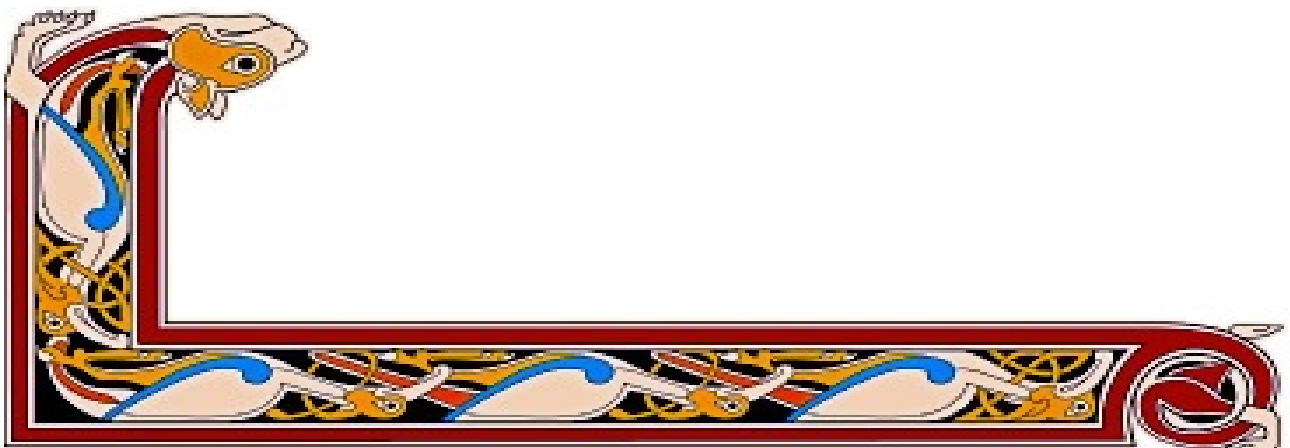
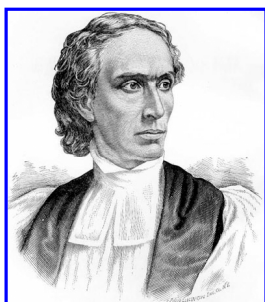


Part 15
SHANGHAI &
JAPAN, 1859



1859, JANUARY 25,

**Samuel Schereschewsky¹ General Theological Seminary, New York to
Rt. Rev. W. Whittingham, Bishop of Maryland.²**



Rt. Rev. Father in the Lord,

I think I intimated to you my desire of labouring as a missionary in foreign parts, and, if I am not mistaken, you were not dissatisfied with it. And allow me on this occasion humbly to tell you that my ideal of happiness in this present world consists in the realisation of this my desire.

Lately I had an opportunity of seeing Bishop Boone and conversing with him on this subject. He expressed himself highly gratified at learning that I entertained such a desire. He said that they were very much in need of more missionary laborers in China, especially now that the field has been vastly extended. He also intimated to me that my knowledge of Hebrew would be of particular service. But, being under your Episcopal care & jurisdiction, I do not feel myself at liberty without your concurrence to make any application to the Board of Missions, or to put myself in a direct correspondence with Bishop Boone. I lay therefore this matter before you for your consideration, hoping to obtain your approval and support.



Thus far I hope I have improved the opportunities offered to me in the Seminary. And here I cannot forbear expressing myself to the effect, that the more I become acquainted with the character and teachings of the Church, the stronger grows my attachment to her, the stronger my conviction that she contains the whole, unobscured, unmutated truth of God.

An intimation of your thoughts concerning the subject I have laid before you, will very much oblige,

Your humble and obedient servant,

S. J. Schereschewsky³

1859, FEBRUARY 4, Shanghai.

Rev. Edward W. Syle.

Shanghai, China, February 4, 1859.

Rev. and Dear Brother: My journal for the two months of December and January contains notes of many things, which, if time had permitted, it might have been worth while to write out, and transmit to you. Not that there is much of novelty in the daily, weekly, monthly succession of events, in connection with our proper Missionary work—on the contrary, there is a good deal of sameness; but it is the sameness of steady progress in a long and arduous undertaking, such a sonly those can appreciate who have been practically engaged in operations of difficulty and magnitude.

We had occasion to feel this on last Christmas day, when a larger number than ever before were gathered together around the Communion table; and again, when in the evening, **Miss [Emma] Jones**, the oldest member of our Mission now remaining on the field), brought together in her parlor our two Chinese deacons and one Chinese teacher, with their wives—all her own pupils, (unless Chi [Huang Guangci] may be counted an exception), and all able to enjoy Christian social intercourse, in a manner which ten years ago would have been quite impossible.

1 Samuel Isaac Joseph Schereschewsky b. 6 May 1831 in Tauroggen, Lithuania, d. 15 October 1906, Tokyo, Japan. A student of a rabbinical school where he converted to Christianity. Studied at Frankfurt and Breslau. Familiar with languages from his studies and background. Spoke Yiddish, Polish, German, English and Chinese. Further details online 1 January 2012 at —

http://en.wikipedia.org/wiki/Samuel_Isaac_Joseph_Schereschewsky

2 Rt. Rev. William Rollinson Whittingham, online 1 July 2013 at —

http://en.wikipedia.org/wiki/William_Rollinson_Whittingham

3 Schereschewsky, S. J., to Rt. Rev. W. R. Whittingham, Fourth Bishop of Maryland, 25 January 1859. Maryland Diocesan Archives, Baltimore MD. See biography—Eber, Irene, *The Jewish Bishop and the Chinese Bible: S. I. J. Schereschewsky (1831-1906)*, (Leiden, Brill, 1999).

We begin to see that true religion is really *taking root* here, and we feel that we may well thank God, and take courage. Much—very, very much remains to be done; but something *has already been ACCOMPLISHED*. It is a token of decided progress, that an out-station at *Dzang-zok* is in effect *established*; no molestation need be feared that would endanger the permanent residence of our brethren there—though they may have to pass through some mild forms of persecution, sufficient to cause them to discomfort. There seems to be the freest opportunity to making known to all the inhabitants of that region the truth as it is in Jesus.

In consequence of **Mr. Nelson's** sailing for the United States, it became necessary for **Mr. Williams** to return to Shanghai, and take charge of the church in the city. Whereupon it was resolved to send **Chi** to *Dzang Zok* to assist **Mr. Liggins**, who otherwise would have been left there alone. Before setting off for his new station, our good brother preached an earnest sermon on Acts, viii.30; and it was plain to me, as I listened to him, that through the whole discourse the Deacon *Chi* was mentally running a parallel between his own case and that of the Deacon Philip; especially when he dwells on the words in verses 25,27—“Arise, and go towards the south, etc. And he arose and went.” The simplicity with which he seemed to take the Scripture model for his guide, was really touching; it made me feel an added regret at the necessity for parting with one who has been to me so invariably a cheerful and faithful fellow-servant in the gospel ministry. **Here at Shanghai he has purchased to himself a good degree.**⁴ I doubt not but that in *Dzang Zok* he will make full proof of his ministry.

Among other causes for encouragement is this—that eight of the older scholars in the Girls' School are candidates for baptism; how many of these will be found suitably prepared at the end of their course of instruction, must be told at some future day.

An interest in sacred music has shown itself in a few of the first class of the boys' school; two of them are learning to play the melodeon, which is an accomplishment much to be prized, now that there is not one left amongst us who can conduct the music in our worship. Chi has made some proficiency, and would improve, I have no doubt, if he had an instrument of his own to practice on. A small, simple melodeon would be one of the best presents that could be made him, but some large-hearted lover of music and of Missions. He will probably remove to *Dzang-zok* with his family in about three months; and I confidently expect to have good reports of the effects of his labor and influence there. It I seem to refer to him more than usual in this letter, it is because his removal has made me feel, more than I had anticipated, the loss of his assistance. A little branch of the Blind Institution, and a little preaching place at *Sing-zak*, were under his charge; and these, together with a boys' day school, which he taught very faithfully, will devolve on me; not to mention the company of old pensioners, whom he catechized every Friday, and the little Sunday School, which he instructed after morning service in the chapel. I would say much more of his usefulness, but this shall suffice.

Public events of great interest and importance are transpiring around us daily, The moral worthlessness of the Nankin insurgents may now be considered as demonstrated: their absurd, stupid, arrogant, blasphemous communication made to Lord Elgin, which you will see in the N.C. [North China] Herald, seems to put out the light of hope as regards that movement.

Japan, on the other hand, is opening much more freely and rapidly than was anticipated, as you will perceive by looking over the Nagasaki Shipping List; and I am sure nothing I can add would enhance the interest from which you will read the letter just received by us from Mr. Consul-General Harris, of which I enclose a copy. There seems to be good reason for hoping that Japan may be saved from the plague of opium; the drug is declared contraband in the regulations under the new treaties, and it was only yesterday that H.B.M.'s [Her Britannic Majesty's] war steamer “Inflexible” was dispatched from this port expressly for the purpose of assuring the Japanese government that there would be no sort of protection afforded to British subjects engaged in any illicit traffic.⁵

4 The practice of selling “degrees” or “status” under the Qing Dynasty is discussed in Yen Ching-Hwang, “Ch'ing's Sale of honours and the Chinese Leadership in Singapore and Malaya (1877-1912), pp 20-32 in *Journal of Southeast Asian Studies*, Vol 1 No 2, September 1970. See also Chang Chung-li, (1967), *The Chinese Gentry: Studies in Their Role in Nineteenth Century Chinese Society*. Seattle, University of Washington Press.

5 *Spirit of Missions*, Vol 24 No 6, June 1959, pp 295 -297.

1859, FEBRUARY 10, Dzang Zok, China.

Rev. John Liggins.

CHINA,—The Rev. Mr. Liggins writes a very interesting letter from Dzang Zok (Chang-shah), China, February 10th, 1859:—

Since I last wrote I have made a visit to the great cities of Suchau and Hangchau, staying a week at the former place and ten days at the latter.

Suchau, as you are aware, is the capital of this province (Kiangsu), and according to Dr. Williams, Mr. Meadows, and others, *contains no less than two millions of inhabitants*. When I made a short visit to this city, a year ago, I thought of this an over-estimate; but a longer stay, and a more extended observation, have convinced me that, if the vast suburbs be included, the population cannot be much, if any, less than two millions.

I preached and distributed books daily, in various parts of the city, and always had attentive authorities, and found all classes of the people eager for the books.

It is much to be desired that our Church should have a Mission here as at early a day as possible; for Suchau, besides being the capital of the province in which our Missions are established, is at the same time one of the largest and most influential cities in the empire: and, if we imitate the early Church, our *principal* Missions will be established at such provincial cities and great centres of influence.

Hangchau, which is the capital of the adjoining province of Chehkiang, is situated at the terminus of the Grand Canal, and is about 130 miles to the southeast of Suchau. With the latter place, it forms the Chinese “Terrestrial Paradise;” and it would be difficult, indeed, to convey an adequate idea of the beauties of the lake, and the grandeur and magnificence of the mountain scenery in its vicinity. Here it may truly be said, “Every prospect pleases, And only man is vile.”

And *just here, where every prospect pleases*, man has, more than elsewhere, evinced one characteristic of his vileness, in robbing God of the glory and praise that are His due, and bestowing them upon those things and those beings “which by nature are no gods!” and they forthwith went to work collecting money for the erection of temples; not, however, for the service of the true God; the anchor of all these beauties, but for the worship of false gods of their own creating, and of sinful, impotent men, like themselves. From that time to this, Hangchau has been called the “Land of the Buddhas.” Or, as it may also be



rendered, the “Abode of the Gods.” From that time to this, the people of Hangchau and its vicinity have been “mad upon their idols;” and one stands amazed, not only at the vast size of many of them, and the colossal dimensions of many of the images which these people have set up and commanded all men to worship, under penalty of the eternal condemnation. There are said to be *no less than seventy-two temples on the summit and slopes of the single mountain which is inside of the city walls*; and on the mountains which surround the lake are some of the largest and most celebrated temples in the empire; that on the Sacred Bamboo Mount [Putuoshan], erected in honor of **Kwanyin, the Goddess of Mercy**, is perhaps the most famous of all the temples in China.

Kwanyin is, by far, the most popular of all the supposed deities of the Chinese, and this is one of her most celebrated shrines. The “Receiver of the Guests” informed me that there are no less than *eight hundred priests* at this single temple.

The author of Kwanyin’s Memoirs, who was a celebrated priest of this temple in the Sung Dynasty, says that she became incarnate on the 19th day of the second Chinese month; and from the 1st to the 19th day of this month, immense numbers flock hither from various parts of this and adjoining provinces, to worship and do honor to her whom they style “The Most Merciful, the Most Compassionating, the Saviour from suffering, the Saviour from Misery, the All-Powerful Kwanyin.”

At this season a large number of boats may be seen approaching Hangchau, by way of the Tsein-tang River, the Grand Canal, and other streams, all bearing flags, on which are words, “Our faces are toward the mount where we wish to worship.” During these nineteen days the temple is filled with worshippers, both day and night. This is repeated again in the Autumn, and several days previous to the day on which

this author says that she became a Pusah, or candidate for the Buddhship.

Nor should it be supposed that it is the common people alone who delight to honor these imaginary deities. Most of these temples contain inscriptions, not only from viceroys, governors and prefects, but also from the “August Sons of Heaven, Occupants of the Dragon Throne,” as this people style their Emperors. It is said that no one of the seventy-two temples mentioned above is without some of these imperial inscriptions...⁶

1859, MARCH, New York. **Foreign Missions Committee.**

First Protestant Mission in Japan.

The Foreign Committee now announce to their brethren of the Clergy and the Laity, that, under a solemn conviction of duty, they have determined by God’s help, to open a mission in the Empire of Japan.

The news of this opening of the Empire to intercourse with other nations, has deeply impressed the hearts of our people throughout this country, and there is, the Committee believe, a general readiness to welcome the announcement now made.

Regarding with wonder the amazing changes wrought within the last year in the condition of the heathen world, and seeing the enlarged opportunities for giving the Gospel to all nations, it seems to be eminently proper that this point in our missionary history should be signaled by some decided token of progress, but somenew work undertaken for Christ—by a fresh impulse in pressing on that grandest of all enterprises, the extension of the Kingdom of our Lord.

By the enlargement now proposed, there arises, of course, the need of increased contributions to the treasury of the Foreign Committee, and such increase the Committee confidently look for. They pray God to make this the starting point of new devotion, everywhere, to the cause of Foreign Missions, so that not only shall the means necessary for the support of the Mission to Japan be made abundant, but so that also increased gifts and offerings shall flow in for all portions of our foreign field.

The Foreign Committee have ordered the publication of the following statement, in which are exhibited the details of their plan with reference to Japan, so far as the same are determined.

It should be stated that while the proposed arrangement withdraws two laborers from China, it is the purpose of the Committee to make up this loss, by the appointment additional laborers to that field at the earliest day possible.

STATEMENT.

The Special Committee, consisting of the clerical members of the Foreign Committee, to whom was referred te resolution of the Foreign Committee declaring it expedient to establish a mission in the Empire of Japan,—for the purpose of reporting a plan in detail for the establishment of the said mission,—have unanimously agreed, **in consultation with Bishop Boone**, on the following report.

They are decided in their judgment that at least two Missionaries should be commissioned to labor in that important field—and taking into consideration the fact, that there is an affinity between the languages of Japan and China, giving great advantage to those who understand the latter; that books are already published in the two languages on alternate pages; that the habits of a Missionary life are only to be acquired by actual experience; that much time must necessarily be consumed in a field entirely new, in the acquisition of such habits and experience, by entire strangers; that it is quite essential to make an immediate commencement of a mission from which early success may be hoped; that the habits and missionary education already acquired by our Missionaries in China, are especially adapted to this new and promising work; that the Rev. Messrs, Liggins and Williams have proved themselves promising and reliable Missionaries, to whom the honor and labor of opening a new Mission in Japan may be justly intrusted; that this new Mission must be always in intimate connection with the Mission to China, and for the present, at least, under the jurisdiction of the Bishop of that Mission; the special committee have unanimously determined to recommend the following resolutions as an outline of the details of the Mission to Japan, as far as these can at present be arranged.

They have been led to select the city of Nagasaki as their station, from the very important fact, that the Foreign Committee have been invited, through the Rev. Mr. Syle, whose visit has been described by himself to the Committee, but the Governor and authorities of this place, to make this selection, with a promise of protection and encouragement, and even of aid and provision in their work. This seems so distinct a call of Providence to a special field of labor, that the Foreign Committee can hardly overlook it—combined as it is with the very great local advantages of that place for the Missionary work.

They have urged an immediate entrance on this important work by their Missionaries, because they have reason to believe, that opportunities will at once occur from Shanghai, at the time of commencing the intercourse with Japan according to the provisions of the treaty which has secured this privilege, and it is of great consequence to take advantage of the earliest of these opportunities.⁷

RESOLUTIONS.

Resolved, That Nagasaki be adopted as our first mission station in Japan.

Resolved, That the Rev. John Liggins and the Rev. C. M. Williams, now of the mission in China, be appointed Missionaries to Japan, and that they be requested to remove to that Empire, and to enter upon the Missionary work there immediately after receiving these instructions from the Foreign Committee.⁸

Resolved, That it is expedient to add to the above the appointment of a missionary physician; and that the services of one well-qualified for this position be sought for by advertisement in the publications of the Foreign Committee.

Resolved, That the Mission in Japan be placed under the care of the Missionary Bishop to China, until other arrangements be ordered by the proper ecclesiastical authority.

The Foreign Committee have accepted this report of the Special Committee, and adopted the resolutions presented by them, with cordial unanimity. In doing this, they feel it but just to themselves and to the distinguished diplomatic agent from the United States in Japan, to record their high estimate of the valuable services rendered by the Hon. Townsend Harris, to the cause of our common Christianity, in his wise and successful negotiations; and their grateful sense of his personal kindness offered to the Missionaries and agents employed by the Committee. The Foreign Committee feel that they are also laid under special obligations of gratitude to God, who turneth the hearts of men according to His will, for these very peculiar circumstances of advantage for the propagation of the Gospel, thus peacefully and happily secured. And they trust the clergy and members of the Church, whose authority in these premises is committed to them, will unite, with earnestness and zeal, in supporting and accomplishing a work so important in its character and influences, and so happily and graciously commenced.

(The foregoing has been issued in the form of an Occasional Paper and sent to the Clergy and others.⁹ The responses already received are such as to encourage the hope that the new Mission will meet with great favor throughout the Church, and form the starting point of largely increased interest in the whole work of Foreign Missions.)¹⁰

7 Full text of the Sino-American Treaty of Tientsin [Tianjin] 1858, online 1 July 2013 at — <http://www.chinaforeignrelations.net/node/206>

8 Foreign Missions Committee, *An Historical ketch of the Japan Mission of the Protestant Episcopal Church in the U.S. A.*, (New York, Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, 1883).

9 See below — 1860, MAY, New York.

10 *Spirit of Missions*, Vol 24 No 3, March 1859, pp 138-140.

1859, MARCH 8, Nagasaki.
Rev. Henry Wood, Chaplain, USS Powhatan.
Letter from Japan, No 1.

The following is part of one of a series of letters, written by an officer on board the United States ship Powhattan¹¹, and published in the New York, *Journal of Commerce*. It bears date March 8th, 1859.¹²

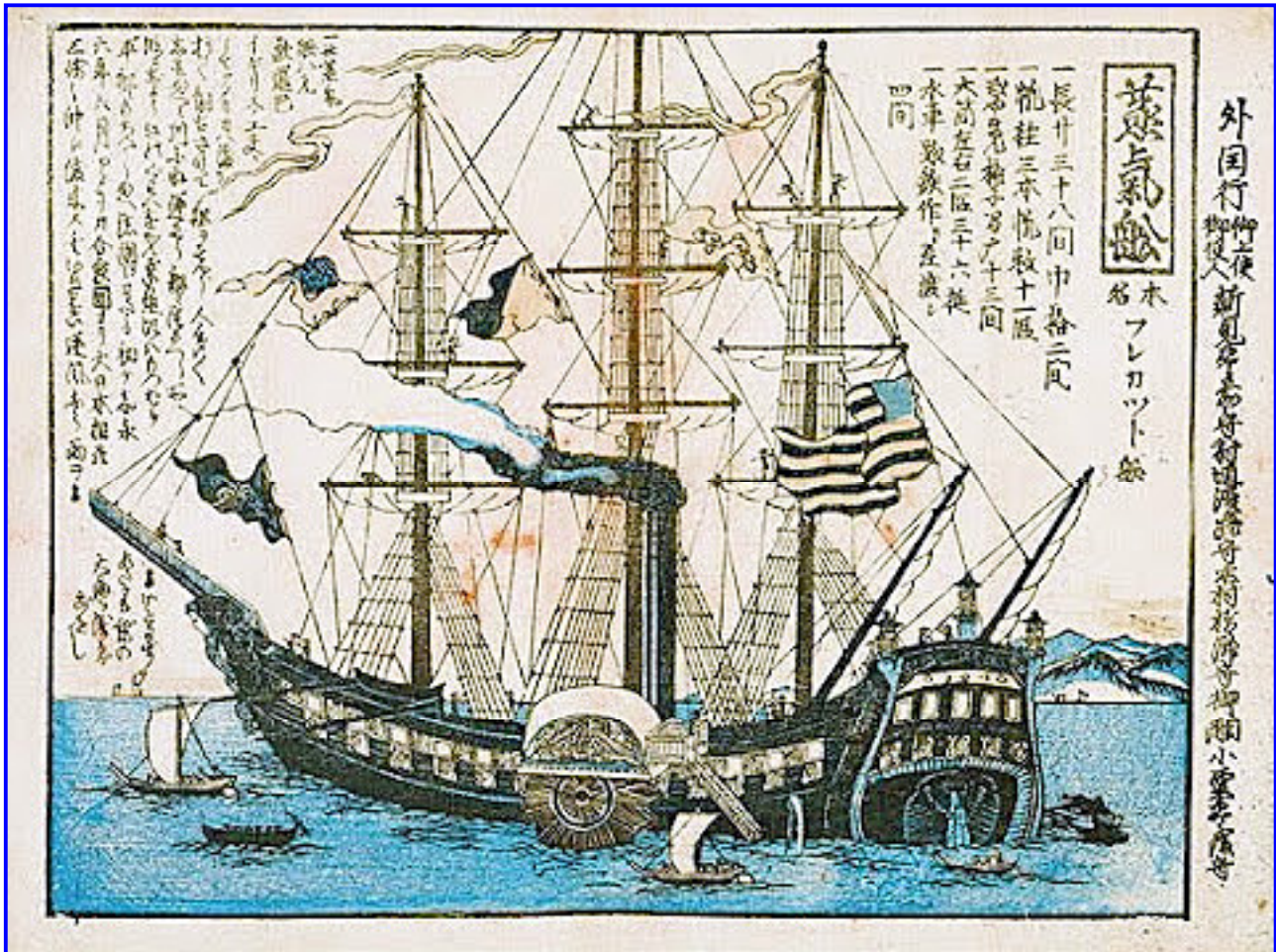
Chaplain Henry Wood, USN.



The Powhattan first ran into the harbor of Nagasaki, in Japan, in July, having left the mouth of the Peiho immediately upon the conclusion of the treaty at Tien-tsin; and a few days after, Commodore Tatnall, Captain Pearson, and all the officers, were invited to dine with the Governor and Lieutenant-Governor, at the Government House, where everything passed off most courteously and pleasantly, however strange the dishes, and stranger still some of the Japanese usages in high life, the two old interpreters occupying the centre of the room between the two rows of tables, the one for the Americans, and the other for the Japanese officials; the two interpreters coming down to their very marrow bones, and on their hands and knees moving from one side to the other to communicate between the parties. After making a trip to Simoda and Yedo Bay to assist Mr. Harris in putting the finishing strokes to his treaty, we returned to Nagasaki by the middle of August, when we spent a week or more there, and made further acquaintances. After running down to Shanghai, in this charming bay, and among this simple and most attractive people.

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- 11 Rev. Henry Wood (Congregational Church), chaplain of the *Powhatan*.
"HENRY WOOD, A.M. the son of Eliphalet and Elisabeth (Tilton) Wood, was born at Loudon, Apr. 10, 1796. He was tutor at Dart. from 1822 to 1823; studied divinity at Princeton, N. J. Theo. Sem. 11 months to 1824; was then Prof. of Latin and Greek at Hampden Sidney Coll. Va, 1 year; was ordained pastor of the Cong. Ch. at Goffstown, June 7, 1826; dismissed Nov. 30, 1831; installed at Haverhill, Dec. 14, 1831; dismissed Mar. 3, 1835; settled at the College Plain Ch. 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 Ch. 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; was in the Powhatan frigate in the Chinese and Japanese seas from 1858 to 1860; came home in her with the Japanese ambassadors; while in Japan taught 25 young men the English language to fit them for interpreters; also introduced the first Protestant mission there. Mr Wood still retains his chaplaincy in the navy. He married Harriet Frances, dau. of John M'Gaw of Bedford, Sept. 21, 1827." Chapman, G. T., *Sketches of the Alumni of Dartmouth College*, (Cambridge, Riverside College, 1867), p. 215.
- 12 The Treaty of Amity and Commerce (Harris Treaty), between the United States and Japan was signed on the deck of the U.S.S. Powhatan in Edo (now Tokyo) Bay on July 29, 1858. For an account of the USS Powhatan see: Johnston, James D., *China and Japan: Being an Narrative of the Cruise of the U.S. Steam-Frigate Powhatan in the Years 1857, '58, '59, and '60, Including an Account of Japanese Embassy to the United States Illustrated with Life Portraits of the Ambassadors and Their Principal Officers*, (Philadelphia, Charles DeSilver; Baltimore, Cushings and Bailey, 1860). Lt. Johnston was the Executive Officer of the USS Powhatan.

Japanese Woodcut of American flagship, USS Powhatan.



Already the Japanese officials had got the idea of the superior value of the English language over the Dutch, as a medium of communication with foreign nations. A very considerable number of Japanese had got a mere smattering of the Dutch language, being able to speak a few words and sentences, as the shabby little colony of Desima, consisting of a dozen or two Dutchmen, and three or four dozen Japanese *ladies*, with the petty Governor at their head, had carefully and perseveringly inculcated the idea, that the *Dutch* was the most important language to be learnt. In this way they succeeded in keeping the Japanese ignorant of other “outside barbarians,” and at the same time in perpetuating their own influence, and continuing to engross all the commerce. This game, so selfish and unmanly, had been played most successfully *for more than two hundred years*, the Japanese all the while believing the Dutch were the greatest nation in Europe, and the most to be courted and trusted. New ideas, however, were at once awakened by the arrival of the American fleet—the Powhatan, the Minnesota, and the Mississippi—all them splendid men-of-war, as is universally conceded here; a Russian lieutenant frankly saying that the Russians were *mortified* to see their superiority, and that the English were *mad*. They threw the poor Dutch vessels at once into the shade, and the poorer Dutchmen with them; and with the superiority of the American ships came the idea of the superiority of the English, or, as my scholars called it, the *American* language. Before we left, on the first of *November* several English men-of-war had come in, on board of which was Lord Elgin, and then a Russian frigate, bearing Count Poutatine, the Russian minister and Admiral; and little later two or three French men-of-war, with Baron Gros, the French minister to China and Japan. Most of the Russian and French officers could speak English with fluency, though I was surprised to learn that Baron Gros could neither speak it or write it. None of them, however, *not even one of them*, spoke Dutch, and hence the impression was deepened in the Japanese mind, that the Dutch language was good for nothing, while the English, as my young interpreters and scholars were wont to

write in their exercises, was “*universal.*” With admirable good sense and sagacity, the Japanese governors saw the utility, and, indeed, the necessity of a knowledge of the English language, in reference to future intercourse with America and Europe, and the demands of that commerce and intercourse which were destined immediately to spring up. In this fact may be seen at once the good sense of the Japanese and their truly liberal feelings. They saw the use of the English language, and put the Japanese at once to learning it.

Japanese room with tatami matting.



No sooner had we fairly anchored upon our third visit, before the Governor sent an interpreter to the ship, with the request that the Commodore would allow and designate some one to undertake the task of teaching his interpreters the English language. The post was offered to me, and gladly accepted, not in the expectation of remuneration; for none was offered, or even intimated, but in the hope of something better. I intend to study the Japanese mind, and language, and society, and watch an opportunity to announce, and inculcate, those great and glorious Christian truths, which had been embraced by *forty thousand* of the inhabitants of this city, at one time, but which has been extinguished from the year the Pilgrims landed on Plymouth Rock, and not one trace, not one memory, of which now remained, for Christianity had become so absolutely blotted out, and forgotten, that even the annual observances of *trampling on the cross*, as practised in these very streets, *according to law*, till within two years past, was believed to be some innocent and pleasant rite of their religion, and not an insult to that of others—a thing they never dreamt of for long years back, and which shocked them when they learnt it! Overlooking the city, arises the “Hill of the Martyrs,” where tens of thousands had been crucified, burnt, suffocated, torn in pieces, and thrown into the bay; and how exultant the thought of being permitted to kindle up, but one spark only though it might be, of that old flame which once had blazed here, but been extinguished for more than two centuries! And to kindle it in the *very sport where it had been extinguished*, standing upon the very ashes of the thousands of martyrs! I had not seen the Martyr’s Hill; I could find no one to identify it; but near the close of the school, after many a long and weary walk, and repeated disappointments, by the aid of one of my interpreters, I found it. I ascended it; I stood upon it; I walked around it; my feet seemed to burn in the hot ashes, and my ankles to be bathed in the equally hot blood of the martyrs, while wailings broke upon the ear from the thousands and tens of thousands of men, and women, and children, as in the untold agonies of infernal tortures, they parted with life rather than part with their faith and their Saviour. But, how changed now! All was still and quiet; the beautiful terraces high up the mountain’s side, were covered with a luxuriant vegetation, while rice fields in the valleys, sparkled in the water which stood upon them, and Christian ships were peacefully anchored in the large and charming bay below, and your correspondent, professing to be a Christian, and well known as such, shook hands and talked, and laughed

with the descendants of those old executioners, on the very spot where the horrible deeds were done, and none could be more courteous and agreeable. That “Hill of the Martyrs” I must describe to you in a future communication. Such a tragical spot the world does not contain this side of Calvary. All preliminaries having been settled, on the day and at the hour appointed, the young men came on board to commence their English education, it having been arranged that the school should be held on board the ship, lying about half a mile from the shore. On the port side of the quarter deck, and near to the door of the Commodore’s cabin, the school was organized, the young men readily and gracefully making use of chairs, instead of seating themselves upon the floor, covered with neat mats, according to the universal image in Japan.¹³

After a short experience in this location, so many were the inevitable annoyances and inconveniences, and such a restraint was thrown upon the scholars in their attempts to master the sounds of the English letter, by the presence of the officers and men on duty, that it was found expedient to have the school on shore. It was left to the young men to designate and prepare the place, and then meet me the next day and conduct me to it. **The little artificial island of Desima, containing just three acres,** is build upon a bed of stone immediately before Nagasaki, from which it is separated by a ravine, which is dry when the tide is out. The name of the island is composed of *De*, before, and *Sima*, and island, thus indicating the position of the island in relation to the town. The island is raised about fifteen feet above the water, with its sides walled up from the water; on the top of the walls a strong palisade is built, while one gate is located at the wharf, and another at the bridge connecting the island with the town, both of which are shut, barred and guarded, from sunset to sunrise, thus making the poor Dutchmen culprits and prisoners; and all this have they uncomplainingly and even thankfully endured *for two hundred and fifteen years!* A single street runs through the island, which is lined on both sides with stores and houses, and terminates at the stone arched bridge, two rods across, which connects the island with the town.

