty to your Lordship.

We embrace the opportunity afforded by your Lordship's arrival at this port to assure you of the confidence we repose in your judgment and experience, and the hopes we entertain that the relations of our country with this Empire will shortly be placed on an improved basis. Coming here to teach Christianity to a heathen population, we are not uninterested observers of passing events. They may very seriously affect our future position. The warlike attitude that our nation has by political necessity been led to assume, may produce prejudice against us in the minds of the people, and lead them to misunderstand the objects of our mission. On the other hand, we may, as the result, obtain access to a wider region, and have the opportunity of proclaiming the truths of the Gospel in the great cities of the interior.<sup>72</sup>

In the treaty of Nanking nothing was said respecting toleration for Christianity in this Empire, so that at that time any converts made by Protestant Missionaries were liable to be proceeded against as adherents of a forbidden religion. The French treaty, made subsequently, was followed by toleration to the "Feen-choo keaou" or Roman Catholic religion.

Protestant converts are perhaps safe under the shield of the Imperial decree then issued permitting the Roman Catholic religion. But, considering that England has already done in her treaties to promote religious liberty in Europe, it does not seem unreasonable to expect that she should obtain for native Christians, of the Protestant communion, what has been granted to the Romanists.

If a clause securing religious toleration should be inserted in the new treaty, we would take the liberty of suggesting that the Chinese term *Yay-soo-keaou* (religion of Jesus), should be employed to describe the Protestant religion, as distinguished from the *Fecn-choo-keaou* (religion of the Lord of Heaven), the designation of the Roman Catholics. This distinction of terms has, indeed, already been made in Chinese native works when treating on foreign religions, and in the Memorial addressed to the Emperor of China by the French Bishop, M. Mouly, dated June, 1854.<sup>73</sup>

Should the Imperial forces succeed in destroying the Nanking Insurgents, it is not unlikely that persecution of Christianity may ensue. The religion they professed may be regarded as politically dangerous, and the converts of Protestant Missionaries may be mistaken for abettors of rebellion, and treated as enemies of the State. The similarity of their books and doctrines to ours led, only a few months since, to the capture and prolonged imprisonment of two of our converts, who had gone from Shanghai to conduct missionary operations in inland districts. The present, then, seems to be a time when a guarantee of toleration for Protestant Christianity would be seasonable.

We are anxious not only that our converts should be safe from persecution, but also that we ourselves should have liberty to travel and reside in the interior. During the last few years we have, in the discharge of our duties as teachers of Christianity, visited many large cities not mentioned in the treaty. But we have sometimes been rudely accused in consequence by the native authorities, of transgressing the regulations mutually agreed on by their nation and our own. The prohibition of entrance into the country beyond the five ports has become a dead letter through not being enforced, but in future it would be much more gratifying to us to travel by right than by sufferance.

Anxious to prosecute our labors extensively in this country, we are compelled to restrict them within much narrower limits than the Missionaries of France or Portugal. Their residence, at a distance from the coast, is connived at by the local authorities; but on more than one occasion we have, through the interference of the magistrates, been obliged to resign the residence, or preaching rooms, that we had hired. It appears unreasonable that Her Majesty's Consul should be appealed to to recall his countrymen

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72 Given the freedom of movement of missionaries already mentioned, this comment reflects the stated intention of Protestant missions to establish permanent mission stations outside the limits of the Treaty Ports established under the earlier Treaty of Nanking.

73 This was a more important issue than might at first appear. See Paulsen, George E., *Missionary Criticism of the Toleration Clause in Reed's Treaty of 1858*, pp 65-76 in *Monumenta Serica*, Vol 34, 1979-1980.



to the five ports, while men of other nations are left undisturbed. With every sentiment of high regard, We remain, Your Lordship's obedient servants. April, 1858.<sup>74</sup>

#### **LORD ELGIN REPLIED TO THE MISSIONARIES ADDRESS AS FOLLOWS:**

I should be wanting in candour, however, if I were not to state that, in my opinion, the demands which you prefer involve, in some of the details and consequences, questions of considerable nicety.

Christian nations claim for their subjects or citizens, who sojourn in the East under heathen Governments, privileges of extraterritoriality. They are bound, therefore, when they seek to extend their rights of residence and occupation, to take care that those exceptional privileges be not abused, to the prejudice of the countries conceding them.

I cannot say that I think that the Christian nations who have established a footing in China, under the sanction of treaty stipulations obtained by others, or in virtue of agreements made directly by the Chinese Governments with themselves, have in all cases duly recognised this obligation.

Unless I am greatly misinformed, many vile and reckless men, protected by the privileges to which I have referred, and still more by the terror which British prowess has inspired, are now infesting the coasts of China. It may be that for the moment they are able, in too many cases, to perpetrate the worst crimes with impunity; but they bring discredit on the Christian name; inspire hatred of the foreigner where no such hatred exists; and, as some recent instances prove, teach occasionally to the natives a lesson of vengeance, which, when once learnt, may not always be applied with discrimination.

But if the extension of the privileges of foreigners in China involve considerations of nicety, still more delicate are the questions which arise when it is proposed to confer by treaty on foreign Powers the right to interfere on behalf of natives who embrace their religion. It is most right and fitting that Chinamen espousing Christianity should not be persecuted. It is most wrong and most prejudicial to the real interests of the Faith that they should be tempted to put on a hypocritical profession in order to secure thereby the advantages of abnormal protection.<sup>75</sup>

### **1858, APRIL 2, Shanghai.**

#### **Rev. Edward W. Syle.**

2d. Good Friday.—**Mr. Nelson** conducted the Chapel service this morning, after which I attended the English service at Trinity Church—an enjoyment for which I seldom have the opportunity now, being occupied with the Chinese during service hours. To-day the sermon was preached by the Bishop of Victoria, who is on a visit here at this time.

4th. Easter Day.—**Chu-Kiung** conducted the morning service, using (for the first time) the revised version of our Prayer-Book, which has just been printed. It embodies the Te Deum, which we had not used before, but which was chanted to-day for the first time. Mr. Nelson administered the Communion; whilst I, poor weak-throated invalid, contented myself with being "door-keeper in the house of the Lord." In the afternoon, however, I rode to one of the neighboring villages, where they are rebuilding an old temple; and then returned, and (with Chi's assistance) baptized three adults in the Chapel.

At the evening service our congregation was larger than usual.

5th.—In company with Dr. Williams waited upon the American Commissioner, Hon. W. B. Reed, whose affability has already made his visit here a matter of gratification to the foreign community.

6th.—Called to see the Rev. Mr. Collins and his wife, just come out from the Church Missionary Society; they are appointed to this station.<sup>76</sup> Rev. S. Martin and his family (of the Ningpo Presbyterian Mission), are here on their way homeward. So it is, and so it must be expected to be, in this Missionary field: constant going and coming. It has been thus from the commencement; and, from the nature of our circumstances, must so continue. Would that the willingness to come out on the part of those who have youth and strength, was commensurate with the necessity for returning home on the part of those who can

74 *Spirit of Missions*, Vol 23 No 9, September 1858, pp -437

75 Walrond, T., ed., *Letters and Journals of James, Eighth Earl of Elgin*, (London,1872), p. 215

76 Rev. William Henry Collins, M.R.C.S [Member of the Royal College of Surgeons]. Church Missionary Society. Mr. and Mrs. Collins arrived Shanghai early 1858. Towards the end of 1860 Mrs. Collins and children returned to England, returning 1863. Moved to Peking 1863. Wylie, op cit, p. 248.



no longer labor here with any effect, nor yet recruit their exhausted forces in the circumstances which surround them! On returning home in the afternoon, I learned that Lord Elgin, the Bishop of Victoria, and others, had visited our schools in the course of the morning. Mr. Nelson and myself called at the British Consulate, and waited upon his Lordship at a later hour, when we had the satisfaction of hearing him express his conviction that our Mission was pursuing a wise course by teaching English in our Boys' School. It might seem strange that such a method should be questioned; yet it is a fact, that some of our Missionary brethren are seriously and *conscientiously opposed* to teaching our language to the Chinese, as though a literature such as ours could be injurious to a people whose language is thoroughly heathenized!

7th.—The blind people are learning to make door-mats out of the fibrous bark of the cocoa-nut tree.

The Bishop of Victoria conducted our prayer-meeting this evening.

9th.—**Mr. Williams** has returned from Dzang-Zok. He and **Mr. Liggins** seem to be working through the difficulties which, as a matter of course, spring up around such operations as that in which they are engaged. They may yet experience two or three seeming failures, but I feel no doubt as to their final success, *Deo ducente*.

11th. Sunday.—Again debarred from preaching, because of my weak throat. In the afternoon, took a boat and visited the neighboring town of *Rang Wan*, where I distributed tracts. I was accompanied by *Vun Neur*, one of our oldest scholars that have been led to "profess and call themselves Christians"—the same who was baptized some time since by Mr. Nelson, under such peculiar and interesting circumstances. Hardly any one expected that he would be raised up from the bed of sickness on which he then was lying; but now he is well, though not strong. He exhibits a very sweet and almost feminine sensitiveness of character and manners.

At the English evening service in our Chapel, the Bishop of Victoria gave us one of his pleasing discourses. It is pleasant here, at the only place in the world where the English and American Churches meet on entirely common ground, to find ourselves able thus to interchange ministerial offices with satisfaction.

13th.—I was called upon to act in a novel capacity to-day. At a meeting held at the United States Consulate, I was appointed one of a Committee to attempt the organizing of a police force to keep our neighborhood in some sort of order. The necessity for this has arisen from the presence of a sailor's boarding-house, the inmates of which are apt to be so violent and disorderly that life is hardly safe, while quiet and decency are constantly outraged. Four homicides have taken place close around us during a few months past. A sad comment this on our boasted Christian civilization!

16th.—To-day an invitation was given me to accompany the expedition that is about sailing to the Gulf of *Pechili*; and it has appeared to myself, and to all the members of our Mission, as so opportune (considering my inability to use my voice at present) that I feel as if I had hardly any liberty of choice about accepting it.

More agreeable circumstances than those under which I am likely to go, could scarcely be imagined; and the interest which clusters round the scene where the four leading powers of the Western World—England, France, Russia and the United States—are about to demand new treaty conditions from the ruler of one-third of mankind, is such as makes the prospect an enlivening one, and therefore likely to benefit the physical man, especially since the expedition goes directly to a more northerly latitude. In view of all which, I am minded to go, and that with a thankful heart, for the kind orderings of a Providence which has always cared for me tenderly from my childhood up.

18th. Sunday.—At *Rong Wan* (where I went again with books) I was surprised to hear a little boy in the street begin to repeat the Creed. He proved to have been one of the boys taught by **Chi**, when he had two schools here.

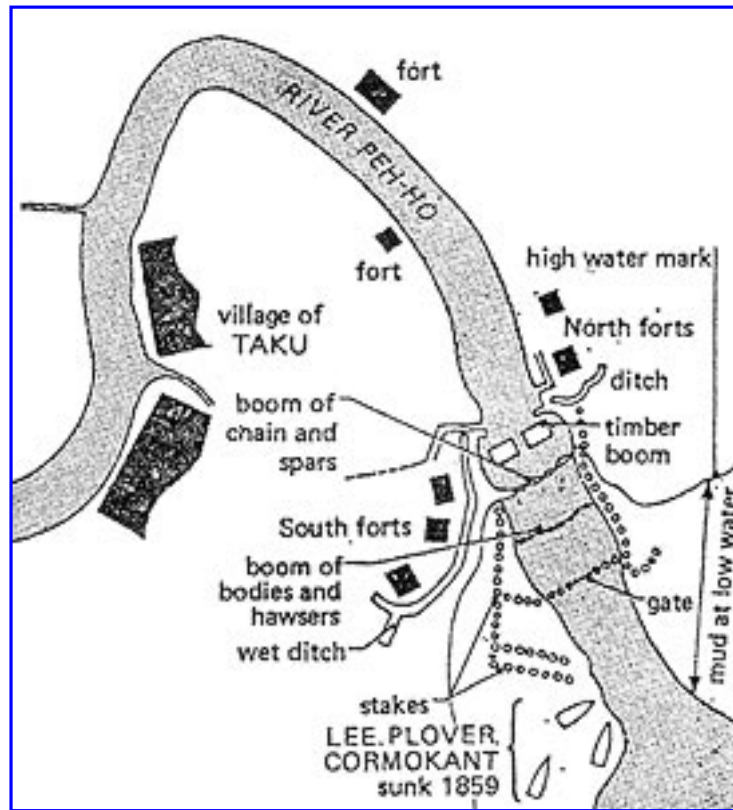
21st.—Left home in the morning, and joined our ship at Woosung. Between ten and eleven at night, the pilot left us at the mouth of the Yang-tse-Kiang. We bore up to the northward.

22d.—Our progress to-day was good, bringing us to within about one hundred miles of "Staunton's Island," [Sushandao] off the S.E. point of the promontory of *Shang-Tung*.

23d.—Wind ahead—little progress.

24th.—The promontory sighted about noon. Cape Macartney and Cape Gower made out distinctly. The navigators of the Macartney Embassy deserve great credit for the careful and minute accuracy of their observations.

Map of the Taku Forts.



25th.—Coasting along within sight of the northern shore of the promontory. Passed the city of *Teng-choo-foo*, and got safely through the Strait of *Mia-tao*. This province of *Shang-tung*, along which we are coasting, is full of interest, as containing the birthplace of Confucius, as being a mountain region of great beauty and salubrity, and as supporting a population so superior in stature and general appearance to the Chinese we have hitherto met with, that they seem almost as if they belonged to another race. When, oh when, shall we have fellow-laborers enough to allow of two being sent to this magnificent province of twenty-eight mil-lions of souls!

26th.—At about one o'clock we came in sight of the congregated ships of war—French, Russian, American, and English—that are now lying off the mouth of the river *Pei-ho*, which leads up to Peking. It is a singular and interesting sight, though somewhat desolate, for the waters of the Gulf are so shallow, that we are obliged to anchor eight miles out; and the shores are so low that nothing can be seen from our deck except two small mud forts, which guard the entrance to the river. An extensive bar, with only two or three feet of water on it when the tide is out, forms a most effectual protection against entering the river, though the French and English gun-boats are said to be in readiness to push over it, if necessary.<sup>77</sup>

**1858, April 13, Shanghai.**

***New York Times.***

**CHINA.**  
**HISTORY OF THE ALLIED EXPEDITION**  
**POLICY AND MOVEMENTS OF THE AMERICAN COMMISSIONER.**  
**THE DIPLOMATIC CAMPAIGN IN THE NORTH.**  
**ARRIVAL AT THE PEI-HO.**  
**Interview of Mr. Reed with the Imperial Commissioner.**  
**THREE DAYS WITH THE MANDARINS.**  
**DELIVERY OF THE PRESIDENT'S LETTER.**  
**Bombardment of the Ta-koo.**

...There is ... a... way to bring the Emperor to his sense... His capital is in a great measure dependent on supplies conveyed by sea. To stop these by blockading his seaports would soon compel him to cry for quarter. The thankless task of carrying into effect this method of coercion belongs to the British and French. We are precluded from taking any part in offensive measures, and our English friends are forever reproaching us with standing ready to pail the milk, though we refuse to take the cow by the horns. That our neutrality indicates no decay of the martial spirit, they have abundant proof in the terrible satisfaction exacted for an insult offered to the American flag by the Barrier Forts at Canton...

In the present contest, American chivalry is displayed to better advantage by standing aloof from a quarrel in which the honor to be gained is too small to admit of the Allies sharing any with a third party. For my own part, the only laurels which I desire my countrymen to win on the present arena are those which crown the achievements of able statesmanship; and the only impression which I wish our magnificent squadron to produce on the Chinese mind is that of respect for the American name, and admiration for the magnanimity which has withheld it from cooperating with the strong against the weak. Americans need entertain no fears lest their officers be induced to abandon the honorable and dignified policy which they have hitherto pursued with reference to the complicated affairs of China. The maintenance of this policy is sufficiently guaranteed by the character of our Plenipotentiary. The President confided our national honor to safe keeping when he appointed the HON. WM. B. REED to conduct our negotiations with the Chinese Empire... It is satisfactory to know that he will not fail to accomplish all that is attainable by legitimate diplomacy.

His Excellency has added to his suite, with a special view to the present expedition, the Rev. W. A. P. MARTIN and Mr. F. JENKINS, as interpreters, and also Dr. W. C. BRADLEY, our Consul at Ningpo, whom he holds in high estimation for his experience and judgment. ...

APRIL 24.—I have this day witnessed a spectacle which somewhat relieves the monotony of lying at anchor out of sight of shore, and gives us an earnest of something stirring in store for us. This was the simultaneous delivery to Mandarins, at the shore, of dispatches from the several plenipotentiaries, to be forwarded to the Capital. The contents of the others I have not heart, except that they agree in demanding an early interview with some Imperial Commissioners.

It is understood, however, that our American Minister has tendered his good offices as mediator in the disputes at issue with England and France. This offer, if accepted, will not only exalt the character of our country in the estimation of the Chinese, but also promote our material interests, by securing their confidence and good will. His Excellency, nevertheless, demanded in firm and dignified terms, the appointment of a Commissioner to meet him at a specified time and place, and warned the Imperial Cabinet that the refusal of this request, or neglect of compliance with it, *might* subject them to the consequences of constructive hostility.

APRIL 30.—Our Minister and suite, in the *Antelope*, by the help of the Russian paddle-wheel steamer, *America*, succeed in passing the first formidable barrier to our approaches to Peking—the bar which stretches across the mouth of this river. ...<sup>78</sup>

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78 Commodore Josiah Tatnall, US China Squadron, placed the US warships, Minnesota, Mississippi and a shallow draft vessel, USS *Antelope*, at Commissioner Reed's disposal. 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, p. 275.

His Excellency TSEEN, or FANTA-JIN (the Great Man), ... addressed a communication to each of the Foreign Plenipotentiaries, announcing his appointment as chief negotiator, to meet the envoys of the Four Powers. His language was faultlessly courteous, and even complimentary, but his dispatches gave great umbrage and were indignantly returned unanswered. Why? Simply because in the vertical lines in which they were written, the name of China was elevated three spaces above those of the other Powers. This was, according to Chinese notions, exalting the Celestial Empire to the third heaven of dignity in comparison with "outside" Kingdoms, and acceptance of the document would have made way for further insults. This morning, the same paper was sent in with the name of our country on a level with that of the Great Pure Dynasty; while an apologetic postscript blamed the informality of the preceding dispatch on the inexperience of the Commissioner's Secretaries. ...



The Chinese Commissioners appear to be desirous of holding the first conference with the ministers of the neutral Powers, probably with the hope of securing their good offices with England and France. LORD ELGIN and **Baron GROS** question the powers of the High Commissioner, and object to meeting him. The Chinese are obstinate and the Allies pertinacious. Mutual suspicion is fast ripening into hostility, and it is doubtful whether in my next I shall have to record a cordial interview between the Imperial Commission and the United States Minister, or a bloody collision with the Allied Squadron. ...

MAY 3.—The first tilt in the long-expected tournament between the champions of America and China came off this afternoon. It commences a series of meetings... This morning a party, of which I was one, was sent ashore to convey a dispatch for the High Commissioner, and to arrange the preliminaries for the interview, *i.e.*, to ascertain whether the place of meeting would be decent and commodious, and the landing safe and convenient. Nor was this by any means a superfluous precaution; for here it was that our late Commissioner, Dr. PARKER [missionary], then Secretary of Legation, complains of having to flounder through an appalling expanse of miry mud, when sent ashore with dispatches by Mr. MCLANE<sup>79</sup> in 1854. [A Chinese delaying tactic is outlined]. At 4 o'clock p.m. our Minister, with his *cortege*, landed in front of the batteries, and, preceded by the United States flag, advanced to the central fort. As he approached, a military band struck up an oriental salute. He was received by the High Commissioner and his assistants, at the door of a large tent, erected for the occasion. The tent was hung with crimson, and the ground carpeted with the same color, which is that used by the Chinese on all festive occasions. The interior was occupied by a long table and two side tables, all neatly furnished with fruits and confectionery.

Mr. REED was placed in the seat of honor, on the left of the High Commissioner, with Mr. MARTIN, who acted as interpreter, between a little in the rear of the two functionaries. The two assistant Commissioners, Dr. WILLIAMS [missionary], Secretary of Legation, **Captain DUPONT, of the United States steamer *Minnesota*...** The other members of the Legation, and several officers of the Navy, were seated at the side tables, while numbers of blue and white-buttoned mandarins who would have been great men in some situations, were compelled to stand in the presence of their superiors. I may remark here that the rank of a mandarin is indicated by a precious stone, of a globular shape, commonly called a button, attached to the top of his cap. The highest are the red, and the blue and white next in order; and each of these is divided into two or three classes. All who sat at the long table with the Commissioner wore red buttons, except a Circuit Judge, who though he wore a blue one, was also decorated with the plume of extraordinary merit. ...

In the discussion, Mr. REED'S diction was concise and perspicuous, and well chosen for accurate translation into a foreign language. He exhibited, too, such skill in availing himself of any incidental developments, parrying the thrusts of his adversary, and guarding American interests at every point, as to prove that whatever his past experience may have been, he is, unquestionably, a master of diplomatic fencing. ...

The question at issue, to sum all in one sentence, was nothing less than to decide whether the tide of western influence which now laves the shores of this Empire, shall be permitted to diffuse its fertilizing streams through the vast regions of the interior, or whether an impassable barrier shall be erected against it...

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79 Robert Milligan McLane, See online 1 July 2012 at — [http://en.wikipedia.org/wiki/Robert\\_Milligan\\_McLane](http://en.wikipedia.org/wiki/Robert_Milligan_McLane)

Mr. REED opened the Conference by assuring the Imperial Commissioners of the friendly disposition of the United States, and the desire of our Government to perpetuate the relations of amity existing between our two countries. In reply, the High Commissioner, who also spoke for his colleagues, expressed in strong terms his reciprocation of the sentiment, and begged to assure the United States Envoy of the distinguished estimation in which our country was held by his Imperial master, particularly on account of the neutral policy maintained by our Government in regard to war at Canton. This last was a sore point, to which the High Commissioner was perpetually recurring. He often launched into a high flown eulogy on the United States, and never failed to introduce as a foil the perfidious and disorderly conduct of the English and French. Indeed, so frequently did he allude to this subject, that Mr. REED felt compelled to check him repeatedly, and with a frankness which I hope will be appreciated, assure him of the high character of LORD ELGIN and Baron GROS for integrity and moderation. ...The interview lasted for two hours, and was wholly occupied in arranging the bases for negotiations. ...

MAY 10.— ... Mr. REED came in this morning from the *Minnesota*, having an engagement to meet the Imperial Commissioners at 11 a.m. Proceeding to the landing, he sent a messenger on shore to ascertain whether suitable arrangements had been made for his reception. The answer returned was, that landing was out of order, the sedan not in waiting, and more than all, that the Commissioners had not arrived. Hearing this, Mr. REED, not without some feelings in indignation, gave orders to return to the *Antelope*.

Mr. MARTIN, however, who, in the meantime, had gone ashore, ascertained that the report of the first messenger was incorrect in its most essential feature. The three Commissioner's were already in waiting...the arrival of the American Minister, since the hour of 9 o'clock. [Footnote: The discussion centred on Mr. REED seeing the original Imperial Rescript or an accurate copy].

MAY 11.—[The Chinese presented a dispatch containing the promised copy of the Imperial Rescript]. The character of this document, Mr. REED had inferred from the fact, that the cunning Commissioner had, in a previous communication only referred to it in general terms, and not offered to furnish a copy until it was directly demanded. The perusal confirmed his conjecture. His Majesty graciously condescended to receive the President's letter ... but dropped not even a hint of any intention to answer it at all—much less on equal terms. ...

MAY 12.—Dr. WILLIAMS, Secretary of Legation, and Mr. MARTIN, interpreter, were sent to the forts with the communication promised yesterday...

Dr. WILLIAMS attempting to show the reasonableness of the demand made by the Allies that the High Commissioner shall exhibit credentials of full powers before they meet him for negotiations [rejected by the Chinese side]. ...

The events of the next few days baffle conjecture. If the United States do not obtain, before the renewal of hostilities by the Allies, all the privileges desired in the revision of our treaty, it will not be for the want of well-directed and strenuous efforts on the part of her diplomatic representative. And if the Allies are compelled to a fresh exercise of their power, it will not be for want of effort on his part to avert such a calamity from this feeble and distracted empire.

It appears, indeed, that the Chinese are so perversely blind to their own interests that they refuse to be enlightened by anything but the glare of gunpowder, and so fixed in their adherence to traditional policy that nothing but the roar of artillery can wake them from the sleep of ages.

MAY 18,—Your readers may perhaps remember that a letter from President PIERCE to the Emperor of China...was returned with the seal broken and unanswered... Our present Minister, warned by this indignity, has taken every precaution that the letter of which he is the bearer shall be received with due respect and acknowledged in becoming terms... Mr. REED accordingly withheld the letter until the Imperial will should be known. In a few days [see above] he was furnished with a copy of the edict, giving assurance that the letter should be received with due respect, but preserving a studied silence as to the question of an answer. It was regretted that the subject should be again laid before His Majesty, and an explicit answer be obtained as to the terms in which he would reply to it. This was done, and this morning a second rescript has been received, which is well worth all the pains taken to obtain it, as it admits what the "Son of Heaven" never before admitted of any foreign country, that the United States is not a dependency of China, and that he would reply to the President's letter without making use of any haughty or offensive expressions. Nothing could be more satisfactory. **Mr. REED consented to deliver the long-talked of letter, and assigned the presentation of it to Captain DUPONT, as a mark of regard for**



that distinguished officer At 4 p.m. the Captain, preceded by a page bearing the letter, under an escort of marines, and followed by several members of the Legation, and a number of naval officers, in full uniform, proceeded to the "Yellow Tent." ... Several matters of interest were broached, which may at no distant day become important items in our relations with this empire. The principal of these was the appointment of a Chinese Minister to reside at Washington, and of Chinese consuls to look after the interests of their countrymen in California.

MAY 19.—Dr. WILLIAMS, Secretary of Legation and TSEEN, Treasurer of Pechele, met for a discussion of amendment proposed in our treaty preparatory to a final revision by our Minister and the Imperial Commissioners. The last articles were under review when a messenger arrived with a note from Mr. REED, informing Dr. WILLIAMS, that the Allies had resolved to storm the forts on tomorrow morning. Dr. W. accordingly took leave, merely agreeing to give notice when it might be convenient to have another interview...<sup>80</sup>

## 1858, APRIL 26, Shanghai.

### Rev. Robert Nelson to Bishop Boone.

#### LETTER FROM REV. R. NELSON TO BISHOP BOONE.

We are permitted to make the following extracts from a letter recently received by Bishop Boone:

SHANGHAI, CHINA, April 26th, 1858.

MY DEAR BISHOP,—You will be surprised to learn, by this mail, that Mr. Syle left us on Wednesday last, (21st inst.) with Captain Dupont, in the "Minnesota," for the Gulf of "Pe-chih-le." Mr. S.'s throat has been very much affected for some time past, so that Dr. Burton had laid his injunctions on him to stop the use of it in speaking and singing, as far as possible; and **Captain Dupont inviting Mr. Syle to go with him to the North**, the opportunity seemed most favorable on many accounts, as giving him respite for his throat, a sea voyage for his health generally, and means of learning important information in the present interesting crisis of affairs in China. The "Minnesota," you know, is the ship of Mr. Reed, our Commissioner, but having gotten her rudder broken, she was detained some weeks to repair it, and as Lord Elgin and the French and Russian plenipotentiaries were ready to go to Pei-ho, Mr. Reed did not wait for his own ship, but went up in the "Mississippi", leaving the "Minnesota" to follow when ready. The four high Commissioners are probably all, at this time, in the Gulf of Pe-chih-le, with a combined fleet, which, when all arrive, will be formidable enough, if the emperor could only see it. But whether their attempts to treat there will be any more successful than the one made here, remains to be seen. You are no doubt aware that the replies to the several communications sent from this place to *Soo-chow* by the three consuls, English, American, and French, with a special commissioner from Lord Elgin, were: to the English, to go to Canton, and a Commissioner would meet them; to the Russians, that they had no trade or treaty with them here, but to go to the Amoor [Amur], and a Commissioner would be sent to them; to the French, that they had very little trade here, and nothing to do with this affair; to the Americans, that they had a very good treaty already, or something to that effect. God grant the next steps may result in a peaceable settlement of matters on a liberal and satisfactory basis.

Mr. Syle's absence will, of course, be uncertain in point of time. But as there will be occasional communication by English steamers for their mails, he may return in the course of six weeks, possibly.

Messrs. Liggins and Williams are still in the country, or at the city of "Dzang-Zok," having gotten quarters for a time in a private family there; but I think they have given account of themselves and their prospects, &c.

I had rather an interesting case not long since in a man from "Voo-Sih," who had gotten one of the Gospels, distributed there some months since by Messrs. Liggins and Williams, having on its back the stamp (which you, no doubt, remember), of the Church in the city here, and directions to it for any one reading the book and wishing explanations of it. The man came one Sunday, and told me that he had read in that book, of Jesus making the blind to see, and the dumb to speak, and the deaf to hear; and that having a little son deaf from the effects of small-pox, he had come down, according to the direction on the book, to inquire if by this doctrine of Jesus, his son could be cured. It was a novel case to me, and I

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80 *New York Times*, 20 September 1858. Also in *Sacramento Daily Mail*, 24 September 1858. See a British account of events in Oliphant, Laurence, *Narrative of the Earl of Elgin's Mission to China and Japan in the Years 1857, '58, '59*, (New York, Harper & Bros, 1860).

could tell him, "such as I have, give I thee," and that not healing for the body, but only to point him to the Saviour and great physician who could heal and save both body and soul for ever. He seemed to take in the teachings I gave him during parts of three days, with uncommon earnestness, and promised to come again and see me in the third or fourth month.

On Easter Sunday I admitted to the Communion the man I formerly mentioned, who was baptized by the Romanists, and he gives encouragement so far. He spoke yesterday of his trouble of mind when he thought how little he did for Christ by comparison of what Christ had done for him, and this led to setting before him fully those passages of Scripture teaching the doctrine of "justification by faith" in Christ, which seemed to impress his mind very strongly, and, I hope, will be the means of giving him more true peace and joy in believing.

By last mail I sent you testimonials in behalf of my former day-schoolteacher, Wong, (brother of your teacher,) as candidate for orders; which I hope you will receive in due time.

**We hear frequently from Messrs. Liggins and Williams**, by the regular Chinese mail. And, by the way, the state of the post-office department in China is very creditable to the country, and argues no mean degree of civilization. I mailed a letter in *Soo-Chow* one evening, and it reached here (about 90 miles) the following afternoon. The directions are usually full and minute as to the very place, and post-boys deliver them. In this region of water communication, the mails are generally carried in light boats, somewhat like a canoe, with covers over them.

The Bishop of Victoria has been up recently on a visit; he preached for us one Sunday evening, and also conducted one of our Wednesday evening services. His mention of you and yours in his prayers were warm and full of kindly feeling. I am, very truly yours in the Gospel.<sup>81</sup>

**1858, APRIL 27, Shanghai.**

**Rev. John Liggins.**

DZANG ZOK, April 27, 1858.

REV. AND DEAR SIR: About a month since we succeeded in getting seven rooms in a large house outside the west gate of this city. The house is situated in the quietest and most respectable of the suburbs, and in a position which we at first believed, and still do believe, to be the best at which to take up our abode. I

The large "Guest Hall," which is capable of seating 150 or 200 persons, we have converted into a Chapel, and find it to be admirably adapted for the purpose. It is opened on Sunday and Wednesday mornings, with an average attendance, thus far, of about 150 persons. On other days we preach in the city, or in some of the adjacent villages. We have continual applications for books from some of the most respectable and intelligent persons in the city, and have devoted an hour daily to attending to these applications, and conversing with these persons.

**We have now been at this city nearly three months<sup>82</sup>**; and our first impressions that, of all the cities visited by us, it was the most favorable at which to commence a new Mission, have been day by day confirmed; and we rejoice more and more that we have succeeded in getting a place of abode, and in so good a locality.

But this rejoicing is much tempered by the consideration of the uncertainty of our being allowed to stay here. In the present unsettled state of affairs in this country, there are so many things, any one of which may suffice to induce those who have hitherto lent us their countenance to deny it us; and then nothing remains for us but to return to *Shanghai*. We will, however, continue to hope and pray that God, in his gracious providence, will so order events that we may be permitted to remain, and that He will, through us, gather some of this people into the fold of the Redeemer. Believe me to be, With much esteem, Very truly, yours.<sup>83</sup>

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81 *Spirit of Missions*, Vol 23 No 9, September 1858, pp 443-445.

82 The official ban on missionaries being outside Shanghai for more than 24 hours was increasingly ignored.

83 *Spirit of Missions*, Vol 23 No9, September 1858, pp 442-443.

## 1858, APRIL 28, Off the Peiho.

### North China Herald.

My Dear Sir,—At length an opportunity offers of sending you a few lines—if not to communicate anything of consequence, at all events to let you know that we are all mustered here, in readiness for whatever may be required us. For the last ten days, vessel after vessel has been dropping in,—now the English, now the French and American, until the combined ships offer an appearance quite threatening as well as imposing. The belligerent force consists of *Calcutta*, *Pique*, *Furious*, *Sampson*, *Cormorant*, *Nimrod*, *Slaney* and *Coromandel*—English—and of the *Audacieuse*, *Nemesis*, two despatch Steam-vessels, and three Gun-boats—French. **The neutrals are the two American ships-of-war *Minnesota* and *Mississippi*, with the hired steamer *Antelope* and the Russian Steamer *America*. ...**

On two or three occasions for the last fortnight, by the aid of a glass, the low land has been seen in the far distance, but the foot has trod upon no portion of it save what has been obligingly blown off and strewed over the ship's deck. You will form a very tolerable idea of our actual position, by supposing yourself at anchor in a ship just at a place coming from seaward where a low belt of land becomes visible above the horizon, and there remaining—exposed to the wind of heaven, and the sands of the desert alternately, or both together, and without any immediate prospect of escaping from either.

No doubt you will be wondering why we don't go in a little closer, but the fact is, we cannot. For although there are certain vessels, which are said to sail through sand and mud, with the same ease they sail through water, our vessel, being of the old school, does not happen to possess those desirable qualities. Accordingly, six fathoms or thereabout being requisite to secure comfortable flotation, interfere altogether with the desire, as the phrase amongst seafaring people goes—to close with the land. At six miles from the mouth of the Pei-ho, there is only four and twenty feet at low tides, and for every mile nearer, the shallowness of the water increases most annoyingly. ...

You will, no doubt, be desirous to know how the grand object progresses in the meanwhile. What signs [are] there ... of resistance on the part of the Chinese, or of accommodation. Unfortunately, I cannot altogether, or even in a moderate degree, satisfy so natural a curiosity. The facts which have hitherto transpired are simply, that on Saturday last, when all that were expected of the Allied forces had arrived, including the English and French Admirals in their respective flagships, Lord Elgin, and Baron Gros dispatched a communication to the Chief authorities at Peking, allowing an interval of six days for an answer to be returned. This afternoon, being the fifth of the days given, two mandarins—pulled in a Russian barge, have been to visit Lord Elgin, Baron Gros, and Mr. Reed, on board their respective ships; but what the purpose of their message is, has not, as yet transpired. Upon the nature of it—for doubtless it is the reply from Peking—depends the opening of preliminaries of peace, or the commencement of hostilities at the mouth of the Pei-ho. ...

The question seems to be, will the Chief authorities at Peking prove insane enough to provoke such a proceeding. It is but too apparent that they have made no adequate preparation for any emergency for what now threatens them, and can only by obstinacy aggravate to a fearful extent their present position. With the mouth of the Pei-ho in possession of an enemy, and all passage to the immense number of Junks laden with commodities for the capital intercepted, how would they be able either to explain away the insult, or what is of far more consequence satisfy the pressing wants of an enormous population? This alone is enough to arouse the apathy, even of an official Chinaman, but when it is regarded as the preliminary merely, to the sequence of an armed expedition to Tien-sin, forty miles up the river, and probably to a descent of Barbarians upon the capital itself,—that Chinese officials must possess a superhuman firmness—or a more than asinine stupidity, who will coolly permit the development of such terrible disasters to his prince and to his country...<sup>84</sup>

## 1858, MAY 1, Shanghai.

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

Saturday, <sup>1</sup>/<sub>2</sub> past 1.

Many thanks, my dear Friend, for your note just received. It certifies the realization both of my hopes and

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84 *North China Herald*, Shanghai, 8 May 1858. This issue is almost entirely reports from the Peiho River.

fears. They will have to work on & work through, at the cost of a great deal of patience and impatience, judiciously alternating.

As to yourself, you are a victim in a qualified sense Perchance hereafter even this will bring sweet memories in its train, as Virgil has it. Meanwhile, I shall console myself with the cultivated joys, conveniences and delicate delights of ripe society, as they are to be found in the Minnesota. I assure you we get on swimmingly.

Feast of Music & flow of sound all day long. I had the honor of entertaining Mr. Renshaw at tea last evening, somewhat to the damage of our Marmalade, but we made a night of it, and what with the 1<sup>st</sup> Lieut., Dr. Sheldon and the Chaplain, (who revived all their music for the occasion) we experienced snatches and songs enough to stock the repertoire of an English opera company.

The Band has received its last preliminary polish and is formally reported to Mr. Renshaw as ready for service on the quarter-deck.

The dear old Purser is a comfort to me in your absence. He quite "came out" last night, shewing me his commentary and proposing that we should have prayers together as usual.

All honor to Sims and his (make-believe) foraging for sand! I expect something or other will be indispensibly ... for the ship at least once very day; & that it will be ... discoverable in that point of the compass to which a boat can go for a return with convenience.

I have not yet visited my ... and Furious friends, but I expect to make a tour this afternoon, dining first in the Wardroom, on the Purser's invitation.

I believe I have mentioned everything worth notice, unless I descent to the details of a cruise through the sick bay with Dr. Martin, a most satisfactory... to which Joseph treated me this morning.<sup>85</sup>

## **1858, MAY 1-8, Peiho River, North China.** **Rev. Edward W. Syle.**

Wednesday, 5<sup>th</sup> May, 1858.

Yesterday morning, I started from the "Minnesota" in one of the ship's boats to go in to the mouth of the Peiho where Mr. Reed and his suite are lying in the "Antelope;" but our excursion was cut short by meeting the barge with the American "chiefs" coming out after having had an interview the Tan, the Governor-General of this Province.

This morning, however, I took another start, and accompanied the 1<sup>st</sup> Lieut. Mr. Renshaw, Dr. Sheldon and Lt Young being also of the company. We ran in over the tide and across the bar (distance about 8 miles) in two hours and a half, and now I am on board the Antelope employing an unoccupied hour in writing to you.

After reaching here, and taking a second breakfast, the Dr. and myself got the boat and pushed into the river, rowing by three French and three English Gun-boats which are lying at anchor ready for action at any moment. In the midst of them are anchored the Russian Steamer "America" [Amerika] and our "Antelope", all lying about a mile below the first of a series of mud forts, of the rudest construction of earth and apertures deserve the name.

We rowed on and rowed up through mud-flats interminable until we came abreast of the fort aforesaid, and then two tall Chinese soldiers made their down through the bog and beckoned us to come alongside. Then they explained and insisted that we must not go in any farther, neither would they agree to our stepping on shore and taking a short walk. I was not in a position to press the matter, and therefore, bound in honor not to get into any trouble, being in a man of wars boat, so that we contented ourselves with turning back and paying a flying visit to the "Nimrod" which, with the "Cormorant" is lying within four hundred yards of the forts-all the guns of which (such as they are) have been brought to bear upon them. So matters stand. The Chinese are ready to treat with the Americans and Russians, and they, on the other hand, are satisfied with the reception they had had thus far. But the British and French are held as enemies, and moreover hard to please, which, no doubt is true.

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85 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 1 May 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

Rumour says that Lord Elgin will not be satisfied with anything short of visiting Peking and negotiating there, as as to the French, it is believed that they will not be content unless have a skirmish about something or other. Indeed if the Allies continue in their present state of mind, it seems inevitable that war will be precipitated, and what provocation they may have received can only be known by the initiated.

Being kept out here later than we expected by contrary wind and tide, I went off to the Russians, and got from Baron Ostensacken the words of the Russian National Hymn, and an explanation of the complicated Russian alphabet, which is truly a philological monstrosity. You know my anti-Muscovite instincts, so that you may believe I am getting to be a Cosmopolitan indeed when I tell you that I pledged these Russians to “lasting peace and comity between our countries,” telling them at the same time that I was an Englishman.

Having said this, I have exhausted all my stock of events, until I should return to the “Minnesota”, and tell you of my routine of walking, band-drilling, clock-mending, reading, writing, talking, listening, eating and sleeping. All this does not recruit to my bodily heath as much as I had hoped for: one of my “ill-turns” has been troubling me for some days past, causing me dreams and dreariness, but I hope this little trip may break the charm.

Thursday 6<sup>th</sup>. After divers adventures, (which I should have felt young enough twenty years ago to describe minutely) we reached our noble ship again soon after midnight, having been four hours ... out in the mark and running about ... among the fleet, not having been able to make out one ship from another till close alongside.

Affairs have assumed a new phase here within a few days past. The reception of Mr. Reed seems to have had its effects in making the French and English Ministers pause and moderate the peremptoriness of some of their demands as to the time and manner of negotiating. Whether the Chinese court will find it possible to believe the professions of friendly disposition which the Allies make, remains to be seen. It will be well for them if they do, for assuredly this is the last opportunity that will be afforded them of averting the impending calamities for bloodshed and blockade. One week soon, I suppose, will decide this.

Mr. Reed is to have another interview on Monday or Tuesday the extension of time given by the Allies will expire. Particulars are not known; but it seems to be no secret that the Gun-boats will aim for Tien Tsing, and Lord Elgin for Peking itself—there to be received and negotiated with honorably.

8<sup>th</sup> May. Sat. night. Our routine is so settled that it leaves me nothing to add but that the prospect of a pacific progress for negotiations seems to brighten, for which I feel truly thankful. It is heart-sickening to think of the slaughter of these fine honest-looking fishermen and peasant for the perversity of their selfish rulers, or the expectations of those with home conflict is the stepping stone to promotion.<sup>86</sup>

## 1858, MAY 8, Shanghai.

### Rev. John Liggins.

We are permitted to make the following extracts from a letter of the Rev. Mr. Liggins, to Bishop Boone. That part which relates to “the great need of additional laborers” we would earnestly commend to the attention of all.

DZONG-ZOK, CHINA, May 8th, 1858.

MY DEAR BISHOP: IT afforded me great pleasure to receive your favor of January 18th, and to learn that there was an improvement in your general health; and I trust, and pray, that God will bless the means now being used for your restoration to complete health.

#### MISSION AT DZANG-ZOK.

We believe that we have selected the very best place to commence a new Mission, which could have been chosen in the present but partially opened state of this country. This conclusion was arrived at after **almost six months of itinerancy**, and has been confirmed day by day during our stay of near three months here. It is, moreover, a very important place; the most important place, the Rev. W. A. P. Martin says, except the Five Ports, at which Protestant Missionaries have lived, or attempted to live. Perhaps,

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86 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 1-8 May 1858. Syle Papers, Hagley Museum and Library, Wilmington DE



however, *Soong-Kong*, at which the Williamsons lived a short time, is a more important place.

In my last letter I spoke of our first visit to this city, and of the stay of Brother Williams for a short time in a temple outside the North Gate. When we came the second time we renewed our attempt at getting a house, but with the probabilities day by day increasing, that we should not succeed, on account of the people standing in such dread of the Mandarins.

After three weeks of unsuccessful effort, my teacher and others said that it would be useless to persevere longer unless we could get some persons of influence and authority to aid us.

I had been visited several times by a gentleman of the name of *Dzen*, who came accompanied by his private secretary (*S-ya*) and a friend of the name of *Sih*. I had given each of them a copy of the New Testament, and also of a Geography, Almanac, &c., for which they seemed to be very thankful. Our teachers had been informed that Mr. *Dzen* filled the office of *Kwong-Lok-Z*, at Pekin, and that he was now at *Dzang-Zok* observing the period of mourning for his father who died recently. We have since learned, however, that he does not at present fill that office, but has only paid two thousand dollars to the Emperor that he may have the privilege of filling it when it is vacant. I decided to make him a visit, and solicit his assistance in getting a house. I took with me a few foreign presents, and told his private secretary that if we succeeded through Mr. *Dzen's* assistance, when I went to Shanghai I would bring other foreign articles where-with to "thank" him, as the custom here is. The result was, that in two or three days we obtained the half of this large house, of which we have now been in the possession about six weeks; and we have the prospect that we shall be allowed to remain and continue our missionary labors without let or hindrance. Of course it is by no means certain that this will be the case; but we have great encouragements to lead us to believe that it will be so. You will, I am sure, dear Bishop, join with us in the prayer that God will so dispose the hearts of the rulers and people here, that we may be allowed to remain, and long proclaim the Gospel of his Grace to those who are living in entire ignorance of Him and of his Son, Jesus Christ our Saviour.

I am compelled to defer for a time sending you the promised account of this place and people; but as I am daily gathering fresh information and experience, I shall, after a while, be able to send you a more full and complete statement than I could at present.

#### **GREAT NEED OF ADDITIONAL MISSIONARIES.**

Should we remain here you will see *the importance of at once strengthening the Mission force at Shanghai*. Not but that, if places in the interior are open to missionary labors, two ordained Missionaries, with the ladies and the two native deacons, are as many as ought to be at Shanghai, *provided the two brethren are in good health and intend to remain*. But the Rev. Mr. Syles' throat has been getting worse and worse, and should his visit to the north with Capt. Dupont, and his abstaining from preaching, not be productive of the anticipated results, he may decide, and that very soon, to leave for the United States.

Both Brother Williams and myself are very decidedly opposed to returning to Shanghai to labor, and never will do so if we can remain here, unless we should be formally requested thus to do by those whom it is our duty to obey; or unless the illness or absence from the field of the brethren now there should make it our paramount duty to return. But in either event we could only look upon our stay there as temporary, and we should continually long for the day to come when we could leave there without acting contrary to our duty. Why is it thus with us? Because we have ever had an earnest desire to go to "regions beyond," and preach the Gospel where Christ is not named; and as these "regions" abound here, and as many of them are far more interesting and favorable missionary fields than Shanghai, our regret would be extreme if we had to return and labor where there are already twenty ordained missionaries, and where, humanly speaking, the prospects of success are much less bright than in some other fields. For there, there is ever before the eyes of the Chinese the pernicious example of abandoned sailors, and other foreigners, who are a disgrace to the Christian countries from which they came; and who greatly retard the work of the missionary—while in this city, for instance, there are no such vicious examples, and the probability is that there would be but very few such, even if the country should be fully opened to foreigners; for this city is off the main routes of travel, and its productions are not of the kind that foreigners trade in. But over and above all this, is the consideration that here there is no one to make known unto this people the way of salvation, while at *Shanghai* there are missionaries, churches, schools, and many means of grace, and the people maybe saved if they will. But here the people are perishing in ignorance of that knowledge which for more than ten years has been preached at Shanghai. Shall they still continue to perish in ignorance of the way of salvation, or shall we be allowed to remain, and make known unto them that only

Name given under heaven among men whereby they can be saved?

It is true that some others take a different view of the subject, and say that missionaries should remain at Shanghai to reap the fruit of the seed already sown there. Undoubtedly a large proportion of the present number of missionaries should remain there; and let those who feel called to stay there, and those who are so circumstanced that they cannot well leave, by all means be allowed to remain, to carry on the good work where it was first begun.

But let those who feel no such call, and are not so circumstanced, but on the contrary feel a strong call to go and preach the Gospel where Christ is not named, by all means be allowed to go to the "regions beyond," and establish new Mission stations, from which the glad tidings of salvation shall sound out into surrounding regions.

In my own case there is another important consideration.

An experience of eighteen months has convinced me that living, surrounded by the rice-growing flats of Shanghai, is very deleterious to my health; and should I have to live there it is very probable that a short time would suffice, as it has with many others, to lay me aside from active labors. But here it is different. When I came here the last time I was in quite feeble health; but I found that living near to and taking daily exercise upon this mountain, or, to speak more properly, this range of mountains, were greatly beneficial to my health. I rapidly regained strength, and now feel better than I have done for a very long time. I desire to remain at *Dzang-Zok*.

I trust and pray that the visit of yourself and the Rev. Mr. Keith to the United States, may result in your obtaining several additional laborers for this important and growing field. I have thought that a communication from yourself, which should contain a statement of the facts of the case, and an earnest appeal for men, might be blessed to the obtaining of the much-needed laborers.

You, no doubt, greatly rejoiced to learn that Wong-Sen-Sang, the brother of your Chinese teacher, has resolved to become a preacher of the Gospel to his heathen countrymen. He seems to have a mind and heart for the work; and we have many reasons to encourage us to believe that he does not take this honor upon himself, but that he is indeed called of God. I find him to be of very great assistance to me in my work, and rejoice more and more that I was led to choose him for my teacher.

Five hours in the day he instructs me in the language, aids me in preparing sermons, &c. One hour I devote to instructing him in the meaning of a given portion of Scripture. He is now going through the Acts of the Apostles. He studies the assigned portion in private, and at one o'clock he comes to me for the explanation of that which he does not understand; after this has been given, I question him closely upon the whole portion, and again on Saturday review. A portion of his time is also given to assisting me in giving books to, and conversing with, those who call. Apart from the Scriptures, I am somewhat at a loss to know what books in Chinese to recommend him to read. The only one that has occurred to me is Mr. Martin's book on the Evidences.<sup>87</sup> I have thought that in the course of a year hence it would be expedient to take some brief works in English recommended by yourself, and **spend a certain portion of time daily in rendering them into the dialect**, and thus making him familiar with their contents. If you think well of this plan, will you be so kind as to mention which books you would prefer, and make any other suggestions which may occur to you. I enclose a letter from him to you.

SHANGHAI, May 29th.

I returned to this place a little more than a week ago. The next day after my arrival I was taken with a severe fever, which confined me to my bed three days, and so prostrated me that I have not yet been able to leave my room. It is to me an additional proof that I cannot hope to enjoy good health here. I add a few lines before the mail closes.

We still very earnestly long for a married layman to come and take the superintendency of that important institution, the Boy's Boarding School. It gave me great pleasure to learn that you was in correspondence with some of the students at Alexandria, and that some of them seem to be much interested in the China Mission. May that interest deepen, and God, in his abounding mercy, lead many of them, with hearts glowing with love to the Saviour, to devote themselves with all their powers to the

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87 Martin, W.A.P. *Evidences of Christianity*, 1855. {in Chinese}.

Saviour's cause among this people.<sup>88</sup>

## 1858, MAY 8, Shanghai.

### *North China Herald.*

Until the *Sampson* brought the news which we publish in another part of our paper the embarrassing position in which Lord Elgin must have found himself did not probably occur to any of us. On one hand the Chinese to treat with, or coerce, as the case may be, **on the other the intrusive intervention of neutrals holding aloof from “entangling alliances” but eagerly waiting to share the advantages to be gained by the measures of the allies.** Unsupported by a force to enable him to carry out his designs, we see him obliged to remain inactive at the entrance of the river for ten days, whilst the French fleet was being augmented by the arrival of more useful vessels for the purpose than the British, and then on the arrival of the Admiral without the expected gun-boats, to have to change his policy and forward his letter to Peking without advancing any further for the present, whereas, it cannot be doubted that his first intention was to lead the way to Tien-tsin supported by a fleet of gun-boats sufficiently numerous to make resistance hopeless and not only to inspire dread into the minds of the Chinese, but to give the British that prominence, contrasted with the other powers, to which their naval force in these waters fairly entitles them...

The six days of grace would expire on the day after the *Sampson* left. We believe the Forts at Taku will have to be taken, which can be done by the force already there. If *Nimrod* and *Cormorant* succeeded in getting over the bar the, with *Staney*, *Coromandel*, and the ship's boats in two, can proceed to Tientsin, and the five gun-boats that left here on the 4<sup>th</sup> and 5<sup>th</sup> would follow upon them, keeping up the effect and making the Chinese wonder when it would end. The more decided and severe the treatment which we may be compelled to administer to the Chinese in the vicinity of the Capital the better our chance of a satisfactory Treaty, and in carrying out this policy we have mainly to depend upon the intelligence and enterprise of those conducting naval operations.

When it was decided that the Gun-boats were to come to the north from Hongkong, they should have been hurried up with all possible expedition which does not appear to have been the case, and when the Plenipotentiary came to Shanghai to arrange his plans according to circumstances, he should have been well informed at what time an efficient force would be at his disposal, to put them in execution. It is to be regretted that his lordship proceeded to the Pei-ho before he was so supported.

By this time the die is cast, if hostilities be the *ultima ratio*, all will doubtless come right and we shall not deplore any mistakes that led to it, **seeing that the results to be obtained by coercion will be more advantageous and lasting than those we should gain by diplomacy alone.**<sup>89</sup>

## 1858, MAY 15, Gulf of Pechili.

### *North China Herald.*

Any one who has had some experience in dealing with the Chinese, will know that the sailor's phrase of “backing and filling” describes their method of proceeding exactly. In all that respects the *manner* of conducting their affairs, the history of negotiations might be written before hand; and as to the *substance*—what concessions have been made, and what conclusions reached—that can only be known when the process of “interpretation” has been completed.

There is enough of novelty in the circumstances of this present expedition to make it worth while to note the successive steps by which the future conclusions (whatever they may be) will have been reached.

On the 3<sup>rd</sup> April, the Russian Admiral Count Poutiatine, and U.S. Minister Mr. Reed, each in a small steamer of his own, went in over the bar and anchored at the mouth of the *Pei-ho*, just outside the mud forts which guard the entrance. Communications were had with *Tan*, Governor-General of the province of *Pechili* and two associated mandarins of rank, who had been sent down for the purpose of receiving the Foreigners, and a long interview was held, in a tent temporarily erected for the purpose, on the 3<sup>rd</sup> of May. Reference to Peking being necessary, there was a pause of some days: another interview on the 10<sup>th</sup> and then another pause, which continues up to this date.

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88 *Spirit of Missions*, Vol 23 No 10, October 1858, pp 479-482.

89 *North China Herald*, Shanghai, 8 May 1858, p. 3.