Desima (today Deshima) Island c 1858.



Here you enter a wide street, and following it a quarter of a mile, turn a right angle, and proceeding half a mile further, come to quarter called the “Russian Bazaar,” built upon an artificial island like Desima, and receiving its name, as I was told, from it shaving been appropriated to the Russians whenever they may wish to commence commercial operations. It contains about two acres, and is surrounded by structures for Japanese silks, porcelain and lacquer ware, except at one end, a part of which

13 Traditional tatami mats were made of rice straw covered with woven rush straw and average between 2 and 3 inches in thickness. The mats vary in size from region to region but are approx. 3 ft wide and 6ft long

is occupied by a large solid gate, which shuts in the bazaars on the side of the town; while at the opposite end of the area, a high and strong wooden wall and gate shut in the bazaars on the side of the bay, a wharf having been constructed, at which junks and boats load and unload. The open area is neatly paved with flag-stone, and kept perfectly clean; and so innocent and honest are occupants of the stalls, about fifty in number, that no partitions are made between them; and while there are men, and boys, and clerks, moving about before the articles, and before them, all ready to wait upon you, it is hard to tell who is the true owner, as one will help others to dispose of their goods when he is waiting for calls for his own. The thousand beautiful articles of Japanese manufactures, in lacquer ware, porcelain, and curiosities, are exposed upon stands and tables, or else are carefully laid upon the ground, no one appears to be on the look out, and no one apprehensive of theft or cheating. The bazaars have no front doors, or even any wall or protection of any kind, all being open and exposed, while at the close of the day, boards, nailed together and moveable, are placed by the occupant of each stall against his own goods, and the two outer gates of the bazaars closed and barred. I did not see or hear of any night watch; I never saw a quarrel; I never heard an angry word, and of an instance of dishonesty. So live these contented and happy mortals, ignorant of the tricks of trade, and of the tricks of those who do not trade. I could never be tired of examining and admiring their beautiful wares, and silks, and curiosities or even satisfied. Still less could I be tired with contemplating the charming exhibitions of simple, unsophisticated, kind and confiding human nature before me.

I was conducted to the Russian Bazaar; there is another on Desima, called the *Dutch Bazaar*. A neat room in the second story of a new building had been provided, the lower story of which was used by the money exchangers, and other officials. The floor was covered with the neatest mats, and the walls with handsome Japanese paper, while one large sliding window, also of paper, opened to the bay, and the green hills and the innumerable temples, or the groves around them, and the other looked down into the bazaars and the area below, with the crowds walking to and fro, or engaged in making purchases. Which was the more charming sight, I could hardly tell—*nature* in the bay, the hills and the groves, or *nature* in these kind-hearted and guileless mortals whom I saw before me. A square table was set in the middle of the room, with neat benches around it, by the side of which I took my seat, and opened the *first English school ever opened in Japan*. In honor of my Alma Mater, I called it *Dartmouth College, Junior*; a far more hopeful school, could it have been sustained, than Moor's Indian Charity School," in which Dartmouth College had its origin.¹⁴

1860, MAY, New York.

Occasional Missionary Paper—May, 1860—Japan.¹⁵

THROUGH the kindness of a friend we have been put in possession of *an original drawing of the city of Nagasaki*. This has been accurately copied upon a reduced scale and engraved, and is presented in this paper. Some of the names of various localities were written in Chinese characters; for a translation of these we are indebted to a young Chinese friend, now in Kenyon College. The city of Nagasaki was the place selected for our first Mission Station in Japan. The Rev. Mr. Liggins, one of our Missionaries to that country, sent us some time since a similar map, and with it a letter, from which we make the following extracts. The letter was intended for publication in the *Carrier Dove*. [The PEC missionary magazine for children].

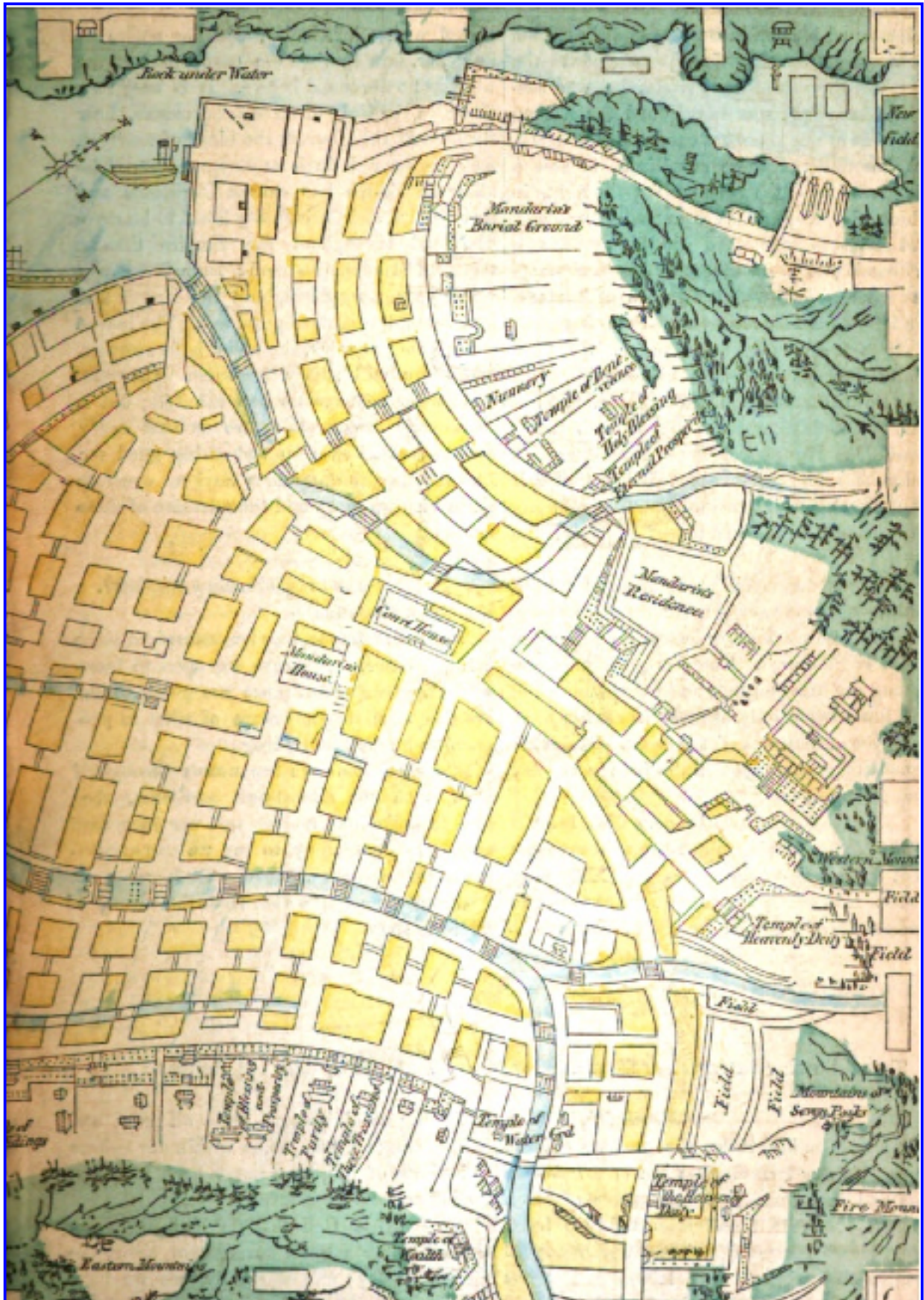
14 *Spirit of Missions*, Vol 24 No 8, August 1859, pp 339-338 (incorrect pagination). *Fayetteville Observer*, (Fayetteville NC), 16 June 1859.

15 Although out of the usual dating sequence, this item has been included here because of its relevance to the surrounding extracts.

Plan of Nagasaki c1859, Pt 1.



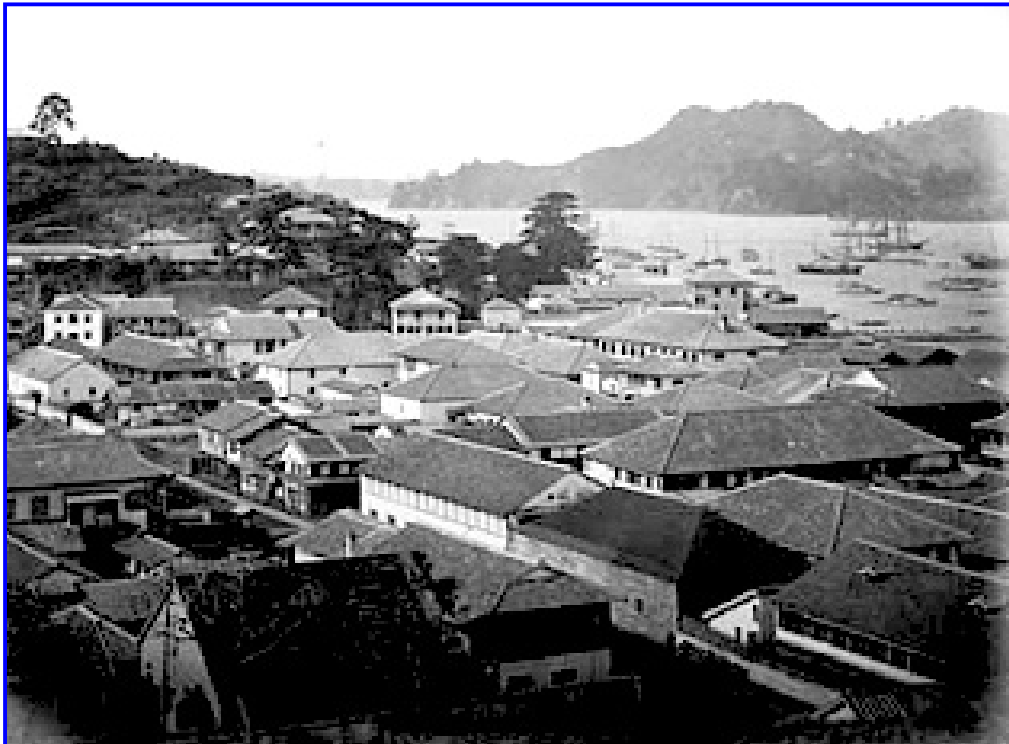
Plan of Nagasaki c1859, Pt 2.



The island with the flagstaff and the Dutch flag on it, is called Desima, or the “Outer Island.” This is the place in which the Dutch traders have been cooped up so long, and where, for the sake of carrying on an insignificant trade, they have been willing to trample on the cross, and to other disgraceful and humiliating things. The island to the left of Desima, is where the Chinese, to the number of about 500, have been cooped up in like manner, and kept under the strictest surveillance by this jealous and suspicious people. The restrains upon the Chinese are not yet removed.¹⁶

The mountains which are round this city and harbor are beautifully terraced and covered with luxuriant vegetation, and the scene altogether is one of rare beauty and loveliness. But while interest will attach to Nagasaki on this account, there is another reason which will make it of deep interest to the readers of this paper. *It is the place at which the first Protestant Mission to Japan has been begun.* Though not allowed to do it to the extent we wish, yet we are nevertheless, to a certain extent, circulating Christian truth, and as far as our little knowledge of Japanese will enable us, we are endeavouring to tell the people of Jesus, the Saviour, their Saviour, notwithstanding all the evil they have so long thought of him. Since the massacre of Christians in the seventeenth century, the Japanese people have been taught by their rulers, not only to consider Jesus as a mere man, but as the very worst of men, and they now fully believe it, and don’t hesitate to express what they believe. It is exceedingly painful to us to hear “that name which is above every name” reviled and cast out as evil, and missionaries to Japan need peculiarly the grace of God to enable them to defend the honor of the Saviour’s name in a manner which shall be well pleasing to Him and beneficial to this deluded people. Let this be your prayer for us, and for all those who come as Missionaries to Japan.¹⁷

The Foreign Settlement (Higashiyamate, "Eastern Hillside"), Nagasaki, c1867.



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- 16 For an account of the evolution of foreign links in Nagasaki following the arrival of foreign missionaries, diplomats and traders in the mid 19th century see Burke-Gaffney, “Information and International Exchange in Meiji-Period Nagasaki,” pp 5-16 in *Journal of Socio-Informatics*, Vol 4 No 1, September 2011. Online 1 July 2013 at — <http://www.ssi.or.jp/eng/pdf/Vol4No1.pdf>
- 17 *Spirit of Missions*, Vol 25 No 5, May 1860, pp 3-5

1859, MARCH 11, Shanghai.

Miss Lydia Mary Fay.

WORK OF FEMALE ASSISTANT MISSIONARIES IN CHINA.

MISS FAY'S REPORT.

Rt. Rev. Wm. J. Boone, D.D.

Dear Bishop: As the season has again returned in which you have requested us to send in our annual reports, I have the pleasure of submitting to you the following, and if it seem to you little more than a repetition of former reports, I can only say in apology, that during the past year the Boys' Boarding School has gone on so regularly, and with so little interruption either by change of teachers, pupils, or course of study, that any further details, except it be of a "*little progress onward*," could but be a repetition of my former reports—yet as a matter of order it may be satisfactory to review again each department.

1. GENERAL SUPERVISION OF THE SCHOOL BUILDINGS AND PREMISES.

The repairs of which, as last year, have been supervised by Mr. Nelson, and are strong and efficient, adding much to our comfort and safety; as falling walls have been rebuilt, decaying timbers changed, sunken, broken floors raised or made new; still, as there is neither wall nor fence around the premises to protect us from "evils without," constant care is necessary to keep the school boys "within bounds" and beggars, loafers, drunken sailors, and thieves, "without bounds" yet this has been a favored year compared with former ones, when my life has been threatened, and I have often been called from my studies or other duties, by frightened teachers, boys, or servants, or exert my authority in driving away "aggressive strangers."

2. DOMESTIC DEPARTMENT.

Providing clothes and rice. In the first, my "cares" and "anxieties" have been a great deal lightened, and the boys' faces quite brightened, by the reception of a box from some kind and generous ladies of Savannah, containing materials for boys' clothes, which were speedily made up, and with their ordinary supply, have kept them quite comfortable for every day and enabled them to look a "little smart" on Sundays and holidays.

As to the "rice" and "its belongings," I have at last almost entirely succeeded in leaving it in the hands of a patient, incorrigible, but polite Chinaman, with whom I rarely interfere, except to pay the weekly bills, and by an occasional glance at the tables (we have six now, eight boys at a table), to see that they are "properly appointed," not in a *manner* but on *substance*, and that the huge basket which is placed on a bench in the centre of the room is filled with white rice, hot and well boiled!

3. CARE OF THE BOYS OUT OF SCHOOL.

In no department has the influence of "teaching" been more satisfactorily shown than in this. As the boys grow older, they become more considerate, and show so much deference and regard for my wishes that they not only govern themselves, but do a good deal in assisting me to look after the little ones. And I should hardly name this as still among my cares, except as it gives me an opportunity of expressing my approbation of the great improvement of the boys in their efforts at self-government.

4. CARE OF THE SICK.

In this department my duties have been light compared with last year. Through with a people like the Chinese, "a willing mind" can never be much out of practice, and as you sent us so liberal a supply of Quinine, and other needful medicines, and as there have been no cases of very serious illness among the boys, I have managed to get along without once calling a physician, either for advice or medicine. The boys have great confidence in "my experience," and often beg for a little "foreign medicine" to give a sick friend when they go home. With myself I have not been quite so successful, as I had a severe attack of fever last autumn, which continued two or three weeks, but was treated with so much skill and care by Dr. Fish, that I have since had no further need of medical attendance, and my health has been much better this last year than during any other of the eight years I have been in China.

6. ENGLISH STUDIES.

In this department there has been no change in the course of studies, though as Mr. Yang has been acting Consular Interpreter, in the British Consulate for the last six months, the teaching of his classes has been shared with myself and some of the larger boys who have taken their turn as weekly monitors, not only teaching some of Mr. Yang's smaller classes, but also mine, that I might have leisure to teach his

advanced classes, geometry and scripture lessons. Mr. Yang conducts the morning prayers (in Chinese, hears a class in astronomy, and has a study hour after he returns from the Consulate in the evening. The return of the Interpreter from Singapore is daily looked for, after which Mr. Yang will resume all his duties in the school.

Ng Fok Kiung, who has been ten years a pupil in the school, was one of your Bible class, and is a candidate for baptism, was appointed assistant teacher in English, a few weeks since, and I trust he may fill his position as faithfully and successfully as Mr. Yang. He will hereafter be called “Woo seen sang,” or Mr. Woo. All the boys seem pleased with his appointment, and several will be aspirants for the same honor at the end of another year. The semi-annual examinations have been well attended by gentlemen who have expressed much pleasure at the progress of the boys in their English studies.

6. CHINESE STUDIES.

Of this department, I will not say as I was told the other day by a Chinese, that “it has no equal in the Empire!” but it gives me great pleasure, and has my entire approbation. The classics and compositions in the colloquial and Vung Le are still in charge of the teachers, “Ch’ing and San,” whose reports of the studies and progress of each boy, I forwarded to you by last mail—and you will see by looking at said reports that even the smaller boys are far advanced in their classics, and that a number of the larger ones will have finished the usual classical course while they have yet two or three longer to remain in school. This will allow them time for thorough reviews and the writing of “Fung chang,” and I hope we may yet prove an exception to the remark that “Mission schools are inferior to the Native in classical attainments.” All the boys write the Chinese character, some of them beautifully, and several have been writing “Vung chang” for two years; and their translations from the Chinese classics have been praised by most competent judges.

7. RELIGIOUS INSTRUCTION.

To this, I have, since we have lost your valuable aid, given more time than to any other. With the Chinese teachers, the first class (which now consists of eighteen boys) have studied the book of Deuteronomy and translated it into the colloquial—have committed to memory the book of Ruth and St. Paul’s Epistle to the Galatians, copying the Chinese text of each, and learning from their own manuscripts—with me they have translated the same into English, committing to memory the English text and the answers to questions in Dr. Turner’s commentary on Galatians.¹⁸ They have also read by course, the intermediate books from Ruth to Isaiah, this by their special request, that I “might explain to them the hard words.” It has given me much pleasure to see their increasing fondness for the Bible, and the intense interest with which they read some parts of it for the first time. The book of Job particularly excited their wonder, and they were anxious to know “what became of Job,” I was obliged to tell them ere they finished the history. “Proverbs” and the “Song of Solomon” they thought quite like their own classics, “only better.” The Psalms they were so fond of reading, that I have for several months allowed them to use their prayer books, and read responsively the appointed Psalms at “evening prayers.” In this reading they are joined by the class which I reported last year as consisting of eleven little ones, who had finished the Church catechism and commenced St. Mark’s gospel—this class consists of twenty promising lads, some of whom have finished the gospel in the colloquial, and all of whom are daily studying the Bible in Chinese and English with careful and serious attention. Several have expressed a wish to be baptized.

Thirteen of the first class and five of the second class, have made written applications to Mr. Syle to be admitted candidates for baptism, and today he has his first regular appointment to meet them as such in his library. I trust they have been moved to this by the Holy Spirit, as most of them for three years past have wished to be baptized, and their deportment in all that time has corresponded with such hopes and wishes.

This year we are to have the assistance of a gentleman (of one of the mercantile houses here) who has kindly volunteered to teach one of the Bible classes on Sunday afternoons. He had letters of introduction from Dr. Mason, of Boston, to yourself—he is a communicant at the British Chaplaincy; and I was very glad to give him a class of the larger boys, which he has been teaching for several weeks.

In conclusion, I can only say again, “Pray for us,” dear Bishop, and to the whole Church I would say,

18 Turner, Samuel H. *The Epistle to the Galatians, with an analysis and exegetical commentary*, (New York, Dana and Co, 1856). Turner was Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary of the Episcopal Church.

O pray for the Mission schools in China. Pray that the good work may go on until each province shall have its Christian schools, and the whole Empire, with that of Japan and the Isles of the sea, shall be supplied with wise and faithful *native* as well as foreign teachers and preachers of the gospel of Jesus.

With the earnest hope that it may please our Heavenly Father to enable you in health and strength, and with a single eye to His glory soon to return to your little flock in China.

I am, Rt. Rev. and dear Bishop, faithfully and affectionately yours,
Teacher in Charge of the Boys' Boarding School, Episcopal Mission. Shanghai, March 11th, 1859.¹⁹

1859, MARCH 12, Nagasaki.

Rev. Henry Wood, Chaplain, USS Powhatan.

Letter from Japan, No 2.

We gladly publish in this connection the following letters containing many particulars of great interest. We copy them from the *New York Journal of Commerce*.

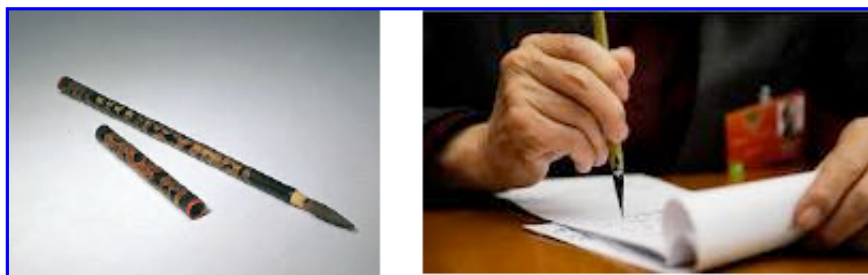
US Flag-Ship Powhattan, Sea of China, March 12th, 1859.

When my school was thus fairly inaugurated in the fine chamber in the Russian Bazaar, I commenced my labours in earnest. Nine young men were in attendance, the governor's interpreters, one of whom was intrusted with important business, as at times he had been commissioned to go to Jeddo [Yedo=Tokyo] to transact matters with the Imperial Court. Another was either a native of the most northern island, Jesso, [Hokkaido] or had resided there; for he was familiar with Hakodadi, and gave me an interesting account of the climate, relating, with shivering and contortions of face, the extreme cold, and saying that he had seen the snow *nine feet* deep. They were from eighteen to twenty-five years of age; all were of manly form, but not tall, and, excepting two, rather slender.

Nothing could equal the uniform politeness of the young interpreters to their teacher and to one another. Upon entering the room, they uniformly made the most graceful as well as profound obeisance, and, coming forward, offered their hand, having learned that this is an American and European fashion, though not Japanese; and when one of their own number came in late, all would rise from their seats, and, advancing to meet him, make the same profound obeisance, almost bringing their heads to the floor. During the whole two months of the continuance of the school, not an angry or unpleasant word was uttered between themselves; not one angry feeling for a moment, so far as could be judged, entered one breast. Their faces almost uniformly sparkled with smiles; often they innocently joked with each other, always delicately, and sometimes quite facetiously; and whenever any one made a palpable mistake or blunder in his reading or composition, he was the first to break out into a loud laugh. One, however, seldom smiled; he was the deepest thinker, and fit to be made judge. Such a new world burst upon him—subjects so new, so strange, so profound, and interesting, that he always seemed serious, and lost in the reflections awakened. Some brought their *pipes* with them at times, the steel bowls of which were less in size than a lady's thimble, which they filled with the weak Japanese tobacco, cut as fine as thread, and which was consumed with three or four puffs. This, however, was done only by two or three, and by them rarely. The ambition of the young men was excited; as they often remarked verbally and in their compositions, that their learning would help [help] their "promotion," meaning official. The officers of the government often came in to see the working of the school, and never departed without expressing their thanks and satisfaction; while the governor himself was often at the trouble of sending me kind and encouraging words. At the close of the school, I requested the young men to write their names on separate pieces of Japanese paper, both in Japanese and English, which, with some of their exercises in English composition, I made into a little book, to be preserved as one of the most agreeable *souvenirs* of my Eastern life, and indeed, of my whole life. The Japanese *characters* are the same with the Chinese, though the languages are different, just as the *Roman* character only is used in all the different languages of Europe. Like the Chinese, the Japanese write with a hair pencil, and from the top to the bottom of the paper, beginning on the right hand. The rapidity and delicacy with which these characters are made, so complex and intricate that the inexperienced eye is unable to follow the strokes, and the hand to copy them, are astonishing.

19 *Spirit of Missions*, Vol 24 No 7, July 1859, pp 328-331. The signature block "Teacher in Charge" is an important claim to status and authority in the mission by Miss Fay reflecting her personal irritation at Bishop Boone's continuing efforts to place invariably less experienced young males in charge of the Boys' School.

Brush (Hair Pencil) Writing.



The names were written as follows: Nalabyash Eisyamohn; Nisi Tomada; Namura Gavechiro; Yocogama Matonojan; Kitamra Mothohiriro; Isibasi Skedsure; Jwaysay Yasiro; Misima Soatra; isoda Keinoske. As the young men had obtained a smattering of Dutch from the Dutch residents in Desima, they were not ignorant of the Roman alphabet, and the first labor was in teaching the sounds of the letters. And truly ‘Hic labor; hoc opus est,’ as I never knew or imagined before: not can any one appreciate it without a similar experience. Hours were spent, from day to day, in this effort, either the ear of the students being unable to catch the slight difference of sound in certain cases, or else, as is more probable, the organs of speech being too rigid and fixed by use and time, and becoming unable to give the nice modulations which should have been easy at an earlier period. At length, however, the sounds of the letters were all mastered, vowels, consonants, and diphthongs, except the single letter l, which defied all efforts. For two long months this task was repeated, day after day, and at last abandoned, in utter despair, the young men often bursting out in a loud laugh at their own grimaces, and distorted countenances and unearthly sounds, as they attempted to pronounce this letter, but more frequently mortified, and ready to burst into tears. Some, however, at length came pretty near to the true sound, while others could do nothing with it. The Japanese have not the sound of that letter, and uniformly pronounce l like r.

Thus they proceeded from the alphabet to monosyllables, and from monosyllables to polysyllables, and at last to easy lessons in reading. Then came the most serious difficulty—a labor which at first was most exhausting—becoming a *living dictionary*, in imparting ideas to words which to the interpreters had no meaning.

The next labor was upon the English grammar, where no difficulty was experienced, except in the *verb*, which in conjugation, in moods, tenses, inflections, and auxiliaries, is so unlike the Japanese verb, that it seemed to the students the absolute demonstration of “outer barbarianism.”



The next study was arithmetic, which was no *study* at all; for they seemed to understand it by intuition. Like the Chinese, the Japanese use a calculating machine [abacus]²⁰, with which they solve questions with astonishing rapidity and accuracy, leading me to suspect they would be prejudiced against the *Arabic* figures and system of computation; or it they were willing to adopt them, that they would work with them awkwardly and vexatiously. To my surprise and delight, they needed but little instruction, when they “walked through” the arithmetic like old experts. They had never seen **slate or pencil**²¹; and when they were given to each of them, and they saw the economy, as well as the convenience, above the calculating machine, and hair-pencils, ink, and paper, they were as happy as though they had received a fortune. The Japanese have little of the poetical temperament, but they are well endowed with the bump of good common sense and practical judgment, and cannot fail to excel at mathematics and the mechanical arts.

20 Apart from discussions online, see Takashi Kojima, *The Japanese Abacus: Its Use and Theory*, (Rutland and Tokyo, Charles E. Tuttle Co, 1954).

21 Exactly the same slate and pencil was in everyday use in Australian primary schools in 1942. “Ah yes, I remember it well.” An early form of recycling, unless you dropped the slate, when all, including the slate, was but a memory.

Geography next came up, which was the more interesting to them, from having in my possession a good supply of the best maps, which were spread out before them as the study was pursued.²²

1859, MARCH 16, Nagasaki.

Rev. Henry Wood, Chaplain, USS Powhatan.

Letter from Japan, No 3.

U.S. Flag-Ship, Powhattan, Sea of China, March 16th, 1859.

I have heretofore remarked that my Japanese interpreters displayed an admirable order of mind for mathematics, in further est of which, I put them into *algebra*, in its fundamental principles, in which they seemed to be quite at their ease, making their study a diversion rather than a labor. Nothing proposed in the course of studying was distasteful, nothing intimidated, and nothing attempted was invincible. They had not the least knowledge of *astronomy* beyond what their eyes taught them; and when the *comet* appeared in such length and splendour above the western mountains, they contemplated the strange sight with admiration, but not with terror, through they had no science or theory to account for it. Their sensible inquiries led us for awhile from the geography of the earth to that of the heavens; and being furnished with good maps of the skies above us, as well as of the globe beneath us, it was easy to give them distinct and satisfactory ideas of astronomy, without going into the regular and thorough study; for which time was wanting. Very naturally, and indeed almost inevitably, the comet became an associate teacher in my seminary, furnishing the opportunity I was seeking to discourse on the great themes of God and his character, which I was wishing to introduce, but not violently, or in a way to create offence and distrust, remembering the *place* where I stood, and its *history*, When questions were proposed about the comet, it was easy and natural to proceed from the *effect* to the *cause*, and to discourse on the existence and character of God, and the origin, the extent, and the laws of the material creation. The absurdity and folly of idols and idol worship were then argued, from the utter inability of all the numberless and huge blocks of stone and wood, however painted and gilded, in the temples which crowned all the hills that looked down upon us, to create, or move with such power, rapidity, and regularity, absolute and never



failing, the immense machinery which the interpreters saw above them and around them, and of which the long, blazing, and beautiful comet in the heavens, was a part and exponent. Not only did they take no offence, but they listened with attention and respect, and seemed to give their assent. At this stage, I did not venture to refer to *Christianity*; waiting for some inquiries from them to bring the subject up. But a triumph was already won; the Japanese mind is wonderfully logical; it listens to arguments patiently, even when they are against established prejudices and opinions, and when it is convinced, unlike the Chinese mind, it feels under obligation to follow the conviction. From what afterward appeared in the young men's faces and conversation, I had not a doubt they saw the foolery of idols, and held them in utter contempt. They seemed to be ashamed of them as a national reproach. I was sincerely thankful for the appearance of **Donati's Comet** in Japan, it so readily turned lecturer, and rendered me such important aid.²³

The interpreters were soon put to the task of writing exercises in English, as the best means of *mastering* the language, instead of merely a conversational smattering in it. Great labor was required in teaching the proper arrangement of words in the construction of a sentence so different in the Japanese collocation from our own, while much patient drilling was needed in *punctuation*, of which they seemed to have no knowledge. The students used a hair pencil, instead of a pen, in writing their exercises, and India ink instead of our own, while the paper was made from the bark of a tree, called the "paper tree," a species of mulberry; but so soft and spongy was the paper, that a common pen could not be made to move over it without blotting, or tearing it in pieces. Still, resting the hand on the wrist, and holding the pencil nearly perpendicular, they not only write with rapidity, but in a round, manly, and even graceful hand, so perfect that one would think they had never written any but the Roman characters. There was not a poor hand in the whole number.

These exercises have so much interest, both as curiosities, being the *first compositions in the English*

22 *Spirit of Missions*, Vol 24, No 9, September 1859, pp 420-422.

23 Donati's Comet first observed 2 June 1858.

language ever attempted by the Japanese, and also as illustrations of Japanese talent in the rapid progress made by the student, that a selection from them shall be sent to the *Journal of Commerce*, in every particular, however minute, just as they came from the hands of the young men.

As before intimated, the great object in taking upon myself so severe a labor, was to ascertain the state of the Japanese mind toward Christianity, and by these gratuitous services, make, if possible, an impression on the young men and the Japanese officials, favorable to the attempt certain to me made, and soon to be made, to re-introduce Christianity. It was not wise to introduce the subject of Christianity at once, and bluntly. The Japanese are remarkable for their courtesy and regard to others' feelings, and they would have been disgusted if not exasperated by anything bearing the appearance of rudeness. I waited, therefore, till I had secured the confidence of the governor, and the confidence and, if I may add, the *affection* of the young men, nor even then did I make an onslaught, but, as I before remarked, waited for incidents or inquiries which should make the religious turn of the instruction natural and inevitable, and throw the responsibility, if anywhere, upon the Japanese themselves. Soon an opportunity was presented by the questions asked by one of the students, when the words, *church, pulpit, organ* and *choir*, occurred in one of the reading lessons. This led to the explanation of the form of church edifice, the Sabbath, public worship, the singing in the church, the construction of an organ, and the manner of playing it, the preacher and what he preached, and the happy effects of preaching upon those who heard and obeyed it. Thus Christianity in all its doctrines and duties was expounded *at their own request* and to which they listened with undivided and untiring attention. Having stated what there *was* in the church, it was natural to remark what there *was not* in it. There were no *idols*, as in the Japanese temples so thick around us. God is a *spirit*. God is like the *mind* or the *soul*, in man, which has power, thinks, and feels, but which we cannot see, or touch, or hear. No statue or picture, therefore, can represent *God*. I asked them just to look at their idols; how ugly, how stupid, they are, which know nothing and do nothing, and instead of helping those who worship them, cannot even help themselves. For they can be kicked, they can be thrown into the streets, and be broken in pieces, and yet cannot prevent it or even resist it! The students listened attentively, and evidently were convinced, for, as I have before said, they have excellent logical powers, at the same time they looked sad, as though all this was indisputably true, and yet they knew not what to do. Thus, as the *comet* had come to aid me in teaching *natural* theology, these few isolated words casually occurring in a reading lesson, and which the young men could not understand, opened the way, by a simple compliance with their request, to give the whole story and explain the whole system of Christianity in the very spot where it had been extinguished in blood and flames two centuries and a half before!

On another occasion the conversation turned upon the *soul*, which was explained as spiritual, imperishable, immortal. What, then, they inquired, becomes of it when the body dies? God takes the good, it was said in reply, to heaven. "What is heaven?" they asked again. I explained, when they caught the idea, and exclaimed, "*Paradise! Paradise!*" The word had probably travelled down from the time of the Catholic missions. They next asked, "What becomes of bad men?" They go to a bad place, where they are punished for their wicked deeds. "Is *fire* there?" they anxiously inquired, showing that either such an idea was entertained in their own religion, or else had been handed down by the tradition of centuries. They were perplexed about the meaning of the word GOD, which I used. I explained, going from effects to a cause, from the world to Him who made it, when one exclaimed, in high excitement, "The *Creator!* The *Creator!*" Yes: this God made us, and cares for us, and pitied us. They themselves saw and knew that men are ignorant and wicked, and therefore God had sent Christ, his own Son, into the world to teach mankind, and to save them. Interrupting me, one asked excitedly, "*Jesus Christ?*" I replied, "He loved us; he pitied us; he came into the world to teach men to be good, and show them how they could be happy when they die. But men were so wicked whom he came to make happy, that they seized him and put him to death on the cross. He was buried, but he rose again." All this amazed them, evidently awakening their sympathy, and at the same time their admiration. Still more were they interested when I opened my atlas, and showed them the very places where these things occurred.

One day the conversation turned upon the innumerable tombs and monuments which cover the hills just outside of the city—perfect wildernesses of the dead, trees overshadow them; gravelled walks wind among them; urns are before them; and fresh flowers are ever culled and placed in bamboos filled with water, and planted in the ground around them, while annually processions of the descendants go to visit them. It is a touching incident, and indicating the strength of the natural affections, that often you may see the bamboos and vases supplied with fresh flowers when the monument bears the marks of a previous

generation, and even more! I used to walk often among them, enjoying the charming scenery, studying Japanese ideas and habits, and at the same time thinking how populous is death, when over these wide and high hill slopes not a foot apparently can be found for a new-comer! I commended the affection and the good taste of the Japanese, as thus displayed, and naturally remarked that even these dead should live again, and rising from their graves meet again with their friends. “*Resurrection! Resurrection!*” examined one of the students, adding some remarks which indicated clearly that he had some obscure ideas of this great Christian doctrine. I startled almost as if I *felt* the resurrection!

All these incidents go to show that certain Christian doctrines, and these the grand and essential, yet linger in the Japanese memory, dim they may be, and yet capable of a sudden resurrection, when Christian teachers and missionaries shall again explain those obscure memories which are mysteries even to those whose minds contain them.²⁴

Another incident I can never forget, or cease to feel the startling emotions it created. In their written exercises, the young interpreters were invited to propose any questions on which they wished for information. One day, the most thoughtful and philosophic of their number wrote the following inquiries: “how is that Europeans have a white face and red hair, and people of China a yellow face and black hair, and people of Africa a black face and black hair.”

He was evidently perplexed and troubled by a fact which was unaccountable. This led to an historic resume of the origin and progress of the human race. Originally, there was only one pair; all races descended from them. They became too numerous and crowded to live in one place. As the earth could not yield food enough for their substance, they scattered, some going in one direction and some in another, and thus founded new nations. The climate was different in different places, and had much influence upon the complexion; while the food, the clothing, and the habits of the people, had more or less to do in producing the same effect. But, however different in form, in language and complexion, all were descended from common parents, and therefore were *brothers*—Americans, Japanese, Europeans, Chinese and all. This was a new idea; it had never entered their minds; they had never dreamt of it; and having listened to my statements with the closest attention, and in profound silence, they could stand it no longer, but broke out into expressions of admiration and delight. One man sprang from his seat, and clenching and brandishing his hands, exclaimed, ‘YET, WE ARE BROTHERS! WE ARE BROTHERS!’ What could be more sublime? What more touching.²⁵

1859, MARCH 29, New York. **Foreign Missions Committee.**

The Foreign Committee have recently published the following in the form of an Occasional Paper; they reproduce it here as part of the history of their work; and to call renewed attention to it. The following extracts from the minutes of the Foreign Committee present recent action with reference to an immediate re-enforcement of the Mission to China.

REPORT OF THE SUB-COMMITTEE ON CHINA.

March 29, 1850.

The resolutions of the Foreign Committee, referred, at their last meeting, to the Committee on China, that Committee has duly considered. Their subjects are most important. Recent events in relation to the prospects of Missions in China are so remarkable, that they must be considered as the special arrangements of a Divine Providence that watches, as its great purpose, over the propagation and establishment of the Gospel of the Lord Jesus. The late treaties have opened the whole Empire of China to foreign commerce, and to the introduction of the peaceful influence of Christianity. The unlimited intercourse of Christian Missionaries with the people has been secured and authorized by the request of the Chinese themselves. The peaceful and useful character and labors of Christian Missionaries have been acknowledged in the most authoritative and open manner, in the words of all the treaties with the four Western nations; included in them Missionaries now travel and preach the Gospel under the express

24 Some of the interpreter-students showed vague knowledge of Christianity. The Dutch did no proselytizing as noted by Rev. Edward Syle (below October 28). Chaplain Wood’s assessment that some memories of the earlier Catholic period were retained is probably correct. It is an historical fact that some Catholic Christians retained their faith as “hidden Christians.” There are descriptions of these folk in a number of sites on Wikipedia.

25 *Spirit of Missions*, Vol 24 No 9, September 1859, pp 422-426. *Vermont Watchman and State Journal*, (Montpelier VT), 1 July 1859. *Fayetteville Observer*, (Fayetteville NC), 4 August 1859.

sanction of the Imperial authority of China—and already have the results of this new arrangement been seen, in the cheerfulness and honor with which our own Missionaries have been received and welcomed in their journeys to new cities and places of resort.²⁶ This is one most unexpected and remarkable event under the Divine Providence, which the last year has brought out; China herself interposes no objection to the Gospel, but welcomes its advent and mission.

In the relations of our Missions in China, to the authorities and ministry of the Church of England, as represented and officiating there, the Protestant Episcopal Church in this country has had some reason to fear a possible interruption of the mutual harmony and affection which ought to characterize all the relations of two churches so united in doctrine and principles of government. And though no actual misunderstanding has ever taken place between our Missionary Bishop in China, and the very excellent Bishop who represents the Church of England in that Empire, the Committee have not been without fear that trials might arise from some such source, and never without an earnest desire in every possible way to avoid them. Within the last year, the spontaneous action of the Church of England has removed every possible cause and occasion of difficulty of this kind. It has been suggested to the Bishop of Victoria, by the Archbishop of Canterbury, that he should make any arrangement that would be agreeable to Bishop Boone and himself, and the Bishop of Victoria has proposed to leave Kiang-su, the province in which our Missions are established, to the occupation of the American Episcopal Church, while the Missionaries of the English Church shall labor in the province of Cheh-Kiang; and if their Missionaries had any converts in Kiang-su, he would delegate his authority to confirm to Bishop Boone, and *vice-versa*. The leaves to us an unfettered ministry among 37,000,000 of people dwelling in a territory not larger than one of the single States of our American Union. This is also a very remarkable Providence favoring our labors and enlargement of efforts. Never, therefore, was there such an opening for effective and extending work in their great field of labor before this Committee—and the Sub-Committee cannot doubt that it is the duty of the Foreign Committee and the Church whom they represent in this great cause to enlarge their operations to the utmost extent of their power, especially at the present time, when, in addition to the positive openings for increased usefulness, they have diminished their actual force in China, by the two missionaries whom they have sent to Japan. They therefore very cordially recommend the adoption of the resolutions referred to the consideration of this Committee, viz.:

Resolved, That, in view of the encouraging tokens of Divine Providence, in the recent opening of China to the peculiar labors of the Protestant Episcopal Church, the Foreign Committee desire to send out TEN additional missionaries to that important field.

Resolved, That the Missionary Bishop in China be requested to solicit from the churches, as a special contribution, an adequate sum to defray the outfit, passage money, and one year's salary of the aforesaid missionaries.

Upon the other subject referred to them, viz, "the question of sending our candidates for orders" to China, the Committee would express the result of their deliberate consideration, that the Foreign Committee have no item of arrangement for management for missionary government and establishment, for the employment of candidates for orders as missionaries, occupying neither of the two positions of laymen or missionaries in orders. As a rule; the Committee cannot deem it expedient to send out students of partial education, and immature attainments, leaving the very adequate and abundant means of education for the work of the ministry, which the Church has furnished in this country, for the necessarily partial and limited means which could be arranged among the heavy pressure of missionary duties, by the Bishop and clergy already there.

In no mission are varied and general learning and enlarged experience of more importance than in China; and the utmost of usual education for the ministry here, leaves young men but partially and inadequately furnished for their great work. There may be particular instances of advanced and mature young men, in the process of their theological studies here, to whom an unusual opportunity of general experience and observation has more than compensated for the partial amount of their special professional education, and whose maturity of age may make them exceptions to a general issue upon this subject. But such cases must be considered and decided upon separately as they apply. But even then, the Committee would prefer that they should be admitted to deacon's orders, before leaving their native

26 This statement obscures (i) the circumstances by which the Treaty of Tientsin was signed, i.e. foreign military force; and (ii) ignores the presence of Episcopalian and other Protestant clergy outside the Shanghai area, e.g., the presence of Liggins and Williams for nine months at Dzang Zok from February 1858.

country, and would, therefore, come back to the conclusion, that it is in no case wise or expedient to send out candidates for orders, to receive their future ordination abroad contingent upon the perfecting of their studies there. The Committee understand that there are special cases of such young men, which may be brought before the Foreign Committee at the present time. And they would recommend that Bishop Boone be desired to make arrangements by which any such candidates may be transferred to his jurisdiction, and receive ordination from him in this city, before his departure for China, and they would propose a resolution to this effect, viz:

Resolved, That it is not expedient, in the view of this Committee, to send candidates for orders to China, before the completion of their education for the ministry; but in the case of any present instances of mature persons, who, as candidates, may desire to present themselves as missionaries in China, arrangements be made for their ordination by the missionary bishop before his departure for China.²⁷

1859, APRIL 1, New York.

Foreign Committee.

Miss J. R. Conover, of the China Mission, arrived in New York on the 1st of April, in the ship *Sword Fish*, from Shanghai.²⁸

1859, APRIL 1, Shanghai.

Rev. Edward W. Syle.

Extract from letter.

The very best news I have to mention is the fact that eight of the girls and eighteen of the boys in our schools are applicants for baptism, and I think well of the greater part of them. My meetings with the boys on Friday afternoons are very interesting. They themselves look out proof texts of the several articles of the Creed, and, in many cases, with remarkable correctness.

LETTER TO SYLE FROM A SCHOLAR IN THE BOYS' SCHOOL.

Rev. Mr. Syle:

Dear Sir: I am very sorry because I have not yet write to you before, and now I will pray our Lord Jesus Christ to send His Holy Ghost to dwell in my heart and to change my heart to be a Christian. Now I clearly know the doctrine of our Lord Jesus Christ. The reason I have not yet write a note to you, because I don't know the doctrine clearly in my heart; and now I think the Gospel is true, and I put away all my evil doing, and I believe our Lord and Saviour Jesus Christ, who died upon the cross for our sins. This is which I ought to do it. The Bible says, if any many have ears to hear, let him hear. I hear it from Bishop Boone and all my teachers. Now I wish to confess Jesus and be baptized, and come to you with the other boys and learn the way. Yours affectionately,

*Scholar, A. Zung.*²⁹

1859, APRIL 21.

Rt Rev. William J. Boone, Missionary Bishop in China.

Board of Missions, Covering letter to Occasional Paper #21.

My Dear Brother,

During the last two years God has been doing wonders in the East. China is now really open. The Emperor, in his recent treaties with the four great Western nations, recognizes "the Ya-Soo Kiau", the religion of Jesus, as teaching minds to do good, & commands :Christian missionaries as good men, who seek no material advantages for themselves, & permits them to propagate the doctrines of Christianity among his subjects and to pass everywhere in the country.

The Chinese Mandarins, who have always been esteemed the special enemies of the missionaries & of all foreign intercourse, & who have been heretofore the agent for excluding them, are now made in God's Providence, to come forward of their own account & made willing in the day of His power to open the door to them, & say, "We know that the Missionaries are good men, the best people in the world, & we are willing they should go anywhere."

27 *Spirit of Missions*, Vol 24 No 5, May 1859, pp 233-237.

28 *Spirit of Missions*, Vol 24 No 5, May 1859, p. 262..

29 *Spirit of Missions*, Vol 24 No 9, September 1859, pp 436-437.

These facts have made the deepest impression on the minds of the Foreign Committee & they have resolved to send out forthwith ten additional missionaries if suitable men can be found. With deep feeling & a solemn sense of responsibility they took this, the noblest step that has been taken by our Church in the missionary work abroad.

This story has stirred up the hearts of our young men in a wonderful manner. Eight of them have already offered themselves to the Committee to go to these peoples who are thus stretching out their hands to them and two or three more are expected to offer. The cases of five of these applicants have received a favourable response, to go with me on my return to China about 1st July, & two or three more I hope to see appointed soon.

In view of this large increase of the mission the Committee passed a second resolution, viz., that the Missionary Bishop to China be requested to solicit from the Churches, as a special contribution, an adequate sum to defray the outfit, passage money, and one year's salary of the aforesaid missionaries. This resolution, my Dear Brother, means \$20,000 & I am requested to raise this sum before July 1st, & the object of this communication is to beg you to aid me in doing it.

I ... by a few of our churches [with?] large & wealthy congregations. I propose that they shall take a missionary to themselves, equip him, send him out, and support him for one year. In other words give us for his outfit \$450, his passage \$600 & his salary \$1,000, in case their missionary be a married man. If single, his outfit will be \$250, his passage \$300, his salary \$600.

Can you not, my Dear Brother, persuade your people, according to their ability, to take up one of these items. The case is urgent, the time short, the Cause is glorious.

Kiang-su, The Diocese that has fallen to me, "in partibus infidelium" has a population of thirty seven millions. What ought you not, Dear Brother, be willing to do for a man upon whom such a burden as this has been imposed?

You cannot say that 10 men are too many for a Diocese of thirty seven millions.

No one can now say we are running before we are called.

Come, come at once to the help of

Yours sincerely in the Lord,

Wm J. Boone
Missionary Bishop to China.

A Copy of Occasional Paper No 21 accompanies this.

1859, APRIL 21.

**Samuel Schereschewsky, General Theological Seminary, New York, to
Rt. Rev. W. Whittingham, Bishop of Maryland.**

Rt. Rev. Father in the Lord,

I am happy to inform you that my appointment as a missionary is almost certain—I say almost certain, because there are some formalities yet to be gone through which I hope will very soon be done.

The newly appointed missionaries are expected to leave this country for their place of destination together with Bishop Boone which however will not take place before next July. I hope therefore that there will be no impediment in my being ordained a Deacon before that time, since the year of my scholarship will expire in next May. And indeed, the Foreign Committee in taking my case into consideration have acted upon the supposition that I would be ordained in this country. They passed a resolution to send out as missionaries only such as are in H. Orders—under circumstances to send out candidates.

I have had recently a conversation with Bishop Boone. Among other things he advised me to request you to have me examined for Deacon's Orders as soon as the term of my scholarship shall have expired. This I do now—in hope you will make arrangements for my examination next month. If you should think it right, I would request you authorize the Faculty of the Seminary or the Examination Committee of the Diocese of N.Y., to examine me together with the candidates that are to be examined for orders at the close of the Session. This is, as I understand, often the case with others. Bishop Boone also intends to ask you that if you would authorise him to ordain me, as a candidate of your Diocese, in this city. It is the desire of the F.C. that he should ordain here all the newly appointed missionaries that are not in H. Orders

already. There will be some eight or nine of this description. After I should be ordained, but not before that, you will be requested to transfer me to the jurisdiction of the missionary bishop. This is what he has told me to write to you.³⁰

I would also remind you that I have not as yet any texts assigned to me. I have written several sermons, on texts I chose myself. If it should be necessary that I should write three sermons on texts assigned to me, I humbly ask to have them assigned as soon as convenient.

I heartily thank you for your very kind recommendation. And allow me here to assure you sincerely that I cherish the deepest gratitude for all the kindnesses you have shown me. Under God, it is chiefly you through whose influence I hope to occupy a position in the Church of God which I am persuaded to be most glorious, namely that of a herald of the Cross, of a proclaimer of the life-giving Gospel of the Son of God to benighted men. An early answer will very much oblige,

Your most humble servant,

Samuel J. Schereschewsky.³¹

1859, APRIL 27, New York,

**Samuel Schereschewsky, General Theological Seminary, New York, to
Rt. Rev. W. Whittingham, Bishop of Maryland.**

Rt. Rev. Father in the Lord,

I should have stated in my last letter the reason Bishop Boone gave for his proposition as specified there. It is this: According to the canons that are binding on him as Missionary bishop, he cannot ordain any candidate belonging to his jurisdiction as such, before the expiration of three years of the candidateship of the same. This term can under no circumstances be shortened. The new canon has no force within your Diocese. Hence if I should be transferred to him as a candidate for H. Orders and not as ordained Deacon, he could not ordain me before the lapse of two years more, and hence his proposition to be authorised by you to ordain me as a candidate of your Diocese and to have me transferred to his jurisdiction as an ordained Deacon. However, if his proposition cannot be consented to, he is perfectly willing that my ordination should take place as you should think most proper. For my own part, I am of course, most cheerfully read to follow your advise and decision.

After mailing my last letter I recollected that you had written to me some time ago that no texts could be assigned to me before my becoming a candidate for Priest's Orders, and that in order to become such, application must be made on my part to the Standing Committee for a commendation, producing at the same time before them a certificate of my being a member in full standing of the middle class.³² At that time, intending to stay two terms in the seminary, and not supposing that I will have to be ordained so soon, I thought there was time enough for such an application and therefore neglected making it. But I desire now to know whether it could be made yet, and if not, whether my not producing three sermons on three assigned texts would serve as an impediment to my being ordained a Deacon., otherwise than conclusively according to the new canon. I shall be very thankful for a speedy information.

Obediently and faithfully, your humble servant,

Saml J Schereschewsky.³³

30 There was a debate at the time about whether ordained persons (deacons or priests) could be students at the General Theological Seminary. The question was "whether young men in the Junior, Middle or Senior Class, who have been Candidates a year, and present the Testimonials required by the Canon (a law made by the General Convention of the Episcopal Church) and apply for the Diaconate, shall be recommended for ordination, shall be ordained. And whether when ordained, they shall be allowed to continue in the Seminary as before. And whether persons ordained Deacons applying to enter the Seminary may be admitted. There is at present no Seminary obstruction in law."

31 Schereschewsky, S. J., to Rt. Rev. W R, Whittingham, Bishop of Maryland, 21 April 1859. Maryland Diocesan Archives, Baltimore MD.

32 The General Theological Seminary had three groups of students—Junior, Middle and Senior.

33 Schereschewsky, S. J., to Rt. Rev. W R, Whittingham, Bishop of Maryland, 27 April 1859. Maryland Diocesan Archives, Baltimore MD.

1859, MAY 3, New York.

Foreign Missions Committee.

DEPARTURE OF MR. AND MRS. KEITH FOR CHINA.

The Rev. C. Keith and Mrs. Keith, sailed from New-York, in the ship S. H. Talbot, for Shanghai, on the 3d of May.³⁴

1859, MAY 20, New York.

Foreign Missions Committee.

ARRIVAL OF MR. NELSON AND FAMILY FROM CHINA.

The Rev. Robt. Nelson and family arrived in this country, on the 20th May, in the ship Gauntlet, 129 days from Shanghai.³⁵

1859, MAY 22, Charleston, South Carolina

Bishop Boone.

THE CHINA MISSION.

The writer was among the gratified auditors of Bishop Boone at St. Philip's Church on Sunday. Bishop Boone preached in the regular course of his efforts while on a visit to his parent-land, and gave a remarkably interesting account of the opportunities presented for spreading the Gospel at the present moment in China. The wonderful workings of Providence as displayed in the social and political opening of this hitherto sealed nation, and the unexpected facilities which the Chinese authorities are giving for the preaching of Christ's Gospel were exceedingly moving. Among other items, the Bishop cited the gratifying fact, that Lord Elgin and the American Ambassador, Mr. Reed, though sympathizing with the work of the missionaries, still had felt it to be judicious to stipulated expressly for the providing of the Chinese government sanction to our religious laborers. Yet, at the same moment, the Chinese authorities themselves removed all necessity for this circumspection, by representing our Christian teachers as "good men, desiring only to inculcate good," and breaking down all obstacles to their free access among the people, and the private and public teaching of the truths of Christianity. In all the treaties with Russia, France and our own country, this is now provided for. This mission in *bearing fruit*. We take one evidence thereof. The Bishop stated that one of the Chinese representatives in the treaty just negotiated with America, was a convert who had been baptized by the Bishop's own hands.

The seat of the American diocese is now at Shanghai. Our hearts were moved as we heard one, who had gone out from South Carolina twenty-five years ago, a son of her soil, stimulated only by love for souls, and who had made his position by hard, godly, self-denying labors, recount scenes in that glorious work to which he has given his life. How he stood at the door of his church, when ill-health denied him the privilege of preaching, and invited the ignorant heathen to enter Christ's sanctuary—literally "*a door-keeper in the house of the Lord!*"

He has a diocese to which he more especially assigns his labors, equal in size to the State of New York, and the *souls* therein whom he would feed with the "*bread of life*" are somewhat in number over *one-third of the entire population of the United States!*

What a contrast to twenty years back, when the good Bishop was debarred entering china, and could only, from a Dutch settlement three thousand miles off, look with wishful eye to the scene of his denied labors. The facilities, too, of acquiring the language of the Chinese, how marvellously increased. When the Bishop first undertook this task despair seemed almost before him. The obscure old tutor would look at his reverent pupil after a long period of labor, and the expression of their countenances was anything but encouraging. Now such progress has been made that eighteen months enables one to show a proficiency practically useful.

Every day his church is opened, and instruction and educational exercises engaged in. *At all hours*, when "two or three can be gathered together," he and his assistant preach the word.

He is now seeking aid to reinforce his mission by providing for the support of some ten laborers, who are to go out with him in July next. His more immediate appeal to the Southern church is to provide for a

34 *Spirit of Missions*, Vol 24, No 6. June 1859, p. 301.

35 *Spirit of Missions*, Vol 24, No 6. June 1859, p. 301.

healthy summer residence for the missions, so as to enable them to escape the malarious influences, which, as in our rice section, infest at certain periods their regular settlements. His church will accommodate a thousand persons, and stands out as conspicuously in the streets of Shanghai, as old Trinity does in Wall Street. Who will not come up to his aid? His work is worthy of all Christian support and may God prosper it!³⁶

1859, MAY 23, Charleston, South Carolina Bishop Boone.

CONVENTION OF THE DIOCESE OF SOUTH CAROLINA.

The Convention met...at St. Peter's Church, Logan Street, at 10 a.m. [third day]... The Rt. Rev. Bishop Boone...addressed the Convention...in behalf of his mission to China.³⁷

1859, MAY 26, Dzang Zok to Nagasaki. Rev. John Liggins.

JAPAN. Mention was made in the September number, of the remarkable manner upon which the Rev. Mr. Liggins at an earlier day than was anticipated by the Foreign Committee. The following letter from Mr. Liggins gives particulars of the occurrence at Dzang Zok, which led to his departure from that city, and furnishes, also, interesting information in relation to the work in Japan.

Nagasaki, Japan, May 26, 1859.

Rev. and dear Brother:—You will doubtless be surprised to learn that you letter apprizing me of the appointment, by the Foreign Committee, of the **Rev. Mr. Williams** and myself, as missionaries to Japan, found me already in that country. By an unexpected Providence, I have been led here two months before the time when, by treaty stipulation, I could claim the right to take up my residence here. *How* I have been thus led I will now narrate.

During the past eighteen months in China, I suffered very much from repeated attacks of the fevers so prevalent in the middle and southern parts of that country; and during February and March of this year was so completely reduced, and so unable to attend to missionary duties, that I began to think it was my bounden duty to leave China for a season, in the hope of recovering, with God's blessing, that health which I had lost. While thus thinking, an event occurred which hastened my departure.

The fifth of April is the day on which some of the people of Dzang Zok get up a procession in honor of their parents. This procession has a bad name among respectable Chinese, and none take part in it but the lowest class of the people. The former ridicule it very much, and say of it, that "it is composed of those who beat and revile their parents before breakfast, and march in procession, in honor of them, after breakfast."

This procession passed by the house we occupied, and last year the Rev. Mr. Williams and myself were so afraid of their committing disorderly acts, that we kept away from the house until after dark. But having been more than a year a Dzang Zok, and having become well known, at least in all the western part of the city, I thought I might venture to remain in the house this year, and even open it for preaching and book distribution.

I soon had cause to regret this course, however, for the crowd was so large and unruly that our **Deacon Chi** found it difficult to preach, and utterly out of the question to distribute books; but some of them snatched them from him, and one of them struck him because he would not give him a book. It was with the utmost difficulty that we at last succeeded in getting the crowd out of the house; and when we did so, we resolved not to admit any other person during the day. But when I came home in the evening I found a crowd collected in front of the house, who seemed bent upon getting in; and the efforts of myself, and teacher, and servant, to prevent them doing so, so enraged some of the ruffianly part of the crowd, that they commenced breaking through a slight door at the east end of the house. As they broke through this door I went out of the middle one, intending to go to the Chehhen, or Mayor, of the city, and complain of their conduct. But, as I passed out the door, the ringleader of the crowd, and two other ruffianly fellows, seized, beat, and kicked me, in the most cruel manner; while the others stole the things from the room belonging to my teacher and our **catechist, Wong Voong Fe**. My day-school teacher, and two of the

36 *Charleston Courier, Tri-Weekly*, 24 May 1859.

37 *Christian Mercury*, Charleston, SC, 14 May 1859.

neighbors who tried to defend me were also much beaten by them; as were, also, three persons unknown to me, who tried to rescue me out of their hands. But while they were doing this, I was engaged in prayer to God, that he would save me from that violent death with which I was threatened; and would mention, with feelings of adoring gratitude to a prayer-hearing God, that no sooner did I cease praying than the hearts of these men seemed to relent, and they not only ceased beating me themselves, but preserved me from the cowardly blows of other lewd fellows of the baser sort.

An appeal was made to the Mayor of the city, who stated that, although **Mr. Liggins** was in Dzang Zok by courtesy, and not by treaty right, yet he said he was willing to act according to the spirit of the new treaty, and would do his utmost to prevent a repetition of what had occurred, and to see that **Mr. Liggins** was not in the least disturbed while carrying on his work.

The Mayor the next morning issued the following proclamation:

Church, Mayor of Dzang Zok, in the prefecture of Suchau, in province of Kiangnan, issues a proclamation forbidding people making disturbances, such things being contrary to the law. Especially is it improper to ill treat one who is from another country. I have been made aware that certain worshippers and incense bearers have, without any cause, beaten and wounded the Rev. John Liggins, of the United States, and destroyed many things in the house which he occupies. This being greatly in violation of all that is right, I have already sent out the police to arrest the offenders, and when arrested I will punish them severely. And I issue this proclamation, commanding all persons, whether in the city, or in the villages, to peacefully pursue their proper calling, and if persons from other countries come here, to preach and to give medicines, I certainly will not allow of their being disturbed in any way. Hereafter, if any persons commit a like offence, I will punish them with the utmost severity of the law, and will not in the least grant forgiveness. Heifung, 9th year, 3d month, 4th day.

Mr. Liggins goes on to say:—

The effect of the treatment which I received, was still further to prostrate my health, and I returned to Shanghai with Bro. **Williams** upon his arrival five days after. My grief was, that on account of the fewness of our numbers, he could not remain there and carry on the work which had been begun. The truth was becoming widely known, and the congregations, when I last preached, larger than they ever had been; while, besides one earnest-minded native convert, Mr. Sung, there were two others that I thought of baptizing in a short time. One of them, an intelligent man, accompanies me to Japan as my teacher in Chinese, while the other I desire to go to Sung for instruction, and if he still desires baptism to come to Shanghai and one of the brethren would baptize him.

Arrived at Shanghai, I waited upon the American Consul, Wm. G. Smith, and made a detailed statement of what had occurred. He at once wrote a letter of thanks to the Mayor of Dzang Zok, and stated in the letter that he should inform the President of the United States of his praiseworthy conduct, in the prompt punishment of the offenders and affording me protection.