During all this time, great preparations were making outside for an attack on the forts by the Allies. The six days allowed for a satisfactory answer to their communications having expired, it was expected that “a brush” would be the inevitable consequence of the contumacy supposed to have been shewn by the mandarins; but it was subsequently made known that Lord Elgin and Baron Gros had allowed them six days more, which have only just now expired...

No interview has yet taken place between *Tan* and the Allied Chiefs, but arrangements are understood to have been made for their speedy reception on shore. In the mean time, almost daily arrivals of ships—French and English Gun-boats, chiefly—increase the formidable character of the force at the anchorage; it now amounts to thirty vessels, all told...<sup>90</sup>

## **1858, MAY 22, Shanghai.**

### ***North China Herald.***

The American and Russian Ministers have had two meetings each, with the Governor-General Tan and his colleagues, but the English and French Plenipotentiaries have not seen him, having refused to treat except with a mandarin having full powers which it appears he is not invested with.

On the other hand, it appears that the Plenipotentiaries of the neutral powers are satisfied and it is currently rumoured that a verbal agreement to some of their demands has been conceded, including more ports to be opened for trade, security to persons visiting the interior, and access to the Court at Peking when desired.

One of our correspondents says that a spirit of concession has begun to manifest itself, and it is expected that access to Peking for the Plenipotentiaries will be obtained peacefully, and negotiations probably be conducted in the Capital—whereas another reports that on the 13<sup>th</sup> it was decided that the forts were to be taken on the 15<sup>th</sup>, which was the day the *Cruiser* left.<sup>91</sup>

## **1858, MAY 27, Shanghai.**

### ***North China Herald Extra.***

The U.S.S. *Mississippi* left the Gulf of Pecheli with dispatches from the Allied Ambassadors to their respective Governments on the 22<sup>nd</sup>. She fell in with U.S. S. *Powhatan* at the Ruggeds and then proceeded on to Hongkong. The *Powhatan* brought in the packets for Shanghai and leaves immediately for the Gulf.

The attack on the forts at the mouth of the river took place on the 20<sup>th</sup> inst. ...

In 15 minutes the first fort was silent, and all the work was transferred to the northernmost forts on that side and those on the opposite side of the river. At noon the English and French ensigns were flying on all the forts, north and south of the entrance to the Pek-ho. ...

Mr. Reed, the U.S. Minister, is going to Japan.<sup>92</sup>

## **1858, MAY 29, Shanghai.**

### ***North China Herald.***

The Russian and American ministers had each a meeting with Tan, at which he showed a strong desire to treat them politely...

At his first interview, the American minister was received with politeness and evidently some constraint. He desired Tan to furnish him with a copy of the letter sent to Chancellor Yu-ching from Canton, and to show him his powers to treat as an Imperial Commissioner. The Governor-general assured him that he was the highest officer in the province, the Emperor had deputed him to repair to Taku, there to arrange conditions and learn what demands the foreigners made. Since his appointment he had not been at Court. ... The American minister wished to see his credentials, showing his own at the same time: but Tan had no similar document to produce, and I suppose never did receive one, though there can be no

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90 *North China Herald*, Shanghai, 8 May 1858, p. 3.

91 *North China Herald*, Shanghai, 22 May 1858, p. 2.

92 *North China Herald Extra*, Shanghai, 27 May 1858. Additional details of the assault on the forts appeared in the *North China Herald*, 29 May 1858.

reasonable doubt about his coming invested with as high a commission as any Chinese officer receives.

Before this interview broke up, he was asked to furnish satisfactory proof of the Emperor's readiness to receive a letter from the President of the United States, for unless that was given the letter could not be delivered, as one letter of the same kind, handed to Wang Iteh, Governor-general at Fuhchow, had been returned in a mutilated condition and unanswered. Until such an assurance was given the letter would be retained and negotiations upon the treaty suspended.

Tan and his colleagues said they would write to Court and procure an authorization. The good offices of the American minister to settle the differences between China and the Allies were spoken of, and they seemed very desirous to have the troubles brought to an end, and wished him to exert his influence to attain that object.

The answer about receiving the letter from the President was unsatisfactory and vague, and Tan was told that it was insufficient. Meanwhile, he had been writing to the English and French ministers, and asserting that he was empowered to deliberate with them on all subjects they had to propose. They wished him to produce similar powers to those produced by Kiyong, when he negotiated the treaty of Nanking, and furnished him with a copy, allowing him six days to send to the capital to get similar credentials.

The American minister had a second interview with Tan on the 10<sup>th</sup> inst., at which time they discussed eight important points, which had been handed in two days before. Tan had evidently been studying these propositions, and the important ones were refused, viz. the residence of a minister at Peking and free navigation of the rivers. Considerable progress was made in obtaining a consideration of all the others.

He asked if the President's letter was brought, but the American minister desired first to see the Imperial placit, assuring him of an answer on terms of equality. This was promised to be copied out and sent in the morning, and of course the letter was retained. ...

The answer came from Tan on the 11<sup>th</sup> in respect to the reception of the President's letter, and was so vague, promising no reply to it in any way, that it was determined to break off further correspondence until he did furnish some satisfactory assurance that it would be properly answered. When this reply was taken ashore it was given to Tsien, the provincial treasurer, and a long conversation had with him, explaining the desirableness of complying with the demands of the plenipotentiaries, showing how much better, in many ways, it would be for his own government to allow access to Peking, even if it did not permit residence there, and that the remedy for piracy, insurrection, and other evils lay much in a stronger authority at the centre endeavoring to maintain upright rule in the provinces.<sup>93</sup>

The Imperial Commissioner sent a reply, assuring the U.S. Minister that there would be an answer to the President's letter, and the next day another dispatch followed, containing a copy of the Imperial pleasure about it, and leaving no further excuse, by its directness and fullness, for withholding delivery of the box. **Captain Dupont of the *Minnesota* was deputed to deliver it, and after notifying Tan, that he might be ready to receive it, this officer landed with a small escort on the 18<sup>th</sup> inst., and marched up to the marquee, a boy flanked by four marines carrying it before him. To do honor to it, Tan and prepared a table draped with a yellow screen, and stood at the door as it approached; he desired that the box might be laid on the table, and as soon this was done by Captain Dupont, he placed his own hand on it in token of his receiving it.** It may be that there was quite enough made of this letter, but after the uncivil treatment of the other, it was not proper to make less of it.<sup>94</sup>

## 1858, MAY 29, Shanghai.

### Rev. John Liggins.

SHANGHAI, CHINA, May 29th, 1858.

REV. AND DEAR SIR,—We are indeed in the midst of stirring times. The allies, after having been trifled with for two weeks, on the morning of the 20th inst. took and demolished the forts at the mouth of the

93 The relative autonomy, perhaps stretching to virtual independence, of the various Governors-general of the Chinese provinces, with a pattern of ignoring Imperial Edicts, remained a major issue for foreign powers seeking to normalize relations with China. It can be seen very clearly in the behaviour of the Governor-General of Fujian Province in his dealings with the British and American Consuls and the joint Chinese, British and American Commission of Enquiry into the murder of eleven British missionaries at Huashan on 1 August 1895. See Welch, Ian, 2011, "Flower Mountain Murders" online 1 January 2012 at — <http://hdl.handle.net/1885/7273>

94 *North China Herald*, Shanghai, 28 May 1858, p. 2.



Pei-ho.<sup>95</sup> They are now en route for Peking. Private letters inform us that, owing to the cutting off of supplies, great distress is already being experienced at the capital, and that tumults and seditions are rife. It is also reported that the imbecile emperor, **Hien-fung [Xianfeng]**, is preparing to decamp to parts unknown, and that when the allies reach Peking there will be no one to treat with them.

So much for the North. In the South it has been for some time, and is still, feared that the Chinese are plotting for the massacre of the few English and French who are in possession of Canton. In the adjoining province of Cheh-kiang, Shih-tah-kai, the "Assistant King," at the head of a large body of rebels, after having captured city after city, is now threatening Hlang-chau, the capital. When I left Dzung-Zok, ten days ago, the Imperial officers were seizing the boats belonging to private citizens to carry troops to the relief of that place. In three or four other provinces, local banditti have risen in considerable numbers, and have seized upon some important cities.

In Hi [Iii?], the far West, the Chinese have destroyed the buildings belonging to the Russian Consular Establishment, to the great indignation of the Russians. An intelligent gentleman, of Dzung-Zok, lately on a visit to the Governor of this province, informed me that a dispatch had been received from Peking by the Governor, in which it was stated that *Russia now demands the concession of the whole of Hi*, which includes Soungharia and Eastern Turkestan, or Little Bukharia. "But," said my informant, rising from his seat, and putting on a determined expression, "we have already suffered enough from that grasping Russia, and we will fight before giving up Hi." I merely replied, "Russia is great." The ignorance of the Chinese of Russia, and of the other western powers, is about equal to their inability to cope with any one of them, except in diplomacy; and for the Chinese, the golden days of diplomacy seem to be put an end to, by those haters of deception and duplicity, the English.

As it is, from almost all parts of this empire we "hear of wars and rumors of wars," and "the end is not yet." But our consolation is, that all things are at the disposal of Him who is "excellent in counsel and mighty in working;" and who will allow this overturning and overturning to take place, until He comes whose "right it is to reign;" and under whose benignant reign alone, may we expect permanent "peace on earth, and good will among men."<sup>96</sup>

Commissioner Reed, after having had several preliminary interviews with Tan, Governor of the province of Chih-le, is about to go, or has already gone, to Japan. You will be pleased to know that he is accompanied by three veteran Missionaries—Dr. Williams, of Canton, the Rev. W. A. P. Martin, of Ningpo, and our own Rev. Mr. Syle. Other warm friends of Missions, also, are connected with the expedition, among whom may be mentioned Capt. Dupont, of the "Minnesota," a member of our Board of Missions, and Dr. Bradley, U. S. Consul at Ningpo. We trust that these brethren will be able to corroborate the statements made by Capt. Foote and others, a few months since, concerning the openings for Missionary labors in that interesting empire; and that they will assure the Christian world that the set time to favor Japan has come. If so, will the American Episcopal Church be the first to proclaim "the Gospel of the Grace of God," where once an adulterated Gospel was preached, and from whence it was so violently ejected? We earnestly hope *that as she ought*, so she *will* lead the way in this glorious work.

We are still allowed to continue our work at Dzung Zok without interruption, and under encouraging circumstances. While writing this I have received a letter from Brother Williams, in which he says: "This (Wednesday) morning it was raining, and I expected there would be no one to listen; but before I had finished, I had a large congregation. One of them told me there would be a large congregation on Sunday. He says our doctrine is being better known, and people will come to hear. I trust it may be the moving of the Spirit.—an awakening of the 'dry bones.' We solicit an interest in your prayers, and in the prayers of all those who love the Saviour's cause among the heathen. I remain, affectionately, yours in the Gospel."<sup>97</sup>

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95 *North China Herald*, Shanghai, 14 June 1858, reprinted in *The Hobart Town Daily Mercury*, 24 August 1858. See also online 1 January 2012 at —

[http://en.wikipedia.org/wiki/Battle\\_of\\_Taku\\_Forts\\_\(1859\)](http://en.wikipedia.org/wiki/Battle_of_Taku_Forts_(1859))

96 An indirect reference to the widespread Protestant belief in the Millennium, the thousand year reign of Christ on earth.

97 *Spirit of Missions*, Vol 23 No 9, September 1858, pp 445-457.

## 1858, JUNE 5, Shanghai.

### *North China Herald.*

#### AMERICAN TREATY WITH JAPAN.

The U.S.S. *Powhatan*, Capt Pearson, with the flag of Commodore Tatnall, left Woosung for the Gulf of Pecheli on the 2d inst. On her arrival there, we understand, the *Minnesota* will proceed to Japan with His Excellency W. B. Reed, U.S. Minister and Suite, and that the whole American Squadron will shortly rendezvous there to be present at the opening of the trade on the 4<sup>th</sup> of July.<sup>98</sup>

## 1858, JUNE 10, Near Chefoo—HMS Cruiser.<sup>99</sup>

### Rev. Edward W Syle.



Our leave-taking, my dear Captain, was such a mixed-up & cut-throat affair that from the first hour I came on board here I have been wanted to resume our accustomed conferences in the only which is now possible to us.

But first I must do what our hurried parting prevented me from attempting—which is to thank you very heartily for the kind entertainment I have received at hour hands, and the enjoyment and refreshment which I have derived from this northward trip. If my throat should regain its tone, I am sure these few weeks of repose and recruiting will have been the main cause of its recovery, & if not, it will be because it is not in the power of friendship and good fare to effect a cure. Only one thing I regret (& take the blame largely to myself), that we did not use a little more of our leisure in imitating those are mentioned in Mal [Malachi] 3<sup>rd</sup> ch., last three verse.<sup>100</sup> Next time (if a “nest time” ever comes) let us hope that I may go better, as it is, I will trust that the spiritual jewels which we get in your good wife’s letters, may avail more for profitable companionship that did your unworthy friend’s presence.

I am made very comfortable on board this vessel. As soon as I stepped on board, I took a fancy to her snug proportions, her flush deck, her pleasant motion under sail & her obliging commander and officers. Moreover she has the mildest, most amiable, ... little screw you can imagine: only 60 horsepower, hardly ruffles the water at the stern, consumes only 8 tons of coal a day, full power, but eases the ship along four or five knots an hour, while the fires can be banked up in a few minutes and the screw hoisted up in no time and with no trouble at all. In moments she can be put under steam again, and worked awhile “round a corner”, or out of a calm, & the operation will not cost more than half a ton of coal—so says our Captain, says truly as far as my observation goes.

He himself has been quite a sufferer for these two days—a large boil in the most inconvenient possible place has kept him as upon thorns, all his waking hours. He is very conversible, thoroughly gentlemanly, and full of information on a large range of subject, & very attentive to the comfort of his guest. Truly, I am favored! To have the transition from the Magnificent *Minnesota* with all her spacious comforts & her captain’s kindness, “compensated” by circumstances so agreeable tho’ so diverse.

The Melodeon remains a constant quantity, & is a source apparently of as much gratification to others as to myself.

Thus far all has gone very pleasantly; the weather today has been brilliantly beautiful & the breeze was fair for us all last night & till about 4 this afternoon. Now we have steam on again, and are clearing

98 *North China Herald*, Shanghai, 5 June 1858, p. 2.

99 This ship was described by the London *Times* in 1866 as “the greatest burlesque as a man-of-war in the world: and “It is to be hoped that England may remain at peace with the all the world during the period of the Cruiser’s commission” and “can neither steam, sail or fight against any other known vessel of war in the world.” See online, 1 January 2012, at — <http://www.pdavis.nl/ShowShip.php?id=1298>

100 Book of Malachi, Ch. 3., vv 16-18. **16** Then those who feared the Lord talked with each other, and the Lord listened and heard. A scroll of remembrance was written in his presence concerning those who feared the Lord and honored his name. **17** “On the day when I act,” says the Lord Almighty, “they will be my treasured possession. I will spare them, just as a father has compassion and spares his son who serves him. **18** And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not.

the promontory. We passed the Strait ... early this morning: the South, inshore passage was chosen by our Captain for exactly the same reasons that made you choose it for the Minnesota.

And now for a few words on diplomatic topics, which I shall feel free to discuss with you if you will oblige me by not showing my letters to others, or saying much about them. I am, of purpose & on principle, anxious to keep out of the vortex of politics—this, in general & in particular, I would rather day my little say in your ear and let it go for what it is worth, than spend my time writing on the sea-shore sands words which the next wave will surely wash out.

I could wish very much, for the sake of the future, good understanding between the U.S. and China and the other Powers; that some steady hand could hold the helm and “keep full” all the time while that crank little draft, the “Treaty” was steered through (or rather out of) the crooked channels she has been kept in hitherto. A little more sea room & a course of her own would help her sailing greatly.

Read what is to be seen on China in the Evening Mail, of March 31, both the correspondents letters but particularly in the Editorial (a marvelous production) and I think you will see there is danger ahead from the ... continuance of that equivocal arrangement which is more like a Doubles game of “cats paw” than anything else I can think of.<sup>101</sup>

## **1858, JUNE 12, Shanghai.**

### ***North China Herald.***

The *Cruiser* was to leave for Shanghai on the 9<sup>th</sup> and may be expected tomorrow.<sup>102</sup>

## **1858, JUNE 21, HMS Cruiser, Woosung.**

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

Just arrived here, and in hopes of seeing home in a couple of hours. Doubly welcome will it be to me, for I am in poor plight. A long weary chill and fever all yesterday with accompanying diarrhea, and a sore boil.

A French troop-ship is lying here, and as she goes north tomorrow morning I send you what I have written on the way. Capt Bythesea<sup>103</sup> and his officers have made my trip a very pleasant one.<sup>104</sup>

## **1858, JUNE 21, Shanghai.**

### **Rev. John Liggins.**

IT is known to the readers of The Spirit of Missions that the Rev. Mr. Liggins and the Rev. Mr. Williams have, for months past, been engaged in preaching the gospel in a region beyond that hitherto occupied by our Missionaries. It has been their joyful privilege to tell to those, who never before heard them, the glad tidings of salvation. The hearts of these young brethren have been exceedingly earnest that so they might be permitted to labor. How welcome to them must have been the tidings, that they and other Missionaries may go everywhere preaching the Gospel of the Kingdom. The following letter presents some facts of much interest in this connection:

DZANG-ZOK, KIANG-SU PROVINCE, China, June 21st, 1858.

REV. AND DEAR BROTHER:—While at Shanghai I wrote you briefly concerning the operations of the Allies at the North, and also of the Taipings, in the adjoining province of Chehkiang. You doubtless learned by the last mail that the Allies have ceased active operations, owing to the appointment of *To Mingah*, a Manchoo of high rank, to be Head Commissioner to treat with the Foreign Plenipotentiaries.

It is hoped now that the Allies will insist that foreigners who have passports be allowed not only to go where they please throughout the empire, but also to live where they please. It must soon come to this;

101 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 10 June 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

102 *North China Herald*, Shanghai, 12 June 1858, p. 2.

103 Captain Bythesea was awarded the Victoria Cross, the highest British award for bravery in the face of an enemy in 1854. His career is summarized online, 1 January 2012, at — <http://www.pdavis.nl/ShowBiog.php?id=1174>

104 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 14 June 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

and if it is not demanded at this very favorable juncture, great will be the disappointment of the foreign residents in China, especially the Missionaries; and, doubtless, this disappointment will be shared by the whole Christian world, and especially by that portion of it which is deeply interested in the success of Protestant Missions in this country.

We will, however, continue to hope and pray that free access to the interior, and full liberty of residing there, and of carrying on not only mercantile but Missionary operations, may form one article of the new treaty. Owing to the prospect of a speedy arrangement of this treaty, the Hon. Mr. Reed has deferred for a time his visit to Japan.

#### **EXCITEMENT AT DZANG-ZOK.**

On my return to this place I found considerable excitement prevailing amongst the people on account of 'the rebellion of the foreigners against the Son of Heaven,' as they styled the doings of the Allies at the north; and, notwithstanding our telling them that we came from a country which is at peace with China, they still said that we were to be ordered away. A few days ago, several of the literati laid formal information of our being here, before the Che-hien, or Mayor of the City, and begged him to send us away. After considering their petition for a day, he returned them answer, that as war was already waging between the Emperor's forces and the foreigners, he (the Che-hien) had better do nothing which would be calculated to offend the latter, and thus cause them to come to Dzang-Zok.

This answer, while it shows that he is a believer in the doctrine that 'prudence is the better part of valor,' also evinces his great ignorance of the relations which at present exist between the United States and China. But while there are some who are anxious to have us sent away, there are others equally as anxious that we should remain. Among the latter are many who have attended our preaching, and especially a few who lately have begun to manifest a deep interest in the truth. For their sakes, and for the sake of the many thousands in this city, who, if we were sent away, would have no one to make known to them the way of salvation, we earnestly hope and pray that God will frustrate the designs of those who are scheming for this object.

We are all exceedingly rejoiced to know that the Foreign Committee are in favor of establishing a Mission at Japan. Our prayers should now ascend that God would himself set apart, and cause to come forward, the men suitable for the work and the field. At a time of such an awakening at home, when such multitudes are turning from death unto life, and from Satan unto God, may we not hope that there will be a *large increase in the number of Missionaries to the Heathen*; and that China and Japan may have their due share of those who proclaim the '*glad tidings of great joy which are for all people.*'<sup>105</sup>

### **1858, JUNE 25, Shanghai.**

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

My very dear Friend, Your interesting letter for "Phlegethon" has made us all very much your debtor in the way of information. Dr. Bridgman not less than the rest of us, for whether it was that his letter miscarried or that Dr. Williams and Martin being overworked had no time to write, none of our neighbourhood received news except what your letter conveyed.

As to the Ahling expedition, I can hardly regret it, since the ... was so harmless & gave you such a unique experience of Chinese crowds & Yamens and Mandarins. My sympathies were largely with those who wore blue-cloth frock-coat uniforms on that memorably hot day-for hot I am sure it must have been. The Martyr-Marines deserve to have full suits of white ... cloth voted to them, men & officers. You ought to be presented with a silver ice-pitcher inscribed "Tien tsin, June 1858." ... As to Ahling, those destitutional pantaloons ought to be for him a perpetual trophy.

I found on my return home that trade was suffering very much on account of the uncertain state of things in the north, fear of consequences was paralyzing everything. I hope that the Phlegethon news will tend to pressure the Chinese merchants, tho' I doubt if confidence will return until the conclusion of Treaties with the French and English is fully notified.

The news from Canton is far from cheerful tho' not at all surprising. Nothing was to expected from the character of the people, and nothing different will be effected in future. It is common talk among the

Cantonese here that the Province is lost to the Empire in any event if in the present struggle with the 96 Villages the English are victorious of course they will keep possession of it. If the patriotic “Braves” are victors, they will maintain their independence, and defy the Emperor. So you see how the peculiarities of that region exhibit themselves.

During the Ming Dynasty the eight lower counties (foo) of Canton were not subjugated, just as Formosa was not, it was the Tartars who brought them under in any degree but the conquest was never complete. The piratical leaven is very strong there, as England will find if they undertake to make thorough work of its eradication.

I learned from Mr. Walsh, today, that he did not receive your “Antelope papers” till some this week, the 22<sup>nd</sup> I think, when the “Hellespont” brought back the letters from Hong Kong which the “Mississippi” took down there instead of leaving them here. It was not a little trying to have returned on my hands some four of five letters which ought to have conveyed to friends at home (one Bp among the rest) early intelligence of the progress at the Peiho. The delay is unexplained, as yet, only we know that even the preceding mail did not bring them back; if it had, an extra fortnight might have been saved.

As to ourselves, we are all pretty well, but suffering a deal from the heat of the weather. My ... ailments have all subsided in good degree, tho’ I have some fears of a return of the “plagues of Egypt” that broke forth on many a heart. Capt Bythesea can tell you all about it. I owe him and his officers many thanks for their kind attentions to me on my way down: if you do not come down here on your way to Japan, & he does, I shall be apt to avail myself of his invitation to take a cup & a knife-&-fork on the “Cruizer.” We are all on the qui vive with regard to your immediate movements. Of course you will not stay longer in the Gulf than you can help unless it be to visit the Great Wall. I hardly expect this leyter to find you at the old anchorage; [refers to some personal gifts].<sup>106</sup>

## 1858, JUNE 26, Shanghai.

### Foreign Missions Committee and Rev. Edward W Syle.

WE shall take occasion soon to enter more fully into a consideration of the wonderful events which have recently transpired in the vast empire of China. That its gates were to remain closed against the ingress of foreigners, was not expected. It was thought by those best able to judge, that the end of the controversy between China and those powers with which she has been at war, would result in a throwing open of those gates; but that this result should have been reached so speedily and so fully, was scarcely anticipated by any one. We are not yet in possession of full particulars in relation to the new American Treaty with China; enough is known, however, to settle the point, that hereafter there is to be “a recognition and absolute toleration of Christianity” throughout the empire. The whole country, it is said, is thrown open to the entering in of the messengers of peace and salvation. Who can measure the extent of that great field for missionary labor, or begin to estimate this wonderful development of God's wonder-working providence? What a call is here for extraordinary zeal, and a more thorough consecration to the work of Missions! How weighty the charge—how vastly increased the responsibilities of the Church of Christ! The **Rev. Mr. Syle**, in a letter dated **Shanghai, June 26th**, just received, says:

If the accounts we have just received from Tien-tsing be correct, it is a feature of the Russian and American Treaties, (which are said to be actually concluded, the French and English were still negotiating at last dates,) that Missionaries may have free access to all parts of the country; that several [ten] new ports are to be opened, (one of them in Shantung,) and that some degree—I cannot learn what amount—of freedom of ascending the Yang-tse-Kiang is to be permitted.”

Surely all this is matter of great rejoicing, if the Church is prepared to enter in at the doors thus opened. God grant that the revival of which we hear, may extend itself to our Missionary operations!<sup>107</sup>

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106 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 25 June 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

107 *Spirit of Missions*, Vol 23 No 19, October 1858, pp 474-475.



The following table provides statistical evidence for the widespread reports by Episcopal missionaries of their meetings with foreign Catholic clergy and the presence of Catholic missions in almost every district they visited around Shanghai.

**1858, JULY, Kiangnan,  
Roman Catholic Missions-Shanghai and adjoining districts.**

**Table 20.**  
**Statistics of the Catholic Missions in the Province of Kiangnan. July 1858.**  
14,000 Christians,  
administered by 28 European missionaries and 5 Chinese,  
distributed in 382 stations, as follows:

	Missionaries	Stations	Christians
Shanghai	2	2	550
Poutong	5	91	17,179
Tsissao	5	52	11,151
Songkiang	6	111	18,868
Souchow	4	52	13,059
Tsomming	3	38	7,267
Haimen	2	36	6,019

Tong-ka-Do is the headquarters of the mission, and the residence of the Apostolic Pro-vicar, and of his Vicar-General. There is also the seminary for native clergymen, where there are 26 young men as students, who occasionally are sent out for trial with some experienced missionary.

Next comes Zi-Ka-Wei College, having 82 scholars, with 10 Chinese teachers, under the direction of one European missionary. It was built and is now being enlarged chiefly by means of the kind offerings of visitors. Chinese literature is the principal study; also a few receive lessons in drawing, music and French.

Zi-Ka-Wei is likewise the place for missionaries to resort to for study and rest, and here many seek retirement and solitude to end their days.

Besides the seminary and Ai-Ka-Wei College, there are 328 country schools, 362 teachers, and 4,797 scholars.

1,498 adults have been baptized in the course of the year, and 1,580 others are inscribed also to become Christians, after a proper trial of their earnestness.

7,870 children have pagan origin have also received the grace of regeneration, either when dying, or when abandoned by their parents. 4,000 have been brought up by Christian charity, with the help of about £5,000 of alms sent out from Europe for that particular purpose, which is far from half the expense.

*Reported in North China Herald.*<sup>108</sup>

**1858, JULY, New York,  
Foreign Committee.**

The **Rev. J. B. Southgate** has resigned his appointment as Missionary in China.<sup>109</sup>

**1858, JULY 16. Jeddo, Japan.  
US-Japan Treaty of Amity and Commerce.**

**CORRESPONDENCE OF THE LONDON TIMES.  
THE WESTERN NATIONS AND JAPAN.**

The English papers teem with articles and correspondence relative to the expedition of Lord Elgin up the

108 *Spirit of Missions*, Vol 4 No 4, April 1859, p. 205.