The brethren of the Mission now desired me to consult Dr. McGowan concerning the state of my health, and be guided by his judgment in the matter. He having just returned from Japan, advised me to make a visit to that country; saying it was entirely free from those miasmatic influences which had so injurious effects upon me in China.

I therefore, a few days after, took passage in the American barque Maryland, for Nagasaki, and on Monday, May 2d, we cast anchor before this city. We were visited first by Yokoyama, a high official; and afterward by Tahnakah, a still higher official, and one who, under the governor, has the control of all matters connected with foreigners. To these officers I mentioned by design in coming to Japan, and my desire that the officer would give me a house on shore, promising, if he did so, and I recovered my health, to be willing to teach the Japanese officers English.

John G. Walsh, Esq., the U.S. Consul, very kindly urged my desire to the governor, while some government interpreters, who were very anxious to learn English, and who had formed part of Dr. McGowan's class while here, prayed the governor to grant my request; the result of all which was, that in a few days I succeeded in getting part of a good house, in a very beautiful situation, while there were merchants who had been trying every expedient for weeks, without success, and others have returned to Shanghai, having given up all hope of getting a house until the new treaties go into effect.

The first vessel that came in after the Maryland, brought me letters, and the first letters I opened were those of Bishop Boone and yourself, apprizing me of my appointment in that country in which I was beginning, for the following reasons, to believe it was my duty to remain, if allowed to do so:

1. The improvement in the state of my health, and the probability, with God's blessing, that I should enjoy better health in Japan than in China.
2. The very great interest I have always had in the Japanese.
3. This interest being deepened by what I have seen of them since I have been here.
4. The imperative call for missionaries in Japan.

But when I read the report of the Foreign Committee concerning the establishment of a Mission in Japan, and the appointment of the Rev. Mr. Williams and myself as the first missionaries, and noted the unanimity of their action, and the conviction in the minds of the members of the committee that they had been guided, in doing what they had done, by the Spirit of God, I could no longer doubt that, though so utterly unworthy of the honor, and lacking so many desirable qualifications for the work, yet, nevertheless, the call for me to be a missionary to the Japanese was from God, and that it became me, in humble reliance upon Him, to enter at once upon the work.

It should be forgotten at home, however, that it is only pioneer work which is allowed here at present. And it is evident that both churches at home and missionaries in the field must, at least for a while, be content with this kind of work. If the people will not, and dare not, listen to an exhortation to become Christians, yet will listen to an explanation of Christian doctrines, then let us be willing to explain what Christianity is, for a while, hoping that their ill-founded prejudices against it may give way, and exhortations to embrace it soon be allowed. If the Scriptures are returned with the word "prohibited" written upon them and accompanied by a reprimand from the highest Japanese authority of the place, as was the case in this city only two months ago, then the missionaries must be content to circulate scientific works containing an admixture of Christianity, and which the Japanese are willing and eager to read, notwithstanding the admixture. There are about 12 books of this kind in Chinese, prepared by the missionaries in China, of which I have disposed by sale and gift since I have been here about 150 copies.

I look upon these geographical, historical and scientific works, prepared by the missionaries in Chinese, as the *pioneer literature for Japan*; and as works in Chinese are understood by all well-educated Japanese, these works are destined to be eminently useful in doing away with this people's misconception of Christianity, and thus preparing the day for the circulation of the Scriptures. But each missionaries should be well supplied with the same class of works, most of a primary character, in English.

Already the number of Japanese who read and speak English well is considerable, while the number of those who are eager to, and who will learn it, is legion; and they rank from the highest princes to the humblest traders. It is all-important that the books which get into the hands of these men should be of the right character, and missionaries are the persons to supply the; though of course there are some merchants who would give them good books. It should be a special object of the missionaries to do this, and of Christians at home to aid them in so doing. A class of eight government interpreters come to me Monday, Wednesday, and Friday, for instruction in the English language, each of whom, as well as several higher officers, have been supplied with the books referred to, in the Chinese language. Much to my regret, I have had but few suitable English books to give them. I hope to be able to commence the regular study of the language in a week or two.

I am glad that the Foreign Committee intend to appoint a Missionary Physician as soon as a suitable person can be found. According to Dr. McGowan, the practice of medicine, as it prevails in western countries, has already been introduced into Japan; and a Missionary Physician might not only practice gratuitously among the people, but also instruct a class of young native physicians.

Desiring to be remembered in Christian affection to each of the members of the Foreign Committee, I remain, Rev. and dear Brother, very faithfully yours.

Thus has been commenced the first Protestant Mission in the Empire of Japan. May He whose hand is do distinctly visible in the events narrated above, guide all its future progress to the promotion of His glory and the eternal well-being of multitudes of those for whose benefit the work is undertaken.³⁸

38 *Spirit of Missions*, Vol 24 No 10, October 1859, pp 457-462. See *New York Times*, 2 May 1900, for a vigorous

1859, MAY 30, Shanghai.

Rev. Channing Williams.

JAPAN.

In another part of this number we have mentioned Mr. Liggins' entrance upon missionary work in Japan. A letter has just been received from his colleague, the Rev. C. M. Williams, from which we make the following extract:

Shanghai, May 26, 1859.

Rev. and Dear Brother: I am unable to write you fully by this mail, as was my intention. Sickness in Mr. Syle's family has made it necessary for him to try the benefit of a short trip to the country, and his absence has prevented my leaving for Japan immediately after the receipt of your letter. Soon after his return, which will be in a week from this time, I expect to get off.³⁹

1859, MAY 30, Poughkeepsie.

Master Henry Winter Syle.⁴⁰

LETTER FROM THE SON OF A MISSIONARY.

The following note is from a youth of fourteen years of age whose parents are Missionaries of our Church in China. Additional interest attaches to it in the fact that the writer of it is deaf and dumb.

Poughkeepsie, May 30th, 1859.

My Dear Godfather: I have just received your circular, dated April 21st, accompanying a copy of Occasional Paper No. 21, and it has made me think of a project of going to China, as a *Missionary to Deaf Mutes*, when I am old enough, and have acquired the necessary knowledge.

**Rev. Henry Winter Syle,
Deaf-Mute Son of
Rev. Edward. W. Syle.**



As China is now open to Missionaries, they are beginning to extend their field of operations; but only among the *speaking and hearing* portion of the people. No one has yet paid any attention to the *deaf mutes*. In the province that has been assigned to the Missionaries of the American P.E. Church, there are, the *Occasional Paper* says, 37,000,000 inhabitants; and as the average proportion of deaf mutes to speaking and hearing people is 1 to 1,500, there must be about 24,500 deaf mutes in the province of Kiang-su alone! Now this multitude has not received any religious instruction, and is not likely to receive any, for a long time; and on account of this, I ask you to answer, as fully and as soon as you conveniently can, the following questions:

1. Have you, in all your Missionary experience, met with deaf mutes?
2. If so, what was their number, and did they manifest any intelligence?
3. Do you think the Chinese would allow a foreigner to teach their deaf mute children?

The circumstances of my parents being Missionaries among themselves, and my being born in China, might be of use to me, in removing any prejudices that might exist in the minds of the Chinese, against intrusting the instruction of their deaf mute children to one not a *Chinese by ancestry*, as well as by birth.

I send this under cover to Mr. Denison, as I do not know where you are now. When you write, please to tell me when you will return to China. I send much love to yourself and family. Some of my friends in Poughkeepsie have asked me, "When will Bishop Boone come here?" Please to answer this question for us. May God bless and preserve you all, is the prayer of your affectionate godson,⁴¹

letter by the Rev. John Liggins concerning the pioneering missionary work in Japan of the Episcopal Church.

39 *Spirit of Missions*, Vol 24No 9, September 1859, p. 437.

40 Henry Syle (b. 1845) lost his hearing as the result of scarlet fever. The text of the letter suggests a strong input by his father, who was a strong advocate of mission assistance to the deaf, for obvious reasons. Henry was educated at St. John's College, Cambridge (England) and Yale. He was ordained by the Episcopal Church in 1871. See online at 1 January 2012 — <http://liturgyandmusic.wordpress.com/2010/08/27/august-27-thomas-gallaudet-1902-with-henry-winter-syle-1890/>

41 *Spirit of Missions*, Vol 24 No 7, July 1859, pp 331-332. Rev. Henry Syle at his ordination.⁴¹

1859, MAY 31, Philadelphia.

Hon. William B. Reed.

AMERICAN POLICY IN CHINA.⁴²

SPEECH OF

THE HON. WILLIAM B. REED,

AT

The Board of Trade, in the City of Philadelphia,

ON TUESDAY, MAY 31, 1859.

MR. MAYOR AND GENTLEMEN: I thank you in all sincerity for this welcome home. I thank you, too, for the opportunity of saying a few words as to our relations—I mean those of the United States—to the East, and especially as to the course of conduct, which, under the instructions of the Government, I pursued in China. Down to this moment, it has been my duty as it has been my inclination, to be silent, and though I have had my share of adverse criticism, no word of explanation or defence has passed my lips or been traced by my pen. The time has now come, however, when to a certain extent I can speak out, and by a plain and precise narrative of what has been done, and prevented, give you, my immediate townsmen, and such of the public as take an interest in the subject, materials for a safe judgment on the policy of the Government, as well as my own conduct.

The policy of the United States in China, by unfriendly people abroad, and some inconsiderate ones at home, has been much criticized. We have been censured because we chose, having no earthly ground of quarrel with China, to stand off, to look on the conflicts of others, and then to accept from the Chinese the ready offer of all the advantages, which, by means of war, other parties had extorted for themselves. Let us see, for a moment, how this matter really stands in point of common sense, to say nothing of common morality, and by way of one answer to such cavils, let me suggest the alternative of our having done just the reverse of what we did; of our having joined in a distant and expensive war, to the destruction of trade and sacrifice of all material interests, or being neutral, of having refused **the concessions which the Chinese of their own accord**, have made to us. Now that the excitement is all over, let me in all candor ask, what would have been thought of us had we done either of these very chivalric things—what would have been the judgment of the people—I do not speak of partisans who find fault with whatever is done—but of the sober, patriotic, business men of our country, sullenly refused to accept the privileges which a friendly and neutral position secured to us? I beg to say to you that there were many times during the past eighteen months when, had I consulted my own inclinations, I should have gladly withdrawn from scenes of bloody and unequal war, the unheroic conflict of the very strong with the very weak; but when I assure you that such a withdrawal would have been most sincerely deplored by the belligerent allies, who wished and perhaps needed, the moral support of the neutral Powers of Russia and the United States, and by the poor Chinese, who in their helplessness, looked upon us as their only friends, and supplicated us to remain, I say all that is needed to justify the attitude we assumed and maintained. Nay, I can go further, and have every reason to know that no one, in the end, did more full and exact justice to the attitude, which, as the representative of a resolutely neutral Power⁴³, I pursued from first to last, than old LORD ELGIN, or will more frankly acknowledge the friendly spirit, in which, especially the supplementary negotiations (and they were sometimes, or might easily have been made difficult and delicate, were initiated and conducted to a most satisfactory result, and I ought in justice to myself and them to add, that never, in more than a year's close association with the belligerent Plenipotentiaries did there occur between us any such difference of opinion as caused or left the least tract of personal unkindness. We parted at Shanghae in November last, as we had met a year before, on terms of mutual kindness and respect. If the swarm of busy scribblers, such as always flutter in the sunshine of patronage, sometimes tried to produce irritation and annoyance; if one phantom—the suspicion of Russian influence—sometimes darkened our path, I always found that candor, good temper, and a moderate exercise of good sense, were more than a match for them; and I assure you, gentlemen, in spite of the newspapers, we were excellent friends, and kept our respective countries in that friendly relation which, perhaps, in this crisis of the world's affairs, is now more than ever important.

⁴² *New York Times*, 1 June 1860.

⁴³ But see the item on Commodore Tatnall when acting to support a British warship, “blood is thicker than water.”



And, Mr. Mayor, as I am talking unreservedly amongst my friends and neighbors I cannot refrain from adding a tribute to another distant friend; I refer to the Naval Commander-in-Chief of Her Majesty's forces in the East, **Sir Michael Seymour**, one of those rare, pure men, who have made the English Navy what it is, the greatest in the world—a gallant loyal man, a friend of our country and (I speak from personal experience) of our countrymen—and I but utter the feeling of American residents in China, and of every officer and sailor of our own squadron in the East, when I say he was regarded with affection and respect by all.

That the belligerents would, at the outset, have been better pleased had we shared the expense and danger of a Chinese war, is, no doubt, true, but that they, I mean those in authority, ever uttered a word or entertained a thought of resentment because we did not, is not in any sense true. I am sorry to dwell on this matter further, but it is a question worth asking—What had we to go to war with China about? Did the aggregation of all the minute wrongs which that perverse nation had ever done to us constitute a reason for the exposure of a human life, or the expenditure of one dollar in distant military armaments? The total amount of pecuniary claims (now, I am happy to say, settled without a harsh word or unpleasant thought) never amounted to a million of dollars, and did not, at the beginning of the war, amount to more than a fifth of that sum, for, you will recollect, the bulk of our claims are of recent occurrence, for loss of property at the factories, when the Chinese were defending their own soil, and for which they are only responsible on the unchristian principle of English and American public law, that the assailed party always pays the damages. The Viceroy at Canton had refused to receive our ministers inside the city, a privilege we not only had never asked, but which we had on one occasion disclaimed. He had evaded official intercourse, as all Chinese will do. A President's letter had been returned by one of the provincial authorities with the seal broken and unanswered. This is the sum of the wrongs we had, on our own account, to complain of, and I do not hesitate to say, that the proposition to make a distant and expensive war, to the sacrifice of trade, for such causes, would have been hooted at by Congress and the nation. But did our expectant allies suggest any other reasons for our active cooperation? A French missionary priest had been butchered under circumstances of great atrocity. Were we to go to war with China for that? As well might we now be engaged in war with Cochin China for the same reason. When in 1856, an American citizen was killed in Foochau in a street broil, there was great good sense in the admonition given by the British Vice-Consul, and approved by LORD CLARENDON, that the murder was purely an American affair, and that British subjects had better not mix themselves up in it. Had the English cause of war any great attractions for us? What was the **lorcha Arrow**⁴⁴, with its engrafted grievance of intramural intercourse, what were these to us? One Parliament in Great Britain had condemned a war on this account. To its successor it was never mentioned; and I do not believe any conscientious man in England now thinks it a wise or a just war. In every point of view, therefore, active cooperation by us, with or without the assent of Congress, was out of the question. This decision not to be involved in an Eastern war was no new one, for, during the latter days of MR. PIERCE'S administration, Mr. Secretary MARCY instructed our Minister in China, not only that the United States had no cause of war with China, but that there was no obligation, perfect or imperfect, on China, that required him to negotiate a revised treaty at or near Peking, or any particular place that we might find it expedient or convenient to select.

Matters thus standing, I think no candid man will say that any other course was open to the President than that which he adopted—of declining to be involved in these hostilities, and at the same time, in the most frank and friendly spirit cooperating with the other Powers in any peaceful measures of redress. On this errand, and with instructions that admitted no evasion, had I been disposed to seek for it. It was my lot to be sent, **arriving in China early in November 1857.**⁴⁵ I have every reason to believe, though, of

44 The *Arrow* was a Chinese-owned ship suspected by the Guangdong administration of piracy and smuggling. The ship was detained by Chinese officials on 8 October 1856. The British flag under which it had recently been registered was lowered—an action regarded by the British as a serious breach of the Treaty of Nanking resulting in the “Arrow War.” Wong J. Y. *Deadly Dreams: Opium, Imperialism, and the Arrow War (1856-1860) in China*, Cambridge, Cambridge University Press, 2002).

45 While Mr. Reed was ... directed to preserve a strict neutrality between the belligerents, he was instructed to cooperate cordially with the Ministers of England and France in all peaceful measures to secure by treaty those just concessions to commerce which the civilized nations... had a right to expect from China.” Buchanan, James, *Mr. Buchanan's Administration on the Eve of the Rebellion*, (Carlisle PA, Dickinson College ebook, 2003). P. 263. United States Department of State, *Message of the President of the United States communicating in*

course, I speak without authority, that the tone of Mr. CASS' refusal, and the appointment of a Special Envoy to act with the English and French and Russian Plenipotentiaries in the spirit which my instructions prescribed, was entirely satisfactory to the representative of Her Majesty at Washington; and it was in this spirit of contentment that copies of the confidential instructions of each were exchanged without reserve. In this connection I venture to refer to an incident of our diplomatic intercourse in China, which may not have been without bad, through temporary effects. When I arrived in China and in my first intercourse with the Earl of ELGIN, I felt myself embarrassed by his intentional silence, or apparent ignorance of the instructions under which I was acting. I could understand how to reconcile this silence or this ignorance, with what I supposed to be the fact that a copy of my instructions had been placed for transmission in Lord NAPIER's hands. I had no alternative but to be silent too, though I thought it due to myself that LORD ELGIN should know, in a general way, the limitations that were imposed on my action. Many months afterwards the mystery was solved, and the missing dispatches came to light. By a clerical or Post-office blunder somewhere in the East, these documents, which should have reached LORD ELGIN before my arrival, followed him, on his trip to India, as far as Singapore, were then sent back to London, and did not reach him in China till several months afterwards. I incline to think that some transitory unpleasant feeling might have been saved, had these dispatches arrived in season. Their not doing so was no fault of mine or of the Government at Washington.



My first duty, on arriving in China, was to put myself in communication with the **Imperial Commissioner at Canton**. My orders to this effect were explicit. In language which was meant to be that of courtesy but of decision, I asked of **YEH** a personal interview. His answer, delayed no longer than indirect communication rendered necessary, had to be sent through the Portuguese authorities of Macao, so far from being, as has been represented, indecorous and peremptory, was eminently courteous and respectful. It was evasive, of course, and I expected nothing else. YEH did not write to me in the scoffing tone he had used to some of my predecessors; but he did not seek to bandy clumsy sarcasm with me as with LORD ELGIN, but he answered me with remarkable courtesy, (the precise value of which, I beg you to believe, I properly estimate,) and gave as a reason for not seeing me what, I confess, seemed to me a pretty good one, that the English had destroyed the suburban residences where the former personal interviews had been had, and that he had no fit place in which to meet me. It was, I freely admit, at the time, a matter of transient regret to me that this personal intercourse was declined, as it extinguished the very faint hope I had of mediation and good offices, and averting, by inducing timely concession on his part, the storm of war which I knew was about to burst. It is due to candor to say that from subsequent revelations I am satisfied there was no grounds for this hope, and that YEH's doom was pre-ordained. I shall never regret that I discharged the duty prescribed by my instructions and made the communication which I did.

Then began a season of endurance which to an active mind was hard to bear. No one not on the spot can well comprehend the state of feeling, morbid and deranged in every way, that existed in the south of China in the first month or two after my arrival, and how hard it was to hold to one's anchorage. There was war fever. With rare exceptions, for there were some few who kept their balance, the judgment of every one seemed overset. The merchant and the missionary, the Catholic and the Protestant, for once, agreed; and the ruins of the factories and of the Honan packhouses, and the blackened walls of chapels and hospitals, stimulated all to one loud cry for vengeance on the Chinese who were *not* the authors of the war. Had I yielded for a moment to the influences around me, a mischief would have been done which time and friendly diplomacy never could have repaired, and now that the game of lingering war has been played out by others, my gratitude is unbounded that I was firm enough to keep my country out of it. One word of ill-advised sympathy—one rash suggestion to the naval commanders to put such of their ships as were available within the range of the fire of a people so insensate and indiscriminating as the Chinese—and the mischief would have been done, and it is not easy, even now, to measure what that mischief would have been. Aside from consequences to myself in certain discredit and recall, (for no Administration would have ventured to sustain me,) I should have seen our gallant sailors and marines wasting their courage and expending their accomplishments of war on feeble adversaries, and

compliance with a Resolution of the Senate, the instructions to, and dispatches from, the late and present Ministers in China, down to the period of the exchange of ratifications of the Treaty of Tientsin... (online 1 January 2012).

slaughtering women and children. I should have seen them throwing away their lives before paltry and irregular defences, and when the victory was won, and our flag, united with those of England and France, had been planted over the dismal ruins of Canton, we should have been partakers of a conquest more troublesome and perplexing than conquerors ever had before—soldiers and sailors doing police duty amidst ruins; a local government organized within a government, and the conquerors hard at work to keep the rickety machine in motion and the restless officials in their places; an army of occupation practically prisoners; assassination habitual, and revenge bloody; commerce suspended, if not annihilated, and new chapter of vindictive memories opened, the end of which no one can foresee. Such is Canton as I have seen it since December, 1857. Such is the wretched Canton warfare, from a share in which, by a strict and cheerful obedience to my instructions, I am proud to say I have saved my country. The only real difficulty with China had been summarily settled at the Barrier Forts before y arrival; and for the future, we thought it our duty and our interest to be neutral, and we were so, absolutely.

“Too Many Shylocks,” The Principle of Neutraliy followed by the United States.



From *Puck*, 27 May 1901.⁴⁶ The image dates from the later Boxer Rebellion era but illustrates the conflict of the European Powers with the philanthropic values of the United States symbolized by the boy offering the educational cap and gown to Uncle Sam.

But in the neutrality and inaction to which, for a month before and after the fall of Canton, we condemned ourselves, there was nothing suggested, or attempted, or done, calculated to embarrass the course of the belligerents. So far as I could repress it, everything of the kind, in the way of protest or complaint of irregularity in the blockades on the part of Americans, who saw their business interrupted and trade sacrificed, was prevented. For this no credit is due or claimed, but the fact is son, and I state it simply to show that our neutrality was not, at least, actively mischievous. Such a war, perfect or imperfect, as I found existing in the Canton River, I affirm to be without parallel in the history of international relations, unless it be in some of the precedents of late years, when France threatened Mexico and Buenos Ayres, in 1838, and England embargoed the Piraeus, in 1850. It once was doctrine well settled, “*hostes hi sunt qui nobis, aut quabus nos, publice bellum decrevimus caeteri latrones aut paredones sunt.*”⁴⁷ This was the doctrine of GROTIUS and BLACKSTONE, but not that of the Canton

46 From About.com, “The Boxer Rebellion in Editorial Cartoons,” online 1 July 2013 at — http://asianhistory.about.com/od/modernchina/ss/The-Boxer-Rebellion-In-Editorial-Cartoons_6.htm

47 Blackstone, William, *Commentaries on the Laws of England*, (London, Bell, 1813), Book 1, pp 248—251.

River, where blockade after blockade was proclaimed, without anything approaching to a declaration of war. When, in 1840, China affairs were under discussion in England, a leading writer thus referred to this very point:

The Canton River ought to be immediately blockaded, but not, we trust, until a declaration of war, and a subsequent or simultaneous notification of blockade shall have been promulgated; for why should we follow the lawless example of modern France? We mention this with a view to prevent cavil from neutral nations, who are, at all times, naturally annoyed or extensively injured by a blockade. That a blockade, without a declaration of war, is illegal, must, we think, be admitted by all. No Power can legally institute a blockade except a belligerent; and we were not at war with China. We may, perhaps, blockade the port of a foreign Power who has done us an injury, or on whom we have claims, without a declaration of war; but, under such a blockage, we have no right to prevent the free ingress and egress of the ships of a neutral Power.

Such doctrine is no longer fashionable; for while Lord PALMERSTON, as late as March, 1857, said, at Tiverton, "that it was the greatest mistake to suppose England was at war with China. It was no such thing.;" and the Secretary for the Colonies (Mr. LAOBOUCHERE) declared in his place in Parliament, that while there was certainly a war *in* China, here certainly was no war *with* China; there were blockades and bombardments and burnings, and neutrals and neutral rights were never thought of. Eighty-three American ships, with a tonnage of 64,000 tons, entered at Canton in 1855. IN 1855 this trade was extirpated, and has continued so ever since, in a quarrel to which we were not parties, and by processes utterly unsustainable on any principle of public law; and yet there was no complaint or interference on our part. Surely, I must say, that neutrality was not intrusive or mischievously active.

On the 10th of February, the blockades were raised; peace proclaimed, except at Canton; matters restored to a treaty basis; and, at the same time, the neutral Powers of Russia and the United States were invited to join in an earnest and peaceful appeal to the Court of Peking for the redress of grievances, and revision of treaties. In what spirit that invitation was received and answered, will appear from the correspondence. There seemed to be all round cordiality and confidence and good feeling. And here I gladly avail myself of the occasion to bear my testimony to the moderation, as revealed in the correspondence with YEH, before the fall of Canton, of the belligerent plenipotentiaries. I refer especially to LORD ELGIN's, which has been laid before Parliament and printed. Nothing, it seems to me, could have been more considerate and humane.⁴⁸ On the 13th of February, I wrote to Washington that it was impossible to read it without being impressed by the evidence not only of moderation of demand, but of reluctant resort to arms. The military notices were equally considerate of the duties of humanity. Thus regarding them it was with an earnest sympathy that, on the part of the United States, I acceded to the suggestion of the English and French Ministers, that we should jointly appeal to the Imperial Council at Peking. The Russian Minister united in it with equal cordiality. I beg to read a single extract from my letter (which is a public one) to the Supreme Council, dispatched to Soochau coincidentally with the others, as illustrative of the feeling which then animated me. It was certainly no doubtful sympathy on my part:

Of all that has occurred at or near Canton, the undersigned has been an anxious spectator, or, and it is due to the cause of truth, too long concealed from the immediate councils of his Imperial Majesty, for him to say that the warfare which the representative of Great Britain and France have waged have been, in every act, the warfare of conscious and magnanimous power, has not been prolonged a moment

Online 1 January 2012 at —
http://press-pubs.uchicago.edu/founders/documents/a1_8_11s1.html

48 A British naval officer Captain William King-Hall, Flag-Captain to Admiral Seymour mentioned earlier, wrote: "We forced a Treaty out of a weak and divided nation, which Treaty will be delayed and evaded when they can do so with safety. The Treaty was conceived by vanity and ambition, and obtained from them by mighty wrong and piracy. The Treaty was forced from them by necessity, the land being overrun by rebels. The misrule since Lord Elgin's advent is sad. We have spared when we should have struck, and struck unjustly without a cause except the power of doing so. We have forced a Treaty from a nation at peace with us. We commenced wars and piratical acts in the North, and in the South were bullied by the Braves. A year ago they ought to have been well licked."

Lord Elgin is reported to have written privately: "I feel I am earning myself a place in the Litany after 'plague, pestilence and famine' [the prayer asks God to deliver the people]...and later that he had never felt so ashamed. A reminder, if needed, that public servants do not always endorse the actions they are required to perform as part of their duties. Online 1 January 2012 at — <https://sites.google.com/site/kinghallconnections/4100-w-hms-calcutta>

beyond the line of a moderate necessity; and that the treatment of a city taken by assault, and of a high functionary, captured as the Imperial Commissioner was in the fresh excitement of conflict, and with the sight of the misery he had occasioned all around, will be regarded by the civilized world as illustrative of the highest humanity. That warfare is now over. The safety of the city of Canton depends entirely on the will of its own inhabitants. Peaceful commerce is resumed by all who choose to partake of it; and the high functionaries, representing the august sovereigns of France and Great Britain, have again resolved on an experiment of peaceful negotiation, and on another more solemn and direct appeal to the Imperial Court, in order to avert difficulty in the future. In that effort, so worthy of Christian Powers, the undersigned, on the part of the United States and the representative of His Majesty, the Emperor of Russia, have been invited and have agreed to join. We have not only been invited to join in the general effort at pacification, but we have been unreservedly informed of the specific objects which the Allies have in view; and the undersigned, on the part of the United States, expressly says, that in the promotion of these objects, he and his Government cordially concur.

So stood matters at the end of February, 1858, and in about a month the four ministers arrived at Shanghai, whither we had asked the Imperial Council to send a plenipotentiary to meet us. The result of this part of the peaceful experiment is well known. WE were met not only by an evasive reference to Canton, whither the new Imperial Commissioner had gone, but by a positive refusal of the Imperial Council, at the Capital, to correspond with us. The letter of the Russian Minister was not even answered, except in the form of a message through me. In this state of things, no conference was needed to determine the course we ought to pursue. **It was a simple instinct to refuse to follow the new Commissioner to the south of China, and to repair at once to the north, and seek access there.** On the 1st of April, my determination was communicated to Peking in these words. After reciting the refusal of the Council to correspond directly, I took occasion to say:

“The undersigned therefore treats this message (through the Governor-General) as no answer at all, and means to go at once to the Gulf of Pechele and much of the Peiho, accompanied by the great ships of his nation, and there demand access to the Imperial Court, or the high officers, who are found to correspond with him;”

and I then took occasion to add, in order to dispel any idea that a diversity of opinion existed, or was likely to exist, among the Western Powers:

“The undersigned further informs the Supreme Council, that in the course he has prescribed for himself, it is his intention to act in friendly and thorough concert with the Plenipotentiaries of England, France and Russia, whose interests in China wholly harmonize, and whose action, since, since the hostilities at Canon have been suspended, is strictly cooperative.”

I wrote to the Government at Washington in the same spirit; and I was at this time that LORD ELGIN said to the English merchants at Shanghai, that:

“it was a matter of the highest gratification to know, that in pursuing a policy of combined moderations and fairness he could count not only on the hearty cooperation and active support of the representative of his Imperial Majesty the Emperor of the French, but also on the good will and sympathy of the representatives of other great and powerful nations interested with ourselves in extending the area of Christian civilization and multiplying those commercial ties which are destined to bind the East and West together with bonds of mutual advantage.”

It was a continuous and earnest effort on the part of the representatives of the two neutral powers to induce the Chinese to yield, and thus prevent the necessity of force and avert bloodshed; and I avail myself of this opportunity to make one disclaimer, which I desire to do in terms as distinct, precise and comprehensive as language affords, so that there may be no room for criticism. I desire to say, that for the assertion or insinuation which has been so current and so positive that there was between the Russian Minister and me any plan, combination, agreement express or implied, or understanding, having for its object the frustration of the policy of Great Britain and France, so far as it was known to or surmised by us, there is not a shadow of truth. It is a fabrication, pure and absolute. Either in intercourse with the Chinese officials, or in correspondence with my Government, no word escape me of infidelity to the common cause of Western diplomacy. Even when our judgment hesitated as to the expediency or propriety of measures which were adopted, we shared our doubts with no one. I hope this denial, made on the honor of a gentleman, will be received as it is made. Let me not for a moment be understood as denying that between His Excellency, COUNT PUTIATINE and me, there were the most intimate and

confidential relations. Excluded as neutrals, perhaps properly so, from the councils of the belligerent allies, we naturally drifted into warm personal friendship, which I shall never disown. It may be a matter of wonder to some who speculate on uncongenial associations, that Russians and Americans can be friends; but no one familiar with our history can fail to see why it is so.