109 *Spirit of Missions*, Vol 4 No 4, April 1859, p. 205.

Bay of Jeddo, his anchorage before the famous capital, and his success in making a new treaty with the Emperor of Japan. In the last of these matters, however, he was anticipated by the United States Consul-General, Mr. Harris, who...had already concluded a treaty with the Japanese Government. How this took place is thus stated by the **London Times**:

#### Japanese Text of Sino-American Treaty of Amity and Commerce.



It seems that as soon as the Tien-tsing [Tientsin] treaty was arranged the American Commodore rushed off to Japan to take advantage of the consternation certain to be created by the first news of the recent events in the Peiho. He found at Simoda the American Consul-General just returned from Jeddo, whither he had been upon a six months' mission, vainly importuning for some commercial privileges. The Commodore immediately took him on board his ponderous steamer Powhatan, and steered right away for Kanagawa, a station well known to the American men-of-war since Commodore Perry's time, about fifteen miles below the capital city of Jeddo...

The Treaty negotiated by Mr. Harris is represented to embody some important concessions, both of commercial and religious privileges, to our countrymen; such, for example, as the remission of the tax of six per cent for re-coinage upon the American purchaser of Japanese goods, and the toleration of the Christian faith, the followers of which are allowed to build churches and hold public worship in ports open to Americans.<sup>110</sup>

#### 1858, JULY 26. Shanghai.

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

Shanghai, 26 July 1828.

My dear Captain,

I feel as if we had been in a very unnatural state of apartness for the last two weeks, and have half in mind to come down myself this afternoon instead of writing. But as I am sure you have seen enough of the genus "missionary" to last you for some time longer, I spare you. You perceive that I am on my feet again, (to use a peaceful metonymy); so that I can sit at my desk without permission: ...

Before I proceed to other points—let me say that there does not exist in fact, or even in rumour, among the Chinese or other leaders of Shanghai, nor among the shipping here, any epidemic of the cholera kind. At this season there is always a considerable amount of sickness—sun stroke, fevers, stomach and bowell pains etc. Such as may naturally be affected amongst a people who labor violently, expose themselves I

110 *Daily National Intelligencer*, Washington DC, 18 November 1858.

eat unripe fruit and crude vegetables. But there is nothing prevailing at present out of the course of summer ailments.

I was much surprised to learn from Nelson of the state of your men tho' I do not see how it can be wondered at, seeing what their ideas of liberty are. Go grant that there may be some means devised of ameliorating the present condition of affairs.<sup>111</sup>

In the midst of such untoward circumstances, such continued heat, Mrs. Syle hardly felt as if it would be suitable to invite you and the officers of the "Minnesota" to do her the favor of spending an evening *chez nous*; but as the time of your stay is so uncertain, and as it is out of the question that those to whom I am indebted for so much and such unvaried kindness should leave this port for parts unknown without suspending at least a few hours in the cool of the evening on our verandah. She suggests Thursday next & sincerely hopes that you will be able to come and be welcomed.

I am perplexed about the officers: It seems such an ungracious thing to ask them to come up ten miles, then not provide beds and mosquito nets for them; but as that is simply out of the question, as the moon is being ...towards 11 or 12 we must hope they will find it possible themselves to make some agreeable arrangement for the night.

Your room has been impatiently awaiting your arrival for the last fortnight, and we shall not be at all satisfied if you do not give us little of your company. Besides Louis will be able to walk all by himself, and I have a letter from Mr. Dupont to read to you.

Our young brethren, Liggins and Williams write us that with them 94° in the day & 92° at night is the weather they have had for some time past. Can you wonder that I, who suffer so much discomfort from the heat (and my children as much) should long for the hill-country of Shangtung after having been there many years shut up to the heat of this sultry plain? Given that there are souls to be met with everywhere, I cannot but wish to be where this body of mine can do some work.

I have seen hardly anything of Mr. Reed, who seems to be as much a sufferer as the rest of us—tired enough of Shanghai, no doubt.

One thing more. Can the Band come up Thursday Evening? Or is it asking too much—If you judge it practicable, we shall be very much your debtor by your permitting them to come for once. If it cannot be, "Oft in the Stilly Night." Every truly and fervently yours,  
E. W. Syle

P.S. I write the invitation to the officers generally, meaning to include the Midshipmen if you judge it expedient. If otherwise, please put an "authoritative interpretation" on the mind, and send whom you think proper. The Bandsmen I will consider under my own personal wing, and will try to provide them a lodging place for the night. Again I must express my regret at not being able to do the same for the officers.<sup>112</sup>

## 1858, JULY, Shanghai.

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

My dear Friend, The especial business on which I write is to convey a request of Mrs. Syle's to the effect that you will let her have whole Mexicans [silver dollars] in the place of the halves Mr. Nalle<sup>113</sup> brought.<sup>114</sup> We have got rid of about \$30 worth of the halves, but there our facilities end & the remaining 70 are not in demand... Nelson & myself had a pleasant 20 minutes interview with Lord Elgin this afternoon. He had been to visit our schools in the morning, whereby **Miss Fay** seems almost compensated for a certain visit which she did not receive last Friday at 11 a.m. His Lordship seemed really distressed at the childish ignorance exhibited by the Chinese Government in the answers received to the Soochow letters. His purpose of proceeding northward immediately is no secret. Tomorrow if possible, if not by next day. I

111 Sailors returning from liberty ashore [apparently in Hong Kong] were the probable source...; eight men died. Weddlie, op cit, p.93.

112 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 26 July 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

113 Nalle, Thomas B. Purser, 17 October, 1839. Resigned 31 July, 1861

114 See discussion of the use of Carolus and Mexican silver dollars in China under 1856, February 6, Shanghai: Bishop Boone from *Spirit of Missions*, Vol 21 No 6, June 1856, pp 283-286.

saw Sir J. Nicolson in the “Highflier” [HMS Highflyer] this morning. He seemed a little uneasy lest he should not get copies of the charts which you had promised to send board the [HMS] “Pique”...<sup>115</sup>

## **1858, JULY 28, New York.**

### **Foreign Committee Appeal.**

**FOREIGN.** The Foreign Committee state that, on the 16<sup>th</sup> June, their Treasury was overdrawn \$4898.21. The receipts since October 1, 1857, have been 51,879.61: the payments during the same time \$56,777.82.

## **1858, JULY 28, Shanghai.**

### **U.S. Relations with China.**

We received by the last steamer, from a friend in our Chinese Legation, the subjoined copy of an American commercial circular, containing much information of the character and effects of the treaties concluded by our able Commissioner, Mr. Reed, and the Ministers of the three other Powers.

Shanghai, July 30, 1858.

Dear Sir: The four treaties recently completed at Tien-tsin have all gone home for ratification, and until this is notified to the Chinese Government none of them can take effect. They have been ratified by the Emperor absolutely.

Meanwhile synopses of the American and English treaties have been published here, setting forth very clearly those acquisitions which are of most importance to commercial interests.

Upon these we propose to make such observations as suggest themselves; and we take the English treaty for our text because it is the most comprehensive, and because the other treaties provide that whatever privileges are granted to one shall be enjoyed by all. The political privileges, such as residence at Peking, are not referred to.

1<sup>st</sup>. By the various treaties eleven new ports are opened to foreign vessels... The effect of thus giving to foreign ships the range of the coast will probably be to throw the whole coasting trade into their hands...

2<sup>nd</sup>. The Yang-tze-kiang is opened as far as Chin-kiang...

5<sup>th</sup>. Foreigners are to be allowed to travel for trade or for pleasure to all undisturbed parts of the Empire; and boats and men may be freely hired any where to the conveyance of baggage or merchandise.

Passports are to be granted by the Consuls of the Treaty Powers, and are to protect the bearers from molestation of all sorts. They are intended also to protect the Chinese from disorderly travellers.

The privileges thus granted are very important to both parties. No routes or distances being specified, nor any limit fixed to the quantity of merchandise which may be carried by the trading traveler, it will be possible for the foreigner who can obtain a passport to take large parcels of goods for sale to almost any part of the country...

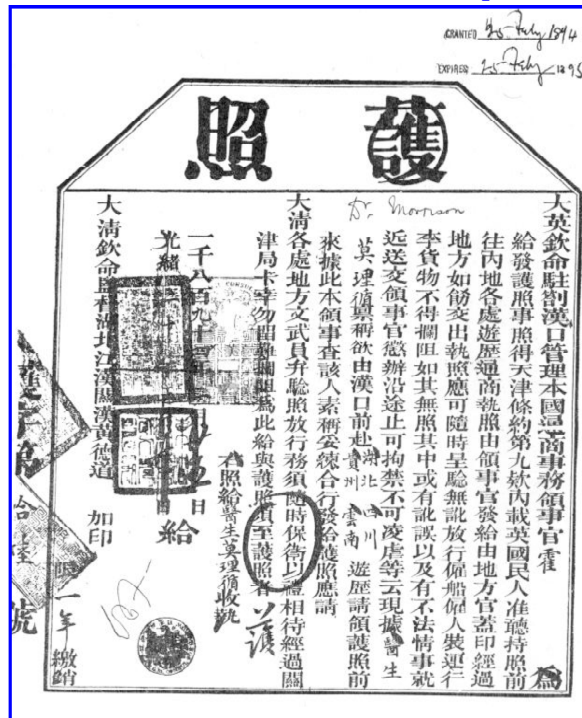
The issue of passports will involve the exercise of much discretion on the part of the Consuls, and it will be vital to the maintenance of good relations with China that these officers be men of high morality and good judgment...

Regarding opium the treaties preserve a strict silence. Courage to deal with the question seems to have been wanting on both sides, and the trade will probably remain as at present, tolerated and partly legalized by the Government; of paramount importance in foreign commerce, and practically irrepressible.<sup>116</sup>

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115 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, undated but in sequence of July 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

116 *Daily National Intelligencer*, (Washington DC), 25 October 1858.



Standard Wording for a British Internal Passport for China.

FORM OF PASSPORT REQUIRED BY BRITISH SUBJECTS  
TRAVELLING IN CHINA.

*Passport No. Three.*

BRITISH CONSULATE, SHANGHAE,  
2nd February, 1861.

The undersigned, Her Britannic Majesty's Consul at Shanghai, requests the Civil and Military Authorities of the Emperor of China, in conformity with the ninth article of the Treaty of Tien-tsin, to allow \_\_\_\_\_, British subject, to travel freely and without hindrance or molestation in the Chinese Empire, and to give him protection and aid in case of necessity.

\_\_\_\_\_ , being a person of known respectability, is desirous of proceeding to India viâ Tibet, and this Passport is given him on condition of his not visiting the cities or towns occupied by the Insurgents.

THOS. TAYLOR MEADOWS,  
*H. B. M.'s Consul.*

This passport will remain in force for a year from the date thereof.

*Signature of the bearer :* \_\_\_\_\_

NOTICE.—All passports must be countersigned by the Chinese Authority at the place of delivery, and must be produced for examination on the demand of the Authorities of any locality visited by the bearer. British subjects travelling in China without a passport, or committing any offence, are liable to be arrested and handed over to the nearest Consul for punishment.

FEE . . . . . One Dollar.

117 The passport was issued in connection with a walking tour across China. Morrison, G. E. *An Australian in China*, (London, Horace Cox, 1995). Online at — <http://ia700400.us.archive.org/20/items/cu31924100340896/cu31924100340896.pdf>



## 1858, AUGUST, New York.

### Episcopal Mission in Japan.

In the March Number of the *Spirit of Missions*, we published a letter from an officer on board the United States Ship *Portsmouth*, dated at Hakodadi, Japan, 2d October, 1857, and addressed to one of our Missionaries in Shanghai, China [Rev. Edward W. Syle]. This letter mentioned the interesting fact, that under new treaty stipulations, American citizens would be allowed, after the 4th of July, 1858, to take up their residence either at Simoda, or Hakodadi; and the same letter urged the sending forth of Missionaries to labor in that land. The opening of these places to foreign residents is the subject of a proclamation issued recently by the President of the United States, and by it the fact above mentioned is fully established. Shortly after the publication of the letter referred to, we received two hundred dollars from St. Mark's Church, New-York, towards the salary of our first Missionary to Japan. An additional sum has since been received, for the same object, from another quarter. Surely there is no lack of opportunity to preach the gospel—the way is opening everywhere. Bring in the tithes into the storehouse, that the means may be abundant, and pray the Lord of the harvest to send forth laborers in his harvest.<sup>118</sup>

## 1858, AUGUST 3, Simoda, Japan.

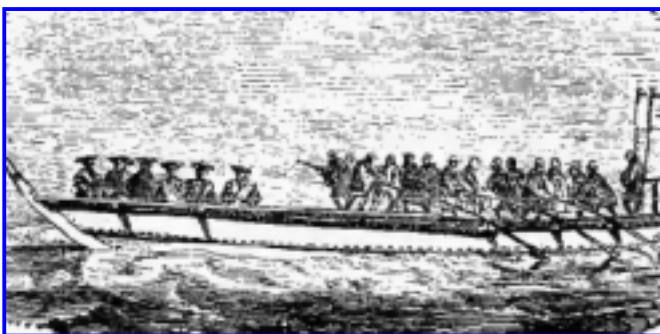
### Third American Treaty with Japan.

#### VISIT OF THE AMERICAN CONSUL TO JEDDO AND THE SIGNING OF THE AMERICAN TREATY WITH JAPAN.

United States Ship *Powhatan*,  
Simoda, Japan, August 3, 1858.

Mr. Townsend Harris, United States Consul-General to Japan, has just concluded a most important treaty. Let me tell you about it' how and when it was signed, &c.

We had been at anchor here one day, and it was the 26<sup>th</sup> ultimo. Toward night Mr. Harris and his secretary came on board as the guests of the Commodore. Shortly after midnight, there was a great hubbub alongside and it soon became known that the Vice-governor of Simoda was also on board with his suite as our guests during his the found trip to Kanagawa. Kanagawa is the port at which Commodore Perry signed our last treaty, and now at daylight of the 27<sup>th</sup> were going there on a similar errand. Daylight came, steam and the anchor up, and away we went at the rate of ten knots. The vice-Governor and suite could scarcely comprehend this speed, and looked with admiring wonder at the regular working of the ponderous engines. An hour passed, and upon our right we had the smoking volcanic island of Chosima [today Oshima], while upon our left opened the magnificent bay of Jeddo. Turning our back on Chosima, we steered boldly in between the headlands of the bay, and shortly passed the city of Uraga upon the left hand shore. Off that city we passed swiftly through a large fleet of junks, the crews of which gazed at us



in evident wonder and gratification. Not so, however, with the Government officers of Uraga, who, in their **swift sculling boats**<sup>119</sup>, threw themselves in our path, often at the risk of being run down. They shouted, gesticulated, and did every thing in their power to make us stop; but they only satisfaction they got was from our Japanese guests, who, enlivened by frequent potations and our rapid progress, stood upon the hurricane deck with us, waved their fans, and

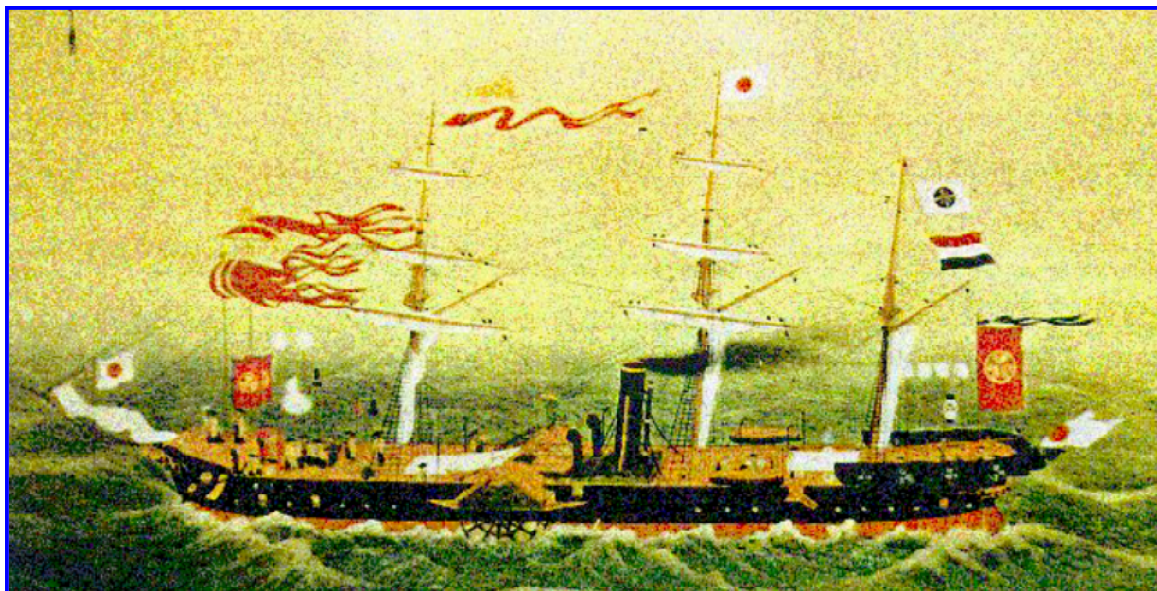
shouted, "American! Yakuham!" as we dashed quickly by. Arrived within a few miles of Kanagawa, we suddenly found ourselves sticking fast in the mud. Fortunately, the tide was rising, and we soon backed off and anchored in seven fathoms, after a run of less than seven hours and within three miles of our port. One of the Vice-Governor's suite at once went on shore and started for Jeddo. He carried the information of our arrival, and an invitation to several of the Princes, Mr. Harris's friends, to come down and visit him. The next morning our courier returned and informed us that the letter had been delivered, and that Cinana-no Kami- and Higo-no-Kami would soon

118 *Spirit of Missions*, Vol 23 No 8, August 1858, pp 399.

119 Tomes, Robert, *The Americans in Japan: An Abridgment of the Government Narrative of the U.S. Expedition to Japan, under Commodore Perry*, (New York, D. Appleton & co, 1857), p. 157.

follow him. Thus while awaiting their arrival several of the officers were anxious to visit Kanagawa, but the Commodore very properly threw cold water upon the plan, as it would have been an infraction of the treaty. He would not even consent to our pulling to a neighboring bank with our fishing lines; so we resorted as usual to books, chess, or cigars.

#### Japanese war steamer Kankomaru, 1855.



Japanese image of the Dutch built barque. See online 1 January 2013—[http://en.wikipedia.org/wiki/Kankō\\_Maru](http://en.wikipedia.org/wiki/Kankō_Maru)

On the morning of the 29<sup>th</sup> we awoke to find that a *Japanese steamer had arrived from Jeddo* during the night, and to be informed that we were to be in uniform at once, as two Kami or Princes might visit the ship at any time. They, however, had the good sense to put off their visit until 9.30 A.M. at which hour we had prepared leisurely for their reception.

Now I want the reader to stop here a moment and reflect upon the strangeness of such a thing as a Japanese steamer. Four years since Commodore Perry startled their simple ideas with the shrill whistle of the locomotive, and now here is a Japanese steamer-of-war, manned solely by Japanese, and yet running like any other steamer.

Several of us went on board to visit her after the signing of the treaty, and were really surprised at her cleanliness, warlike look, and at the knowledge of her engineers. At her peak flew the red sun on a white ground, which is the national flag. We were kindly received by the two princes, conducted over the ship, and treated to take sweetmeats, sakie, and tea in the unpretending cabin. When we took our leave, we were, according to Japanese custom, presented with a “token of esteem,” which in this case was a box of very delicate fruits sugared. The name of the steamer was Quankomaru, or Flying Seahorse, and she was present from the Dutch. Her captain was, a very fine looking man. In common with his officers he was allowed to wear the imperial arms as a mark of national confidence. He subsequently returned our visit, when I presented him with a Colt’s revolver, to his unlimited joy. This, however, he could not accept unless it was offered through the Commodore or Consul: the former, therefore, removed the difficulty by becoming the nominal donor.



Now for the visit of the two princes. They came alongside in two boats: themselves and immediate suite in the first and their attendants in the second. Cinano-no-Kami came over the side first. He was an old man, and had been the Consul’s daily companion during his month’s residence at Jeddo. Of course he was warmly received. Next came Higo-no-Kami, a man of probably thirty-five years, of commanding mien, and of the finest Japanese face I have yet seen. He was followed by “Moryana Yenoski,” [Moriyama Einosuke] the intelligent interpreter, who figures so largely in Commodore Perry’s account of his visit.

Finally came the suite, and then the attendants in another boat. The whole party moved gracefully aft, and ascended the ladder leading to the poop deck, while a salute of nineteen guns was being fired in their honor. Morama speaks English quite fairly, and Dutch perfectly. Mr. Heuskins, the Consul's secretary, also speaks Dutch and English alike, and thus were ideas interchanged.

It seems that the treaty had all been arranged some months back at Jeddo, so the only thing to be done now was to read it over and sign. After we had shown the ship, and regaled with a cold lunch in the cabin, thereafter, the latter was given up to Mr. Harris, his secretary, the two Princes, and Moryama, who remained closeted together for an hour or more. Then the doors were opened, and the latter returned to their steamer with the understanding that they were to come on board again at 4 P.M. and sign the treaty.

At 3.30 we sent our boats for them, and as the appointed hour arrived they were alongside. Punctual fellows are these Japanese; every thing with them is *system*, and moves like clockwork. The nations of the West might well imitate them in this respect. Another "closeting" now took place, and at the end of another hour the doors were again thrown open. Our *third* treaty with Japan had been signed during that time—a treaty which will accomplish more than every thing which has been done heretofore. The signing having been officially announced, the American and Japanese flags were hoisted side by side at the fore, and a national salute of twenty-one guns fired from our heavy shell-guns. "They will hear this salute at Jeddo," said the Consul, "and it will have its effect." As for the Princes, they evinced the greatest satisfaction as beholding our flags side by side, and finally took their departure in the highest spirits. In the mean time, their steamer had been getting up steam, and they were no sooner on board than she tripped her anchor and paddled away for Jeddo. The next morning we also left and regained our present anchorage the same afternoon.

During our return trip Mr. Harris talked as pleasantly as usual. He is certainly the most observing man I ever saw, and understands thoroughly the Japanese character. All our success with these people is owing to him, to his tact, to his long residence in the East, to his sound judgment, and to his pleasant smile and consistent firmness.

Day before yesterday, August 1<sup>st</sup> 1858, I attended divine service upon the soil of Japan. We had our chaplain, Mr. Wm. Wood, in a large heathen temple, several good voices, and near a hundred of ourselves, officers and men from this ship and the Mississippi. The temple was the residence which had been assigned Mr. Harris, and that gentleman and his secretary were, of course, present. We had the Episcopal morning service, two hymns, and a very appropriate sermon. This, I suppose, was the first Protestant service ever held in Japan. "Glory be to God on high, and on earth, peace, good-will toward men." <sup>120</sup>

## **1858, SEPTEMBER 15, Japan.**

### **Rev. Edward W. Syle.**

Sept. 15<sup>th</sup>, 1858.—A continued weakness of my throat, which renders it useless for public speaking, seems to justify my leaving Shanghai for a season, and availing myself of a very favorable opportunity for visiting Japan. My brethren of the mission consent to my doing so, and I am already on board ship waiting for the hour of sailing.

16<sup>th</sup>.—Our magnificent ship got under way early this morning, and now, having passed Gutzlaff's Island and the Amherst Rocks, we are standing off to the eastward, our destination being Nagasake, which lies very nearly on the same parallel as Shanghai. <sup>121</sup>

19<sup>th</sup>.—Sighted the coast of Japan, but we could not run in for want of a little more daylight.

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120 *National Daily Intelligencer*, 20 November 1858. *New York Times*, 18 November 1858. *Brooklyn Daily Eagle*, 20 November 1858. *Sacramento Daily Union*, 30 December 1858.

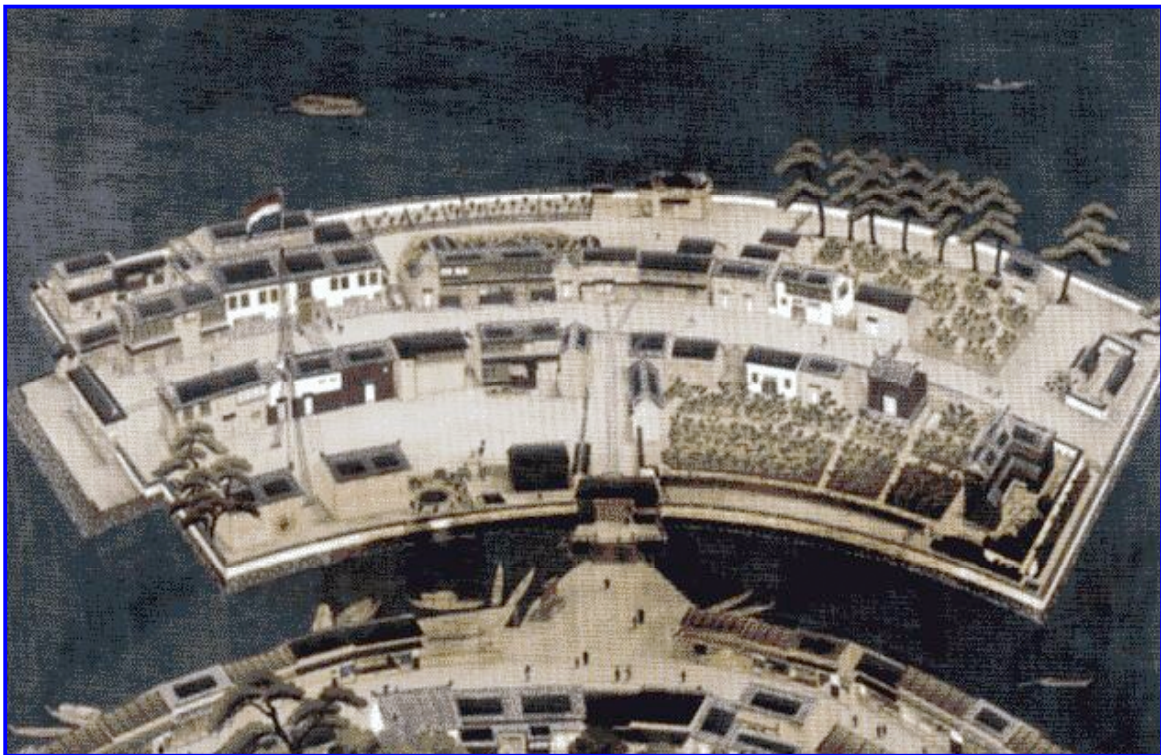
121 Syle was again a passenger on the USS *Minnesota*, commanded by Dupont.



**Nagasaki Harbor c 1858.**



**Deshima Island, Nagasaki, c1810**



20<sup>th</sup>.—Early in the morning ran in for the entrance to the harbor, and very soon we were sweeping round one point after another until we got fairly into the harbor of Nagasaki—one of the most beautiful, I suppose in the world.<sup>122</sup> The scenery among the highlands of the Hudson was what recurred to my memory as most nearly resembling that by which we were surrounded; but here the surroundings were all on a larger scale: deeper water, higher hills, and a greater expanse between the two sides. Anything more beautiful in its way is hard to imagine, and there is nothing unsightly to mar the harmony of the scene. The Bay is long and comparatively shallow, more resembling a broad river than what we usually mean when we speak of a “Bay.” At the head of the deep water stands the city, built picturesquely on the slope of a hill. Thrown out, as it were, from the shore, is seen the Dutch settlement called “Desima” — an artificial island connected with the mainland by a bridge. Here—and here only—have foreigners (first the Portuguese, and then the Dutch) been allowed to dwell, during the last two hundred years. The Chinese, who are also counted as foreigners, have a somewhat similar quarter assigned to them, and are allowed even less liberty than the Dutch. During the afternoon, I landed at the Desima wharf, and went over to the city, passing by great quantities of lacker-ware [lacquer-ware] exposed for sale.

21<sup>st</sup>.—An official messenger from the Governor of Nagasaki, came on board to wait upon his excellency, Mr. Reed. I was not present at the interview, but as the messenger and his followers moved about the decks, I could not feel toward them as a *strange set* of people, because of the familiarization which one gets by reading over the history of Com Perry’s expedition, and looking at the wonderfully correct delineations of the Japanese, which that book contains. It seems that the authorities here have not enough to provide their own English-speaking interpreters: six young men, all bright and intelligent looking, are attached in this capacity to the Governor’s staff.

This afternoon, I saw most of these, in a beautifully, clean, and neat upper room at the so-called “Russian Bazaar,” gathered round the Rev. Mr. Wood, chaplain of the “Powhattan,” who has been invited to become their instructor during his stay in the port.<sup>123</sup>

22d.—Walked through a good part of the city. Found the streets wide, clean, well paved with flag-stones, and well laid out on the rise of the hill, the natural contour of the ground being followed, and a general air of neatness and quiet pervading everywhere—houses, shops, and temples.

Dr. Williams [Samuel Wells Williams] (who was one of our company) found that the Japanese vocabulary he had learned in other parts of the country on previous visits, was available here; and Mr. Reed was repeatedly struck with the strong contrast everything around us presented to bustle, noise, filth, stench, and flatness, which characterize our unpicturesque city of Shanghai. All true, no doubt; but the *people* are there, and the *trade* which brings multitudes from the interior—the *ships*, and *junks*, and *boats*, which visit towns and cities innumerable, both inland and on the coast. Shanghai is the New York of China, with this advantage of having her great river” (next in length to the Mississippi), flowing from west to east, and furnishing direct communication with the richest, most populous and most productive of the central provinces. But to return to Japan.

But there can be no question in the mind of even the most casual observer, but that there are between the Chinese and Japanese very marked features of contrast, and most of them in favor of the latter, especially in regard to *naturalness* of manners, intelligence, readiness to learn, neatness, cleanliness, and

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122 A contemporary description of Nagasaki reprinted by the *Hobart Courier* from the *London Times*, is online 1 July 2013, at — <http://trove.nla.gov.au/ndp/del/article/2466477>

123 Henry Wood, A. M. the son of Eliphalet and Elisabeth (Tilton) Wood, was born at Loudon, Apr. 10, 1796, died Philadelphia, 8 October 1873, buried Last Rest Cemetery, Merrimack NH. Tutor Dartmouth College 1822-1823; studied divinity at Princeton, N. J. Theological Seminary, 11 months to 1824; was then Prof. of Latin and Greek at Hampden Sidney Coll. Va, 1 year. Married Harriet Frances, daughter of John M’Gaw of Bedford, Sept. 21, 1827. Ordained pastor of the Congregational Church at Goffstown, June 7, 1826; dismissed Nov. 30, 1831; installed at Haverhill, Dec. 14, 1831; dismissed Mar. 3, 1835; settled at the College Plain Church at Hanover, Mar. 8, 1835; dismissed Dec. 21, 1840; founded the Congregational Journal at Concord Jan. 1, 1841; was its editor and owner for 13 years; supplied the Church at Canaan during the time from 1851 to 1853; was U. S. Consul at Syria and Palestine from 1853 to 1857; travelled in both, also in Asia Minor and Egypt; became a Chaplain in the U. S. navy [11 September 1856; denomination recorded as Presbyterian]. Chaplain USS Powhatan frigate China and Japan 1858-1860. Taught Japanese interpreters basic English; came home in her with the Japanese ambassadors. Returned to the United States with the Japanese Embassy. Retired 21 December 1861. From online notes—1 January 2012 at — [http://jpnhawaiiembassy1860.blogspot.com.au/2010\\_07\\_01\\_archive.html](http://jpnhawaiiembassy1860.blogspot.com.au/2010_07_01_archive.html)



quiet. Nothing can excel the beauty of their hill-terrace cultivation, nor the judgment which guides them in determining what shall be left for wood-lands, and what portions be put into grain, potatoes, etc. Here, more than any place I recall in the East, it is true that “*every* prospect pleases.” Alas, that we cannot help remembering the line which follows; but hear it echoing in our memories like the refrain of a dirge—  
”Man is vile—main is vile!”

23d.—The Dutch officials residing at Desima returned this morning the call made upon them yesterday. The staff consists of a commissioner (who has lately returned from a visit to Jedo [Edo, today Tokyo], whither he had journeyed by land); a military commandant, who has about forty Dutch soldiers under him, and is engaged in teaching tactics to the Japanese, a doctor, who practices among the “Japaners,” as Kempfer<sup>124</sup> calls them, and has some of them for pupils, secretaries, clerks, etc. besides these, there are three free-trade Dutch merchants now located here—permission for them to do so having been granted quite recently.

24<sup>th</sup>.—Gained access incidentally to the interior of a silk-dealer’s house quite inside the city, and found all the arrangements to be marked by the same cleanliness and neatness that I had noticed in the outer streets.

In one of the bazaars I made the acquaintance of the chief interpreter, a dignified and intelligent young man, who wrote his name for me in very handsome style, “*Nalabyash Disayemon*.” His conversation, though limited, was remarkably correct; book-like in its accuracy: indeed it was only from books—Dutch and English—he had learned it. Dutch is well understood by considerable numbers here; the captain of the Japanese war-steamer is said to have surrounded himself, in his cabin, with a good library of Dutch scientific books.

26<sup>th</sup>. Sunday.—Being debarred from preaching myself, it was no small satisfaction to attend Divine service on board the flag-ship, and join in the “household words” of our Prayer-book, which seems so well adapted to the circumstances of the navy, that its use (as I have had frequent occasion to observe) is generally preferred to all other modes of worship, even when the chaplains are not Episcopalians.

The scene which surrounded us was surpassingly beautiful, and, withal, so varied, that the 104<sup>th</sup> Psalm (which was the subject of discourse) was visibly illustrated by it, verse after verse.

In the afternoon, on shore at one of the villages, I was witness to a scene of idol worship which it would be tedious to describe. It differed considerably from what I have been accustomed to see in China; but in nothing so much as in the animation and apparent *earnestness* exhibited by the worshippers.

27<sup>th</sup>.—A little volume might easily be written, describing the interesting scenes through which we passed today. Upon the invitation of our Dutch friends, we took an excursion with them into the country. Starting at half-past-six, we set off through one of the mountain passes that branch off from behind the city, and continued our progress, either on foot or in the native *norimons* (a kind of palanquin), for about three hours, when we reached the little village of *Aba*, on the shores of *Timabara* bay, where we found breakfast prepared by our polite entertainers. Boats were then ready for us, and in them we coasted along, in view of the most beautiful scenery, for three hours or more. This brought us to a larger fishing village, called *Moge*, where, after resting awhile, dinner awaited us; and then we returned to Nagasaki, on foot, by another route.

I refrain purposely from any attempt to describe the thousand-and-one things that forced themselves on my attention during this long day’s excursion. The fields, the villages, the mountains, the waters—gushing streams and swelling bays; the people, their dress (and *no dress*—for entire nudity is not uncommon), manners, houses, temples, gardens; the cheerfulness, politeness, sprightliness, and content—all combined to make an impression on me which, if I should express in full, I might be classed as one of the Japan-smitten enthusiasts, whose numbers are great among the ships’ companies that have lately visited these almost enchanted islands.

28<sup>th</sup>.—Through the courtesy of Mr. Reed, I was among the company who went with him to pay a visit to the Governor of Nagasaki. Here, again, I must restrain my pen, as the time would fail me to tell of the quiet and dignified manner of our reception, the simplicity and neatness of the apartments, and the finished courtesy of the whole entertainment. I must pass over everything but that which concerns the Missionary work.

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124 Kempfer, Engelbertus, *The History of Japan*, (London, 1727).

After a good deal of conversation had taken place, the Governor volunteered his thanks to the American Minister for the advantage his interpreters had derived from the instructions of Mr. Wood, the “Powhatan”’s chaplain. After Mr. Reed had made some suitable reply, I asked him to put the question to the Governor, Would he like someone to come and reside here, and give instruction in the English language? Before replying, the Governor turned around and consulted with the officials near him, (Vice-Governor, Officer of Marine, Chief of Police, etc.) and then he said deliberately—*Yes; he would be very glad.* I confess that I had a great many thoughts passing through my mind during all the rest of that interview; when afterward, as I was walking alone slowly, through a quiet street, the interpreter who had been present overtook me, I broached the subject to him again. “Suppose,” I asked him, “any one should come over here next summer, upon the strength of what the Governor has just said, where would he find a house?” “The Governor would provide a good house for him.” “And what arrangements could be made for his wife and children?” “Plenty of room for them; Governor would provide a very large house.”

29<sup>th</sup>.—Once more I omit a reference to several matters of interest, that I may give due prominence to the one important matter. At one o’clock the Governor and his suite came on board the “Minnesota,” to return Mr. Reed’s visit. After the salute had been fired, and the marines, and the band, and the naval battalions, had been passed in review before the Japanese (very much to their gratification). The visitors all adjourned to Mr. Reed’s cabin, and sat down to lunch. I happened to be placed between the interpreter and the Vice-Governor, and they both expressed and repeated the wish that I might come here to reside, and to teach them English. If I could not stay now, would I not come over in the first ship? And when would that first ship come? I was assured that I would have a house, and that my wife and children would be welcome. I took pains to tell them that I was a preacher, and not merely a teacher; and promised that I would write to America, and see what could be done to meet their wishes. So the matter stands. I, myself, do not see what more could be looked for in the way of a *providential opening*.

After dinner, Dr. Williams and myself went off to explore among the suburbs, wishing to find the quarter where the Chinese are said to sojourn. After no little difficulty, we discovered that they were all located within a large enclosure, at the gateway of which we applied in vain for admittance. Japanese policemen were there in abundance, and they told us, very decidedly, that we could not be admitted without special permission, for which we must apply to the interpreters. Of course, we desisted from our attempt, until we should learn more of the matter.<sup>125</sup>

#### Chinese Quarter of Nagasaki.



125 See images of Chinese quarter of Nagasaki online 1 July 2012 at — <http://www.geolocation.ws/v/W/File%3ATenkodo%20Nagasaki%20Japan02s3.jpg/-/en>

30<sup>th</sup>.—The interpreter, *Ywashii*, (who is second in rank, and seems to have the business of our ship in his hands, tells us that if we wish to see the Chinese, application for a permit must be made by our captain to the Governor. We learn that the number of Chinese is about one hundred, more or less; that they are very closely guarded, being considered as a violent and unmanageable set of people, who sometimes break loose and range through the city with swords and spears. Their only occupation here is to freight a few junks annually, and their only companions are a certain number of Japanese women.

October 1<sup>st</sup>.—Dr. Williams and myself accompanied Capt. Dupont in a visit he paid at the Governor's where he had some business to transact. Among other matters, he referred to our wish to pay a visit to the Chinese, to which Vice-Governor (after some apparently perplexed conversation with his fellow officials), replied that he would refer the matter to the "captain" [headman] of the Chinese, and let us know the result.

2d.—The Vice-Governor's messenger came on board today, and brought the Chinese "captain's" reply—a document so curious that I send a copy herewith.

At this time an American ship has arrived at Nagasaki; the captain of which, having some acquaintance with Ysai, and other Chinese (?) had preferred a request to be allowed to visit them in their lodging-place; he has now respectfully asked if there be any objection to his doing so.

This having been made known to Ysai, and the other Chinese, they immediately discussed the proposition in a friendly spirit. A junk has, however, just arrived in the harbor, from China, and as all the business of the establishment is in a state of much confusion and hurry, it will, indeed, be difficult to bring it about. Furthermore, there has not heretofore been such a rule established, and it is much to be feared, after these visitors have gone into the Chinese quarter, that reckless and foolish persons of the company may desire to see; and if any number of them should make violent attempts to escape from the gate, and restrictive measures, in consequence, be required, to prevent them going about, the results would be very embarrassing.

The inquiry has been made, also, of all the inmates of the compound; and the reply has been, that not one of them has any acquaintance with these Americans. We beg, therefore, that the latter be requested to dealy their visit into the Chinese quarter.

We have drawn up this as our reply, in answer to their request.

October 1858.

The joint paper from the two committees, Wang and Kung.

We have not found any way of ascertaining how far this expresses the mind of the Chinese themselves, or how far it may be at the Governor's dictation. One thing is plain, that the Chinese here are in a kind of duress, and that the local government holds a very strong hand over them, as it has done over the Portuguese and Dutch, successively. An impression is made upon my mind, that when the Gospel begins to take hold here, the opposition it will meet with may be expected to be of a severe and energetic kind. The contrast between what we see here, and the slack-handed management of the Mandarins, in China, is very striking.

Oct. 3—The head of the Yedo government is officially announced to have died some short time since. This personage is the so-called "emperor," with whom the recent treaties have been made: his disease would seem to have been dropsy, though there were rumors of his having destroyed himself on the requisition of the titular chief emperor, at Miaco, who is the true sovereign—the other at Yedo being a sort of generalissimo. This is not the place to dwell on the political condition and constitution of the Empire, else I should have a good deal to say which would differ from the commonly received statements and terminology.

When the flag-lieutenant offered, in the Commodore's name, to fire the usual number of minute guns out of respect for the deceased Emperor, the Governor returned his thanks for the attention, but remarked that "the custom of the Japanese is to mourn in silence."

4<sup>th</sup>.—With two companions, accomplished he ascent of the highest hill in the immediate neighborhood of the bay. Its elevation is about 1200 feet, and the view from the summit is wonderfully fine and diversified, although hardly equal in extent and variety of objects to what I had seen near *Hang-chow*,

6<sup>th</sup>.—Having been told that the consul-general, Mr. [Townsend] Harris, is an Episcopalian from New York city, and that he has been a maintainer of divine service at his consulate every Sunday, I ventured to write

him a few lines, mentioning the good opening that seemed to present itself for the location of a missionary here at Nagasaki, and asking him to write to Shanghai informing us if his more extended knowledge enabled him to tell us of some better opening elsewhere on the Japanese coast. I think an answer may be expected from him in about three months.

7<sup>th</sup>.—At about sunrise we steamed out of the harbor, and soon after we met the “Mississippi” just come down from the more northerly port of *Hakodadi*. Capt. Nicholson mentioned his having had *three* classes for the instruction of the Japanese during his stay there.

8<sup>th</sup>.—By evening we were nearing the islands, and by daylight, on the 9<sup>th</sup>, we made the “Saddles,” about 80 miles from *Woosung*, where the ship anchored, and I reached home in a boat late at night, finding all well.

The distance from Shanghai to Nagasaki is about 450 miles. Wind generally fair both ways. Two days run across for a steamer.

P.S.

Shanghai, 19th October, 1858.

After reflecting a good deal on the circumstances of my recent trip to Japan, I cannot come to any other conclusion than that it is a matter of simple, straight-forward duty on the part of our Church to begin the good work there at once.

The August No of the Spirit of Missions has just reached us by mail [note less than three months en route] and I observe that mention is made of contributions for this specific object. Such coincidences are among the most reliable tokens we can have that the way is prepared and the time is come.<sup>126</sup>

## 1858, SEPTEMBER 16, DZANG-ZOK.

### Rev. John Liggins.

Dzang-Zok, China, September 16, 1858.

Rev. and Dear Brother: You have, I am sure, rejoiced with us at the great openings for the spread of the gospel in this Empire, which God has caused to result from **the recent war**, as well as at the evidences we have, that long-closed Japan is at length opened to the commerce and religion of Protestant Christendom. While we are anxiously hoping that two or three missionaries may be sent at once to the latter most uninteresting country, *we now, more than ever, long, and would earnestly plead, for an increase in the number of laborers in this vast and now widely-opened empire.*

Besides the need for two additional missionaries to be stationed at Shanghai, it is very much to be desired that we should, at as early a day as possible after their opening, have missions at the three very important cities of Tangchau, Chinkiang and Hankow.

*Tangchau*, which is to be opened immediately upon the exchange of the ratifications of the Treaty of Tientsin, is situated in the province of Shantung; which province contains a population of 28,000,000, or an average of 444 to the square mile. It is a departmental city, a city of the first order, and is the largest port on the Chinese coast north of Shanghai.,the climate is much cooler than at the latter place, and is described as healthy. The shores east of the city have been visited by Messrs. Medhurst and Stevens, who say, “The country is delightful, affording a pleasing succession of hill and dale, fertilized with streams, and densely inhabited.”

Besides being a health place for new missionaries, those who find that they are not able to continue their labors in the malaria-abounding regions of the South, may be able to continue them by removing to Tangchau; and even those who are able to labor in the South may find, as at home, an occasional visit to the North to be highly beneficial to their general health; and thus the number of the very long and expensive visits to the United States be greatly lessened. Tangchau, and surrounding country, form a very inviting field of labor, and we trust that the Foreign Committee will at once adopt it as a new mission station, and send at least two missionaries there.

*Chinkiang*, which is to be opened one year from the signing of the treaty, is situated at the junction of the Yang-tse River and the Grand Canal in this province (Kiang-su). It is also a departmental city; and though it is now in a somewhat dilapidated state, yet it is no doubt destined, upon the cessation of the present civil war, to resume its former greatness and importance.



On account of the obstinate resistance made by the citizens of Chingkiang to the English in 1842, multitudes of them were massacred by the victors, while great numbers immolated themselves when they saw the day was lost. The position of Chinkiang rendering it the key of the country in respect to the transport of provisions, etc., to Peking, it was, at an early day, captured by the rebels, who held it for several years; but about six months since it was retaken by the Imperialists who now hold it. No greater proof of the waning power of the rebels could be furnished, than their inability to keep possession of this important city. What cause for rejoicing it would be, if men from Christian countries would now go to that desolated city, not with the sword in their hands, but with the Bible, “not to destroy men’s lives, but to save them.”

*Hankow* is a vast commercial emporium, situated at the confluence of the Han and Yang-tse rivers, in the province of Hupeh. By the Chinese it was called the “Mouth of Commerce,” and by foreigners, with, perhaps, greater aptness of figure, “the Heart of Chinese Commerce.”

By the Great River, Hankow is in direct communication with the provinces of the East and West; with the Northern provinces by the Han river, and numerous artificial canals; and with the Southern provinces by lakes Poyang and Tung-ting, and the greatest number of rivers which fall into these lakes. It is situated on the northern bank of the Yang-tse. Ad on the eastern bank of the Han river. Opposite to it, on the southern shore of the Yang-tse, is the city of Wu-chang, the capital of the province of Hupeh, while a little farther down on the northern bank of the Yang-tse, and the western bank of the Han, lies Nanyang, another city of the first order.



**M. Huc**<sup>127</sup> says: “These three cities stand in a triangle, in sight of one another, and are closely connected by the perpetual going and coming of a multitude of vessels, that they may almost be said to form one.”

Dr. Williams, in his work on China, says: “These three cities probably present, in addition to the shipping before them, one of the largest assemblages of houses and vessels, inhabitants and sailors, to be found anywhere in the world; *London and Yedo alone can compete with it.*”

The number of vessels of the largest size exceeds ten thousand; while the multitude of small craft and ferry-boats moving about is much greater. The Yang-tse river, nearly five hundred miles from the sea, is here a league [c three miles] broad, with depth sufficient for the largest ships. The environs of these cities are highly cultivated, and interspersed with the mansions of the great.

The aggregate population of these cities has been variously estimated at *from four to eight millions*; and besides this immense resident population to labor among, the Gospel may be sounded forth and the Scriptures widely circulated b means of a large number of merchants and others, who visit Hankow from all parts of the Empire.

It may well be questioned if there is the wide world a field so immense, or one so imperatively demanding laborers, as those vast cities, situated in the cente of, and having easy communication with, almost all parts of the Empire, containing no less than three hundred and sixty millions of human beings, sunken in superstition, idolatry and sin.

We, therefore, cannot but fervently hope that, whatever other places the Foreign Committee may feel constrained to defer adopting as new Mission Stations, they will not feel thus constrained in reference to Hankow; and we shall continue anxiously desirous of learning that they have adopted it as a new Mission Station, and have resolved to send three or four missionaries there as soon as they can be obtained.

That all members of the Foreign Committee are anxious to follow the leadings of God’s Providence, and to accept the openings which He has made for the spread of the Gospel of his Grace in China, we fully believe. That their efforts to obtain suitable laborers may be crowned with success; and that all the professing people of god may now, at length, srise to a sense of their responsibility in reference to the perishing millions of this too long neglected Empire, we will not cease to hope and pray.

Believe me to be, Rev. and dear Brother, Faithfully yours in the Gospel.

127 Évariste Régis Huc, or **Abbé Huc**, (1813–1860). French Lazarist missionary. See online 1 January 2012 at — [http://en.wikipedia.org/wiki/Évariste\\_Régis\\_Huc](http://en.wikipedia.org/wiki/Évariste_Régis_Huc)



P.S. Rev. Mr. Syle has gone on a visit to Japan, with the approbation of the other members of the Committee. For some time his health has not been good, and he is so suffering from an affection of the throat so as to be unable to preach. He went on board the [USS] Minnesota on Saturday last, Mrs. Syle and Mrs. Nelson have been quite sick lately, but are now, I am glad to say, better.<sup>128</sup>

## 1858, SEPTEMBER 30, Japan.

### Dr. Samuel Wells Williams to Rev. Edward W. Syle.

The following letter from **Dr. Williams, Secretary and Interpreter to the American Legation in China**, to the **Rev. Mr. Syle**, will be read with interest in this connection:

Nagasaki, September 30, 1858.

Dear Brother Syle: The intercourse I have had with the inhabitants of this town has greatly increased my interest in the nation generally, and I hope the treaties which have been lately signed between its highest authorities and the representatives of powerful Western countries, will tend to open this Empire to the efforts of those who wish to teach its inhabitants the truths of Christianity, as well as to the enterprise of the merchant. But when we remember the long struggle which ended in the expulsion of the Roman Catholics, and the destruction of the their convents in 1640, it is the suggestion of wisdom to proceed discreetly in new attempts to make known these truths, so that they may not be frustrated before they are understood. While it is proper to leave the success of every right effort to the blessing of god, the prejudice which the propagation of error formerly caused in the minds of the Japanese, and led them, out of regard to their own safety, to banish foreigners from their shores, must not be altogether overlooked or supposed to be extinct.<sup>129</sup>



**Catholic Martyrs Memorial, Nagasaki.**

If, therefore, a plan can be devised so that the Japanese officers and people can both perceive and receive some of the practical benefits of missionary labor, while the missionary himself is learning their language and making their acquaintance, it will be likely to pave the way for direct labors in preaching to audiences willing to listen.

It seems to me that the most promising plan to commence with, will be to station a missionary at Nagasaki or Yedo [Tokyo], whose object shall be to teach English to the Japanese youths put under his charge, with the understanding that he shall have all the assistance he himself needs for learning their language. This engagement may be entered into for two years at least, at the end of which time experience will prove the best guide to future operations. In some respects Nagasaki is preferable to Yedo to commence such a school, as this town is intended to be the leading commercial port in foreign trade, and the demand for a knowledge of English is greater. If the mission be commenced by a discreet and patient

128 *Spirit of Missions*, Vol 24 No 2, February 1859, pp 46-49.

129 On 5 February 1597, \$ Spanish, one Mexican, one Indian (Franciscans); three Japanese Jesuits and seventeen lay Japanese Catholics, including three young boys, were crucified in Nagasaki.

man, whose first object will be to teach his pupils to write and speak English, to whom is joined a physician, whose object will be to practice gratuitously among the people at large, and educate a few pupils in medicine and surgery, if they can be obtained, both of them full of love for souls, and earnest in leading men to the Saviour, we may humbly look for their success. The two will be able to support and advise each other, and perhaps one of them had better be married.

I hope that some of the American Missionary Societies will be ready to enter on this field as soon as the new treaties go into effect next year, and I should be glad to learn that your Board was ready to do so. The field is likely to prove more difficult and interesting in some respects than any other; the language is hard, the people are inquisitive, captious, subtle, and somewhat vindictive in their feelings, and the system of espionage annoying. My intercourse with the Japanese in **four visits** to their country, and a partial acquaintance with their language, lead me to suggest that the men selected to form a mission among them be chosen for their patience, prudence, unwearied kindness, and aptitude for learning, for these qualities will find full proof. I shall watch the course and manner of the mission with great interest and sympathy, and hope to assist it as I have opportunity.

The extraordinary readiness now shown by the Japanese to admit foreigners to live and traffic in their ports after so many years of seclusion, and their desire to adopt and learn the arts and improvements of Western nations, lead me to urge the immediate action of the Churches, that the best good may not be withheld from them. To see and acknowledge that the hand of God is in this movement, should be the chief argument for going forward to occupy what he has made ready. Most truly yours, S. Wells Williams.<sup>130</sup>

## **1858, OCTOBER, Baltimore.**

### **23<sup>rd</sup> Annual Meeting of Board of Missions.**

#### **JAPAN.**

Still another great opening for Missionary enterprise is presented in the Empire of Japan. The Foreign Committee have been urged to establish a Mission there, and a few hundred dollars have been paid into their treasury for this object. The Committee would most gladly yield to this request, if the men and the means necessary were placed at their disposal.<sup>131</sup>

## **1858, OCTOBER, Baltimore.**

### **23<sup>rd</sup> Annual Meeting of Board of Missions.**

October 15, 1858.

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

The 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 at no period since it pleased the Great Head of the Church to put it into our hearts to send laborers into that populous and wide-spreading field, have there been any such tokens for good, as at the present moment.

From the highly interesting Report of Bishop Boone, we derive a cheering confirmation of the heart-stirring intelligence previously made known through other channels, that China's vast domain, from one extremity to the other, has been thrown open, not only to the purposes of untrammelled commerce, of liberal diplomacy, and of unrestricted visitation, but what affords still greater rejoicing to the heart of the Christian philanthropist—that the impassible barriers which, for long, long centuries, shut out the heralds of the Cross, have in this our day been broken down, and taken out of the way. In the contemplation of so great and wonderful an interposition of Divine Providence, by which no less than one-third of the territory of Anti-Christian Asia, and more than one-fourth of the entire population of our globe is unfolded, as a widely-open door, to the influences of our pure and holy religion, the mind bows in involuntary homage, and the heart is uplifted, in adoring thankfulness, to Him who has promised to be with His Church to the end of the world, and in His sown good time, to claim "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

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130 *Spirit of Missions*, Vol 24 No 2, February 1859, pp 91-93.

131 *Spirit of Missions*, Vol 23 No 11-12, November-December 1858, p. 590.