The effect of our movement northward was immediate, for agents from the capital at once presented themselves and sought an interview. The first that came being sent merely "to manage affairs," and who were the same that baffled Mr. MCLANE and Sir JOHN BOWRING in 1854, were not recognized but notes were sent to the capital by the plenipotentiaries announcing their arrival, and six days allowed for an answer. Within that time a new Commissioner arrived, the Governor-General of the Province of Chili, one of the highest officers of the Empire, who announced himself as Imperial Commissioner in conjunction with those previously sent, and as authorized (these were the words of his letter) "to meet the Excellencies, the Honorable Foreign Ministers, and seriously deliberate with them concerning the affairs mentioned in the letters of their several nations." The first note was not received, owing to a derogatory informality in the address. A second note was then written by the Chinese and received, being brought to me in a boat from the *Audacieuse*, where Baron GROS and Lord ELGIN were in conference, and accompanied by the exhibition of their cards. I had every reason to suppose that the Governor-General's letter was satisfactory to the Allies, as it was to me. On the 29th of April, three days before the time allowed for an answer from Peking, the English and French gunboats crossed the bar and anchored near the forts. I took for granted that this was meant less as a hostile demonstration than as a means of giving force to the negotiations about to begin, and on the 30th, the Russian Minister and I went in our respective ships and anchored behind the gunboats.

Nearly two days elapsed after we entered the river, and there were no signs of our colleagues. In the meantime the Chinese were importunate for an interview. They were urgent, courteous and respectful. On the 1st May, in answer for an urgent request for me to fix a time for an interview, I wrote to them

"that I was unable to do so, being anxious to confer with the ministers of Great Britain and France, before I could designate any time or place."

And then I added, more explicitly,

"As he has already informed the Imperial authorities, there is in the course of policy now pursued entire concord of feeling between the ministers of the Four Powers, and the undersigned thinks that any separate action on his part, when there is an opportunity of consultation, might be regarded as an unfriendly act. He is in hourly expectation of the arrival of LORD ELGIN and Baron GROS, and will be ready on Monday at the latest (to-morrow being a day of rest,) to give a positive answer as to a place of meeting."

A copy of this note was at once sent to the allied ministers, and so anxious and perplexed by this strange reserve did Count PUTIATINE become, that he went out to the fleet in order to ascertain what new state of things had occurred.

On the night of Sunday, the 2d of May, I received from the allied ministers the first intimation of their decision not to meet the Imperial Commissioner, on account of his not being willing, or perhaps able, to procure in advance what are known as "full powers." Why this difficulty was not made known to us sooner, and why the Russian Minister and I were allowed, in utter unconsciousness of it, to go into the river, I am yet at a loss to understand. Without undue tenaciousness, I confess I felt hurt at this palpable want of confidence, and did not think it consistent with the respect due to me or my country, to be going in and out, or to be at the beck and call of those who thought it right to pursue so unusual a policy.

Besides, in the exercise of the best judgment I could form, I did not agree in the opinion that *before* an interview, the production of "full powers" was essential, or, indeed, if negotiations in good faith could be begun, that it was worth while to be critical or exacting as to the technical powers. I attached to these formalities just as little value, as it is understood, LORD ELGIN and Baron GROS did to ceremony when they ceded the place of honor to PEHQUI and the Tartar General at Canton. The question of the precedent production of powers and of their sufficiency are very different. It was with the first only that I had to deal. I had promised the Chinese officials, having come into the river on an errand of peace, I would meet them, and I saw nothing in the new scruple of the Allies to make me wish either to recall or reconsider this promise.

And here, arraigned as I have occasionally and thoughtlessly been, for a want of fidelity to my co-

operators (I have to use the word for want of a better.) I must refer to a matter of interest, and which I confess, in some of its relations, is yet a mystery. In the Yamun [Yamen] of Yeh, in Canton, were found many important documents, throwing much light on the past relations of the empire to foreigners. These were translated and were in the hands of the Allies. Some of minor importance were shown to me. One, however, purporting to be the report made by the Commissioners who met Sir J. BOWRING and MCLANE in 1854 and the Imperial comments or *rescripts*—a document of great and painful interest, as illustrating the habitual faithlessness of Chinese officials—was in the hands of the Allies during the whole of the difficulties at the Peiho, and was never shown or seen by me. I never saw the document till three months afterwards at Shanghae, when it was all over, and it had but a faint historical interest. I do not venture to affirm that this was purposely withheld. It may have been forgotten. It related largely to American affairs. It would have enabled me, in the difficult complication which arose, to regulate my conduct by a full and accurate knowledge of the whole truth. In one view I am sincerely rejoiced that the inadvertence or intention to which I refer kept these documents from me. They were certainly the most painful revelations of the mendacity and treacherous habits of the high officials of this empire yet given to the world. They cannot be read without contemptuous resentment; and I have no such confidence in my equanimity and self-control to determine what might have been my inclination before and after the fall of the Taku fort, had the contents of these papers been known to me. Nothing of course, that the Chinese authorities, high or low, could say or write would have materially influenced me course of action under or without instructions, but had these papers been seen by me, I am quite sure the moderate confidence I had in their professions would have been lessened, and my conciliatory tendencies not a little embarrassed. If it be, as I think it was, a mistake on the part of the English and French ministers, concealing or omitting to communicate these things, it was not without its good fruits in allowing my peaceful inclinations to have full scope. I do not at all regret what was done or omitted last Summer but I deprecate any criticism on the course of the United States when, either intentionally or inconsiderately, information to which we were entitled in the friendly co-operation to which we supposed we were invited, was withheld.

Thus unenlightened, but acting under a clear sense of duty, I landed at the forts, and had two interviews with the Imperial Commissioners. They were in great measure formal, but in some respects they were, or might have been insignificant. That their powers were limited, and that any treaty in the aggregate was to be referred to Peking, for approval, I found to be true; and yet I have little doubt that if I had not been restrained by a sense of what was due to others—under TAN's powers, a treaty, with every variety of most favored clauses, might have been made, which would have been ratified in forty eight hours. There are precedents in our own diplomatic history for waiving the production of ample, or any full powers—one which is very remarkable in its resemblance to what occurred at the Taku forts, where the Chinese Commissioners said they could negotiate, but the treaty when agreed to must be resigned to the capital for approval. When, in 1795, Mr. ADET⁴⁹ (a very Chinese) was sent as Minister of the French Republic to the United States, he was authorized to negotiate a treaty, but not to sign until it had been referred to France for approval. General WASHINGTON's administration agreed to treat on this basis, in view of the great exigency of affairs. In 1791, Mr. HAMMOND was sent by Great Britain authorized to *enter* upon negotiations, but not to *conclude* them. But to have done so here, would have been unfair to those with whom I desired to act in good faith; and at none of the interviews was the idea seriously entertained by me. They were improved, as I thought, but earnestly impressing on the Chinese the necessity of yielding to all the preliminary demands of the belligerents, the certainty of defeat if they continued to resist, the moderation and reasonableness of what I then understood were the ulterior demands; in short, every persuasion and urgency was resorted to, to attain the very ends which all had in view. The details of these interviews were regularly communicated to LORD ELGIN and Baron GROS: and, I am happy to believe, were properly estimated; for, another term of six days having expired, on the 19th of May, when the allies determined to summon and take the forts; the Earl of ELGIN, wrote to me:

“I need not recapitulate the history of our endeavors to be satisfied with TAN's powers, as you are

49 The use of “Chinese” apparently suggested Adet's duplicity. “On the 30th June 1795, Mr. Adet communicated a part of his instructions relative to ‘a new commercial treaty and a new consular convention’ ... He was only to ‘prepare...the means and arrangement’ of the treaties and then to communicate these to the Committee of Public Safety.” *American State Papers, Documents, Legislative and Executive, of the Congress of the United States*, Vol I, 1797, (Washington, Gales and Seaton, 1832), p. 569. See also “A New Treaty of Commerce,” in *Papers of the War Department, 1784-1900*, online 1 January 2012 at [http://wardepartmentpapers.org/searchresults.php?Conlin,MichaelF.,“The American Mission of Citizen Pierre-Auguste Adet: Revolutionary Chemistry and Diplomacy in the Early Republic,” pp 489-520 in the *Pennsylvania Magazine of History and Biography*, Vol 24, No 4, October 2000\).](http://wardepartmentpapers.org/searchresults.php?Conlin,MichaelF.,%20%27The%20American%20Mission%20of%20Citizen%20Pierre-Auguste%20Adet:%20Revolutionary%20Chemistry%20and%20Diplomacy%20in%20the%20Early%20Republic,%27%20pp%20489-520%20in%20the%20Pennsylvania%20Magazine%20of%20History%20and%20Biography,%20Vol%2024,%20No%204,%20October%202000.)

already familiar with it; but I cannot refrain from expressing my acknowledgements to you for the exertions you have made to bring the Chinese authorities to more reasonable sentiments.”

On the 20th May, the Taku forts were summoned and taken by assault, and the way to the capital, at last, seemed to be opened.

It was not, however, until the 29th, that the allied Plenipotentiaries made their advance up the river, and on the evening of the same day, on LORD ELGIN’s invitation, and in pursuance of a determined and communicated beforehand, the Russian Minister and I followed, reach Tientsin the following morning. I was the honored guest of his Excellency, COUNT PUTIATINE, and, through his courtesy, the flags of Russia and America were hoisted on the *Amerika*,—the flags of the two nations who were, and meant to be, at peace with China. Ten days before, the ensigns of Great Britain and France had been seen together at one mast-head in the midst of battle with the Chinese.

The negotiations, which began almost immediately after our arrival at Tientsin, with the new Commissioners, who presented themselves, were necessarily distinct; but so far as the neutral Powers were concerned, were shrouded in no mystery. While certainly there was no extreme confidence on the part of the belligerent Plenipotentiaries towards us, there was, on my part at least, no reserve as to what I was doing, or expected to accomplish. The draft of such a treaty as I desired, or rather as I thought practicable, was sent to LORD ELGIN and Baron GROS before we entered the river. Baron Gros’ sketch I received at once, LORD ELGIN’s not till some time after, at Tientsin. In one particular I altered my draft, in compliance with an earnest wish expressed by LORD ELGIN. The details of each formal interview with the Commissioners were duly interchanged, and there was not a word of conference between the Chinese and me at any time, or with any object, that was kept secret or withheld. On the other hand, (and I must not be understood as complaining of it.) for some reasons—doubtless adequate—what course of conduct, or policy or negotiation the belligerents were pursuing, was not told to us. All that we knew we learned from the Chinese officials, and on their revelations, never encouraged, we could not depend; and I here reiterate the affirmation that when we were thus made the depositories of secrets we had no wish to learn from them, no word ever passed my lips, except in the way of persuasion, to yield to the demands of the allies. The fact that at an early stage of the negotiations a letter was written by the Imperial Commissioners, promising to make the required concessions, was never known by me till months afterwards, I read it in the columns of the newspapers. The dark shadow of suspicion of Russian proclivity was between us. I lamented it then; —I lament it now; for, but for that, I have every reason to think a much less reserved policy would have been pursued. Even as it was, I don’t permit myself to doubt that, had I, as the representative of the United States, been content to have placed myself at Lord ELGIN’s disposal, to have remained insignificantly silent and passive till his work was done, he would have aided me, by retaining his forces there, to get a treaty identical in terms to his, and thus have had the honor of making a treaty for America as well as for England. But it required but a small amount of self-respect and regard for the dignity of my country to exclude such an idea utterly from my mind. Shut out thus from the counsels, and the confidence of those with whom we supposed we were invited to cooperate, we had but one course open to us, which was to go on quietly with our separate negotiation as best we might, and not interfere, one way or the other, with those of others. This we did; and on the 13th and 18th of June, respectively, without an unkind word or thought:—by a course of friendly conference, either directly or through deputies appointed on each side, that was most creditable to the Chinese, the Russian and American treaties were signed.

There was another reason for signing these treaties in advance, or rather whenever they happened to be ready, which it is due to candor I should state, There was more than one moment during the sojourn at Tientsin, when it seemed to us, and I suspect to the allies, there was no little danger of a rupture between the Chinese and the English and the French, of the war being renewed, and of their treaties being indefinitely postponed. Had that occurred and such lingering hostilities been instituted between Tientsin and the Capital as must have followed, I have no hesitation in saying, that in conformity with my instructions, and my own utter disgust at this strife of the strong with the weak, I should have retired from the scene. That such a danger at times existed I then believed and still believe, and I can imagine nothing more discreditable to the parties who might have precipitated the contest, than such a war in the North, originating from such causes. Had the Imperial Commissioners in despair at what seemed to them the exorbitant demands of the allies fled from Tientsin; had the Emperor as was surmised might be the case, abandoned his Capital and retired to Tartary, had the military or diplomatic necessity existed for the allies, without cavalry, artillery or commissariat, either to occupy Tientsin till reinforcements should

arrive (India yet in mutiny,) or to advance on Peking: had any or all these results occurred, a heavy responsibility, in comparison with which the *Arrow* hostilities were nothing, would have rested on those through whom the evil came. It was the sense of this possible danger that never ceased to operate on my mind, and made it perfectly clear to me, that my public duty required me to accelerate as much as possible the signature of my treaty. No one is more sincerely grateful than I am that this danger was averted, and that the Chinese Commissioners never resorted to the expedients of flight or resistance.

Of the American Treaty signed on the 18th of June, I am glad to have a chance of speaking. It has been adopted and ratified by my Government, and, with its privileges and its restraints, is now the law of both lands. Its provisions regulating the public correspondence of the two nations and requiring the deposit of the Treaty at Peking, and an official promulgation, put an end forever to that delegation of duty with reference to foreigners to distant provinces and subordinate provincial officials. It contains the first concession of the right to go to the capital that has in modern times been made to a nation of the West, not tributary,—for in the Russian treaty there was but the recognition of an ancient right—and it was in the form and under the limitations my judgment yet approves, and which I venture to hope and to foretell, unless Peking is doomed to be a new Constantinople, will ultimately be adopted by all as it has been by Russia and France. It recognized Christianity and secured the full immunity of missionary effort. It protected Christian converts.⁵⁰ It facilitated the purchase of real estate by foreigners. It reduced the tonnage rates. It settled the vexed question of official intercourse, at the open ports and cities, out of which had arisen SIR JOHN DAVIS' little war of 1847, and which had protracted SIR JOHN BOWRING'S bigger conflict, (not yet I fear ended) of 1856. It opened new ports. It regulated in great detail after the benefit of twelve years' experience, the commercial relations of the East and West, and taking for its model the British Treaty of 1842, by very comprehensive "most favored clauses," (which the Chinese gladly assented to,) gave us everything that might at any time be granted to other nations. Of such a treaty, made in peace and friendliness, without an unkind word or thought, without a threat, or a pang, or a scar, adopted and approved by China and my own country, I have no reason to be ashamed.

Of the interval between the signature of the American treaty, on the 18th June, and those of the English⁵¹ and French, on the 29th and 28th, and what occurred, I must say a word, as it has been the subject of specific and most malignant misrepresentation. I pass by the melancholy episode of KEYING with the remark that, in the intercourse, brief and strictly ceremonial as it was between us, the subject of the English and French negotiations, or demands, never was directly or indirectly alluded to,—and the expression of my absolute incredulity, on the evidence before me, as to his influence in stimulating popular tumult among the wretched, timid population at Tientsin. KEYING'S agency, whatever it was, did not continue long. His doom was soon sealed. Repelled by the allied plenipotentiaries, he was condemned to the scaffold or to suicide: and I confess I look back to this strange scene of the drama with entire contentment, that I extended courtesy to a broken-down old man, and that no share of responsibility for this poor heathen's fall rests on me.

During the interval to which I have referred, the path of my duty was clearly before me. It was to remain where I was, not even to seem to break the concert which was professed; to show, by my presence, and my counsel if it was asked, that I was interested in the success of the allies, and to render good offices, if I could do so inoffensively. This course I steadily pursued. On two occasions only did I (and the same remark applies to the Russian Minister) depart from another rule I prescribed to myself of not interfering with the action of others,—I mean by appeal to them.

It has been alleged that, just before the English and French treaties were signed, the Russian Minister and I, either at the instance of the Chinese, or from our own evil impulses, engaged in an intrigue—the last, I believe, that is attributed to us—to fabricate intelligence—the courteous words being to "forge or imagine a fable," and to detach the French Minister from his concert with LORD ELGIN, so far at least as to abandon the claim for a permanent embassy at Peking and free access to the rivers and the interior. Nay, it went still further, for some success in this scheme was attributed to us, for, said the *Times* (Sept. 17), speaking with an air of authority, "If our information be correct, the two most important articles of

50 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.

51 *British Parliamentary Papers*, Vol 33, Correspondence, Respecting the Background and Negotiation of the Treaty of Tientsin, 1857-1859; Vol 34, Treaty of peace, Friendship and Commerce, 26 June 1858. (Shannon Ireland, Irish University Press, 1971).

our treaty, the resident Minister at Peking, and the right to go to any part of the interior for curiosity or trade, were in peril at the very last moment, and were obtained by England *single-handed*, and only but a chance of happy audacity." There can be no other interpretation of this than that, by some sinister influence, or his own free will, Baron GROS, being detached from his colleague, the latter was left to act alone and single-handed, and so succeeded. Now the truth is, the French Plenipotentiary never approached of a permanent embassy to Peking, and has it not in his treaty now, except under the "most favoured" clause; and the privilege of access to the interior, as he claimed it originally by the rivers, never was for a moment yielded.

As to our agency at this crisis, as it is called, of the negotiations, it was simply this: As early as the 11th I received from the Imperial Commissioners a most courteous and respectful letter, asking me to represent to LORD ELGIN the conduct of one of his subordinates, who had used to them violent and offensive language. The style of the letter was so proper and respectful, and the facts stated with so much precision, that, after full deliberation, and some misgiving as to how it might be received, I determined to send it to LORD ELGIN, taking care, however, to express no opinion as to the accuracy of the statements in the Chinese letter. It was not received in the spirit I hoped for; but the incident, very small, indeed, in itself, I take for granted, left no deep impression. One other matter of graver interest did occur, to which I have not the least hesitation in referring. On the day or the day but one before the French and English treaties were signed, the Imperial Commissioners addressed a communication to the Russian Minister and me, separately, for neither of us knew of the other having received a letter, begging to see us at the residence in the city. There was every reason we should go. Arriving at the Yamun about the same time, we were courteously received by the Commissioners, whom we found in a state of great anxiety and distress. The object of the interview was then disclosed. It was to ask our intercession with the English Minister, as to certain demands, the permanent diplomatic residence at Peking, and the free navigation of all the rivers, which, they said to us, they could not concede, being prohibited by an Imperial decree. They told us that the French treaty had been agreed to, with the exception of the one article as to the standard text, and whether it should be French or Chinese; and on this point, I am happy to believe that the assurances and expressions of confidence of my friend and Secretary, Mr. Williams, in the integrity and high scholarship of the English and French interpreters, removed the difficulty. On the other points they were most importunate, and to their importunity COUNT PUTIATINE and I were compelled to oppose a positive refusal to interfere in the way they wished. We assured them that, aside from considerations of propriety and delicacy, we were convinced our interposition would do more harm than good, and that under no circumstances or inducements could be thought of as to LORD ELGIN. They then implored us to speak on their behalf to the French Minister, which we reluctantly agreed to do, taking care, over and over again, to limit our agency to a statement of facts, and assuring the Commissioners that we should give no counsel and express no opinion as to the matter. This was done, and our representation received by BARON GROS with the friendly courtesy and consideration which always characterized him. He asked our permission to communicate what we had said, to LORD ELGIN, to which we gladly consented. Of course, I have no means of knowing, except from results, what passed in the subsequent conferences of the allied Plenipotentiaries. The French treaty, without the obnoxious clauses, had, as I have said, been already agreed to. Its signing, however, was postponed until a day after LORD ELGIN'S, and then was executed without the concession of what by the latter was obtained. In other words, judging the relative value of concessions by their extent, the English Treaty, signed on the 27th, and this, if I am right, and the remark of the *Times* as to LORD ELGIN'S "single-handedness" confirms it, without the French Minister knowing anything about it.

By what means, or influences, or instruments, Lord ELGIN at the last moment attained these concessions, (one of them already abandoned) and in which constituted the "happy audacity" which secured it, will, I hope, be made known when the history of English diplomacy in China comes to be told; and it is in reference to this last struggle, and the dismissal and fall of KEYING, that I cordially concur in the hope eloquently expressed by LORD ELGIN in his recent address to the merchants of Shanghai.

Such is the narrative of American action and negotiation at Tientsin. Whatever its merits may be, whatever benefits may result from it, no one can impute disingenuous or reserve as to ultimate or immediate designs; still less intrusiveness, or any restless desire to interfere with the designs of others. That our demands were more limited than those of the belligerent Allies is most true. True it is, that neither my Government nor I thought these moderate demands worth one drop even of heathen blood. True it is, that we were not so chivalric as to reject the willing concessions of the Chinese, of whatever

they might be forced to grant to others. True it is, that, yielding to no one in the strength of my convictions that the right to Peking, when adequate public necessity requires it, is essential, and must be insisted on, I had the other still clearer conviction that a permanent diplomatic residence at the capital is not desirable. True it is, that I never did ask unrestricted access to the interior of China, believing as I do, that, connected with the inevitable privilege of “extraterritoriality” and immunity from penal responsibility, it is fraught with danger. Assuming all this to be true, I beg to say that I look back to what occurred with entire contentment, so far as I had any agency in it—with no fear of “repentance” for what I did, or left undone—with a deep sense of gratitude for the active aid and countenance I received from the Russian officials, including their missionaries from the capital with whom I was thrown accidentally into close association, with a proper sense of the obligation under which the neutral nations were for the coercive influence the belligerents applied; and the strong belief which no authoritative word has ever shaken, that no two men then did and now do more full justice to our integrity and good faith than the distinguished nobleman who represented Great Britain and France.

On the 3d of July, regarding my work as done, I left Tientsin and soon after repaired to Shanghae, where three months later, the Japan diplomatic successes, under the lead of our countryman, MR. HARRIS, having occurred in the interval, I had the pleasure of again greeting LORD ELGIN and the Chinese Imperial Commissioner, and of perfecting, by means of a thorough, most friendly and intelligent concert, the details of the tariff and indemnities to American citizens which in the North had been of necessity deferred. To then I have not time further to allude than by saying if topics so delicate as duties on rival fabrics—the foreign inspectorate of Chinese customs— and, most of all, the prohibition or legalization of opium ever were discussed and definitely arranged in a statesmanlike spirit, it was at Shanghae. The opium traffic—that dark stain on the Anglo Indian policy—that for which Great Britain did go to war once, and would, I fear, again, was regarded, I believe, by LORD ELGIN with as strong reprobation as it was by me or any American public man; but it was a substantive fact, and as such to be considered and treated. There was no use in railing about it. The example which some people set, of denunciation of matters and institutions as criminal, because just now they are not affected by them, was no example for me. I felt it my duty in this to take the initiative, and presenting to the English Plenipotentiary the alternatives of a thorough and vigorous effort at suppression and renunciation of the opium revenue by his Government, (which mien most earnestly desired), if that were hopeless or chimerical, a regulation of it, with the consent of the Chinese Government, presenting these alternatives, to leave the responsibility of decision with him at the same time relieving him from all risk of injurious criticism or censure on the part of the United States. This suggestion was, I have every reason to believe, properly appreciated, and the opium question was disposed of as easily and satisfactorily as if it were the simplest question of commercial relation. I believe the imposition of a fixed and uniform duty at the ports and leaving it subject, unlike all other articles, to any amount of transient duties in the interior, is the best system that could be adopted. The Tariff generally is a moderate one, with an average reduction of duties, and yet due consideration of the Chinese revenue. American cotton goods, which unlike the British fabrics, have appreciated in China since 1844, are to be imported at a lower rate than five per cent *ad valorem* scale adopted in LORD ELGIN’s treaty. The sure, if not rapid increase of their consumption, especially in the north of China, may be relied on, and if the really great feature of LORD ELGIN’s treaty (for which he deserves all praise) the regulation of the interior transit duties be, as I think it will be, a success, there is every reason to hope for a large increase of Western commerce and the consumption of Western fabrics.

And now, Mr. Chairman and gentlemen, I have done. My last words must be words of earnest gratitude; to the Executive Administration at Washington, which, conducting as it seems to me, the foreign policy of the nation so as to command confidence and respect everywhere, has to be been most generous and trustful, and as sincerely to you, my friends and countrymen, who have watched me with interest when I was away, and now so cordially welcome me back. From the bottom of my heart, I thank you.

1859, MAY 31, Philadelphia.

Hon William B. Reed.

AMERICAN POLICY IN CHINA (CONTINUED).

The following paragraph was omitted from the material reproduced above.

MISCELLANEOUS.

On the 31st of May a meeting of merchants of Philadelphia was held in the rooms of the Board of Trade in that city, to welcome the Hon H. B. Reed, on his return from China. Mr. Reed, as Commissioner from the United States, the prosecution of his mission, succeeded in negotiating a very important and satisfactory treaty with the Chinese Government—the particulars of which appeared in the public prints some months ago. The above meeting was held for the purpose of affording opportunity publicly to express gratification at the result of Mr. Reed's labours, and to hear from his lips a detailed statement of his doings as an agent of the government in matters above mentioned.

Mr. Reed addressed the crowded assembly at great length, and towards the close of his Address spoke as follows:

One other word, and I have done. It has reference to higher thoughts than any connected with political or diplomatic success. No one can pass even as short a time as I have done, in the dark, cold shadow of Pagan civilization, such as is found in China, or among what we may hope to be the ruins of Hindu or Mahometan superstition, without new gratitude that there can be no true, effective enlightenment without Christianity; and to speak more practically still, no one can see what I have, without recognizing the duty of acknowledging the enormous debt of gratitude to those devoted men and women, who as missionaries, are struggling for the conversion and education of the Heathen, and our obligation to sustain them. I went to the East with no enthusiasm as to missionary enterprise. I came back with a fixed conviction that, in its true and harmonizing power, and in its increasing influence on commercial adventure, it is, under Providence, the great agent of civilization; and I feel it my duty to add, that everywhere in Asia and Africa, among the Caffres [kaffirs]⁵² in Natal, on the continent of India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the zeal and success of our countrymen as missionaries of the truth is earnest and concurrent. I heard it everywhere, and from high authority. Their praises greeted me when, after the dreariness of a long voyage, I put my foot ashore at the Cape of Good Hope; and when, nearly two years afterward, I bade farewell to eastern lands, my last delightful duty was to visit, and for myself see, the largest missionary school in Egypt, kept and admirably administered by an American—a Philadelphia woman, (Miss Dale), at Alexandria.

The Rev. Dr. Stevens, Rector of St. Andrew's Church, Philadelphia, was present at the meeting, by special invitation, and at the summons of the Chairman, made a brief address.⁵³

1859, JUNE 9, New York.

Bishop Boone to Bishop Whittingham, Bishop of Maryland,

Re. Samuel J. Schereschewsky.

My Dear Brother, Mr Schereschewsky has presented me the papers you sent him and I am very obliged to you for your kind compliance with my request and that of the For. Com., to allow him to be ordained in company with the other missionaries by me here in N.Y. I would have written you before, but have just got back from a visit to South Carolina.

After the ordination, I will report it to you officially. I would be much gratified by your presence at this ordination, if it will suit you to be in N.Y. The time is not yet fixed, but it will be early in July. You will be notified of it. I am, my Dear Brother, very sincerely yours,
Wm J. Boone.⁵⁴

52 Kaffir: from Arabic kāfir 'infidel,' from kafara 'not believe.'

53 *Spirit of Missions*, Vol 24 No 7, July 1859, p. 340.

54 Rt. Rev. William J. Boone to Rt. Rev. W R, Whittingham, Bishop of Maryland, 9 June 1859. Maryland Diocesan Archives.

1859, JUNE 13, Shanghai.

Rev. Edward W. Syle.

SHANGHAI, JUNE 13, 1859.

Rev. and Dear Brother: Absence from Shanghai must be my excuse for not having sooner acknowledged your letter of 1st March. I have visited the two quiet cities of *Tsoen So* and *Kia Ding*—both interesting places, about which much might be written, if it were not that our correspondence for some time past, has sufficiently explained the characteristics of such places, and the nature of the work to be done in visiting them.

Now that the field for labor in this country is more fully opened, it is to be expected that other characteristics will exhibit themselves. The experience of our brother, Liggins, at *Dzang Zok*, shows that there are other elements to be encountered in “the regions beyond,” that we have yet to become acquainted with. It will now soon be made evident how much, and in what places, the feeling of aversion to foreigners is a Mandarinic or a Democratic thing. That there is such an obstacle to be overcome as popular antipathy, and such an enemy to be encountered as heathen priestcraft, is no longer a question. Church history and human nature must have been studied in vain, if we have not learned beforehand, that these things must needs be so; and those who, in the next years ensuing, “adventure themselves” into the remoter parts of China, must make it part of the cost to be counted that they will be “in tumults often;” not must they be surprised as though some strange thing were happening to them, but count it all glory that they are counted worthy to suffer such things for His sake, whose name they bear before the Gentiles.

Of course there will be found Demetriuses⁵⁵ and “lewd fellows of the baser sort,” in every place of any size and importance; and it would be idle, indeed, to expect that Satan will resign his strongholds without contending for them one by one.

Therefore, dear Brother, expect to hear from us in future, something not altogether like what has been the general tenor of our communications during those years we have been restricted to these Consular Ports. We have had enough to do; yea, more, far more than we have ever had sufficient force to cope with in the neighborhoods immediately surrounding us; but now we shall have cities and regions well-nigh illimitable, waiting to be Evangelized.

Our trust is in the Lord. Our hope is that He has mercy in store both for our own beloved Church and for this greatest of all the kingdoms of heathendom. Yesterday—Whitsunday—was a high and holy day of refreshment and encouragement. In the morning, I baptized *twelve* of the older scholars from our Boys’ School; and in the evening, our letters from home were brought to us, and in them the news that the Committee had resolved on appointing *ten* additional Missionaries for this field. This looks like a concurrence of influences which betokens that the time for Chinese disentrainment [disenthrallment] is drawing near. The Lord hasten it, in its season.

Shanghai is again the centre of political and military preparation. The French, English, and American Ministers are again here, and on their way to Peking, for the exchange of treaty ratifications. There are rumors of probably obstruction to their progress up the *Pek-ho*, but I think, on the whole, we need not anticipate any serious difficulties for some little time to come; though I feel no doubt but that “grave complications” will arise after a while.⁵⁶

1859, JUNE 14, Shanghai.

**Rev. Edward W. Syle to Captain Samuel Du Pont USN,
re Townsend Harris.**

... I cannot omit to mention that we have seen a good deal of Mr. Harris in a friendly way since he came and took up his abode at Richards’ Hotel, where the U.S. Consulate now is. At first, Mr. H. made quite a mistake: he allowed his anti-merchant feeling to careen him over so much that he took rooms in one of the Pilots’ houses, a little dwelling, decent enough, but quite unsuited to his circumstances. Russell’s and Heards extending him invitations but he declined these all, as he did mine also; and fixed himself finally at Richards’—which was all well enough.

55 See story of the silversmith, Demetrius of Ephesus, who saw his idol-making business at risk from the Christian teaching of St. Paul. Acts of the Apostles, Ch 19, vv 24-42.

56 *Spirit of Missions*, Vol 24 No10, October 1859, pp 466-468.