But it is not for us, whose prayers and toils have for more than twenty years been directed to that self-imprisoned people, to stand in motionless wonder at the great work which God hath wrought in their behalf. Let us be up and doing, lest the same Almighty hand shall again bar us out for our slothfulness in putting the sickle to a field which, after all our pains, we can scarcely be said to have either sowed or cultivated. The arm of our Heavenly Leader has battered down the wall, and beckons us to follow on to the citadel, and, according to our ability, take possession of the land in His name. Already have we in the field an Apostolic chieftain, with a small but faithful band of soldiers of the Cross. Let us send them help against the mighty and multitudinous hosts of idolatry. Let us seek to double and quadruple their number and their means, by the growing fervency of our prayers, the tenfold increase of our contributions, and our earnest exhortations to our sons, to prepare themselves speedily and heartily to enlist in that glorious warfare.

In addition to the above astounding and exciting announcement, there are, in the Report of the Bishop, other and minor details of no little interest. Not only have the preaching of our Missionaries been rewarded with unusual success, and their schools been attended by an increase of pupils and earnest inquirers, but kind and encouraging voices have come to them from the magistrates of the land, approving their holy work, assuring them of toleration, and offering them free access to every part of that vast empire.

Two of our Missionaries have recently penetrated into the hitherto forbidden interior of the country, and have, without molestation, commenced their labors in a city of more than 100,000 inhabitants. And this interior region, we are further gratified to learn, is found to be one of such salubrity as to afford a safe and pleasant refuge from the heat and miasma of the ocean coast; and to prevent, hereafter, the loss of time and the onerous expense incurred, by a return of our Missionaries to this country for the renewal of their health.

In this connection, your Committee is pleased to notice that the health of Bishop Boone has so far been restored, as to hold out the prospect of his return to his field of labor in the coming spring. His necessarily prolonged absence has not, we trust, been without a providential design; inasmuch as it afforded him repeated opportunities to bring before many portions of our Church the subject of his devoted labors, and to interest both old and young in the regeneration of China, and her countless multitudes.

For a statement of the number of Missionaries in the field, and the result of their past year's labors, your Committee beg leave to refer the Board to the Report of the Bishop, and of the Foreign Committee. Nor are they prepared to recommend any immediate change, or any specific measure for the increase of our Missionary force. This they cheerfully and confidently leave to the discretion of the Foreign Committee. They can not, however, conclude this Report, without respectfully submitting the expression of their hearty and unanimous interest in the subject committed to their consideration through the following resolution:—

Resolved, That this Board do cordially approve of the labors of their Missionaries in the China field during the past year; and that, in view of the wonderful and providential opening of that vast empire to the introduction of the Gospel, they do exhort the friends of Missions, throughout our borders, to give to the furtherance of this holy cause, more earnest prayer, as well as a more liberal portion of the means with which God has blessed them.

W. M. GREEN, HENRY ANTHON. JACOB L. CLARK, A. CLEVELAND COXE, EZEKIEL CHAMBERS.

The resolution connected with the Report was, on motion, adopted.<sup>132</sup>

## **1858, OCTOBER, Baltimore.**

### **Foreign Committee Report.**

#### **China. 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.

IN these times of rapid changes and wonderful developments in every thing pertaining to the social condition of the various branches of the family of man, the speed at which we are hurried forward from point to point, with the recurrence of new causes of excitement and wonder, leaves us too little impressed by any one signal instance of the working of God's mighty power and infinite wisdom. Distance is no longer measured by miles, but by hours and minutes. **Enlarged domain is given to nations most enlightened**—and, when the people of those nations enter upon the possession, the land produces a harvest of gold for the use of man in the increased commerce of the world. The ships have become swift as the eagle, and the depths of the sea are an highway for instant communication of continent with continent; the walls of separation, which have shut out vast portions of the world from intercourse with others, are broken down, and the nations of the earth are brought together in freer and more intimate relations.

Coupled with these thoughts, comes the consideration that the *field of the Missionary enterprise is the WORLD*, that all its kingdoms are to become the kingdoms of the Lord Jesus Christ; so that big with interest to every truly Christian heart must be the excellent working of that hand which brings to pass all these wonders which our eyes see and our ears hear. What Christian heart, then, felt not its life-blood quickened, when, through the great deep there came, as the first public message to this land, the wonderful tidings, that *China was opened*. Opened, said the merchant as he revolved the tidings in his mind, opened to the commerce of the world—but opened, said the Christian, to the entering in of the Gospel of the Son of God.

China is opened—that ancient nation whose history goes back for thousands of years; that nation which has scorned the pretensions of other nations to an equality with herself; that nation whose gross and fatal systems of idolatry and superstition are hoary with age; that nation, counting her people by hundreds of millions, has felt the hand of God knocking at her gates of adamant, and those gates have rolled back upon their hinges crusted with the rust of centuries. Even so has it seemed good to Him whose ways are past finding out.

They who had longed earnestly for the advancement of Christ's Kingdom, have believed that the day would come when China would be fully opened; but the suddenness and entireness with which, at last, this has been done, after a struggle so little protracted, and with so little loss of life in this conflict of the nations—this was beyond expectation.

The Church to-day looks from the position to which the providence of God invites her, over that great land teeming with its millions of poor, perishing sinners; and as she looks, the voice of the Master sounds in her ears, "Preach the Gospel to every creature." Darkness covers the land, and gross darkness the people: here and there the true light shines, but it is as the light of a taper amid the midnight gloom of darkness which may be felt.

What, then, remains but for the Church to awake to a sense of her responsibilities, and cry mightily to God for help? If He speak the word, great shall be the company of the preachers; if He send out His light and His truth, the land shall yield her increase, and a great harvest be gathered in.

The Committee cannot believe that the empire of China is thus brought into the family of nations, and thrown open to the social and commercial intercourse of the world, for a purpose less glorious than that of having a way opened for the entrance in of Gospel truth, that it may do its appointed work. Fiercer than the battle-strife shall be its conflict with the powers of darkness in a land where Satan has long reigned in undisturbed possession, and led its people captive at his will. Yet, be it remembered, the Gospel is mighty through God, to the pulling down of the strongholds of sin, Satan, and death. Jesus is a mighty conqueror—pray God His chariot wheels may now move forward over that land—gathering in His train a great company, as trophies of Divine grace.

The work of the Board in China has been pursued in faith and patience through a course of years. The Missionary establishment at Shanghai has combined with the public preaching of the Gospel, the inculcation of Gospel truth in Christian schools. Both these plans of operation have been blessed in the conversion of some, and two of the number, so brought in, are now ministers of the Word, while others are pursuing their studies with a view to becoming such. The fact is proved, beyond dispute, that the Gospel has power to bring the Chinese heart into subjection to the will of God, and to lead it to humble discipleship in the school of Christ. The measure of success has been very encouraging in this respect,

and in other particulars. In the present aspect of affairs in China, it must be a matter of rejoicing with the Board, that they have begun a work for Christ there, and have persevered therein, abiding, patiently, God's good pleasure. These label's of love, be they those of personal consecration, or of gifts and prayers ,shall in nowise lose their reward; they have accomplished much, though we may not, and indeed cannot, discover the full results.

Now a great change has been wrought in the condition of that people, and may we not hope that the set time is near when China shall be regenerated, and multitudes be added to the Church of Christ? We venture no assertion that this is so. We know that "God's ways are not our ways, nor His thoughts our thoughts." Still, leaving this to His wisdom, which cannot err, to His people is given the privilege of praying and laboring for the coming of His kingdom. In presenting to the Board an account of this Mission for the past year, the Committee have few changes of interest to note on its general condition. Shanghai has been undisturbed alike by the internal commotions which have prevailed in some other portions of the country, and the war carried on with European powers. The regular routine of Missionary duty in the schools and churches has gone on as usual. Cases of sickness have occurred in the Mission family, which have rendered necessary a temporary respite from labors on the part of some. The Rev. Mr. Syle was for a time disabled by a serious affection of the throat, and took advantage of the sailing of one of the United States' ships to the north of China, to seek by a voyage for restoration to health. Recent letters make mention of his safe return, and of his having derived benefit from the trip.

#### **LABORS IN THE INTERIOR.**

The Rev. Mr. Liggins and the Rev. Mr. Williams, having a desire to preach the Gospel where it had not been heard, set out, many months ago, on a journey into the interior. They went from place to place, distributing tracts and books, and delivering their message; they were kindly treated, and their tracts and books were readily received.

It was a part of their plan to examine the position and condition of the cities visited, and to make choice of one which should seem to offer the best facilities for their purpose, and to make this a Missionary Station. After spending some weeks in this way, they selected the city of Dzang Zok, containing a population of more than 100,000, and distant from Shanghai ninety miles. Here they hired rooms, first in a temple, from which they were soon obliged to remove, and afterward in a private house. Through the streets of this city, these young men have gone, distributing books and tracts—gathering congregations, and proclaiming the Word of Life.

The following letter furnishes pleasing evidence of progress in the work :—**LETTER FROM REV. J. LIGGINS. DZANG ZOK, April 27, 1858.** [See entry under date]. At the latest date, Mr. Liggins and Mr. Williams were engaged in this work, and though there had been a show of opposition on the part of some, the prospects were, that they would be allowed to remain, and to continue their labors at Dzang Zok. In this connection the Committee take occasion to remark, that when these young Missionaries went forth from Shanghai to the interior, they went prepared to preach in the Chinese language to the people—although at that time eighteen months had scarcely elapsed since they landed in China—and this fact affords striking proof of the importance of one portion of that preliminary work which this Mission has had its full share in accomplishing, viz., the bringing into existence of facilities for learning the Chinese language in a comparatively short time.

#### **EXCHANGE.**

The condition of exchange in China has been somewhat more favorable within the last few months. It is hoped that when commercial matters become settled upon the basis of the new treaty, there will be a decided improvement in this respect, resulting in a large saving of Missionary funds.

#### **BISHOP BOONE.**

Bishop Boone, whose return to the United States was mentioned in the last report, is still in this country. The Bishop's health is somewhat improved, and he is earnestly looking forward to the time when he may be permitted to go back to the work to which his life is devoted.

#### **MR. AND MRS. KEITH,**

Whoso arrival in this country, in May, 1857, was announced in report of last year, have derived benefit to their health, and hope to return to China in the course of a few months.

#### **MISS EMMA G. JONES,**

After spending somewhat more than eighteen months in this country for the recovery of her health,



embarked for China on the 18th of March last, and, after a pleasant passage of 88 days, reached Hong Kong.<sup>133</sup> After some detention Miss Jones embarked on board a steamer, and in four days reached Shanghai.

#### **MISS ELLEN A. BOWERS.**

Was, in March last, appointed a Missionary teacher to China; in consequence, however, of failing health, she has been obliged to resign her appointment.<sup>134</sup>

#### **STATISTICS.**

1 Bishop; 5 Presbyters; 2 Native Deacons; 1 Candidate for Orders, (native).  
Baptisms: Adults, 13 ; Infants, 2—total, 15; Whole number of Baptisms, 70. Candidates for Baptism, 20;  
Communicants, 35; Died, 1.  
Marriages, 3; Funerals, 3;  
Day Schools, 8—5 Male and 3 Female; Pupils about 160;  
Boarding Schools, 2—1 Male, 1 Female; Pupils, 80.  
Total number of Pupils, 240.<sup>135</sup>

### **1858, OCTOBER, Baltimore.**

#### **Bishop Boone, Report.**

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

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

DEAR BRETHEN: THE last has been an eventful year in the East. In India, there has been revolt and treachery, and fearful carnage. In China, we have seen the four first nations of the earth knocking at the gates of the imperial city, and calling upon the government to lay aside their old exclusiveness, and come into the family of nations. Nor has this call been in vain. The emperor has wisely yielded to this powerful external pressure, and has granted, in his treaties with the four foreign powers, all that, it appears to me, could at this time be advantageously demanded: the complete toleration of Christianity THROUGHOUT THE EMPIRE; liberty for foreigners to go every where unmolested, if provided with passports; the right of foreign ambassadors to have direct access to the government at Peking; and additional posts opened for trade, both north and south.

These facts have been laid before all in the public papers, but I have learned through my private correspondents, facts, which are curious in themselves and most deeply interesting. **Mr. Syle writes**—"It was freely and readily conceded by Tan (the Governor-General of Peh-chih-le, the Imperial Commissioner first sent by the emperor to treat with the foreigners,) that the Missionaries might go all over the country without limit or restraint. 'WE KNOW,' said he, ' THAT THE MISSIONARIES ARE GOOD MEN, and we are willing THEY SHOULD GO ANY WHERE; but not the merchants—they must stay at the ports.' This, he says, I had from Dr. Williams, (the Secretary of Legation to the American Embassy.) " Mr. Syle very justly adds, "For such an impression to have been made, notwithstanding our liability to be identified with opium importers, and Nankin insurgents, I consider to be a remarkable instance of God 'giving us favor in the eyes of this people.' May He also give us grace to use our advantages to His glory." That the Missionaries are held in great esteem, by the highest Chinese mandarins, has also come to my knowledge through another source.

A youth, who was, until recently, a pupil of our boys' school, is now an interpreter in the office of the highest mandarin in Shanghai. When asked by one of our Missionaries, if he had heard that all China was open to the Missionaries, (this was before the terms of the treaties were known at Shanghai,) he answered, " No, but I expect to hear it, as I know the high mandarins have memorialized the emperor in regard to foreigners at Shanghai and other ports, stating, that THE MISSIONARIES ARE THE BEST PEOPLE IN THE WORLD, and that it would be WELL TO ALLOW THEM FREE ACCESS TO ALL PARTS OF THE EMPIRE.

These facts make the greater impression on me, when I call to mind the views but recently held, that it would be fatal to the success of any treaty even to mention the Missionaries, and to claim for them equal protection, with other classes of their fellow citizens. It was supposed they must take shelter under the

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133 *Spirit of Missions*, Vol 23 No 10, October 1858, p. 503.

134 *Spirit of Missions*, Vol 23 No 10, October 1858, p. 503.

135 *Spirit of Missions*, Vol 23 No 11-12, November-December 1858, pp 584-589.

name of merchant or trader of some sort.

Is it not remarkable that these Chinese officials should be in advance of the point reached by our own diplomatists when our last treaty was signed? and what a proof have we in these facts of the progress Christianity has made in China during the last fifteen years! It is cause, also, of devout thankfulness that these advantages have been secured at the expense of so small a sacrifice of human life; and we may well believe, that the ease with which the allies carried all before them, will make a more lasting impression on the Chinese court, than if they had gained these advantages after a hard contest.

The Missionaries are all in the highest spirits. **Mr. Nelson writes**—

This mail will carry the most stirring news from China that mail has ever carried. Our feeling is yet one of wonder at the tidings we have heard. We can only say, what a wonderful Providence! What hath *God* wrought! That this country is so soon to be open, and that the Missionaries of the Gospel are to have free access, by *treaty*, to all parts of it, is what we are not yet able to comprehend. That the old barriers are so soon broken down; that in so short a time, this great change has been effected, is truly amazing. We trust the same God, who has, by His providential arm opened this country, will also, by His gracious influences, open the hearts of His people, that they may come, as they have never come before, to the work here given them to do. Who can estimate what this work is! One-third of the human race made accessible to the Gospel! This, surely, is material for your Annual Report, such as you have not had before, and compared with which our little statistics seem to dwindle away. But 'the day of small things' will not continue always. And God grant that by the time for your next Annual Report, we may be able to record, that, 'the Lord hath done great things for us, whereof we are glad.'

It is really a mortification to me, after recounting what great things the Lord has been doing in China, to report to the Board our doings for Him there. Our force the last year has only been four Presbyters, two native Deacons, and three female assistant Missionaries; the Rev. Mr. Keith, Miss E. G. Jones, and myself, all having been in this country for the improvement of our health.

Mr. Syle and Mr. Nelson have continued to labor at Shanghai as they did when I left them; the only change being that Mr. Nelson has given up the hired house in which he preached, and has taken charge of Christ Church in the city; and Mr. Syle has transferred his labors to our school chapel at Hoong Ku [Hongkew; Hongkou], connecting with this an itinerancy to the villages in the vicinity. These Brethren report a larger number of inquirers, and candidates for baptism, than in any former year, and also a larger number of baptisms.

Mr. Liggins and Mr. Williams have spent most of the past year in visiting the towns and cities within 100 miles of Shanghai. They have met everywhere with civil treatment from the people, and encouragement to persevere in their effort to carry the Gospel beyond Shanghai. At the last accounts they were residing in Dzang Zok, a large city of 125,000 inhabitants, about eighty miles northwest from Shanghai, and some 30 miles from Soo-chow. They met with great difficulty in getting a house at this place, not from any opposition of the people to their residence among them; nor any hostility on the part of the mandarins, I am persuaded; but from the fear these local officers felt, lest they might be held to account by their superiors for allowing foreigners to reside beyond the bounds agreed upon in the last treaty. These difficulties, we may hope, are now at an end. With the Imperial sanction, published throughout the empire, local officers, if friendly, will no longer be afraid to manifest their feelings; should they prove unfriendly in one city, the Missionary may obey the Lord's injunction, and flee to another, for the whole country is thrown open before him; and in case he meets with a general denial of the privilege conferred by the treaty of Teen-tsing, (a thing I by no means anticipate,) our minister can now bring the matter directly before the Imperial cabinet, and, pleading the very words of the treaty, remind them of the passage of the bar of the Peiho, and the capture of the forts at Ta-koo.

Our Brethren, Williams and Liggins, take great delight in setting forth the advantages of Dzang Zok. The people are very intelligent, and, in many respects, superior to the natives of Shanghai. They enjoy a very high literary reputation. Yen-ts, one of the most distinguished disciples of Confucius, was a native of this place. They also boast of having had five Tsiang-nuen, men of the highest literary rank known in China, and a long list of graduates of the other degrees. They show much less prejudice and contempt of foreigners than the Chinese of other places. They are eager for our books, and, from the character of those who receive them, a confident opinion is expressed that many are read. And lastly, Dzang Zok has a mountain, 1000 feet high just in the rear of it, which gives it an immense advantage over Shanghai, which has not a hill within 20 miles. The access to the mountain regions of China, I regard as one of the great

advantages obtained by the new treaties. Hitherto when a Missionary needed a change of climate, he was obliged to come all the way to the United States for it; this involved so much expense and loss of time, that it was generally postponed until his disease became chronic, and the change brought relief but slowly; now he may betake himself at once to the Virginia Springs and Saratogas of China. [Kuling Hill-Station].

Mr. Williams mentions the very interesting fact of two young men, whose business carried them occasionally to Shanghai, becoming so interested in the Gospel, from what they casually heard of it there, that they sought out Mr. Liggins, and himself, as soon as they heard of their arrival at Dzang Zok, and have become promising candidates for baptism.

How many hundreds of such, leave Shanghai for all the surrounding towns, the account of the great day can alone reveal; but this fact surely proves that it is high time that we should send out the Missionary to follow up this influence, that has gone forth from Shanghai in all directions.

Our two Deacons, Wong Kong-Chai and Tong Chu-Kiung, have been laboring in connection with Mr. Syle and Mr. Nelson, and are favorably reported of by them.

The two Boarding Schools have been full during the past year, and the progress of the pupils was found very gratifying at their last examination. These schools were visited by Lord Elgin, the English Ambassador; by Mr. Read, United States Commissioner; and by Count Poutiatine, the Russian Ambassador. Both Lord Elgin and Mr. Read expressed themselves as much pleased with these schools, commending our boys' school especially for the English tuition it affords its pupils.

This school is in pressing need of some one accustomed to teaching, and fond thereof, to take charge of it. If he were a married man it would be better. For a man possessed of the proper qualifications, I know of no situation that offers a fairer prospect of doing good service in our Master's cause. He will be at a post where he can form the minds of young men, who will, no doubt, have a powerful influence in directing the great movement which must go on in China, whilst the present rising generation are on the stage. The Chinese have no juvenile literature; a want they would become sensible of, as soon as they see a fair specimen of such a literature. Our teacher, if a man of the right endowments, and fully acquainted with our present method of teaching in this country, and with the philosophy on which these methods are based, could, I am persuaded, with the aid of learned Chinese, prepare a system of school books, which he might live himself to see in the hands of millions of children, throughout the provinces of China.

Oh! what a field for usefulness! Who will come forward to occupy it? I am not without hope that the right man has been found at Gambier, and that he is now giving heed to this call. Mr. Syle has continued his labors in behalf of the blind, and has met with very liberal aid from the foreign merchants at Shanghai. Miss E. G. Jones sailed from New York on the 18th March, in the ship N. B. Palmer, for Shanghai. It is cause of great thankfulness to me, and to the whole Mission, that her health is so far restored as to enable her to resume her important labors in the girls' school. She was favored with a short and pleasant passage of 88 days to Hong Kong, where she was kindly entertained at the house of the Bishop of Victoria. By the last mail, we have heard of her safe arrival, in good health at Shanghai, delighted to be at her old post again, and heartily welcomed by all her friends.

Mr. Keith writes to me, "I feel that I am almost a well man now. For the last five Sundays, I have preached twice a day; and the last two I have taken the whole service in addition. Under the system of treatment now pursued, I have gone on gaining, so that I think my prospects are good for future labor." I am sorry he does not give so good an account of Mrs. Keith's health.

Our statistics are—1 Bishop; 5 Presbyters; 2 Native Deacons ;1 Candidate for Orders (native). Baptisms: Adult, 13; Infants,2—total, 15. Whole number of Baptisms, 70. Communicants, 35.Died, 1. Marriages, 3. Funerals, 3. Candidates for Baptism, 20. Day Schools, 8—5 male and 3 female. Communion Offerings,\$78.27.

**My health has improved very much since the last meeting of the Board**, and I am greatly in hopes that another winter will do so much for me, that I shall be able to sail for China next spring. A-part from my Episcopal services, Missionaries to preach the Gospel are so much needed at this time, that I cannot consent to stay away a day longer than seems absolutely necessary to restore to me the power to labor there again. The call for Missionaries to China was never so loud as it is now. When I went out to the East 21 years ago, and was obliged to live thousands of miles off, on the Island of Java, it was thought that, if God would only open China, hundreds of faithful men, from all parts of Christendom, would present

themselves to enter such a field. God has been hearkening to the prayers of His people in behalf of this great Empire, and has been steadily setting before them a door—wider and still wider opened; until it may with truth be said, China—all China is now open.

What greater encouragement can you need, dear brethren, to induce you to send forth laborers into this great field, than God is now vouchsafing in His providence? Can you even imagine a stronger call than is made by the facts presented in this report? It is not merely a man of Macedonia, but a whole phalanx of Chinese Mandarins who are standing and beckoning to you to send to them, "those good men," the Missionaries of the Cross. The 18 provinces of the Empire, are all now thrown open to the men whom you shall send.

Tan, the Governor-General of the province, in which Peking—the Capital of the Empire lies—is saying to you, "We know that the Missionaries are good men, and we are willing that they should go any where. The High Mandarins are seconding him, and saying to you, "The Missionaries are *the best people in the world*, it is WELL to allow them free access to *all parts of the empire*.

Will not the Church forthwith send some of these good people where they are so much needed, and where they will be so welcome and so highly appreciated? Will not our young brethren now feel constrained to come forward, and offer themselves to preach the Gospel to the benighted millions of China, when thus encouraged by High Mandarins, by a Governor-General, and by the Imperial sanction? Surely, all this constitutes A CALL FROM GOD, and it will be ill for us to turn a deaf ear to it. Let this Board unite with these Heathen Magistrates in calling upon our young men to look to China. Let the mandate go out from *this Body, that Missionaries MUST go forth, in answer to this call*.

Let the members of this Board, as they return to their respective spheres of duty, take with them this resolve: men MUST be found to answer this great call; and, dear Brethren, pray for the Bishop of this Mission, that God, of His infinite mercy, may strengthen him to go forth once more into this glorious field, and that he may not go forth alone, but accompanied by many noble, devoted brethren, emulous of a life-long service in such a cause.

Respectfully submitted.

WM. J. BOONE, Missionary Bishop to China.

ORANOK, NEW JERSEY, October 11, 1858.

P. S.—Since this report was commenced, I have visited Kenyon College in Ohio. My object was twofold, to place Yan Yoong Kiung, who is kindly educated by Dr. Bedell, at the College, and to endeavor to enlist some recruits for China. My young Chinese friend and myself were received in the most cordial manner by the president, professors and students at Gambier—a reception so cordial that I shall never forget it. I was forcibly struck with the great and rapidly-increasing importance of this Institution, with its discipline and course of study, and especially with the very thorough manner in which the classics are there taught. The number of students is rapidly on the increase, and it only needs an increase of endowment to make it one of the first Colleges in the land. I was there on Communion Sunday, and shall not soon forget the impression made on my mind by seeing so many youths—over one hundred, I think—come forward to the Lord's table. I addressed them twice during my visit, and have received the personal assurance of many of them that they are seriously and prayerfully considering the call to China. Their professors assured me, they would be glad to see them enter upon this noble work. May God give them grace to persevere in their desire to preach the Gospel to these poor heathen. **I suffered so much, from an address of twenty-five minutes I made at Gambier, from a flow of blood to the head, that I have since felt much discouragement with respect to the early recovery of sufficient health to enable me to resume my labors.**<sup>136</sup>

## **1858, OCTOBER 14. Shanghai.**

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

Hong Kow, 14 Oct 1858.

My dear Friend,

I cannot get over the unnaturalness of being almost within hail of you day after day and not hear your cheery laugh and enjoy an hour of your pleasant conversation. But I know how really, & rightly, the ship & her officers are uppermost in your thoughts, and I am not allowed to forget many things accumulate

during a month's absence from a short-handed Mission, such as ours. But for this last reason, I think I should have found my way down to here with a little boy... Freddie's constant questions being "Papa, When will you take me to the Minnesota?"

The Nelsons are absent, they having gone off to the hill-country with the Cunnynghams and the Gayleys. Lord Elgin (it is said) being rather put out at their doing so. Mr. Nelson's heath was extremely bad, so that they went off before I had got back, rightly I think.

Herewith I send a few (seven) mats which Mrs. Syle begs you to accept from her, and which I think will set off both the walnut table and the China ware. The two smaller ones, (joined together) are such as are made by the children from school, and some of the same kind can be made if you fancy them. Please let these two come back as patterns. The ladies are all tolerably well though everybody here looks a little pale and shaky. I hope your crew are not the worse for the time.

Somebody has told us that you are likely to come up Saturday. Happy to hear it: more happy when we see you. Everybody expressed themselves as highly pleased with my purchasings for them, which is a very considerable compensation for those daily meanderings through the Bazaars...<sup>137</sup>

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137 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 14 October 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.



**1858, OCTOBER 22, SHANGHAI.**  
**Bishop of Victoria, Hong Kong**  
**15to the Archbishop of Canterbury.**

CHINA.—We are indebted to a friend, and also to the courtesy of the Department of State at Washington, for a copy of the following letter to the Archbishop of Canterbury, from the Bishop of Victoria, in review of the recent Chinese Treaties as affecting the prospects of Christianity in the East :—

SHANGHAI, CHINA, October 18th, 1858.

*My Lord Archbishop,*—Within a few hundred yards of the spot from which I now write, and at this same moment of time, Lord Elgin and the Chinese High Imperial Commissioners are negotiating the supplemental articles of the Treaty of Peace; and the last acts will soon be consummated of a diplomacy which (it is expected) will inaugurate a new era in the history of the relations of Western Christendom with the population and Government of the Chinese Empire.

In taking a general review of the recent treaties formed by Western Powers with China, I may state at the very outset that I regard the provisions of the new British treaty (so far as we have been able to gain a knowledge of the details from semi-official authority here) as eminently calculated to encourage the Church at home to new and enlarged Missionary efforts, and to arouse the Christian youth of Britain to a more adequate and prompt response to the demand for additional laborers.

Variou concurrent circumstances during the present year have served to smooth the course of diplomacy, and to render the Imperial Government of China more disposed to accede to all the reasonable demands of the British Plenipotentiary.

It was a slight advantage to Lord Elgin that the representatives of the four Great Powers of Britain, France, Russia, and the United States, all combined in a joint naval demonstration on the Chinese Coast, and in a contemporaneous transmission of their demands to Peking. When the Anglo-French expedition advanced to the Mouth of the Peiho, the two non-belligerent Powers appeared also on the scene, and as neutral parties anticipated the British and French in their negotiations at Teentsin. It is understood that the Russian Envoy gave opportune warning to the Chinese officials of the grave emergency which had arisen. The fact had been notorious among the Chinese that Russia herself was but lately involved in a deadly war with Britain and France; and the representatives of the Russian Envoy hence derived additional force. Count Putiatine plainly intimated to the Chinese the irresistible power of the Anglo-French squadron on their coast, and the inevitable ruin to the Manchow Tartar dynasty which must result from a blind and obstinate persistence in their past course.

The representations of the American Minister afforded too the same testimony, confirmed by a second non-belligerent and neutral Power, as to the magnitude of the impending peril and the hopelessness of further resistance to the demands of the British and French.

The sequel is well known. Warlike operations of brief duration, but of decisive effect, prepared the way for the definitive negotiation of a treaty. At Teentsia, on the level high-road to Peking and within 70 miles of the capital, the terms of peace were signed, by the British on June 26th, and by the French on the following day.

Each of the four successive Treaties of 1858 has been a further step in advance beyond previous concessions to foreigners.

The Russian Ambassador who signed a Treaty on June 13th gained for the Russo-Greek Missionaries long established at Peking the right of free ingress to all the other parts of the empire.

The American Minister in his Treaty concluded five days later, obtained beyond this a slight addition to the commercial ports along the coast. But he has the higher distinction of being the first to obtain by the open stipulations of treaty an honorable mention of the beneficent character of the Christian religion, and a renewed pledge of universal toleration for Native converts throughout the Chinese empire.

It has been reserved for Lord Elgin to achieve a still more prominent act in the annals of Oriental Diplomacy. In addition to the concession acquired by the Minister of the United States, he gained also for foreigners of every class, and by implication for our Missionaries also, the right of unlimited access into the interior of the country, and has thus thrown down the last barriers which interrupted our free intercourse with every part of China.

The VIII. and IX. clauses of Lord Elgin's Treaty comprise the main points which have reference to our extended privileges in respect to Missions.

The former of these two Articles is in substance, and almost in words, identical with that previously negotiated on behalf of the United States by Mr. Reed; and its terms are honorable to both the British and the American officials who had the moral decision to press its admission into the Treaty. The "*religion of Jesus*" (the Chinese term for "Protestant Christianity") is for the first time distinctly mentioned in these Treaties, in conjunction with and in priority to the "*religion of the Lord of Heaven*" (the old term for the Roman Catholic form of the Christian religion). I have reason for believing that the favorable mention of Christianity contains (at least in the wording of the American version) an exact quotation of the Chinese text in the New Testament of the golden law of universal positive Christian duty in "doing unto others as we would they should do unto us." This same extensive law of well doing has been long current among the Chinese sages in its *negative* form:—"Abstain from doing unto others what you would that they should *not* do unto you." It seems to be taken (according to the best foreign Sialogues) from an old Commentator on the Confucian Classics who flourished subsequently to the Christian era; and its currency even in a diluted negative form may have been but the transference of the universal moral law of relative duty, borrowed in meaning, but lowered in extent, from the Gospel narrative of our Lord's teaching.

As this VIII. Article stands (presumptively) in the British and American Treaties, its favorable recognition of the Christian religion is highly important:—"The doctrine of Jesus, and the doctrine of the Lord of Heaven, teach the practice of virtue and the treatment of others as ourselves. Henceforth all teachers or professors of it shall, one and all, be protected. No man peaceably following his calling without offence shall be in the least oppressed or hindered by the Chinese authorities."

The IX. Article is that which peculiarly belongs to Lord Elgin's Treaty, and comprises these general concessions of locomotion and residence in the interior which (if its provisions be carried out and administered by Consular representatives possessing the requisite moral and mental qualifications for their responsible posts) held out to Protestant Missionaries the prospect of extended opportunities in new and more favorable spheres of missionary usefulness. They will henceforth be able, under the reasonable regulation of a

moderate passport system, to penetrate into the interior and to establish stations in localities remote from the disturbing influences of mercantile positions on the sea-board.

I have reason to believe that the provisions of the French Treaty signed by Barna Gros the day after the English Treaty are almost identical with those of the latter, with one addition which, although unimportant at first sight, may nevertheless be hereafter fraught with consequences of serious moment. In addition to toleration of the Christian religion, protection of the Native converts, and unlimited access for the Roman Catholic Missionaries into the interior, Baron Gros has also stipulated that whatever in past times has been decreed by the Chinese Government against the "religion of the Lord of Heavens" shall henceforth be null and void.

I know some intelligent observers of passing events, well versed in the history of Jesuit Missions in China, who are filled with anxious apprehensions lest under the cover of this retrospective clause there may be a latent purpose on the part of the Roman Catholic Missionaries to revive dormant claims to the property confiscated at various times of old in different parts of the empire, and especially the site of their former Cathedral at Peking. The instance of a similar demand not long ago preferred at Niagpn, and the recovery through French influence of valuable property and Mission-sites in the heart of that city, lend some plausibility to this view. Such recent experience suggests the fear lest here, as elsewhere over the waters of the broad Pacific, French diplomacy, having no commercial interests to foster, may busy itself in efforts to sustain the cause of the Propaganda,—a French Protectorate of Native Romanist converts be gradually established on this Continent,—and a powerful French ecclesiastico-political organization in favor of Romish Missions in China be one of the results of an Anglo-French alliance and joint-intervention in the affairs of the East.

It is to be noted that in the passport-regulations it is stipulated that foreigners shall not visit Nanking or other places occupied by the insurgents. I think this to be as fair and favorable a solution of the difficulties caused by the insurrection as we might reasonably expect. Non-intervention in the civil convulsions of China was clearly the course for a British statesman to pursue. In the view of the decrepitude, cruelty, and corruption of the Manchaw Tartar dynasty, to have propped up such a Power by a forcible intervention of foreign arms against the Taeping Movement at Nanking, would be an act manifestly at variance with the sound dictates of expediency and right. On the other hand, there is too much uncertainty as to the present developments and tendencies of the insurgent cause to authorize on the part of British Christians the wish that, under any circumstances, an armed external interposition should be exercised on their behalf. After five years and a half in occupation of Nanking—without the advantage of foreign spiritual instructors—with some, possibly all, the more hopeful class of Leaders removed from the scene—with all the elements of human depravity diffused among that peat-up motley host of semi-pagan Iconoclasts, constrained by rigorous severity to maintain an outward shew of asceticism, and to memorize the established and half-understood forms of Prayer,—it is too much to expect that, under such exceptional circumstances, good has been more potential than evil amongst the multitude, and that its earlier promise has not been followed by degeneracy and decay.

In the earlier stages of the Taeping Movement five years ago, the entrance of Protestant Missionaries among them at Nanking might have turned the tide in the right direction and given a sounder character to their practice and belief. As it is, we must patiently abide the issue, moderating excessive hopes and repressing undue despondency and fear. However much a nearer view of the Rebel Movement may hereafter repel our minds, it must at the same time be remembered that doubtless in the hands of Providence it will have accomplished a good result. It will have laid bare the weak hold which Buddhism has upon the masses of the Chinese people. It will have scattered broadcast through the interior the seeds of Scriptural knowledge in the portions of the Christian Bible authoritatively published by the Chief at Nanking. It will have shown how Christian truths circulated in the Taeping manifestos and books, even when diluted with a mixture of pagan ideas, have nevertheless proved their innate strength in shaking the fabric of idolatry and preparing the way for a purer faith. If truth, when deformed and caricatured, has been thus effective in demolishing error, what may not be hoped for from the unimpeded circulation of the Holy Scriptures and the zealous preaching of Protestant Missionaries through the length and breadth of the land?

One serious question arising out of our relations with the Chinese appears to have been excluded from all mention or allusion in the published Articles of Treaty. So far as we can judge on the spot (the text of the British treaty not having yet been officially made known to the foreign community in China) the Opium question has been ignored or kept out of sight; but it is difficult to think that this topic can have been altogether excluded from past discussions, or that in the pending negotiation of a Tariff in the Supplemental Articles of Treaty here at Shanghai Lord Elgin will continue to exclude the subject from a positive and final settlement.



ces has been a remedy long available and within reach. Embarrassed and overcome in the long contest with Native and foreign contrabandists, it is not improbable that the Chinese Imperial Government may at length have submitted to a termination of the struggle,—an addition to the impoverished Exchequer in the shape of a regulated tariff-duty be preferred to the continued prevalence of a lawless smuggling of the prohibited drug along the sea-board,—and Opium at last be recognized among the legally-permitted indigenous produce of China.

It is satisfactory to know that both in the British and in the American Treaties lately concluded with the Japanese an Article exists expressly prohibiting the importation of Opium; and that thus by the humane policy of Christian negotiators Japan, hitherto exempt from this form of intemperance, will in all probability be saved from one class of evils which has resulted from our intercourse with China. Unprecedented privileges have been recently granted to Christian Missionaries within the newly opened ports of Japan.

I would mention in terms of the deepest respect the name of a British Plenipotentiary, who has won so distinguished a place in public estimation by his highly successful career. I fully believe in the benevolent high-mindedness, which has actuated him in his difficult and honorable course in China. I know by friendly conversation and by private correspondence the mode of solution which *on the whole* he deems best for terminating a great and admitted evil. I know too that some of the most intelligent and zealous Missionaries laboring for the welfare of the Chinese, wearied and perplexed by the view of the sad collateral effects of a smuggling system almost virtually legalized by the indifference or the corruption of the local mandarins, have deemed it expedient to succumb to an unavoidable evil, and to limit and check by the regulations of a legalized Custom house tariff the spread of a moral mischief now utterly beyond control.

I confess that it is with mingled pity and shame that I contemplate the affecting spectacle of a pagan Government, almost powerless in the means of resistance and feeble in the arts of war, thus humiliated, weakened, and overpowered; and the top-stone thus finally set on the pillar of our own inconsistency and disgrace, as a people placed in the vanguard of Christian nations in our dealings with this race. The year in which this monument may possibly be erected in commemoration of the final act in the series of wrongs perpetrated on the millions of China, will singularly enough be marked also by the extinction and corporate death of the East India Company. Our Anglo-Indian revenue from the growth of the poppy has been the chief plea and prop of the Opium-smuggling trade in China. What we failed to relinquish on the ground of Christian principle, will probably be wrung from us by the defensive action of the Chinese Government itself. The eventual withdrawal of the Imperial prohibition against growing Opium in the eighteen provin-

It is right that the friends of Christian Missions on both sides of the Atlantic should know how much they are pre-eminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy, and coöperation of His Excellency W. B. Reed, ably seconded by his Secretary of Legation and his interpreter, Dr. Williams and Rev. W. A. P. Martin,—names well known in connexion with the Missionary work in China.

The wider opening of these Eastern regions to Missionary labor is an animating topic on which I could glowingly enlarge, as a call to more adequate efforts on the part of our own Church. But I confess, my Lord, that I have gathered lessons of moderate expectation from the fruitlessness of my past appeals for help. In the tenth year of my Episcopate I behold but few signs of any great and sustained movement of our Church for the evangelization of the Chinese race, or for our entrance upon the recent Missionary openings in Japan. My dear and valued fellow-laborers sent out to the China Mission, do but scantily fill up the breaches made in the ranks of our Church by disease and death. But six Church of England Missionary clergy are spread along the stations on this extended coast, of whom two have been only six months in the country. It is indeed a satisfactory result to my mind to see chaplaincies instituted in the Chinese cities, and the British communities supplied with the means of grace. I rejoice also in the increasing number of laborers in connexion with other Protestant Missionary bodies, and the marked success which in some cases has resulted from their attempts. But as to Missions of our Church, among the Chinese, after fourteen years since my first landing on these shores, I still see (with the one exception of the Church Missionary station of Ningpo) but little progress made and but inconsiderable results achieved. I feel no despondency as to the certain final success of our work as the cause of God himself. I am sustained by the assurance that God is working out His purposes of mercy and love to our race in these passing events of the East;—that this our fallen world shall one day become a temple worthy of its holy and beneficent Creator;—and that this vast pagan empire, now an exile from the great community of Christian nations, shall hereafter participate in the promised outpouring of God's Spirit upon all flesh, and in the predicted blessedness of the renewed earth "in which dwelleth righteousness." But I deplore the want of an adequate supply of laborers to enter upon these fields "white unto the harvest;"—men suited by mental habit and by bodily strength for this peculiar Mission;—men whose faith has been long strengthened by secret prayer, and whose love to Christ has been long watered by the heavenly dew of spiritual communion with God;—men, willing to forego (if needful) the comforts of domestic life, and ready to yield to the possible requirements of a "pressing necessity" in being free and unfettered by family-ties in their itinerancy in the interior from place to place. Once more I reiterate the appeal to the Church at home:—"The harvest truly is great, but the laborers are few." Once more I appeal to British Christians that while India is claiming her meed of Missionary sympathy and evangelistic help in this her day of trial, China may not be overlooked or forgotten in their prayers, nor her 400 millions receive less than her due amount of consideration and thought in the counsels and deliberations of our Church of England Missionary Committees.

My Lord, my pea grows weary and my theme becomes diffusive. I know by experience the mental sickness of hope long deferred. In my own person I can do but little beyond sounding the trumpet and leading others to the conflict. The goal of middle life scarce gained, I am experiencing the effects of climate on a shattered frame, and the infirmities of advancing years. In the early afternoon of my course, the shades of evening are prematurely falling and lengthening around me. Once again I appeal to my younger fellow-soldiers of Christ that they desert not the standard of the Cross unfurled in the far East, nor allow a standard-bearer to fall unsupported and unsustained in this Mission battle-field.

I remain, My Lord Archbishop,  
Your Grace's most obedient humble servant,  
G. VICTORIA.

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## 1858, OCTOBER 22, SHANGHAI.

### Rev. John Liggins.

Rev. and Dear Brother:

Shanghai, October 22d, 1858.

The Rev. **Mr. Syle returned from Japan**, on the 9th inst., greatly improved in health, and very much delighted with his visit. His statements concerning the people, and the openings for Missionary labours among them, possess very great interest; and we hope that the narrative of his visit may be the means of creating, in the hearts of some well-qualified persons at home, the desire to visit that very important and inviting field of labor.

Christians in the United States ought to take a very especial interest in Japan. It was, through God's blessing, first upon the efforts of Commodore Perry, and afterward upon those of Consul-General Harris, that this country has been opened to the extent it has to the Protestant world; and may we not gather from this, that God designs to accomplish the regeneration of Japan, mainly through the instrumentality of American Christians?

But let the first Missionaries to Japan, come from where they may, all unite in saying that they should be men of great judgment, prudence and patience; men who while they are zealously affected in the glorious work in which they are engaged, will yet let their zeal be in accordance with a knowledge of the peculiar circumstances in which they are placed, and the character of the people among whom they labor.

The desire expressed to the American consul-general, that Christianity should be put among the prohibited articles in the new treaty, shows the fears which the growing classes in Japan have had for more than two hundred years, are still possessed by them, and that in a very marked degree. The speedy or slow removal of these fears, and their misconceptions of Christianity, will depend in great measure on the conduct of the first Missionaries. The remarks of Dr. Williams on this subject, in his letter to the Rev. Mr. Syle, are entitled to great weight, coming as they do from one than whom no one has enjoyed greater advantages for knowing what is needed, or is more likely to give judicious counsel. We rejoice to learn that there have already been contributions of money made by members of the Church, toward establishing a Mission in Japan, and we hope soon to see hear of the appointment of the much-needed men. About two weeks ago, the Rev. Mr. and Mrs. Nelson left Shanghai on a visit to the country. They are accompanied by the Rev. Mr. and Mrs. Cunyngham, and other Missionary friends. After spending a few days at Dzung Zok, they left there on Monday last for Ha Yen, a romantic place, situated on Hangchau bay, and expect to

138 It was the practice of Anglican Bishops to sign official reports, etc., with their first name (or initials) followed by the name of their diocese, the latter sometimes given in the Latin form. Thus the Rt. Rev. George Smith signed as G. Victoria.

return to Shanghai next week.

Mrs. Nelson was in very feeble health when they left here, but at the last accounts was being greatly benefited by the trip. We trust that she will return with health completely restored.

Believe me to be, Very faithfully yours.

P.S. A pressure of engagements during my brief stay in Shanghai prevents my writing about our operations at Dzang Zok. I will endeavour to do so, however, on my return thither, which will be as soon as the Nelson's arrive here.<sup>139</sup>

## **1858, OCTOBER 22, SHANGHAI.**

### **Rev. Edward W. Syle.**

The following extracts are from a letter of the Rev. E. W. Syle, dated Shanghai, October 22d, 1858. The obligations of friends of Missions are certainly due to those who have thus extended their kind offices to the missionary, and the Foreign Committee have great pleasure in acknowledging their own indebtedness for the same.

My obligations to Capt. Dupont of the 'Minnesota' are very great indeed, and it is a gratification for me to know that they are not altogether due to our previous personal acquaintance, but his interest in our Missionary work blended with the impulses of his own courtesy and friendliness.

I am also indebted to Commodore Tatnall for many marks of attention, and especially for an invitation to remain longer at Nagasaki, if I wished to do so, the flag-ship staying there after the 'Minnesota' sailed.

I must not omit Mr. Reed's kind offices. But for him I should not have had the good opportunity I enjoyed of seeing the Governor of Nagasaki, and others.<sup>140</sup>

## **1858, OCTOBER 31. Shanghai.**

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

My very dear Friend,

Although Dr. Williams will not doubt recount to you, in his own mild manner, the incidents of our trip up the river, diversified, as it was, by a cup of tea on board the *Ann Welsh* and the gib-boom of a gun-boat through our mainsail, yet I feel it incumbent on me to report to you that we arrived safe and sleepy, between twelve and one o'clock, that we left Mr. Gray, at his own wharf engaged in a controversy with his servant and boatman as to whether his goods should be landed at once, or wait till daylight; that we walked home through the warm night and succeeded in getting access to the house, after I had learned through the gate from the servant that all were well, as indeed I found them, the children snoozing away as diligently as if they were paid for it and their dear anxious Mama relieved beyond expression to learn that we not been suffering shipwreck ... last Saturday, when we ought to have arrived according to the reckoning.

I learned that the Nelsons had all gone to the country, (as also have the Cunninghams; please mention this to Dr. McClennenhan. Mrs. N. has been dangerously ill, and her state is now considered critical. The ladies otherwise tolerably well, except **Miss Fay**, who kept to her bed all yesterday but was not altogether overcome-has she not twice dined with Lord Elgin!

I get noting from Dan's and in the news from of ... except that Miss White ... that Bp Boone had recommended the commencement of a Mission to Japan...<sup>141</sup>

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139 *Spirit of Missions*, Vol 24 No 2, February 1859, pp 94-95.

140 *Spirit of Missions*, Vol 24 No 2, February 1859, pp 109-110.

141 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 31 October 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

**1858, NOVEMBER 6, SHANGHAI.**

**Missionary Correspondence with  
U.S. Commissioner, Hon. Wm. B. Reed.**

**INTERESTING CORRESPONDENCE.**

We publish below a very interesting correspondence between American Missionaries in China on the one part, and the U.S. Commissioner to China, Hon. Wm. B. Reed, on the other. The missionaries acknowledge with gratitude and high consideration, his successful efforts in behalf of our common Christianity, by procuring the insertion in the treaty, of a clause which provides for a full toleration of the Christian religion throughout that vast empire. That in making this acknowledgment they were not influenced by national prejudice, but by an impartial judgment upon his acts, may be inferred from a letter of the Missionary Bishop of the English Church in China to the Archbishop of Canterbury, in which he says: "It is right that the friends of Christian missions, on both sides of the Atlantic, should know how much they are pre-eminently indebted for the Christian element in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of His Excellency W. B. Reed, ably seconded by his Secretary of Legation and Interpreter, Dr. Williams and Rev. W. A. P. Martin—names well-known in connection with the missionary work in China." *New York Journal of Commerce.*

**LETTER FROM THE SHANGHAI MISSIONARIES TO OUR MINISTER IN CHINA.**

TO His Excellency Wm. B. Reed, Minister Plenipotentiary of the United States to China.

Sir: We, the undersigned, missionaries from various parts of the United States, embrace the opportunity of your presence among us to present to you our hearty congratulations upon the success which has attended your mission in China, and in particular to express our grateful recognition of the measures you have adopted to secure for missionaries greater freedom in their peculiar work.

In common with all the foreign residents in China, we have awaited with no little anxiety the result of those occurrences which have at successive periods during the last two years agitated both Chinese and foreigners.

Especially did we follow with earnest expectation and with fervent prayers the combined expedition to the Pei-ho. It was source of heart-felt pleasure and gratitude to God that the Chinese were so soon disposed to treat, and so little armed opposition was offered. And when we first vaguely learned the provision of the treaties, it was with the deepest emotions of thankfulness that we found all our hopes so fully realized, and our prayers so abundantly answered.

While our common country will do justice to the success that has crowned your patient endeavors to promote her general interests in this land, a large body of her best citizens will be especially mindful of your claims in putting forward that Christianity which, having proved the stable foundation of the prosperity of our native land, it is the mission of that land to spread throughout the earth.

We desire also to express our admiration of the steadiness with which you have followed the path of your convictions, in spite of clamor and misrepresentation on the part of persons belonging to other countries, and even amidst a degree of murmur and complaint on the part of your own countrymen, impatient of what seemed to them a position unworthy of our national power and reputation. You will not long fail to gather from this very line of peaceful policy the credit which is due to you, and to be vindicated in the eyes of all, as having adopted the wisest and best course, as it was the most generous and humane. We congratulate you on having secured, without violence, what would have been dearly purchased at the cost of human life, Standing as we do on the threshold of a new era in this land, we cannot but avail ourselves of this occasion to express the hope, that as our country is eminently fitted for, and apparently destined to the work of extending the Christian religion throughout the heathen world, so our Government will, without doing violence to the strictest principle of toleration by which it is bound, yet give countenance and support to the missionary labors of its citizens in heathen lands. We see France, with but a limited commerce to foster or protect, lavish of her national resources in support of one section of the church. While we neither hope for, nor wish a similar support, we cannot but desire that our Government may in the future plainly declare, that as the labors of missionaries are in the path of humanity and truth, they are to be sustained by all the *moral* influence of our land, and the persons of her sons guarded with zealous care. This we desire, not so much for our personal security, as for a testimony that where Christianity has gained its merited supremacy, it is a living power, and that we may not seem



to be disowned by the government to which we owe and pay allegiance.

It were no praise to say that a criminal charge has never been brought against any missionary from our country; it were not credit to us to say that we love our native land as well as any who are here voluntary exiles from her shores. We may claim that we have shown an unequaled readiness to contribute to whatever would promote the interests of our country among this people. Besides the private efforts of each individual, we may call attention to the facts **that from our ranks have been drawn, almost without exception, the interpreters, both paid and unpaid, of the Legation, and of the Consulates;** in two cases the highest diplomatic power has been intrusted, *ad interim*, to a member of our body, and at least three of the ports some of our number have yielded to urgent calls to assume consular duties; duties uncongenial to our calling, and undertaken only in accordance with a sense of duty to the land of our birth. All of our number will doubtless be found ready at all times to discharge, as loyal and loving children, the duties which may hereafter be required of us. In return we wish not simply to be protected, but in a proper degree to be recognized in our office, and countenanced in our work, by the Government whose allegiance we own, and in whose prosperity we shall always rejoice.

Finally, sir, hearing that you are purposing soon to return to your home, we beg leave to tender to you our best wishes for your preservation during your journey, and for a happy restoration to your family. May you, during a long life of usefulness, often have occasion to recur with pleasure to your work in China, as you hear of good resulting to this people from influences now set in operation. You will carry with you our sincere esteem, and hold in our memories a permanent place, as we recall your many truly republican virtues, which have won our regards, not unattended as they are by a dignity and urbanity which have ensured you the respect of all.

We remain, sir, your sincere friends and obedient servants,

Robert Nelson, Prot. Epis. Mission.  
Charles R. Mills, Am. Pres. For. Mission.  
G. F. Barton, Southern Baptist Mission.  
I. M. Lamballo, Meth. Epis. Church, South.  
S. Carpenter, 7th Day Baptist Mission.  
Samuel R. Gayley, Presbyterian Mission.  
William A. Macy, Am. Board Commission. <sup>142</sup>

Shanghai, Nov. 4, 1859

## 1858, NOVEMBER 6, SHANGHAI.

Hon. William B. Reed.

### MR. REED'S ANSWER.

LEGATION OF THE UNITED STATES,  
ON BOARD THE MINNESOTA, OFF WUSONG,  
November 6<sup>th</sup>, 1858.

Gentlemen: I thank you cordially for your words of approval and farewell. There are those in my distant home who will be prouder of kind words and wishes, and prayers from you, the Ministers of Religion, than of any political honors I can carry back. For them and myself I thank you.

It is not always that a policy which restless people think so ungrateful as neutrality, commands approval— and when I think of the feverish condition of the public mind in China this time last year, it is a matter of wonder that health and equanimity should be so soon restored—and my countrymen, I believe without exception, should admit that the course pursued was the right one.

For this credit is mainly due to the Instructions of the Government at home, and to the wide discretion and thorough support which, from first to last, the President has given me.

IN my dispatches homeward I have spoken of my high obligations to the American Missionaries in China, without whose practical aid I could have done little, and to whose good example, making a deep and favorable impression on the Chinese mind, what is called Diplomacy owes much.

The Missionary is never by his own act in trouble here, He is never importunate to assistance, or clamorous for redress. He is never querulous; and your kind address shows he is ready to do a public servant more than justice, and to give him unsolicited words of generous approval when his work is done.

142 *Spirit of Missions*, Vol 24 No 3, March 1859, pp 148-150. *Daily National Intelligencer*, (Washington DC), 29 January 1959.

When the American negotiations were in progress at Tien-Tsin, the Imperial Commissioners of their own accord offered to concede to *Missionaries* the privilege of free access to all parts of the country of China. Honorable as was this testimonial, I could not accept it for various reasons—the controlling one being that it involved the recognition of classes among my countrymen, which I could not admit. The Missionary, the merchant, the scientific explorer, should share the same privilege. They do so now, and I look forward to the early day when, under the providence of god, with an improved state of feeling, invigorated loyalty, and sense of obedience to law which creates as many duties as privileges—Americans shall pass the opened gates of this mysterious Empire, alike doing good, obeying law, and giving no evil example.

Every Missionary to whom I have mentioned the offer which was made to me, and my reasons for declining it, approves what I did.

Permit me, Gentlemen, with renewed thanks to you and all my missionary friends—and I extend them to those devoted and accomplished women whom I have seen here laboring in the great cause of Christian education—to express my earnest wish for your welfare and success in China, and for what to me just now seems the greatest happiness this world can give, a return to your friends at home, and to that distant land of whose institutions one becomes prouder every day he lives, and which he loves better and better every hour of his life, at home or abroad.