And now about the man. I imagine all you heard about him from Endicott might have been a nearly-true description of the Townsend Harris that had been, and perhaps then was, but he bears the marks of a character and a constitution that has undergone great changes, upon the whole, I should judge, for the better; tho physically, it is said by the Bridgmans and others, who met him here in 53, he is much shattered. The strain of his lonely residence of two years among the Japanese, the mental tension which was maintained during his curious negotiations and discussions, and the collapse-fever which followed all have shaken him very much. He is still lively and conversational, and very amiable; but highly excitable and jealous for the Japanese to a degree that almost amounts to monomania.

He laments his bachelorhood, professes to have no aspirations—political or otherwise; counts himself an Episcopalian as much as he belongs to any Church, and concludes every interview and letter with assuring us that we have made his visit here a very pleasant one, and that we—self, wife and children—are a very charming set of people indeed!

At the same time, he did not show any interest in our Mission work here in China, nor avail himself of my invitation to visit the schools. So now you may form some idea of the man—an uncommonly good specimen of the genus “diplomatic agent;” as is also Mr. Alcock, the British Consul-General.

Between them I think Japan is likely to be well cared for and protected against the aggressions of all marauders from our two Christian countries...⁵⁷

1859, JUNE 14, Shanghai.

Rev. Henry Wood, Chaplain, USS Powhatan.

Letter from Japan (4).

We give below another of a series of letters, of which we have recently published several. Like those which have preceded, it will be found to be full of interesting matter, and for it we are indebted to the New-York Journal of Commerce.

US Flag Ship Powhattan, Shanghai, China, June 14, 1859.

I have heretofore given a narrative of the inception and progress of my school at Nagasaki, and it remains to sketch the circumstances attending its close.

Nagasaki View, c1858. Deshima Island in foreground.



57 Samuel Francis Du Pont Papers, Hagley Museum and Library, Wilmington, Delaware.

About two months had been devoted to my school when it was announced at the end of October, that we were at one to leave for Shanghai, Hong Kong, and Canton. A true *peripatetic*, I had left the ship every morning, and walking across the little Dutch island Desima, and through the long rectangular streets of Nagasaki, at length reached the Russian Bazaar, when, going up to my neat and airy school-room, my scholars were soon about me. How gracefully they walked in! How low they bowed, all these coming forward to shake hands! What smiles always sat upon their faces, while they instantly sat down to the table, and vigorously commenced the studies of the day! Nor was their courtesy to me greater than to one another; for when one came in later than the rest, they rose to receive him, while he held his head almost the floor in return. Not one instance of disobedience or disrespect occurred; not one angry or discourteous word was uttered; not one moment's passion was lowered upon a single face. Sentiments of mutual affection soon sprang up, which was strengthened to the close of the school, and made the last hour truly painful.

Sometimes, after the interpreters had mastered the English sufficiently to understand common conversation, I walked with them in excursions to the tops of the hills lying back of the city, and to the innumerable temples which covered the sides and summits, through the long streets of the city, and to the principal edifices and points of interest. Through their aid I succeeded in discovering where the old prison had stood in which so many Christians were incarcerated, starved, and tortured, till they died, and more interesting still, the very hill on which thousands of martyrs had been put to death by burning, by suffocation, by suspension by the heels while half of the body was crowded into a hole dug deep in the ground, by crucifixion, and cutting the body in pieces, and then throwing the whole into the bay over which the hill hung. Still, delightful as the labor was, whose memory will be the most cherished of anything in my life, it was labor, and for a time, nothing but labor. To give the sounds of the English letters was exhausting to the lungs, when hour after hour was thus occupied day after day; and no effort or perseverance on their part or mine could enable them to pronounce the letter *l* which they always slid into *r*. Then words often occurred whose meanings could only be given in the *language of signs*, whose universality and power I could never have understood without this experiment. For instance, the word *organ*, in the sense of an instrument of music occurred in a lesson, which the interpreters were anxious to understand. It was easy to say it was a certain instrument of music, without giving any idea of its nature and structure, which was the only thing thus desired. How could the idea be communicated? I could give the form of the instrument, and put my fingers upon the keys; but where was the invisible agent which gave the sound? I was profoundly perplexed, and all my attempts at explanation by signs were in vain. At last I remembered the *blacksmith's forge* which I had seen in the city, and succeeded in making them understand what I meant—striking on an imaginary anvil, pulling at the bellows; handle, and puffing my cheeks to expel the air. Instantly they caught the idea of the bellows. Next I located the imaginary bellows behind the imaginary organ, putting a man to blowing, while I fingered the imaginary keys in front, and with my voice struck out strains which, if they did not quite equal those of Orpheus, were certainly as useful to the young Japanese, who instantly caught the idea, and broke out in shouts of delightful admiration.

On the last day of the school, at my request, each scholar wrote his name in the Japanese character, and below in English, each one adding his official position: "The Interpreter to the Governor of Nagasaki." Their names were as follows: Kitamra Mothohitero, Isabasi Skedsura, Swasay Yasiro, Misima Sodataro, Isoda Keinoske, Nalabyash Eisyamshn, Nisi Zomida, Namura Ganechiro, Yocoyama Matanojaw. They had never written with a quill, but instantly used it with the utmost ease, but from habit preferred the hair pencil universally in use by the Japanese as well as the Chinese. India was the only kind they used. Their specimens of chirography are so much alike that it is hard to distinguish one from another, while the round, manly hand could be improved by no master.

They also gave me, at my request, specimens of their compositions, a few of which I copy, *verbatim, literatum et punctuatim*.

Some Russian officer has told me, that the climate next to China is very bad, and thus inconvenient, and a great part of a ship's crew grows sick. He has told also, that the climate of Japan is much better than that of China, and good for recovering of sick men.

Every one must learn his lessons diligently at the early time, for the sciences are a great foundation of all the arts.

If you attempt to have your obligation, without spending the time in vain, you will go orderly in all cases.

He who is born in Batavia and yet never goes on a journey in foreign country, and in winter time comes to Europe at first, will be amazed at the snow, ice and other frozen water, and rains. So it is just the same as one feels the warmth of Batavia at first.

Do you not repent to be ignorant of the learning of all knowledge when if you will study diligently, then you will to be master of all at last.

If one travel the whole world, he cannot do it, without spending much money. But one can see far distant provinces in one day, if he takes the maps.

The water follows in the form of the box, and the education of the men depends on a good or a bad friends, it is so true.

How comes it, that Europeans have a white face and a red hair, and Asiatic have yellow face and black hair and African a black face and black hair?

I have heard that the discovery of Australia was not long ago. How many people live there at present?

How they obtained some proverbs current in Europe and America, I do not understand, such as the following:—

Every one must eat to live, but must not live to eat.
The still water has a deep bottom.
The young trees have grown bended but not the old.

Sometimes a serious thought was expressed:

No one should think he can live long in this world, for he must set off from this world when death comes, without distinction of old or young ages.

I have heard that beef is the necessary food in Europe, and if the people go without it for many days, they begin to be sickly. In Japan from all times the bullock is only used for agriculture, never for eating. When people use it then the itch comes upon their whole body. What is the reason of this?

Another was disposed to lead a sensuous, Horatian life, and would seem almost to have read Anacreon.

A spring is agreeable, and a summer very hot, and the autumn cool, and winter cold; but I love flowers in a spring, and wind in a summer, and to walk in an autumn, and the wagon in winter.

Nor were they incapable of gratitude, and warmer expressions could hardly be uttered, or the countenance indicate a sincerer sorrow. They had begged me, and the Governor also, to remain in Nagasaki, and become a permanent teacher of the English language and the sciences. When the young men saw this could not be, and the day of separation was hastening, two of them wrote as follows:—

Master—, teacher of the English language to me, has been very kind during his stay here,— therefore I will never forget his labors.

Another wrote:—

How long will the ship Powhattan tarry in this bay? Your disciples will take sore great contrition if you go to America, as you are the fit master to give your forlorn disciples lessons.

Similar specimens could be furnished beyond the proper limits of a communication for a daily paper, and these are taken without selection, just as they turn up in looking over my papers. Let it be remembered that these specimens of first attempts at English composition *are the fruits of only two month's instruction, and are given without the least correction or modification*. Can an instance of greater, or indeed of equal natural talent for the acquisition of language be furnished by the history of any individual or any race.

At length, I was compelled to bid these nine young men, who had profoundly interested me, a painful farewell, promising, however, if we should return there, to resume my labors, and continue them as long as possible, at the same time presenting each with a small collection of books which were suitable to interest and aid them in their future studies. I had heard from one of these young men, with no little

surprise and gratification, that the *Lieut. Governor*, a young and “progressive” man, was ambitious to learn English, and was in fact taking lessons from my pupil. I called upon him at Government house, where I was most kindly and courteously received, and by the aid of my pupil, was able to hold a brisk conversation. His Excellency readily admitted he was studying English, and was resolved not to stay his hand till he had mastered it. I presented him with a valuable lot of books, which he cheerfully accepted, at the time requesting me to purchase certain others, at Shanghai, in Chinese and English, of which he had heard, which he said would essentially aid him, and which I have been so fortunate as to secure.

It gives me pleasure to add, that for the books given to the scholars and Governor, I was much indebted to the **Rev. Mr. Syle, American Episcopal Missionary at Shanghai, who happened to be at the time at Nagasaki.**

Messrs. Editors, I took a copy of the *Journal of Commerce* with me, and spreading open its ample pages, and enlarging upon its character and value, presented it to his Excellency, in the hope the day would arrive when *Japan* should have its *Journal of Commerce* as well as the United States, I doubt not it has been read long before this—the *first American paper ever read by a Japanese*. Nor would it be a miracle if a newspaper should be started in Japan, since I found a good printing establishment in Nagasaki, having one large “machine” press and two or three small ones, with metallic Roman and Japanese type, and paper of a good quality in abundance, and a bindery in connection, the whole owned by the Government, and all labor in composition, in press-work, and binding, performed by the Japanese, without the least aid or supervision of the Dutch. The idea of a *Japanese newspaper* was a new one, but struck the Governor and interpreters favourably. It is a question simply of time.

My school was commenced and conducted without reference to compensation, of which nothing was promised, nothing was expected, nothing was asked. After a time, however, when the Governor thought his agents, who had often visited the school, had learned its character and working, he sent me as an expression of his approbation, a handsome porcelain bowl and a piece of Japanese cloth; and the day after the closing of the schools, a handsome lacquered cabinet and box, of small dimensions, but exquisite workmanship, each tastefully enveloped in white paper, with a cord of gilt strands tied around, between which and the paper was inserted a *piece of dry fish skin*,—a foot long and an inch wide, which one might have thought belonged to a fish caught off Cape Cod. This queer article always accompanies a letter from a dignitary, and even from the Emperor, being designed to remind the recipient that as the ancestors of the Japanese were once poor fishermen, the descendants of them should be industrious and economical. Such a custom is worthy of the best days of the Spartans! For myself, I shall value my bit of *fish-skin* from the Governor of Nagasaki higher than a gold snuff box from the Queen of England. A few Japanese word sin flaming characters on a strip of paper attached to the principal article, made the contrast most singular, if not indeed ludicrous.⁵⁸

1859, JUNE 14, Shanghai.

Rev. Edward W. Syle to Captain Samuel Dupont.

... As it is Japan is likely to receive timely attention; and for once in its history, our dear deliberate Church is first in the field! Just think of it! I can hardly realize the fact that Liggins [Rev. John Liggins] is on the spot at Nagasaki, regularly installed as the English Tutor of Eight of the Interpreters, living in a good three-roomed house provided for him by the Governor, on the application of the younger Walsh (John) who is appointed U.S. Consul for the port. Williams has delayed his departure for a little while—partly out of commiseration at the denuded condition of this Mission, from which he cannot break away without some reluctance, and partly because Mr. Harris is strong in favor of our making a commencement at Kanagawa near Yedo [Tokyo] and Williams hopes the Committee may send him instructions to go there. He will not however, wait much longer; but will take his departure easterly in less than a month. Then I shall be left here, Senior Missionary, Secretary, Treasurer, etc. all rolled up into one; almost in as compact a state as the excellent Captain of the Mississippi was when he had disposed of all his officers except the Lt. of Marines...⁵⁹

58 Rev. Henry Wood, Chaplain, USS Powhatan, in *Spirit of Missions*, Vol 24 No 10, October 1859, pp 462-466. *Daily National Intelligencer*, (Washington DC), 14 September 1859.

59 Samuel Francis Du Pont Papers, Hagley Museum and Library, Wilmington, Delaware.

1859, JUNE 14, New York.

**Rev. Dr. S. R. Johnson, General Theological Seminary,
to Bishop Whittingham, Bishop of Maryland.**

ORDINATION OF S. I. J SCHERESCHEWSKY.

We are anticipating a day of unusual solemnity in the Ordination of the 2nd Sunday after Trinity, when our Senior Class will be ordained in the morning, S. Scherrechsheski [sic] and five young men from Alexandria, in Rev. Dr. Tyng's Church in the Evening, the six being missionaries to China. Mr. Scher... has received the money necessary for an outfit from the For. Comm [Foreign Committee)...⁶⁰

1859, JUNE 15, Shanghai.

Miss Lydia Mary Fay.

Dear Sir:

SHANGHAI, JUNE 15, 1859.

Last Sunday twelve of "my boys" between the ages of fifteen and nineteen, were baptized by Mr. Syle in our Chinese Chapel. Rev. Mr. Zong-he-Diong and myself stood sponsors for them at their own request. In all my nine years of labor in this school I have never known such a day of entire thanksgiving of buoyant hopes, and of gratitude to God, and that for several special reasons: first, out of the forty-seven boys, who compose the school, these twelve were the "brightest and best," those for whom I have toiled the longest, and though sometimes almost hopelessly, yet earnestly and perseveringly. Just those whom I would have chosen to offer first to the service of God; and as I saw them, one after the other, with bowed heads and tearful eyes, reverently kneel to receive the baptismal water and that sacred sign that marks them Christ's faithful soldiers unto their life's end, I felt as if I could join the angels in their song of "Glory to God on high, and on earth, peace, good will toward men;" and that I would never again doubt the readiness of our Heavenly Father to bless abundantly the work of our hands. My prayer for these converts is that they may be "faithful unto death," and that I may hear some, if not all, of them preaching the Gospel to their own countrymen. Second, a native ministry is my strong hope for China, and when I see what God has already done, my hopes are strengthened and my zeal awakened. Only six years ago some of the boys who were baptized on Sunday, and are now grown men, came to this school ragged and dirty. Yet even in those dim days of doubt and discouragement, when my principal duties were to teach the A.B.C's, keep the boys clean, and out of mischief when well, and nurse them when sick; I sometimes met with the most touching instances of gratitude on the part of the boys, which made me hope for "better days;" though "faint, yet still pursuing" seemed to be the only text in the Bible that was entirely expressive of my every day feelings. My days are happier now; my duties more agreeable to my tastes; my hopes are more definite; my health and spirits made better. But from my heart, I thank our Heavenly Father for all and every bitter trial He has given since I came to China. It has taught me a confidence in Him; a looking to Him for success in our work, which I feel I could never have learned truly except in the path of loneliness and lowliness in which He has led me. Now I know "It is better to trust in the Lord than to put confidence in princes," or in any son of man.

I think I told you in a former letter that twenty-one of "my boys" were candidates for baptism, and they have been going to Mr. Syle once a week for instruction, but only the twelve, of whom I have spoken, gave him entire satisfaction. I am quite satisfied with his decision, as the others are younger, and it may be better for them to wait a while, though I trust the Holy Spirit has moved their hearts also to believe in Jesus as the only Saviour of sinners, and that I shall ere long see them "put on Christ" and "walk worthy of the vocation wherewith they are called." They spend an hour with me every day in reading the Bible in English, and I often feel my own faith strengthened by their earnest reading, and the implicit manner in which they receive the promises of God. They are all very fond of reading the Bible; even in play hours you may see a group of boys gathered here and there eagerly listening, while one, who reads English better than the others, reads the Bible aloud; and sometimes I see a solitary one sitting apart, his head bent over the sacred book until his eyes almost touch the pages.

In former days when I opened suddenly the doors of their rooms, my heart was often pained and my ears saddened by the sound of rattling dice, and their confused faces told, without asking, that they had been gambling. But now I find them reading their Bibles or Prayer Books; they meet me with a look of

60 Rev. Dr. S. Johnson Rt. Rev. W R, Whittingham, Bishop of Maryland June 14 1859, Maryland Diocesan Archives. The letter raises questions whether any ordained deacon or priest can remain a student of the General Theological Seminary in New York.

confidence when I come upon them suddenly, and then ask me to stop and explain some word or text of Scripture they are reading. Formerly I used to feel that my dwelling was truly “where Satan’s seat is.” But now, though I dwell in the same place and teach the same boys, I feel that good angels are about us; that we can lie down and sleep in peace, because “the Lord maketh us to dwell in safety.” Will you not pray for us that these “good days” may continue, and that the ‘work of the Lord may prosper in our hands?’”⁶¹

1859, JULY, New York.

Foreign Missions Committee.

Bishop Boone recruits New Missionaries.

The remarkable dealings of God’s providence in the opening of the Empire of China to the free ingress of missionaries of the cross, have excited the liveliest feelings of interest in the hearts of all Christian people. The strangeness of the spectacle presented in the unsolicited proposition of the officials of that Empire to the representative of our government, to allow the preachers of Jesus to go anywhere in the prosecution of their labors, is one of the tokens by which God’s hand is distinctly seen, and from it and other circumstances of like character, we gather the assurance that a great work is now to be done for Christ in that land. The most ample ground of encouragement is afforded to earnest missionary effort in that direction—nay, there is imposed a weighty obligation to go forward in the fullest measure of strength which we can command. The Foreign Committee have felt the pressure of this obligation, and, in view of the wonderful opportunity this afforded, determined to reinforce their mission in China, by sending forth at once *ten* additional laborers. To meet the necessities of this instant enlargement, required special contributions to a large amount, and these Bishop Boone was requested to solicit from the churches. Indeed, the two things, seeking for *men* and obtaining *money* to send them, were two branches of labor undertaken by the Bishop. To these must be added, also, another object undertaken by him with the approbation of the Committee, viz., obtaining funds for opening an Interior Station in some more elevated region of the country, where the climate would be better adapted to his own condition of health, and where a retreat might be afforded for missionaries when in pursuit of health, while, at the same time, the position would become a missionary centre to regions around.

Very remarkable success has attended Bishop Boone’s labors in behalf of these various objects; and this we cannot but trace to the selfsame hand whose excellent working is so distinctly seen in the preparation of the field of labor to which his life is devoted. Many have offered themselves for the work, and, of the various classes of laborers needed, *nine* have been appointed, who are now completing their arrangements with a view to embarkation for China early in the present month, in company with Bishop Boone. Their names are as follows:

Mr. Henry M. Parker of the Diocese of South Carolina.
Mr. Dudley D. Smith, of the Diocese of Alabama.
Mr. Henry Purdon of the Diocese of Pennsylvania.
Mr. Elliot H. Thomson of the Diocese of Virginia.
Mr. S. J. J. Schereschewsky of the Diocese of Maryland.

To be Ordained by Bishop Boone in New York, on the 7th instant, at St. George’s Church.

Rev. Thomas S. Yocom of the Diocese of Pennsylvania.
Mr. James T. Doyen of the Diocese of Maryland.
Mr. Edward Hubbell of the Diocese of New York.
Mrs. Jane M. Doyen of the Diocese of Maryland.

The responses which have been made to the Bishop’s appeals for money have been most hearty and liberal; of these we propose to make more particular mention hereafter. *Twenty thousand dollars* will be required to meet the wants of the Foreign Committee in the equipping, sending out, and supporting for one year ten missionaries; the amount needed for the Interior Station is *ten thousand dollars*; the two objects together require, therefore, *thirty thousand dollars*. At the date of writing these lines the amount necessary to complete the whole sum is *six thousand dollars*. All this has been accomplished within a very short time, and the result is most interesting in the evidence thus furnished that the same Divine agency which has wrought such wonders in the opening of China has been at work here in the hearts of God’s people.

One other circumstance should be noted in this connection, and that is the very remarkable manner in

61 *Spirit of Missions*, Vol 24 No 10, October 1859, pp 468-469.

which Bishop Boone has been sustained in the multiplied labors which have attended his efforts to obtain men and means for China. **A single short address made last fall seemed to have periled his life. During his recent labors he has sometimes spoken twice on Sunday and several times during the week following; and although these efforts have occasionally produced great suffering, still we are much rejoiced to know that this has not been of a threatening character.** We delight to make mention of these facts, because they are part of the whole series which attend this present aspect of the work in China. the whole combined should fill our hearts with gratitude to God and to more entire devotion to the cause of Christ.

Before another number of our paper is issued, the Bishop and his company will, probably, be on their way to China, and we earnestly ask in their behalf the prayers of God's people, that they may be graciously preserved from danger, and conducted in safety to the haven where they would be.

The Church may well rejoice in seeing this goodly company going forth as ambassadors of the Prince of Peace. Let our prayers be continually offered that the blessing of the Lord may go with them and crown all their labors with abundant success.⁶²

1859, JULY 4, Peiho River, North China.

Commodore Josiah Tattnall, Flag Officer Commanding US East India Squadron.

COMMODORE TATTNALL'S DESPATCH

In regard for the general interest excited by the late sanguinary affair between the Chinese and Anglo-French forces in the Peiho, the Secretary of the Navy has considerably given to the public the subjoined official dispatch of Commodore Tattnall, describing the transaction referred to, as well as the proceedings our Minister, Mr. Ward, in relation to his reception by the Chinese.

We observe that some of our contemporaries are censuring Com. Tattnall for the qualified aid he rendered to the British boats under the murderous fire of the Chinese forts by towing into action some of their reserved junks. It is quite possible that this act of gallantry and generous impulse may not be reconcilable with the strict rule of neutrality which would be exacted under ordinary circumstances and between belligerents of a different character, nor could it have been overlooked if Com. T., instead of limiting his interposition simply to towing the boats into action, (seeking that he had just before being relieved from peril by a British steamer.) had opened his own fire on the Chinese batteries; but while we would not extenuate an act of direct hostility against one of the parties in aid of the other, we cannot withhold large allowance for the excitement of a man of Com. T.'s ardent and generous temperament in witnessing the slaughter of a friendly and kindred people going on under his own eyes; and indeed we feel relieved that he was not impelled by a natural and noble sympathy to go fully into the fight.

United States Steam Frigate Powhatan,
Flag ship, East India Squadron,
Off Peiho River, July 4, 1859.

Sir: The last dispatch which I had the honor to send you reported this ship, in company with the chartered steamer, Toey-wau, at sea, off the Yang-tse, on her way to the Peiho, with our Minister to China, Mr. Ward, and suite on board.

That gentleman has reported to the Government the result of his interviews and correspondence with the Chinese Commissioners at Shanghai. I shall only refer, therefore, to that subject so far as is necessary to your understanding the circumstances which placed us in a very unexpected position on our arrival at the Peiho and produced as unexpected results.

The Chinese Commissioners were those with whom our late Commissioner, Mr. Reed, concluded the treaty last year at Tient-win, and with whom he subsequently arranged the tariff at Shanghai, where they have remained ever since.

In the interchange of visits between these Commissioners and Mr. Ward the latter was escorted by a number of the officers and sixty marines of our squadron: this being not only suited to the dignity of Mr. Ward, but intended as a compliment to the Chinese Commissioners, to whom Mr. Ward wished to extend the greatest consideration.

62 *Spirit of Missions*, Vol 24 No 7, July 1859, pp 325-.327. See also p. 344.

Mr. Ward informed them that he was on his way to Peking to exchange the treaties, which it was obligatory on both parties to do on or before the 18th of June, now near at hand.

They replied that, having signed the treaties, they must themselves exchange them; that they could not reach Peking from Shanghai in less than sixty days; and that by agreement with Lord Elgin, the late British Ambassador, they were expected to remain at Shanghai until the arrival of the present British Minister, Mr. Bruce.

Mr. Ward then offered to exchange our treaty at Shanghai, which they evaded on the ground that the treaty was at Peking, and that they proposed to Mr. Ward that he should remain at Shanghai until the arrival of the British Minister.

Mr. Ward, although doubting their sincerity, in a spirit of consideration and forbearance accepted the proposition, thus waiving the specified time of exchange.

The British Minister, on his arrival a day or two after, refused to hold official intercourse with the Commissioners, on the ground (as I understood it) that Peking was the place specified in the British treaty for the exchange, and that he was on his way there for that purpose.

Unsuccessful in their endeavor to detain the British, and to reopen the negotiation at Shanghai, the Commissioners apparently yielded, and dispatched couriers (who they asserted would arrive in a week), to Peking to prepare (as they said) the authorities for the arrival and reception of all the Ministers and their conveyance to Peking, where the treaties would be exchanged by a special Commissioner on the 25th June, the day specified in the British treaty.

The Commissioners notified Mr. Ward of this arrangement, and requested him to accompany the British and French to the Peiho. To this he consented, thereby to a certain extent assuming the same platform with the latter.

I will here remark that the sincerity of the Chinese Commissioners was much doubted at the time, some of their countrymen at Shanghai declaring that delay was their object, as they were fortifying the Peiho very strongly, and had placed in command a Mongol Prince of high military reputation, who was known to be very hostile to the "treaties."

We reached the anchorage off the Peiho on the 21st June, where we found the British and French Ministers and their fleet.

On my first interview with the British admiral, James Hope, I learned that the Ministers (English and French) had announced to the authorities on shore the object of their visit, and that they should proceed by the river to Tient-sin, on their way to Peking, conformably with their "Treaties."

The Chinese had positively refused them the ascent of the river, the entrance to which they found very strongly fortified, and across which several lines of barricades had been constructed.

The Chinese declared that this river, which we had all navigated as the Peiho a year ago, was only one mouth of the Tient-sin river, and that there was another entrance ten miles to the north, which entrance was called the Peiho, and was the point referred to in the treaties.

They insisted that the Ministers should remain off this northern entrance until the arrival of the Commissioners from Shanghai, (which could not be short of two months,) when arrangements would be made to convey them to Peking by this route.

The British and French Ministers, considering this an evasion, with a view to gaining time to strengthen their defences, had referred the matter to their respective naval commanders, who notified the Chinese that if the obstructions in the channel of the river were not removed by the 25th June, the day for the exchange of the treaties, they would themselves proceed to remove them.

I will here remark that in the Chinese charts there is a small river emptying into the sea ten miles to the north of this, and which diverging gradually from the course of the Peiho as you ascend it, has its source far in the interior. Some twenty miles from its mouth it is connected with the river we know as the Peiho by a narrow creek, said to be dry at low and having but five feet at high water.

After due deliberation Mr. Ward and I decided to enter the river we had known as the Peiho in the steam *Toey-wau* as far as the barricades, as though ignorant of access having been denied to the English and French. If the forts should fire across our bows to bring us to we would anchor and communicate; if

into us, having no guns, we would retire and act accordingly.

Twelve British and one French steamer, had previously concentrated within the bar, at the mouth of the river, just out of gun shot of the batteries.

We entered the river in execution of our plan at 11 A.M. on the 24th ultimo, and passing through the British squadron, without communicating, pushed up towards the barriers.

At this time not a man was to be seen at the forts nor a gun in an embrasure, nor, although flag-staffs were on the parapets, was a flag displayed. There was nothing to indicate that the forts were armed or manned.

Subsequently events show this to have been a deception and ambushade, intended, I do not doubt, (in the confidence of their own strength and the small force of the English,) to invite a conflict in order to annul the treaties of last year.

We had approached to within three hundred yards of the first barrier, at which point, should we not be fired on, I had proposed anchoring, when we grounded, and failed in all our efforts to back off. The tide was falling fast, and our situation was critical, not only from the facility with which the batteries might demolish us, but as we were on the edge of a steep bank, from the probability of the steamer falling over and filling.



At this moment I received from **Admiral James Hope** an attention and kindness which must place me under lasting obligations to him.

Although he had reason to think that she would be fired upon by the forts, he sent a gunboat to my aid, with the message that had he known of my intention to pass up he would have furnished me a pilot, and that he expected to see me fired on.

The gunboat failed in her efforts to extricate me, and there being, as I have said, a probability of the Toey-Wau's falling over and filling, the Admiral dispatched a second gunboat to me, placing her entirely at my disposition, with the handsome and generous offer that I should hoist on board of her the American ensign and my own personal flag.

I declined the offer, with a just appreciation, however, of the personal kindness to myself and the delicate compliment to our service.

The Toey-wau was more fortunate than I expected, and, a favorable wind having sprung up, we got her off at high water.

About two hours after grounding we sent a boat to the nearest fort with my Flag Lieutenant, Mr. Trenchard, and the interpreters, to inform the commanding officer that the American Minister was on the Toey-wau, on his way to Tient-sin and Peking, in accordance with our treaty and an understanding with the Chinese Commissioners at Shanghai.

They were met at the landing by an officer professing to be of low rank, who said that his orders were not to permit the removal of the barriers, and to fire on those attempting it; that he believed that a high officer had been appointed to meet the Ministers at the north. He also asserted most falsely, as subsequently shown, that there were no troops and only a few country militia in the forts.

Although the interpreters were allowed to get out of the boat for greater facility of conversation, they were not permitted to approach the forts.

The Toey-wau floated late in the evening, when I observed that the British were arranging themselves, apparently, for action. I therefore dropped down to the mouth of the harbor and below them, so that my lights might not interfere with their signals, or my position with their operations.

The British in the night removed with their boats a portion of the lower barrier, but the Chinese restored it in the morning.

At 2.45 P.M. on the 25th, the day specified for the exchange of the treaties, the British stood up in the river for the barriers, Admiral Hope leading in one of the gunboats.

The whole force consisted of ten gunboats, including one French and three larger steamers, of a class

denominated dispatch vessels, carrying in all about fifty guns. They also had on board of some Chinese junks, at the mouth of the river, a reserve of boats with seamen and marines.

On the Admiral's reaching the first barrier the forts suddenly swarmed with men, and a terrible fire from very heavy guns was opened on him from all the forts on both sides of the river.

Two of his vessels at this moment grounded near the spot the Toey-wau had grounded the day before.

The British and French fought with the most determined valor, but fifteen minutes sufficed to show me without a hope of success.

The fire of the Chinese was directed with fatal skill, and was chiefly concentrated on the Admiral and the vessels nearest to him, His flag vessel being disabled and her crew cut up, he shifted his flag to a second, and on her meeting the fate of the first he again shifted it to the Cormorant, one of the larger (dispatch) steamers. Here again the fire was concentrated on the flag of the gallant Admiral.

By this time, 4 P.M., several of his vessels had been sunk, and it was evident to me that nothing could enable him to extricate himself and retire from the hopeless conflict but the reserve of boats and men at the junks, but at the time the tide was running too strong for the crowded boats to stem.

The officer of these boats now visited me. He said nothing of aid, but his silent appeal was powerful indeed. In a few moments he was on board he would look, anxiously, alternately at his Admiral and at the boats.

After he left I held a consultation with Mr. Ward, and he agreed with me perfectly that, under all the circumstances of our position with the English and the aid her Admiral had tendered me the day before, I could do no less than tow the boats to his relief.

I made the offer, which was thankfully and promptly accepted.

While the boats were making fast to hawsers, which I veered astern, I insisted on Mr. Ward and his suite leaving the Toey-wau, and going on board one of the junks, for reasons that will be obvious.

He at first reluctantly yielded, and left us, but soon returned in one of the English boats, declaring that, as the Toey-wau was his home and was going under fire with his approbation and concurrence, he would remain in her. I reluctantly yielded to his gallant impulse.

At this time a young British officer came to me from the vessels engaged to say that the gallant Admiral was dangerously wounded, and had but six men left. He (the officer) had two boats sunk in reaching me.

I towed the boats through the British line to within a short distance of the Admiral, whose flag was flying on the Cormorant, when, casting them off, I retired to the rear of the line, near the French gunboat, and anchored for the night.

I took up this position, as it might enable me to aid the wounded, and, should boats be sunk, to rescue their crews.

After anchoring I thought of the Admiral and of his chivalrous kindness to me the day before, which, from an unwillingness to intrude on him when he was preparing for action, I had in no way yet acknowledged.

I, therefore, with my flag-lieutenant, Mr. Tenchard, went in my barge to visit him. Within a few feet of the Cormorant a round shot struck the boat, killed my coxswain, and slightly bruised my flag-lieutenant. We fortunately reached the Cormorant before the boat entirely filled. I found the Admiral lying on his quarter-deck badly wounded. I informed him that I had called to pay him my respects, and to express my regret at his condition. After remaining on board the Cormorant about ten minutes, I took advantage of an English boat that was passing to return to the Towy-wau.



The Cormorant after this was sunk, and the Admiral shifted his flag, to a fourth vessel, the Coromandel, (a thing I believe unprecedented), thus evincing an indomitable valor under very disheartening and almost hopeless circumstances. At dusk, about 8

P.M., a desperate attempt was made by landing from boats, to storm the forts, but they stood in an impassable morass, and the assailants were repelled with heavy loss.

On the morning following this day and night of slaughter—the action still continuing, but the fire more feeble and distant—I found that six of the English vessels were sunk, and that the remainder had withdrawn to a more distant and safer position, from which they could easily retire out of gun-shot.

I now prepared to return to the Powhatan with Mr. Ward, but first called on board the Coromandel to take leave of the Admiral, and also on board the French gunboat, to inquire after the French Commodore (Tricault.) whom I had met on board the Cormorant when I called on the Admiral, and who had subsequently been wounded.

I deferred my departure, by request, that I might tow to their ships at seas two launch loads of the wounded English. On reaching the Powhatan, I again dispatched Toey-wau into the harbor, in charge of Lieut. Johnston (first of the Powhatan,) with orders to remain at the mouth of the harbor, and to afford all aid consistent with our neutrality. After an efficient performance of this duty for twenty-four hours he rejoined me.

The sea offers with me in the Toey-wau on this service were Captain Pearson, Lieutenants Tenchanrd and Semmes, all of the Powhatan; and Midshipman Merchant, of the Germantown. The engineer officers were Messrs. City and Archer. Captain A. S. Taylor, of the marine corpos, was also with me. I have to thank them for their zealous services.

My coxswain, John Hart, whose death I have to lament, was the son of John and Mary Hart, now living at Jamaica, Long Island. He was a widower, but has left a young daughter eight years old.

I shall communicate the sad event to his parents, and as his child whom he supported will be entitled to a pension, may I beg the favor of you, sir, as soon as the proper papers shall be filed at the Department, to direct that the pension be issued without unnecessary delay?

Hart had been a long time in the navy, having served under me fifteen years ago.

The English retired this morning from the river, having recovered and brought out three of their sunken vessels and destroyed the others.

Their loss is about four hundred and fifty killed and wounded, including twelve French. Eight officers are killed and twenty-three wounded; among the wounded are the four senior officers, including the Admiral and the French Commodore Tricault.

They attacked with about twelve hundred men. I am, sir, with great respect, your obedient servant,
Josiah Tattnall, Flag Officer Commanding East India Squadron.⁶³

1859, JUNE 25.

Ebbd and flowd the muddy Pei-Ho by the gulf of Pechili,
Near its waters swung the yellow dragon-flag;
Past the batteries of China, looking westward we could see
Lazy junks along the lazy river lag;
Villagers in nearby Ta-Kou toiled beneath their humble star,
On the flats the ugly mud fort lay and dreamed;
While the *Powhatan* swung slowly at her station by the bar,
While the *Toey-Wan* with TATTNALL onward steamed.

Lazy East and lazy fiver, fort of mud in lazy June,
English gunboats through the waters slowly fare,
With the dragon-flag scarce moving in the lazy afternoon
O'er the mud-heap storing venom in the glare.
We were on our way to Peking, to the Son of Heaven's throne,
White with peace was all our mission to his court,
Peaceful, too, the English vessels on the turbid stream bestown
Seeking passage up the Pei-Ho past the fort.

63 *Daily National Intelligencer*, (Washington DC). 1 October 1859. Summary in *Boston Daily Advertiser*, 29 September 1859.

By the bar lay half the English, while the rest, with gallant HOPE,
Wrestled with the slipping ebb-tide up the stream;
They had cleared the Chinese irons, reached the double chain and rope,
Where the ugly mud fort scowled upon their beam —
Boom! the heavens split asunder with the thunder of the fight
As the hateful dragon made its faith a mock;
Every cannon spat its perfidy, each casemate blazed its spite,
Crashing down upon the English, shock on shock.

In his courage RASON perished, brave McKENNA fought and fell;
Scores were dying as they'd lived, like valiant men;
And the meteor flag that upward prayed to Heaven from that hell,
Wept below for those who ne'er should weep again.
Far away the English launches near the *Powhatan* swung slow,
All despairing, useless, out of reach of war,
Knew their comrades in the battle, felt them reel beneath the blow,
Lying helpless 'gainst the ebb-tide by the bar.

On the *Toey-Wan* stood TATTNALL, STEPHEN TRENCHARD by his side —
"Old Man" TATTNALL, he who dared at Vera Cruz, —
Saw here, crippled by the cannon; saw there, throttled by the tide,
Men of English blood and speech—could he refuse?
I'll be damned, says he to TRENCHARD, *if old Tattnall's starding by,*
Seeing white men butchered here by such a foe.
Where's my barge? No side-arms, mind you! See those English fight and die —
Blood is thicker, sir, than water. Let us go.

Quick we man the boat, and quicker plunge into that devil's brew —
"An official call," and TATTNALL went in state.
TRENCHARD's hurt, our flag in ribbons, and the rocking barge shot through,
HART, our coxswain, dies beneath the Chinese hate;
But the cheers those English give us as we gain their Admiral's ship
Make the shattered boat and weary arms seem light—
Then the rare smile from "Old" TATTNALL, and HOPE's hearty word and grip,
Lying wounded, bleeding, brave in hell's despite.

TATTNALL nods, and we go forward, find a gun no longer fought —
What is peace to us when all its crew lie dead?
One bright English lad brings powder and a wounded man the shot,
And we scotch that Chinese dragon, tail and head.
Hands are shaken, faith is plighted, sounds our Captain's cheery call,
In a British boat we speed us fast and far;
And the *Toey-Wan* and TATTNALL down the ebb-tide slide and fall
To the launches lying moaning by the bar.

Eager for an English vengeance, battle light on every face,
See the Clustered Stars lead on the Triple Cross!
Cheering, swinging into action, valiant HOPE takes heart of grace
From the cannons' cloudy roar, the lanyards' toss.
How they fought, those fighting English! How they cheered the *Toey-Wan*,
Cheered our sailors, cheered "Old" TATTNALL, grim and grey!
And their cheers ring down the ages as they rang beneath the sun
O'er those bubbling, troubled waters far away.

Ebbs and flows the muddy Pei-Ho by the gulf of Pechili,
Idly floats beside the stream the dragon-flag;
Past the batteries of China, looking westward still you see
Lazy junks along the lazy fiver lag.
Let the long, long years drip slowly on that lost and ancient land,
Ever dear one scene to hearts of gallant men;
There 's a hand-clasp and a heart-throb, there 's a word we understand:
Blood is thicker, sir, than water, now as then.⁶⁴

1859, JULY 7, New York.

Foreign Missions Committee.

BISHOP BOONE ORDAINS NEW MISSIONARIES FOR CHINA.

CHINA.—On Thursday morning, July 7, in St. George’s church, Stuyvesant square, in presence of a very large congregation, the Missionary Bishop to China admitted to the Diaconate four of the young men who have been appointed Missionaries to China.

At the appointed hour, one procession of Bishops in robes and priests in surplices entered the chancel from the North sacristy, and another surpliced procession, of the candidates and their presenters, entered from the southern sacristy, the latter taking their seats in front of the chancel steps. After Morning Prayer by the Rev. Drs. Hawks and Stevens, the sermon was preached by the Rev. Dr. Sparrow of Alexandria Seminary, from the words: “*Go ye into all the world and preach the Gospel to every creature.*” S. Mark xvi.15. The sermon was a very long and highly elaborate discourse, commencing with a strong eulogium of preaching as the great distinguishing ordinance of the Gospel, and the great means by which it is to be propagated throughout the world. He then showed what “the Gospel” is, which was to be preached; and in this part of his discourse he gave a full epitome of the whole course of systematic divinity as taught at Alexandria. In explaining the universality of the Gospel, in that it is to be preached to “every creature,” he came to the distinguishing feature of the ordination to be given that day, and with much warmth and earnestness spoke of the mission work in general, and delivered a special charge to those four young men in particular.

The candidates were presented as following;—Mr. Samuel Isaac Joseph Schereschewsky, of the Diocese of Maryland, by the Rev. Dr. S. R. Johnson; Mr. Elliott H. Thompson, of Virginia and Mr. Dudley Diggs Smith, of Alabama, by the Rev. Mr. Nelson; and Mr. Henry Purdon, of Pennsylvania, by the Rev. Mr. Duane. The litany was said by Bishop Payne, of Africa; the ante-communion office was begun by the Bishop of Kentucky. After the ordination by Bishop Boone, the Gospel was read by one of the newly ordained deacons: and the Communion was administered, Bishop Southgate assisting the other Bishops already named, and several of the clergy taking part in the administration to the faithful...

On Sunday morning, July 10, in Ascension church in this city, another ordination was held by Bishop Boone, at which he admitted one more person to the Diaconate, for the mission work in China... The candidate, Mr. Henry M. Parker, of South Carolina, was then presented to Bishop Boone, and commended to the prayers of the congregation, and the Ordination and Communion offices proceeded as usual. Before the offertory, Dr. Bedell mentioned the object to which the offerings were to be devoted. The wants of the missionaries themselves and their support for the first year, had been provided. But in China, the offertory at the mission chapel was necessarily very small, and yet it was the sole reliance for the relief of those among the converts who were poor. The proceeds of the offertory that morning, therefore, would be devoted to the relief of the poor saints which were in China, and confided to Bishop Boone to be applied for that purpose...⁶⁵

1859, JULY 7, New York.

Foreign Missions Committee.

BISHOP BOONE AND NEW MISSIONARIES SAIL FOR CHINA.

Bishop and Mrs. Boone, and twelve other Missionaries for China, in the ship Golden Rule, which sailed from New York on the 13th July.⁶⁶

1859, July 10, New York,

Rev. Samuel J. Schereschewsky to Rt. Rev. W. R. Whittingham.

ORDINATION TO DIACONATE.

Rt. Rev. Father in the Lord,

America, (New York, Fleming H. Revell Co, 1903) (Ann Arbor, MI, University of Michigan, Humanities Text Initiative, 1998), online 1 January 2013, <http://quod.lib.umich.edu/a/amverse/BAH7917.0001.001/1>

65 *New York Herald*, 8 July 1859. *Church Journal*, 13 July 1859. *Spirit of Missions*, Vol 24 No 7. July 1859. P. 344.

66 *Spirit of Missions*, Vol 24 No 7, July 1859, p. 344 and Vol 24 No 8, August 1859, p. 388. *Daily Morning News*, Savannah GA, 8 July 1859.

I am happy to inform you that on Thursday last I was regularly admitted by the Rt. Rev. Bishop Boone to the Diaconate and thereby permitted to enter upon a relation in the Church to which I was looking forward ever since I embraced the truth of God as it is in Jesus—the relation of a minister in the household of God. I will always count the day in which I was admitted to Holy Orders as one of the happiest in my life. And especially will regard it as a very blessed and glorious point in my existence when I take into consideration the direct and special object of my being admitted to the Sacred Ministry, namely the carry the Gospel of Jesus the Son of God to the heathen, to be our ambassador of Christ in quarters where his blessed name is unknown. May He who promised to be with his ministers even to the end of the world, own my intention and desire to serve him in calling benighted men to the marvellous light of his life-giving Gospel! I hope you will make mention of me in your prayers, and although absent from you, give me your benediction which I strongly desired to obtain from you while you were in New York. I hope Bp Boone has made all the necessary arrangements for my being transferred from your jurisdiction to his. We expect to depart for Shanghai some time this week. Thanking you for all the kindness which you have shown me and soliciting the Lord for your well-being and desiring your prayers, I bid you fare well, and sincerely assure you that such a man as you are will always be venerated and loved by

Your most humble and obedient servant,

Samuel J. Schereschewsky.⁶⁷

1859, JULY 13, New York.

Foreign Missions Committee.

In our last number mention was made of the good success which had attended Bishop Boone's efforts to obtain men, and the requisite amount of means to meet the enlargement of the Mission in China, as determined by the Foreign Committee. Agreeable to the announcement then made, a special ordination was held by the missionary bishop in St. George's church, New York, on the 7th of July, at which Mr. S. J. J. Schereschewsky, Mr. Elliott H. Thompson, Mr. Dudley D. Smith, and Mr. Henry Purdon, were admitted deacons, and on the Sunday morning following. In the church of the Ascension, N.Y., Mr. Henry M. Parker also were ordained deacon by Bishop Boone. On the first of these occasions the sermon was preached by the Rev. Wm. Sparrow, D.D., of the Theological Seminary, Fairfax Country, Va, and on the second by the Rev. S. H. Turner, D.D., of the General Theological Seminary, New York. The above-named persons just ordained, together with the following, viz: Rev. Thomas S. Yocom, Mr. James T. Doyen, Mr. Edward Hubbell, Mrs. Jane M. Doyen, Mrs. H. M. Parker, Mrs. T. S. Yocum, Mrs. D. D. Smith, make up the number of *twelve* new names added to the missionary force of the Mission in China.⁶⁸

A fuller report appears on the following pages.

67 Schereschewsky, S. J., to Rt. Rev. W R, Whittingham, Bishop of Maryland, 10 July 1859. Maryland Diocesan Archives. Baltimore MD.

68 *Spirit of Missions*, Vol 24 No 8, August 1895, pp 325-326.

For the following report of the addresses made on that occasion, we are indebted to the *Church Journal*.

After singing, and opening prayers said by the Rev. Dr. Turner, the Rev. Dr. Bedell stated the object of the meeting, which was, in a social and informal way, to bid farewell to their brethren who were going to China. The amount at present needed for this enterprise had all been provided, so that no collection would be made that evening. He then introduced each of the missionary company by name, commencing with Bishop Boone, who was, he said, already well known to them. At his right were seated the Rev. Messrs. Smith, Parker, Thomas S. Yocum (of Pennsylvania), Thompson, and Purdon, all of whom were from the Alexandria Seminary. The next was Rev. Mr. Schereschewsky, of the General Theological Seminary, New-York. Dr. Bedell said that it was not commonly known that the first missionary ever appointed to China, the Rev. Mr. Lyde, was from the General Theological Seminary; but, owing to his death before entering on the active duties of the Mission, Bishop Boone was, in reality, the first to commence the work. It was a subject of great rejoicing that that worthy institution, the General Theological Seminary, had once more a representative in the Mission field of China. Besides the above, Mrs. H. M. Parker, Mrs. D. D. Smith, and Mrs. T. S. Yocum, accompanied their husbands as female missionaries, following the admirable example of Mrs. Boone. They would devote themselves mainly to the schools, which had established so high a character for efficiency, and had already done so much good. Mr. James T. Doyen, of Maryland, and Mr. Edward Hubbell, of New-York, (both from the Alexandria Seminary), were going out as candidates for Orders, to complete their studies under Bishop Boone, in Shanghai. Mr. Doyen would take charge of the boys' school, and Mr. Hubbell would relieve the Bishop of the financial charge of the Mission—a work for which his mercantile education well fitted him. Mr. Doyen would be accompanied by his mother, Mrs. Jane M. Doyen, who would act as matron for the schools. Another person, who had for many years been a member of Ascension church, was going out in a subordinate capacity, to relieve Mrs. Boone of many domestic cares, and thus enable her to devote herself more unreservedly to the schools. A native Chinese, Ha-Kwa, who accompanied Bishop Boone to this country, and had here become a subject of grace, would return with him, not now as a servant, but as a brother beloved,

and would act, on shipboard, as teacher of colloquial Chinese to the new missionaries, so that on their arrival they would be almost ready to converse and preach. These, with two children, and a long-trying and faithful domestic, made up the missionary party of nineteen souls, whom they were that night to commend to the sympathy and prayers of the congregation, trusting that, even if they should meet these dear brethren and sisters no more on earth, they might meet hereafter in glory.

The Rev. Mr. Denison then read, as a lesson, the 4th chapter of 2d Corinthians.

The venerable Dr. Turner, being then called upon as the Chairman of the Foreign Committee, offered a few brief remarks, drawn forth by the chapter just read. It began with allusions to "*this* ministry." What ministry? By looking back to the previous chapter, it was seen that it was the ministry of the Gospel, as a ministry of *the Spirit*, in contradistinction from the Mosaic ministry of the Law, which was a ministry of the letter. The letter killeth, but the Spirit giveth life. He showed the use of the law for convincing men of sin: and the transient nature of the glory of the law which passed away like the brilliance of Moses' face. The ministry of the *Spirit*, however, was not transient but permanent, and would endure to the end of the world. He trusted that their young brethren would be *able* ministers of the New Testament, and that their zeal and fidelity might be rewarded with multitudes of converts.

The Rev. Mr. Nelson was next introduced, who has lately arrived with his wife from Shanghai, for a brief season of recruiting from the labors of years. He said that when, six months ago, he left Shanghai, he was oppressed with a sense of the feebleness of our Church in her mission there. In opening the whole country, God had done everything to encourage them; but the inaction of the Church was discouraging in the extreme. There were then but three men left, one of whom was disabled by ill health, another was compelled to come to Shanghai to take the place thus vacated, and the third was the only one left to carry on the work in the interior. On reaching this country, however, he found that the Providence of God had been working as powerfully on this side of the world as on the other—on that side breaking down the walls of prejudice; and on this, opening the hearts and hands of his people. He then enlarged upon the difference that had taken place in China within a few years. Then, in any attempt to preach in the interior, the mandarins and the police would have been against them, and would have prevented it. Now, the mandarins and police were bound to protect the Christian missionary, and no man dare molest him. But the work, he would remind them, was only begun, not done. They now had *eight* new men, indeed, but that was only eight individuals to four hundred millions—only *one* to every *fifty millions*—more than twice the population of this whole nation. They had done no great things after all. They must not rest on their

oars. They must stand by those whom they sent, and supply them bountifully in new recruits to supply the gaps left by sickness, and the needs of the growing work. They must uphold the hands of their bishop, whose post was so trying. The Mission was, indeed, fully organized, but it was not self-sustaining. The fewness of their numbers was such, that he compared it to one man mowing a narrow swath in a great wheat field, leaving all the rest to be beaten down by the tempest. He then read a severe lecture to the Church newspapers, for their quarrellings, and promoting divisions instead of unity in Christ's work. Our Church, he said, claimed a high place; and its claims should be backed up by corresponding efforts, so as not to suffer Presbyterians and Methodists to get ahead of us in the work of converting the heathen. Our protection in China was due to the Russian and the French treaties, *not* to the American. The former contained special articles securing the missionaries in their work: the American gains the same only by the clause which puts them on an equality with the most favored nation. His last appeal was for *men*, and blaming strongly those who would keep *back* their children from such a work as this. He told an anecdote of a governor of one of our States, a politician and man of the world, one of whose sons had lately entered the ministry, and a friend of the father, speaking to him about it, asked him if he were not opposed to his son's making such a choice of vocation. "No," said he, "my son belonged to the Lord, and He had a perfect right to claim him." No right-minded Christian would *dare* to keep back one whom God called to such a work as this.

The Rev. Mr. Purdon being called on, said a few words in behalf of himself and his colleagues. They had heard the loud call from China, that *men* were wanting; and they stood there, ready to go. They considered themselves highly privileged to take part in so great a work. In that dark land there were souls dying without number, having none to show unto them the path of life. In answer to the call hearts and hands had been opened all over the land. For themselves, they knew that difficulty was before them: but they would not be discouraged. Whether on the stormy deep, or surrounded by strangers in a strange land, there would be a consciousness of duty within, a sense of Christ's presence with them, which would be a crown of rejoicing in the midst of trial. In bidding farewell, their last request was for the *prayers* of those who sent them. It was only by prayer that the stony hearts of the heathen could be turned into hearts of flesh, and the Word of God have free course and be glorified.

Dr. Hawks, being called on as the representative of the Domestic Committee, in that capacity offered his congratulations upon the departure of the most numerous missionary company that had ever been sent out by the Church of America. The Foreign Missionary work must not be looked upon as anything peculiar. It was only one of the ordinary

developments of Christianity itself, which was, in its very idea, one great Mission, and the great Head of the Church Himself was the first and greatest Missionary. Every movement to extend the benefits of that Mission to our fellow men, whether at home or abroad, was, therefore, a practical development of the same spirit, and all good men must bid it God speed. All these were efforts to spread the knowledge of God in Christ Jesus, and that was the root of the matter. If we were truly in Christ and Christ in us, then we would labor to bring other men into the same blessed position ; for if God so loved us, we ought also to love one another. There was no living soul in the remotest and most degraded heathen land, who might not become, by our efforts, one of the brightest diamonds of the Redeemer's crown. Dr. Hawks then recalled the early days of the Missionary Society of the Church, which he himself well remembered, when they thought it a subject of triumph and exultation when the annual receipts for *both* the Domestic and the Foreign departments united, reached \$1,500. In the subsequent vast increase that had taken place within twenty-two years, they could see only the blessings of God's grace and wondrous power, only the stately stepplings of Jehovah. Twenty-two years ago, when Bishop Boone first set out, China and Japan were both sealed against all efforts. Now both were open. Fifteen years ago, who would have believed what we have since seen and known? When the American armies were upon the Rio Grande, who would have believed that in the California, then acquired, were hidden incalculable mines of golden ore : or who could have dreamed that immediately after this great discovery, another Ophir of equal richness should be discovered in distant Australia? And to whom had Providence given these untold treasures? To the *two great Protestant nations on the globe*—the two that were most zealous in spreading the Word of God—the two that were most forward in carrying His Gospel to the ends of the earth. They had already established themselves in Australia, and in the isles of the Pacific, and along the coast of Asia, and the cordon of posts was daily narrowing more and more upon the empire of heathendom, until at last it should penetrate completely the last stronghold of darkness. Great events were impending. He who rides upon the whirlwind and directs the storm was so visibly shaking the kingdoms of the earth, that nothing short of the most stupid infidelity could any longer be blind to it. And that work would go on ; and all would help it who had in their hearts one particle of love for that dear Saviour who had done so great things for them. In conclusion, he bade an affectionate farewell to the Bishop and those who were going out with him, assuring him of the hearty sympathy of all who were engaged in the Home work, and recalling the glorious promise of Christ Himself—“ Be thou faithful unto death, and I will give thee a crown of life.”

The 27th hymn was then sung : after which,

Bishop Boone said that, owing to physical exhaustion, he could take but a small part in the exercises of the evening, and should confine what he might say to the subject of the heathen themselves, and the light in which the work among them presented itself to the missionary. As to the heathen, they were to be regarded as brethren. God had made of one blood all the nations of the earth. They were all of one nature—white, black, brown, or of whatever color the complexion might be. They were all endowed with blessed and immortal souls, over which the missionary yearned in the love of Christ Jesus. He had lately been conversing with a young physician, and trying to persuade him to go with them to China, when the physician replied by stating that he could never take any interest in the Chinese, they were so vile and vicious they inspired him only with contempt and disgust. He (Bishop Boone) had answered that the Chinese were an hundred times worse than an American could imagine—that none but one who had lived among them for many years could really understand how vile they were. But this should inspire *pity*, not contempt and disgust. They were to be viewed—not simply as persons furnishing silks and teas for the American market, but as *immortal souls* travelling onward in darkness and blindness toward the judgment seat—souls that might be the subjects of prayer—souls that might be *saved*. But there was an object still dearer to the missionary's heart. In 1846 Bishop Boone said that his own brother had come out to visit him, and in discoursing with him about his work, said that he supposed he must be discouraged, for he had then been laboring *nine years*, and had made but one convert—Chi. His reply was, that his chief object was not to convert the heathen, or he certainly would have been discouraged : but it was to *glorify his Master* ; if he could only do *that*, although he should not convert even one soul, yet he should not *fail*. The object was the load-stone that guided the whole course of the missionary. That He should be glorified—that he should see the travail of His soul and be satisfied—what higher aim could he propose to mortal man ? His brother had replied, “ If this be your object, go on : you have succeeded.” Day before yesterday, July 8, completed the *twenty-two* years during which he had served the Foreign Committee. More noble, more generous men were nowhere to be found. During all that time, no difficulty, no cloud—not even so large as a man's hand—had arisen between them. He knew that every heart in that Committee sought first the love of Jesus. He could testify the deep solemnity with which they all were animated, when it was resolved to make this new venture for China, which God had thus blessed. China had long been walled up, and he believed it had been opened in answer to the prayers of God's people. They had long knocked at the gates of heaven to secure this opening ; and now that it was granted, could they who prayed for it, after all *turn back* ? The very

answer to that prayer made the present responsibility one which could in no way be shaken off. The step now taken was, indeed, the noblest yet taken in the cause; and the laymen had nobly responded to the call. The addition to their force would almost double their expenses. But they looked with the utmost confidence to those whom they left behind, being confident that those who had been thus nobly sent, would be nobly sustained.

Dr. Tyng rose to express the feelings of the Foreign Committee, and of the Church at large, whose delegates they were, for the performance of the work confided to them. He would not speak of the trouble, anxieties and difficulties they had encountered in their work: for where they could labor for the glory of Jesus, they would never speak of toil. If they felt in their own souls that they were bought with the precious Blood of Christ, that they were partakers of His grace, and heirs of His glory, then they would rejoice to take part in a work which was all-important for the salvation of the heathen; all-important for the welfare of the Church; all-important for the glory of Christ Himself. There had been no lack of men or of funds. These six beloved youths had offered themselves, besides two others who were laymen, and others who were willing daughters of the Lord. He would say a few words of needful warning for them all. There was a degree of romance, of poetry, about this work, which often deluded youthful minds, and led them on far beyond the real basis of solid conviction. There was a kindling of imagination, an earnestness of sentiment, which carried them beyond the sober foundations of *duty*. Many a ray beamed brightly at first that was swallowed up in the cloud: many a cloud that was bright with golden glory, at last sank darkly into the bosom of night. What imagination pictured was only the great, the grand, the triumphant, the sublime. What actual experience offered, was too often disappointment. The blossoms faded before the summer fruit. The summer fruit dropped before the autumn. The autumnal harvests would not always keep during the frosts of winter. Yet each was good and useful in its place if rightly used. Even apparent failure brought forth its own appropriate fruit. There was a gathering of grace, that lasts forever and ever. The coal from off the altar of God goes not out immediately, but glows, and glows, and glows for eternity. There was a power in the secret prayer of the lonely laborer, which would bear rich fruit, though much would still fall and fade. He would give them a few words of paternal counsel. Let it be their chief motive and desire to glorify Jesus. It was the love of Jesus as *their own*, who had chosen them in love before the foundation of the world—nothing but *that* would sustain them. If Christ were in their hearts the hope of glory, then they would be proof against all trials, and would be able to hope against hope. Casting away all doubt and fear, they would then be courageous light-bearers for the Saviour. If success should crown their

efforts, what a glorious hope was that! If an early entrance into the kingdom was in store for them, that was still more glorious. If suffering and persecution were before them, they would in their own bodies fill up what was behind of the sufferings of Christ. And what if the world lost sight of them, and they were forgotten by all but Him? It was of no moment whether or no they left a record upon earth. If He should say, "*Come, ye blessed, inherit the kingdom prepared for you of My Father,*" that would be enough, and more than enough. Jesus can never forget, He will welcome you in the day of His coming, and when He shall appear in glory, ye also shall appear with Him in glory. You will find discomfort in some parts of your duty; you will find burdens in all. All will be full of difficulty: and yet all will be bright, for all will be full of Jesus. He will keep them in perfect peace whose minds are stayed on Him. A spirit of contentment would be much needed in their work. In their field of labor, they would find a spirit of self-exaltation much more of a temptation, than any discouragements. They must learn to take the loaf as He shaped it, and kneaded it, and cut it for them. They must take the cup which He filled and placed upon the board. They might eat their bread with ashes and mingle their drink with weeping; but they knew that He would put their tears into His bottle, and give them the oil of joy for the ashes of mourning. They must not mind little trials. When gathering in their sheaves, they would find that the harvest work was work, and heavy hot work, and tiresome work, and hasty work. It must be done *now*: and it must be *completely* done. He exhorted them earnestly to pray for *unity* among themselves. They would find many an annoyance to bear, from the variety in one another's tempers. The indolent and soft would not agree with the impetuous and devoted. But they must remember that the least may be the most important, as in a piece of complicated machinery, the smallest wheel may, by getting out of order, disarrange all the rest. They must resolve to take no offence from each other. If any brother was defective, let his defect be carried to the throne of Grace. It was also a great principle of Christ to be submissive to their chief minister. Their bishop was with them, and over them. The Lord had put him at the head of the work, and the Church had confirmed it with all her authority. Let them, then, be content to *obey*. Let them give up their own judgment, their own opinion, their own will, in complete subjection to him. An humble, tender submission would be, to the heathen around them as a light in a dark place, and they would be attracted by it: while they would be driven away by beholding want of confidence, or quarrels, or even coldness of intercourse, among their teachers. He begged them also to confide in the Foreign Committee. Thousand of miles of ocean would be between them: but they must be assured that the Committee would be faithful, and no feeling of distrust should be permitted for a moment. Let the

missionaries carry them too (the Foreign Committee) before the throne of grace, for they needed it as much as the heathen. He begged them to take their four names, and thus bless them in prayer, on some particular evening every week, say Saturday evening. We, said he, will never forget you. If you go down into the pit, we will hold on to the rope. Not many years more, and we shall both work no longer together here, but we shall sing together forever and ever. He should never forget the day when Bishop Boone, then a young man, first entered into his study, when about to enter upon the work. The cord of sympathy had then bound them together, and every subsequent contact had made it only stronger and brighter than before. He prayed that the Lord might be with them all, and carry them safely in His arms, making them polished shafts in His quiver; and if they never meet here on earth, he hoped that they should shout and sing hereafter in the presence of Jesus, gathering around them an army of ransomed heathen, all the purchase of the Divine Saviour, to whom be glory, glory, forever and forever. He then called upon the congregation to join with him in prayer for them, and all kneeling down, he uttered an extemporaneous prayer of considerable length.

The doxology,

Praise God, from whom all blessings flow,

was then sung to the *Old Hundredth*, after which Bishop Southgate gave the Benediction of Peace.

The interesting series of services herein mentioned was largely attended, and produced, we doubt not, a very deep impression. The occasion of the setting apart of so many for the work in China, following thus closely upon the wonderful dealings of God in that vast Empire, presented a spectacle well calculated to thrill the hearts of Christians with joy and gratitude. Surely a brighter day than we have before seen in our Church has dawned upon the missionary cause, for which we may well "thank God and take courage."

On Wednesday, the 13th of July, Bishop Boone and Mrs. Boone, with the *twelve* new missionaries, embarked on board the ship *Golden Rule*, and set sail for their distant home. The most hearty good wishes and earnest prayers will, we are sure, follow them, that God will graciously preserve them amid all the dangers to which they may be exposed, and enable them to fulfil their desire to preach among the heathen of China the unsearchable riches of Christ.

footnote⁶⁹

1859, JULY 21, Shanghai,

Rev. Edward W. Syle.

THE following letter from Mr. Syle, written under date of **21st July, 1859**, gives an account of daily missionary employment. It is not so late as other letters already published, but in its details of missionary life presents points of interest with which some of our readers at least will be glad to be made acquainted. After giving certain business details, he says:

I pass now to the more congenial department of our work, and will give you an outline of what one's "hand findeth to do" here, such as will enable you to realize our present circumstances.

Sunday Morning. 9 o'clock.—Chinese service in the Mission Chapel, conducted chiefly by myself, occasionally assisted by **Chai**. Two of the older scholars have learned to play the melodeon sufficiently well to lead the chants and hymns. After service I meet and pray with the poorer communicants, whose occupations or the distance of whose residences do not permit them to come together at any other time. The day-school and other children are collected in one corner of the chapel and taught by **He-Ding**; while the applicants for baptism are at the other end, being instructed by **Vun Neur**. Then there are almost always a number of applications for medicines, plasters, &c., &c. After their wants have been attended to, comes the instruction of a class of eight of the older scholars in the girls' school, who are candidates for baptism. This routine, especially during the hot weather, generally exhausts one's strength so as to make a two-hours' rest at mid-day almost indispensable.

Afternoon.—A visit to the church in the city, or to one of the surrounding towns, the weather permitting.

Evening.—English service in the mission chapel, which is attended by the members of our mission, some of our neighbors, occasional visitors from the ships (especially when a United States man-of-war is in port), and such of our scholars as are sufficiently advanced in the English language to be able to engage in the services profitably.

Monday Morning.—The superintendent of the **Blind Institution** brings me his accounts for the preceding week. About fifty blind people (men, women, and children), are provided with permanent employment, which furnishes them a support, at an outlay of about one thousand dollars a year which sum is subscribed by the foreign community here, merchants and others.

At morning prayers, both in the boys and girls' school, the scholars are questioned particularly on the sermon preached the day previous—text, divisions, illustrations, &c. Then a class of three boys in sacred music is taught; again on Wednesdays and Fridays.

When the monthly missionary prayer meeting and the Shanghai missionary conference come together, it is on Monday evenings.

Tuesday Morning.—After conducting prayers, with Scripture instruction, in the girls' school (which is a daily and most delightful duty), I teach the melodeon as a great favor and reward to three of them; also on Thursday and Saturday.

Wednesday.—I have omitted to mention, that every morning, the hour before breakfast, from six to seven, is spent with **Wong-Voong-Fee**, our candidate for orders, in the study of the Scriptures. After repeated trial of the hours, this is the only one which proves convenient to him and to myself, and is at the same time free from interruptions.

Wednesday Evening.—Our neighborhood prayer-meeting takes place ;always held in one place, the Bishop's parlor, but conducted in turn by all the missionaries living near us, now only four in number.

Thursday Morning.—We are joined by one of the recently baptized youths, who has no other time at his command—his duties as librarian of the foreign community keeping him away from the Saturday-evening communicant's meeting, which otherwise he would attend.

It is only in this way that I can accomplish an end which I consider of the greatest importance—that of seeing every communicant who lives within reach at least once during the week, besides their attendance on Sundays, and seeing them so that we can converse together familiarly; they being free to tell me of their own individual troubles and difficulties, and I to give them such advice as their case may specially require. It is only within a short time past that I have been able to accomplish this, there being a strong

tendency on the part of some to fly off and keep aloof—the devil no doubt being busy with them, and tempting them to "too busy" to attend to their soul's welfare—a device of Satan's, alas, fearfully successful everywhere!

Friday Morning.—There is a distribution of communion alms to a number of aged pensioners, who are cared for and instructed by Vun-Neur. The afternoon is chiefly occupied with two classes from the boy's school: one, twelve in number, of those recently baptized, who are very promising youths, and who continue to study the Scriptures with much diligence, and the others, six in number, who are applicants for baptism, but are not yet considered ripe enough, either in years or character, to be received into the church.

Saturday.—Saturday afternoon at four is the hour for those candidates who are engaged in business, and I find this the best time for coming to me; and in the evening, at half-past seven, I meet all the communicants within reach, about ten at present, and endeavor to feed them with food convenient for them. We are now engaged in a course of lectures on the history of the Church. All these duties cluster round the mission chapel, and are enough to exercise the heart and mind of any one man.

At the church in the city a great deal of preaching and teaching is done, by our young deacon, **Tong-Chu-Kiung**. About twenty communicants; three day schools; six services each week; and the Blind Institution, require an amount of care and labor which leaves him time for little else—The heat of the weather, my own feeble health, and other occupations, make it impossible for me to do more than visit the city occasionally.

Wong Kong-Chai's field is at the village of Sang-Zok and the surrounding places generally, where he has one regular preaching place, and the oversight of [Dzang Zok] three day-schools. He collects from some of his native fellow Christians, who are in the receipt of pretty good salaries, enough to pay the rent of his preaching place and something over, which goes toward supporting one of the schools.

Wong-Voong-Fee, who is a candidate for orders and colporteur, is quite diligent and animated in his study of the Scriptures, and seems also to act very judiciously in the distribution of books. He visits the sea-going junks which frequent this harbor (chiefly from Tokien and Shangtung), and often brings back animated accounts of the reception he meets with. He also goes to the neighboring towns and villages scattering seed, but not gathering in any fruit as yet, much to his own distress.

There is one of our school masters who asks to be admitted as a candidate for orders, but his is a case which calls for much care and investigation.

REMARKS ON THE ABOVE.

Thus have I given you, dear brother, a brief summary of those things which demand our regular attention and must needs be done. How much there is which comes and claims our attention irregularly, and how much remains undone—nay, untouched even, you know enough of the business of life to be able to conjecture without any description.

Accounts, letter-writing, visitors, repairs of buildings, meetings of committees, applications for relief—both by Chinese and foreigners, the care of the sick, and the quieting of the quarrelsome—all go to make up a continuance of commotion, in the midst of which it is no small attainment to "possess one's soul in peace;" but, thanks to our Heavenly Father's grace and assistance, I am enabled to do this better than in by-gone years.

I cannot help feeling grieved, however, when I remember what very small contributions I have made to the important department of Bible-translation, and tract-preparation, and hymn-writing, yet I cannot honestly blame myself much in this matter, for there never has been the time, in the history of our mission, when I have been free to give myself for more than a few weeks at a time, to any one of these great departments of usefulness; and now there seems little prospect that I shall ever be able to do so. Oh! dear brother, let me pray you that some means be devised for *keeping up the succession of laborers* here, so that we may see some fruit of our labors, and not have our strength dissipated in the multitude of details.⁷⁰

1859, JULY 26, At sea, near Morocco.

Bishop Boone.

Atlantic Ocean, July 26, 1859.
Lat. 33° 20' N., Long 46° 52' W.

My Dear Brother: There is a ship in sight that it is supposed we may send a letter by. I write to say we are all, by God's blessing, well.

We commenced with full class the study of Chinese this morning, and our prospects are fair in every respect. Ship well found; captain and officers as obliging as they can be. Ha Kway kept busy as a bee. In haste, yours affectionately,
W. J. Boone.⁷¹

1859, AUGUST 1, Shanghai,

Rev. Edward W. Syle.

SERIOUS DISTURBANCE IN SHANGHAI.

Postscript, August 1st, 1859.

We have been called to pass through a time of great alarm and anxiety here the last few days. The exultation of the people at the recent disastrous repulse of the British from the Peiho has had an occasion afforded for its manifestation by the reported misconduct of some foreigners connected with a French coolie ship now attempting to load here. The popular excitement against them and *against all foreigners indiscriminately* became very great, so much so as to make the whole community feel alarmed for their personal safety. A guard from the ships-of-war, British, French, and American, is stationed all through the settlement; so that, for the time being, we are more in the condition of a garrison than anything else. This I suppose is but a part of the process which must be gone through in different parts of the country before the state of things becomes at all settled. Our help is in the name of the Lord, therefore we continue unharmed, and are enabled to possess our souls in peace. As ever, yours very sincerely in the Lord.⁷²

1859, AUGUST 10, Nagasaki,

Rev. John Liggins.

Nagasaki, Aug. 10th, 1859.

I wrote to you in the latter part of June and since then the sky has not only become greatly overcast in China, but even here in Japan the immediate prospect is anything but cheering.

CURRENCY.

Soon after the departure of the foreign ambassadors, there was a reaction at Yedo against the liberal measures of those then in power, resulting in the forced suicide of the Siogun [Shogun], the degradation of the ministry, and the appointment of those who are in favor of the old exclusive system. The present governor of this, and other ports, belongs to this party of "obstructives," as they are called; and they all seem bent upon making the treaties nugatory, and getting the foreigners out of the country, if they can. They have signalized their advent to power by a crafty and ingenious device to go according to the letter, while grossly violating the spirit of the treaties. It was provided that a coin, equal in weight and quality, should be given in exchange for the foreign dollar. The government have issued such a coin, but have had a stamp put on one side of it declaring that it shall be valued at thirty-three cents. All the foreign ministers have protested against this crafty device to cut off the trade, but as yet without effect.

HOUSES FOR FOREIGNERS.⁷³

Another device is to refuse to fix definitely the sites for the foreign quarters, and the charging of enormous rents for the few houses which the foreigners have succeeded in getting. It is still very difficult to buy books, and also to get teachers and servants. This difficulty, however, is not with the people; it is only with their crafty, despotic, unenlightened rulers; and we will hope that this tyrannical exclusivism may soon be overpast, and a brighter and better day soon dawn upon Japan. My time, at present, is spent in the study of the language and the disposal by sale of the following books, which are in the Chinese language, and sell largely:

71 *Spirit of Missions*, Vol 25 No 9, September 1859, p. 436.

72 *Spirit of Missions*, Vol 24 No 1, January 1860, pp 18-19.

73 A pattern of residential obstruction was common in China as well as Japan.

History of England, by Rev. Mr. Milner.
 History of the United States, by Rev. Dr. Bridgman.
 Compendium of Geography, by Rev. Mr. Way.
 Physical Geography, by Rev. Mr. Muirhead.
 Historical Geography, " " "
 Monthly Magazine, by Rev. Mr. Inslee.
 Natural Philosophy, by Benjamin Hobson, M. D.
 Surgery, " " "
 Practice of Medicine, " " "
 Botany, by the Rev. Mr. Williamson.
 Compendium of Universal History, by Rev. Mr. Gutzlaff.

These works, of which I have sold more than a thousand copies, are purchased by the higher classes of Japanese, and many of them will, no doubt, be republished by them and circulated widely through the Empire. (Footnote: Since writing the above, I have learned that some Japanese at the capital have already commenced publishing the works with which I am furnishing this people; the one on natural philosophy is already out, and three of the others are to be published at once. This shows how eager they are to become familiar with the superior scientific and other knowledge possessed by the men of the West.)

Four scientific works, by American missionaries in China, have already been translated into Japanese, and published by this people, who have a great thirst for knowledge.

But, much as is the good which may be expected to result from the distribution of the above books, I can by no means rest satisfied with the disposal of these alone; and I intend renewing the sale of the Scriptures when we reach Kanagawa, and shall claim the promised protection of Mr. Harris, if the Japanese authorities attempt to interfere. (Footnote: The Foreign Committee have, upon information satisfactory to themselves, authorized the removal of the Mission from Nagasaki to Kanagawa, provided this is thought best by Bishop Boone). I trust, however that they will not do so, and that this people may learn, through the reading of the Holy Scriptures, they have greatly misconceived what Christianity is; and that many of them may soon be led by the Holy Spirit to a saving knowledge of the truth as it is in Jesus. Believe me to be, reverend and dear brother, Very faithfully yours in the Gospel.⁷⁴

1859, AUGUST 16, Shanghai, Rev. Edward W. Syle.

Dated at Shanghai, August 16, 1859.

THE following letter furnishes particulars in regard to the outbreak at Shanghai, referred to in the foregoing postscript to Mr. Syle's letter:—

I MUST now give you some account of the singular course of events which has resulted in the attack on our church in the city, by a band of "lewd fellows of the baser sort,"⁷⁵ and a general unsettlement of our previously good understanding with the people of this city and its surrounding parts.

The first disturbing cause undoubtedly is the grudge which is cherished by all **Canton** men against all foreigners, especially the French and English allies, on account of the capture and occupation of their city. These Canton men are, almost exclusively, the brokers between the native and foreign merchants, and have the moulding of public opinion very much in their own hands in all places where Chinese and foreigners come into commercial contact. That they cherish and disseminate a strong antipathy to foreigners there can be no question. From this class also are drawn by far the greater part of the domestic servants by whom the foreign mercantile establishments in China are over-burdened, and this must continue to be the case so long as the Canton serving boy will, and the young gentleman from home will not give, himself the trouble to learn the language of the other party. Between these two parties there is no "love lost." The Canton comprador, broker, or serving boy, is tolerated as a very disagreeable necessity, and the foreign merchant is served and disliked, fawned on and railed at, flattered and plundered, *ad libitum*. This is the inheritance which the five ports have received from Canton, and is the result of that education of the East which the Leadenhall Street Company [British East India Company] carried on. This Canton anti-foreign animosity, always smouldering, has been especially active, as I have already

74 *Spirit of Missions*, Vol 25 No 2, February 1860, pp 55-56.

75 This term was used in the report of the assault on Rev. John Liggins in Dzang Zok above and now in regard to conditions in Shanghai. It is a quotation from the Acts of the Apostles Ch 15, v. 5.

intimated, since the capture of that city itself and its subsequent occupation by the allies. So that when the news of the repulse of the British from the mouth of the Peiho reached this place, there was an evident flush of exultation pervading the whole community, and especially the Cantonese portion of it, and foreigners here, as well as at the open ports, anticipated trouble in some form or other, as an almost inevitable consequence of the prevailing state of feeling.

At this place, being nearest to the scene of disaster, it was likely to come first and most severely, and the event has realized this natural expectation. Here, at Shanghai, where, for fifteen years, the foreign and Chinese communities have lived together with hardly any interruption of mutual good feeling, and now, just at the moment when we were expecting to enjoy the freedom of travelling freely all over the country, at this place and at this time it was not safe for a foreigner to walk a half a mile in the country—nay, for nearly two weeks the missionaries could not enter the city without danger of exciting a tumult, and two of our churches were actually assailed and defaced by the mob.

So strong and so sudden a revulsion shows the volcanic nature of the ground on which we tread, and makes us feel a ten-fold gratitude to the Lord and Master who has preserved us long and so effectually.

FIRST EXHIBITION OF VIOLENCE.

The first exhibition of violence took place on the evening of the 29th of July. As I rode through the streets, on my way to Dr. Burton's, I saw crowds of people at almost every corner, and all in a very excited condition. On inquiring of them what was the matter, I was told that "foreigners had been engaged in kidnapping Chinese coolies and sending them aboard a French ship, lying at the mouth of the river near Woosung." I knew there was such a ship there, and I had heard previous rumors as to the alleged (sic) kidnapping, but I had no idea foreigners were personally engaged in it. I rode to the station-house, however, and I was told by the superintendent of police that four men had just been apprehended and lodged there—two Englishmen, one American, and one Swede. These I supposed to be of the runaway sailor class, who get themselves and other people in so much trouble in this part of the world. Considering that this would be the end of the matter, I thought no more of it till late in the evening. When I had nearly reached home one of our neighbors called to me from his verandah, and told me Mr. Lay, the Inspector of Customs, and **Mr. Hobson, the British Chaplain**, had been set upon and stabbed; that men had been landed from the ships-of-war, and that a general attack on the settlement was looked for. This was Friday night, and you may suppose that refreshing sleep was a stranger to my pillow. I looked upon my sleeping children in their little beds, and thought of Cawnpore, and Delhi, and Borneo, until the depths of my heart were stirred as they never had been before.

Morning came at last and with it all kinds of vague and alarming rumors. Two, out of a company of five Malay sailors, who were wandering through the Cbing Wong Miao, were killed, and the rest were only rescued by the personal interposition of the mayor, Che-Heen, who did not himself escape without some reviling and reproaches to the effect that he was ready enough to rescue foreigners, but did not care how many of his own people were kidnapped. This and some other unmistakable symptoms of disaffection made the mandarins very far from easy on their own account. No one knew but that there might be a concerted plan, on the part of the emissaries of the Nankin insurgents [Taiping], to take possession of the city; besides these, the Cantonese were dreaded, and also another class of depredators called Mien-Fe, a kind of banditti or land pirates, very active in these times and very ruthless.

DARK FOREBODINGS OF EVIL.

Saturday night closed in with dark foreboding of coming conflict, but without any ascertained enemy against which preparations could be made. Patrols were, however, established, and the whole place wore the aspect of being in military occupation. Everything continued quiet, however, till about half-past ten at night, when the whole mass of junks which lie clustered together off the city appeared suddenly lighted up, and such a confused din of gongs and human voices was heard as only can be understood by those who have seen and heard Chinese junk-men in alarm, or during an eclipse.

We stood on our verandah and looked and listened, wondering what the tumult might mean. An attack on the settlement generally or on the French consulate and the other premises, or the sending of fire-rafts down among the foreign shipping—all or any of these suppositions seemed reasonable enough, but from the dangers of the last my mind was released by the turning of the tide, which began to run up about midnight, and thus made the operation impracticable. All these circumstances, combined with an intense heat of the atmosphere, which of itself made rest all but impossible, seemed to render the people frantic; and, for the time, they were more like a community gone mad, or possessed of a legion of evil spirits than

ordinary living beings. The transformation was astonishing—both deplorable and alarming.

SOLEMN SERVICE.

Sunday morning brought together at our chapel almost all our communicants. Forty-one I think was the number that came to the table of the Lord, many of them, I have no doubt, with feelings such as they had never experienced before. During the preceding night our church in the city, as well as the chapel of the London Society's mission, had been attacked and damaged to a great extent by a mob, whose character and object were of an undefined character. They broke lamps, doors, windows, &c., took out our books and surplices (one given me by St. John's, Providence) and burnt them; threw down and damaged the stone font, presented by the Epiphany, Philadelphia, and were proceeding to greater violence when the arrival of the mandarins with soldiers, checked and dispersed them. The building was cleared, and a guard left to protect it from further molestation, and then occurred one of those instances of strange, loose-end, Chinese mismanagement which provokes contempt and a smile at the same time. This guard, twelve in number, must needs, when their dinner time came, *all* go off to "eat rice" together, the consequence of which was that some of the rabble returned and did more damage. Then they made better arrangements for keeping a watch. Rev. Mr. Lowrie of the Presbyterian Mission, was hustled and insulted. Rev. Mr. Lambreth, of the Methodist Mission, pelted and his chair-bearers beaten. Straggling foreigners at different times and places killed, to the number often or more—others beaten.

FACTS LAID BEFORE THE UNITED STATES CONSUL.

All the circumstances concerning our church were formally communicated to the United States consul, who lost no time in notifying the Taoutai; and requiring restitution. The Taoutai on his part had been on the alert, and volunteered a communication to the consul at an early hour on Sunday. Subsequently, also, he has appeared really in earnest to check the disorder, and satisfy all reasonable demands made on him.

The French minister, M. Bourboulon, also appears to be actuated by the same spirit. On the Taoutai's requisition he ordered the Gertrude, coolie ship, up from Woosung, and delivered over all the emigrants on board, at so much a head. These were chiefly Ningpo men, who were examined, but nothing elicited from them as to the kidnapping, which fact was far from satisfactory to the country people hereabouts, who inquired: "Where are our relatives who have been carried off?" And in this state of half settlement the matter still stands; every fresh investigation going to show that there has been an industrious attempt on the part of some to create as much disturbance and dissatisfaction as possible so that the mandarins, the foreigners, and the wealthy inhabitants might be excited to mutual jealousy and alarm, and thus a general imbroglio might ensue.

If such was the object, it has failed, through the firmness of the authorities and the presence of a strong foreign force, but that part of the plan which had in view the plunder of the rich class, has succeeded in part. Many of the merchants moved their families and their valuables away from the city, and are said to have suffered not a little in the process and on the road.

Altogether it has been a season of alarm resulting from a consciousness that something was wrong, and of danger arising from a knowledge of distrust and disaffection.

SCENE ON THE RIVER EXPLAINED.

That exciting scene on the river, to which I have referred, arose from the fears of a flotilla of sampans, whose owners thought the English were going to immolate them, and they, therefore, betook themselves to the larger junks, on to the cables of which they attempted to make fast. This alarmed the junkmen, who thought the sampans came to plunder. A general melee ensued; Chinese in the disguise of foreigners were said to have been engaged in it; some lives were lost, and many boats burned.

The time would fail me to mention all the proclamations, and notifications, and exhortations, that have been placarded on the walls by mandarins and consuls, and anonymous libellers. The war of words has been very energetic, and some hard things have been said all around against foreigners in general; in violent, imperious, and inconsistent conduct against the mandarins; in neglecting the flock and caring only for the fleece: and against the French for persisting in a traffic which the conscience of Christendom repudiates.⁷⁶ Our poor Christians, too, have come in for no small share of abuse. Their neighbors have reviled them as "eating the rice of foreigners;" have told them "Jesus is dead now ;" have threatened that

76 A reference to the trade in indentured laborers (coolie trade) whereby men were taken abroad to work on plantations and mines, predominantly in Latin America. The trade was banned by the British and no coolie ships were permitted in the British settlements so other foreign settlements were used by shipowners.

their heart and bowels shall be torn out, &c., &c. The house of a Roman Catholic merchant has been threatened with demolition because he would not hang up lanterns when the procession of the god of fire passed by, and the French cathedral has been repeatedly spoken of as destined to destruction.

Notwithstanding all this, the fire of excitement seems going out, and my impression is that in the midst of, perhaps in consequence of, this stirring of the stagnant mind of the people, we shall find a larger number than usual aroused to consider the question of their own personal salvation.

That it may be so, join your prayers with those of your friend and brother in the Lord.⁷⁷

1859, AUGUST 27, China Sea.

Rev. Cleveland Keith.

THE Rev. Mr. Keith and Mrs. Keith, (it may be remembered) sailed from New-York for Shanghai early in May last. The following letter gives account of their voyage and arrival at Hong Kong:—

CHINA SEA, Aug. 27, 1859.

MY DEAR BROTHER:—As you will see by this date, we have had a long and tedious time; and to-day we are so becalmed that the ship does not steer. There has been an uncommon succession of unusual and unfavorable circumstances attending us. First, we were 20 days out from New-York before we had a fair breeze, and most of that time almost a calm; at the end of it we were only in lat. 35°. From that time we made good progress, until we had run up our "eastings" in lon. 80° east, but the S.E. trades wore so much ahead that we crossed the meridian of Greenwich in lat. 42°, south, instead of about 32°, as is usual. For a month, in those high latitudes, we had almost a constant storm, and for two days it was terrific. Our Captain said that we might go to sea for twenty years, and not see it as rough, and that few ever saw it more so. We felt that we were in danger, but were mercifully preserved from any serious accident, except that our water casks were damaged, and about half the water lost. This necessitated us to be very sparing in its use, and we were on allowance for 16 days, before reaching Angier. After turning north, we took the "Trades" nearly as usual, but had a calm, and then a breeze from the N.West for two or three days, just where we expected the strongest and most favorable wind from the southeast. This was a disappointment; but since we left Angier the weather has been still more unexpected. Instead of a strong southwest monsoon, we have had only a very faint breeze, and have not averaged 100 miles a day on our route. Thus we have made so long a passage, not from any fault of the ship (for we have passed every vessel we have seen but one) but from those causes beyond human foresight or control. If the present state of the wind continues, we may be yet a week longer to Hong Kong, but we hope to reach there by Wednesday or Thursday. I am glad to say that my health has been sufficiently good to enable me to have service every Sunday, when the weather would permit—five times only, I believe—and the Captain was very willing to have it. Mrs. K. suffered much from the return of her dyspeptic troubles, especially the constant fever, until the last two or three weeks, during which time she has been much more comfortable. We infer from this that the motion of the ship had much to do with her distress before, and hope she will be well again on land.

I leave the remainder of this sheet to fill up at Hong Kong.

HONG KONG, Sat. Sept. 3d.

We arrived here safely on Wednesday, and found that our slow passage from Angier has been a safeguard from the typhoons which have prevailed of late. Two occurred, into one or the other of which we would almost certainly have fallen, if we had had winds of the ordinary strength. As it was, we were just on the verge of the last one, on August 29th. The news of trouble at Shanghai has filled us with sadness, but we hope that, after the first flush of excitement, the old kindly feelings may return. Some of our plans for China look uncertain just now, but we know that all these things are working out the plans of our great Bishop and Shepherd, and can rest in that blessed assurance. We cannot tell how long we may be detained here, but I hope not more than a fortnight.⁷⁸

77 *Spirit of Missions*, Vol 24 No 1, January 1860, pp 19-23.

78 *Spirit of Missions*, Vol 24 No 1, January 1860, pp 25-26.

1859, AUGUST 27.
The Spectator, England.

Glimpses of Japan.⁷⁹

1859, SEPTEMBER, Shanghai.
Rev. Griffith John, London Missionary Society.

CHINESE LIFE.

Chinese life will now become better understood by us than previously, and we shall be enabled better to comprehend the character of this singular people, in whom such strong contrasts are to be found. Various journeys into the interior, by routes previously unattempted by foreigners have been accomplished. One of these had its starting point at Shanghae, and was commenced with the intention of visiting all the cities and towns along the banks of the grand canal, as far as the Yellow River.

Rev. Griffith John,
London Missionary Society.



The grand canal is 650 miles in length; it is of great importance to China, as by means of it, and the rivers which flow into it, an almost entire water communication is completed across the country from Pekin to Canton. Between the two great rives, the Yang-tze and the Yellow River, which it connects, it is carried over an artificial mound of earth, kept together by stone walls, on the stability of which depends the safety of many cities and towns. Along this canal are numbers of customs-houses, where suspicious persons are stopped, the most formidable of them being Hutz Gwan [Hutz Guan], about ten miles beyond Soochow. So certain were Europeans of being turned back at this point, that they were wont to take a circuitous route in order to avoid it. It was far otherwise on the occasion we speak of; for no sooner was it ascertained that four western barbarians were present, than the boat which lies across the river

was swung to open to give them entrance. The Europeans, as they advance into the country, must expect to be greeted for a time with that peculiar epithet which the Chinese have not yet unlearned, but which, after a season, will, we doubt not, give way to a more courteous one, at least so far as to distinguish the well-doing Europeans from others of a different stamp. As soon as the Chinese discover a foreigner in a boat or sedan chair, they cry out "Quei tze"—"Devil." One will say to another, "Behold, there is a little devil!" "Yes." Is the reply "He is, a real devil:" that is a foreigner, and not a long-haired rebel. Sometimes the greeting is varied to "Pak Quei-tze," or "white devil."

On entering a city, the foreigner is surrounded by a crowd, and if they have the opportunity, they will form themselves in a ring about him, stooping, poking out their heads, and staring very hard, more particularly if the stranger's eyes are blue—a curiosity which they will feast their eyes upon for half an hour, every now and then looking at one another and laughing heartily. You must be careful to laugh with the crowd, else, if you lose your temper, you will probably be hooted and pelted. As the stranger moves

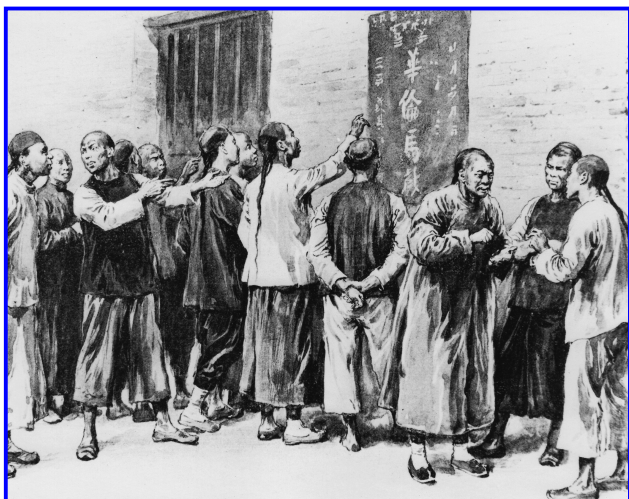


along, the windows and doorways of the two-storied houses are crowded with faces, some full of contempt, others of wonder, others of fear. The fronts of Chinese shops are not closed like ours, and, as you pass along, you have an opportunity of seeing all that is within; and in the better class cities, as you advance from the suburbs into the interior, they are crowded with articles of great value and beauty. There are gorgeous and handsome **silk fans**.

The fan is in common use among men and women of all ranks; in the southern parts almost all the year round; in other parts during summer. It may be seen in the belt of male and female, rich and poor, soldiers, scholars, and priests. In other shops, manufactured

79 *The Spectator*, 27 August 1859; pp 17-18. Book review reporting on English treaty-making with Japan. See online 1 July 2013 at — <http://archive.spectator.co.uk/article/27th-august-1859/17/glimpses-of-japan>

silks and crapes are plentiful, and of these materials are made the dresses of very many of both sexes. Besides may be seen, embroidered shoes, hats, caps, umbrellas, tobacco pipes made of bamboo and nicely painted, porcelain of all kinds, and, in shot, every article which Chinese life requires. Tea-houses and eating houses abound. Very large shops are set apart for this purpose. On the floors of these rooms stand square wooden tables, with benches and chairs sufficient to accommodate four or six people; and at the further end there is the kitchen, with ovens and stoves duly arranged, and bearing huge kettles, massive teapots, monster caldrons, as large as yourself, all filled with hot water. Usually there is a good staff of waiters moving about, vigilant in their attentions, carrying small trays, with teacups of the warm concoction, and plates of cakes and dried fruits, etc. Less than a farthing will obtain a refreshing cup of comfort. At every town, morning and evening especially, the rooms are crowded.



Another feature in Chinese cities in which they resemble European cities, is the extent to which **printed bills and placards** are used. They may be seen on the gateways, of different sizes and shapes, acquainting the “gentry and citizens,” or “ladies and gentlemen,” of religious services, theatrical shows, magisterial orders, and medical feats. As at home, they are not permitted to be affixed to private premises, and notices are put up to this effect—“Bills posted up will be daubed over;” “Placards will