Very faithfully, your friend,

WILLIAM B. REED.

TO the Rev. Messrs. Nelson, Mills, Barton, Lamballo, Carpenter, Gayley, and Macy, Shanghai.<sup>143</sup>

## 1858, NOVEMBER 22, SHANGHAI.

Rev. Edward W. Syle.

Shanghai, 22d November, 1858.

Rev. and Dear Brother: Very soon after my return from Japan, the feeble health of my family obliged me to take them to the hill-country.

Our route lay through a great number of villages, towns, and cities, distributed over this remarkably extensive and fertile plain, and we traversed them all without any sort of molestation or inconvenience, except such as arises from the great curiosity felt by the people to look at foreign ladies and children.

As usual on such occasions, our living, traveling, and lodging-place was our own boat, but it would not have been difficult to procure apartments in some of the more retired temples had we been so minded. Our successful experiment at *Hang Chow* last year might have been repeated at several points on this more recent occasion; indeed, everything indicates that the evil spell which kept foreigners in check is broken, and that henceforward we shall we shall have—nay, it may be truly said that we *already* have—entire freedom of range over an indefinite amount of territory around us in every direction. The account contained in the accompanying *North China herald*, of an expedition made by a company of missionaries, as far as *Ching-Keang-foo*, will show you what a change has come over the tone and demeanor of the Mandarins. With the *people* in this part of the country we have never had any difficulty, and now that the officials are not inimical, there seems nothing to hinder but that the Gospel should have free course and be glorified.

It is true, while some hindrances are removed, others will spring up; while some impediments, caused by the Chinese, are taken away, others are brought in by our own countrymen. I was made painfully aware of this while visiting a royal pavilion, built on a small island near the cit of *Kia Hing*: the Emperor *Kien Loong*, some seventy years ago, made a progress through these regions, and this was one of the places prepared for his accommodation. Now it is nearly in ruins, and the old man who has charge of the premises, suggested that I should make a representation to the Imperial Commissioners, now assembled at Shanghai, requesting them to appropriate this island, with its buildings, to the foreigners. “It would,” he added, “be an excellent place for a consulate and an opium store.” (This old man told me that some foreign merchants, who had passed that way, repaid him for his attentions by giving him money and a *ball of opium*.)

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143 *Spirit of Missions*, Vol 24 No 3, March 1859, pp 150-151.

The full recognition of opium as an article of legal commerce has recently taken place: under the new trade regulations, it is to be admitted at a duty of thirty taels a chest.<sup>144</sup> Those whose consciences are regulated rather by the custom-house than the Commandments (especially the 'New Commandment') are greatly relieved hereby.

The two large cities of *Kia Hing* and *Soo Chow* (both desirable mission stations), were passed in our journeying; but we hastened by without stopping, being anxious to visit the residence of our brethren, Liggins and Williams, at *Dzang Zok*. And very much were we delighted during the three days we spent in their neighborhood. The place is exceedingly beautiful for situation, and *on the mountains* must be healthy; but our brethren havenot yet succeeded in securing a lodgment in an elevated position: this not doubt, may be attained after a while—a few months at the longest.

On the morning of Sunday, October 7<sup>th</sup>, I had the great satisfaction of preaching at this our first inland station, about one hundred miles west from Shanghai; and a subsequent visit which I made, tracts in hand, into the city, convinced me that the foreign preacher had no longer any substantial hindrance in his way, and that the curiosity of the people, which causes them to crowd after him as he walks along, and to collect round him when he shops, is to be counted an advantage, as securing more hearers for his message.

One word before I close, **with regard to Japan**. Already have *three* merchant vessels left this port for *Nagasaki*, and one of them has returned, though with what result as to commerce I have not learned, except that she traded freely under the regulations of the latest Dutch treaty.

The French plenipotentiary, Baron Gros, has recently returned to this place from *Yedo*, having concluded a treaty with the Japanese Emperor, which is understood to be almost identical with those just made with the United States and England: they could hardly ask more at present.

I must add yet a few words more on a point which concerns the whole of our work, both here and in Japan. There has been a good deal of conference among the members of the various missionary bodies represented here, as to how they may, in a common-sense way, distribute themselves over different parts of the country, and not cluster together in certain places, or run across each others' paths. I do not suppose that anything like a formal agreement will take place, or that if it did, it would stand long; but it strikes me, as an indication at once of good sense and good feeling, that regard is had to these considerations. One of the oldest of our number thinks of pushing out westward to *Shen-Se!* Another is preparing to go to *Shang-tung*; another to *hang Chow*, etc; two are already laying siege to *Soo Chow*; but no one speaks of Japan—that seems left for us.

Yours ever truly in the Lord.

P.S. My throat seems much better, so that I have resumed preaching. We returned from our tour much strengthened.<sup>145</sup>

## 1858, NOVEMBER 22. Shanghai.

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

My very dear Friend,

It would seem as if we were always to fly apart on the same day. At 7 o'clock you off to Tien tsin, at 9 I went on board the "Cruiser" for Shanghai. On wed morning you leave for Hong Kong; in the afternoon we get back the Hills. And here we have been as usual, tho' feeling a very unusual blank because of the absence of the Minnesota. Our health was very much improved by our trip and we are now all right (again boils, always expected).

Faithfully did I labor with that too lively godson of yours to get a picture of him, either asleep or awake, but with no satisfactory result. Mama however declared that she will try, and then something will

144 It has been suggested apparently from British sources, that "it was U.S. Minister William B. Reed who, in 1858, first suggested restoring opium to the Chinese tariff schedules as a legal commodity because he 'had become an advocate of the legalization of the trade from witnessing the abuses to which its contraband character gave rise.'" King, Rufus, *The Drug Hang-Up: America's Fifty Year Folly*, (Springfield IL, Charles C. Thomas, 1972,1974), Ch. 2. There is no citation for this observation.

145 *Spirit of Missions*, Vol 24 No 3, March 1859, pp 144-147.

happen, you may be sure. She is well and sends her best regards, as also **Miss Conover**. The Nelsons are all well, especially **Mrs Nelson** who was relieved of her little encumbrance last night—a girl, and they think of calling it Indy!

Was rather surprised at finding that you (i.e. some of you) had not gone up the Yang tse keang. No news from the expedition except that it succeeds in getting aground pretty frequently...

No events since you left, except the recommencement of my preaching duties. I almost regret my silence during all the time I was on board with you. Another time I should follow my own judgment, and not leave the inevitable impression of my being dumb Messenger. More next mail.<sup>146</sup>

## **1858, DECEMBER 1, New York.**

### **Foreign Committee Appeal.**

CHINA.—The Foreign Committee announce:—

The **Rev. J. B. Southgate, of the diocese of Maine**, has been appointed a Missionary to China, and will make his arrangements for departure to that field at the earliest day practicable. We hope soon to add the names of others to the list of missionaries in that country.

The Foreign Committee's Treasury has been overdrawn more than \$8000. They are in immediate and pressing need of more funds.

## **1858, DECEMBER 6, Dzang-Zok, China.**

### **Rev. John Liggins.**

Dzang-Zok, China, December 6<sup>th</sup>, 1858.

Rev. and Dear Brother:—It is now about **eight months** since the Rev. Mr. Williams and myself succeeded in obtaining a residence and commencing regular missionary labors at this place. We have conducted services on every Sunday and Wednesday morning, in the large hall of the house in which we live. The attendance at first was very numerous, but now, that the novelty of the services has passed away, the number in attendance has become much less. The average number now is between forty and fifty; which, however, may be looked upon as a good number, when it is considered that the house is outside the city.

But the most of our preaching has been in the open air in the city, where we can always have as large audiences as we wish, and where we find the people no less ready to listen to the preaching than they were at the first. Our desire has been to preach daily in the city, and we did so at the beginning; but we found it to be too exhausting, and entirely too much for our health in this climate, and were compelled to preach less frequently. We each preach now every other day.

We also decided it to be best to hire a large room in the city in which to hold regular services, and to preach only occasionally in the open air, and that in parts of the city distant from our two preaching places. About two weeks ago we succeeded in getting a room in a house situated near the centre of the city, and capable of seating one and fifty persons. Here we hope always to have larger and more intelligent audiences than can be expected at our place outside the city. Hitherto the room has been filled to its utmost capacity.

During the eight months of our residence here thousands in the city and surrounding country have heard the Gospel; and almost an equally large number have been furnished with tracts and portions of the Scriptures. A large amount of Christian truth is now known by very many of the people, and though we are yet without satisfactory evidence that any have been made savingly acquainted with that truth, yet we are not thereby discouraged; knowing that the time of sowing must precede that of reaping, and having the assurance of God, himself, that His word shall not return void.

We have been greatly assisted in our intercourse with, and missionary labors among, this people, by Wong-Yoong-Fe, who has been my teacher in Chinese during the last year. About seven months ago, he became a candidate for Orders, and, until a month since, he pursued his preparatory studies in connection with teaching me the language. But this arrangement had its disadvantages for us both. I could not ask of him the whole time which we usually get from our Chinese teachers, and the five hours daily which I did

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146 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 22 November 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

get were in that part of the day, which above all, he should devote to systematic study. I therefore, a month since, engaged another teacher, and with the approval of the other Presbyters of the Mission, arranged as follows concerning Mr. Wong. His mornings he is to devote to the systematic study of the Scriptures and other books assigned by Bishop Boone. In the afternoons he is to act as catechist or lay missionary. In the evenings he is to recite to me, and get instruction, in the studies of the day.

Mr. Wong visits each of the ten villages which are within three miles of our residence, once in every two weeks, reading and explaining the Scriptures to the people and distributing books. He has been particularly requested to enter into familiar conversation with the people on the subject of religion, answer with patience all their objections, and to let them see that he comes among them only as a friend seeking their temporal and eternal welfare.

He has already done incalculable service in doing away with many of the misconceptions of this people concerning our designs and aims, and thus preparing the way for their reception of the truth. It would be tedious to mention these many misconceptions; but those who are familiar with the history of the first three or four years of our Mission in Shanghai will know what these misconceptions are. I trust that as Mr. Wong grows in knowledge and experience he will also continue to grow in grace and in usefulness; and that he may be the instrument in the hands of God of the salvation of many of his heathen countrymen. I would bespeak for him an interest in the prayers of all who are desirous of seeing a pious and efficient native ministry in China. Believe me to be, Very faithfully yours.<sup>147</sup>

## **1858, DECEMBER 6. Shanghai.**

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

My very dear Friend,

Your kind letter of the 25th Nov. was at once a pleasure and a reproach; which last was, no doubt, unintended by you but being in a Court-Minstral state of mind, the truth of its severity must needs come out.

By not writing immediately on our return from the Hills, and my writing so briefly by the last Mail, were both attributable to the old reason—many unlooked for interruptions and the accumulations which even a fortnight's absence makes inevitable. During my first campaign in China, I pushed myself into ill-health by attempting to keep things straight and meet every demand upon my time promptly. But now, if I am to husband the good stock of health I laid in when on board the "Minnesota" even the Minnesota's Captain must allow me draw upon his friendly confidence and forbearance, as I am obliged to do almost every minute on that of my own family and my oldest friends.

You be glad to know that I am on the preaching list again. For the last month or so, I have been doing my usual amount of loud speaking, without any ill effect. My thanks and best remembrances to Dr. McClennehan & Martin; I feel sure that this is largely owing to their friendly throat-cutting that my tonsils etc now look like cattle snap instead of raw both, as of old...

Have you seen the accounts of the Pei-ho and Tien tsin affairs in the Paris illustrated, "Monde?" If not, you are yet unaware of the events of the actions, and the circumstances of Baron Gros' first visit to the Commissioners. You do not know ... how Baron Gros was carried in a sedan like a two storied Pagoda, nor how the picturesque hills rise up in the distance behind Tien tsin, etc. In short, you have everything to learn, even to the extremely cordiale entente that existed between the Allied Plenipos and the American and Russian Ministers!

Well might you say—That's the way History is written. What Carlyle calls the "Shams," & Swedenborg the "pulses of life" are enough to make one give up in despair, if indeed not remember that lie, being (like an idol) "nothing in the world," it cannot stand, while the force of truth remains and increases evermore. Only we must "bide our time", & that may need much patience.

I will by no means forget to do what you wish about our Mission Statistics, etc. Only I think I shall keep them in hand up to the latest dates & transmit them under cover to your good wife, about the time when I suppose you will reach home.

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147 *Spirit of Missions*, Vol 24 No 4, April 1858, pp 194-196.



Nelson's contribution you will receive, I rather think, in *proposia personal*. Mrs. N.'s confinement is well over and his seven years of service being fulfilled next Thursday, they will make their home-visit as soon as she is strong enough, & a good opportunity offers. The little one is a girl, and a very sweet specimen.

**Miss Conover** expects to sail in about a week in the "Sword Fish", passage secured and arrangements all made. She will take with her for Mrs. Dupont a very smoky ambrotype<sup>148</sup> of little Louis, just asleep in his mother's arms. It is the best we could get after repeated trials & will serve more as a token of our wish to comply with Mrs. Dupont's request than as a satisfactory portrait of the boy. Louis with his eyes shut is like that play of Hamlet you referred so after a certain Missionary Meeting in Philadelphia.

Willie & Fred I am thankful to say are quite well, indeed we have got great benefit as well as enjoyment from the uninterrupted fine weather of the last two months. All sorts of love and kind regards are sent you from great and small;—to specify which would be as much a whole page of writing is worth.

The Elgin Expedition to Hang Kow has not been heard from since it started. Rumours from the Chinese say it was fired on by all the Rebel forts, and that every shot was returned. At Nankin itself the Cannonading was said to be quite heavy; but nothing is really known as to what has occurred. The Commissioners still linger here, avowedly waiting till they learn what report Lord Elgin brings back.

Two ships have gone over to Japan twice from Russell & Co's, one is just about to be dispatched by L. D. Willais. It is evident that the cheapness of the Japanese manufactured silks has made an impression in some mercantile minds.

Let me beg you to remember me very kindly to the Purser, Mr. Renshaw, & your officers generally.

Of the ... Minister I have nothing to say, not having yet seen the reply he sent to a letter addressed to him by some of the American Missionaries here.

I hope for the sake of that good understanding which out to continue between the two countries that at the moment of his return to the U.S. it may be politic to speak well of England, O Reed, thy name is Reuben!<sup>149</sup>

## **1858, DECEMBER 9, Hong Kong.** **"New York Journal of Commerce."**

### **CHRISTIAN WORSHIP IN JAPAN.**

We take the following from a letter just published in the New-York Journal of Commerce. The letter bears date:

Hong Kong, China, December 9, 1858.

*Sunday, August 1<sup>st</sup>*, was a day not soon to be forgotten by the officers and crew of the Powhattan and Mississippi, which had returned a day or two before from the Bay of Jeddo [Tokyo] and now lay anchored in the snug harbor of Simoda [Shimoda], about seventy miles south of Jeddo.

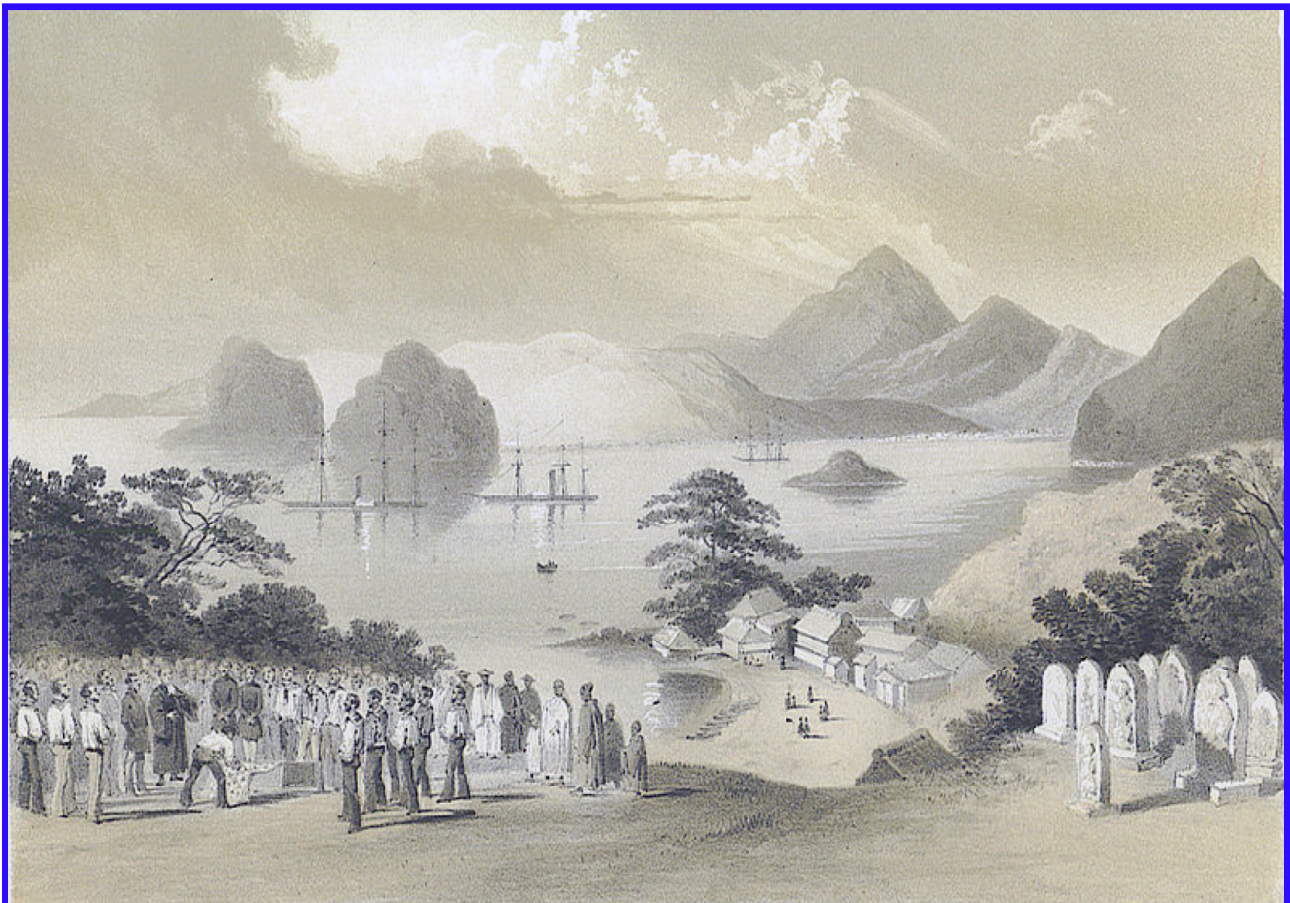
The town contains a population estimated at 10,000, in the suburbs of which rose the tall flagstaff of the United States Consul-General, Townsend Harris, Esq. A little back of that flagstaff, which had never before been planted in the soil of Japan, was the house occupied by Mr. Harris, over a heathen temple, which had just been expurgated of its ugly idols for Mr. Harris's accommodation; but still, as if loth to yield their old domicile, they were planted against the walls around the house, grinning horribly upon those who had so sacrilegiously ousted them, and now sat in their places. The treaty which Mr. Harris had negotiated so silently and unostentatiously, and which was concluded so successfully on our ship, the two Imperial Commissioners being present to sign it in the presence of our Commodore, provided for the toleration of the Christian religion in Japan. Grateful as any man ought to be, and especially a CHRISTIAN man, such as Mr. Harris is, he wished to have the gratification of seeing Christian worship celebrated in his own house and under the American flag, in the *first instance* since the flames were quenched, about two centuries and a half ago, in which tens of thousands of native Christian martyrs had ascended, as we hope, to Heaven. We had been in the city of Nagasaki, containing a population of at least 100,000 inhabitants. Once it contained churches and hospitals, a college and seminaries, one of which

148 Ambrotype—see online 1 July 2012 — <http://en.wikipedia.org/wiki/Ambrotype>

149 Syle, Rev. E. W., Shanghai to Capt. S. Dupont, 6 December 1858. Syle Papers, Hagley Museum and Library, Wilmington DE.

was for the education of the sons of the nobles for the ministry, so largely had Christianity triumphed in Japan. At one time there were 40,000 native Christians in this one city. I had even succeeded in discovering the holy place of execution, called the *Mount of the Martyrs*, by the historians of the persecution. The old prison, also, in which the last Christians were confined, and tortured, and died, as late as about the year 1700, still remains, and I was so *unhappy* as to discover it, and muse over it, still gloomy in the uses to which it is devoted, but more so from its horrible memories. Not far from Nagasaki was the town of Simabara, on the same gulf, fortified once by a strong castle, in which the native Christians collected from the surrounding country, to the number of 37,000 drive to desperation by the persecution, and resolve to defend themselves as well as they were able, and sell their lives as dearly as possible. They were overpowered, and not one escaped of the 37,000 Christians. All these scenes were in our memories, and almost before our eyes, although so many years had elapsed since the last martyr ascended in the flames. The atrocious deeds which were done about the time the Pilgrims planted their feet upon old Plymouth Rock, and Christianity died out here, at the very time it was planted there. *Since that time* America has become all it is in civilization, wealth, power, glory and religion. But in that long period not one effort has been made to re0introduce Christianity into Japan, with its thirty or forty millions of inhabitants. No individual has ventured there: no society has sent out its missionaries there.

**Protestant Burial at Shimoda 1856.**<sup>150</sup>



150 Shimoda was the location where Commodore Perry signed a treaty with Japan in June 1854. The Treaty opened Shimoda and Hakodate (northern Honshu).



Strangely our Americans were assembled in an **idol's temple**<sup>151</sup> [Townsend Harris' residence] to celebrate Christian worship *for the first time since* Christianity was extirpated by fire and sword; and *Protestant* worship for the first time since the Advent! The Bible was read; prayers were offered; and the sweet hymns of Zion were sung in tunes not less sweet and sacred, familiar to everyone from childhood, but never so sweet and touching as when sung for the first time in Japan, and poured out in this old heathen temple. The sun shone out brilliantly; all was hushed around and quiet; and the Japanese instead of rushing upon us with knives and swords, looked on the strange scene calmly, reverently, and with apparent interest. Was this a fantasy—a dream—or reality? And if a reality, who brought it into existence?

When he services were concluded, and the congregation silently and thoughtfully withdrawn to the ships, Mr. Harris kindly invited me to remain awhile, and took me into his office, study, and library, all in one, and bringing out a formidable looking document, read a part of it to me, which proved to be the letter of instructions given him by Mr. [William Learned] Marcy, at the time Secretary of State, in which he directed Mr. Harris *to do his best, by all judicious measures, and kind influence, to obtain the full toleration of Christian religion in Japan, and protection for all Missionaries, and others, who should go there to promulgate it.* This was a most interesting fact, and kept secret to the world, but deserving to be published world-wide, in justice to the memory of Mr. Marcy, and in justice to the administration of which he was a member, and which sustained his course, and perhaps dictated it.<sup>152</sup>

Turn we now to China. The great struggle is over, and we who happen to be here, have seen the grandest work in the history of this immense Empire, at present containing, according to the latest census, as reported by the Russian scientific professors of the College they are allowed to maintain in Peking, *four hundred and forty-five millions* of people, or nearly one-half the population of the globe. For the first time since the dim and distant origin of this Empire and race, Christianity is admitted by treaty, and may be proclaimed without obstruction, and embraced by the natives without incurring disgrace, detriment, or punishment. What a field! What a miracle which opens it! I have reason for stating, that here, as in Japan, the Secretary of State instructed Mr. Reed, our Minister, to take the same course which he had been advised in the case of Mr. Harris; i.e., while consulting for the material interests of his country, not to forget the claims and interest of Christianity, but endeavor to secure, if possible, the toleration of the Christian religion, and protection to all who might go there, or be there, to inculcate it. It redounds to the honor of Mr. Reed, and to the credit of our Government, that the attempt was successful; and the first treaty with China, which opened it to the Gospel, and secured protection to missionaries and native converts throughout the vast empire, was the *American* treaty, negotiated and concluded by Mr. Reed, and then followed up by the ministers of England and France. So much had Mr. Reed to do with securing toleration to Christianity, and so judiciously and zealously did his work, that the Bishop of Victoria [Hong Kong], the Rt. Rv. Dr. Smith, did not refuse to give him the highest praise, in a letter to the Archbishop of Canterbury, in which occurs this sentence'

"It is right that the friends of Christian missions on both sides of the Atlantic should know how *pre-eminently* they are indebted for the Christian element, in the wording of the treaties, to the hearty zeal, sympathy, and co-operation of his Excellency, W. B. Reed."<sup>153</sup>

While the finger of God is gratefully acknowledged in these gigantic moral movements, it is but right that the instruments should be honorably remembered, which the same Providence employed to bring

151 The former temple of Gyokusenji became the Consulate-General of the United States with Mr. Townsend Harris as the first Consul-General.

152 Hammersmith, Jack L., *Spoilsmen in a "flowery fairyland": the development of the U.S. legation in Japan, 1859-1860*, (Kent, Ohio, Kent State University Press, 1998).

153 See 1858, October 22 above.



about these results. America bears her part of the glory in taking the initiative in movements which are to regenerate this mighty eastern world. Governor Marcy and General Cass, and the administrations of which they are or were prominent members, are entitled to the highest respect, as well as Mr. Harris and Mr. Reed, who so ably and successfully carried out their instructions, and their names will be honored in the records of philanthropy and Christianity.<sup>154</sup>

**President Abraham Lincoln to the Shogun of Japan, 14 November 1861.**

Abraham Lincoln,  
President of the United States of America.  
To His Majesty the Tycoon of Japan  
Yo, Yo, Yo  
Great and Good Friend:  
Mr Townsend Harris who  
has for some time been accredited to Your Majesty  
in the quality of Minister Resident of the United  
States, having expressed a desire to return to his country,  
I have acceded to his wish and have directed him to take  
leave of Your Majesty. Mr Harris whose stand-  
ing instructions had been to cultivate with the Japanese  
Government relations of the closest friendship, has  
been directed on leaving Yedo to convey to Your Majesty  
the assurance of our sincere desire to strengthen and extend  
the friendly intercourse now happily subsisting between  
the two Governments, and to secure to the people of  
both nations a continuance of the benefits resulting from  
that intercourse. The zeal with which he has fulfilled  
his former instructions leads me to hope that he will  
execute his last commission in a manner agreeable to  
Your Majesty. Written at Washington the fourteenth  
day of November, Anno Domini 1861  
Your Good Friend,  
Abraham Lincoln  
By the President:  
William H. Stewart,  
Secretary of State.

1858, DECEMBER 29, New York.

Treaties with China, so far as they related to Christianity.<sup>155</sup>

*Translation of Art. 13 of French Treaty.*

The Christian religion, having for its essential object to lead men to virtue, the members of all Christian bodies (*communions*) shall enjoy full security for their persons, their property, and the free exercise of their religious worship, and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Art. 8. No obstacles shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity if he pleases, and to obey its requirements without being subject on that account to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of Government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire.

*Art. 8 of Russian Treaty.—Translation.*

The Chinese Government, recognizing the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promise not to persecute its subjects who may wish to follow the requirements of this faith, but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the Empire. The Chinese Government, believing that Christian Missionaries are good men who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country. A fixed number of missionaries passing through the cities or open ports, shall be furnished with passports, signed by the Russian authorities.

*Art. 8 of English Treaty.*

The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching, or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.

*Art. 29 of American Treaty.*

The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested.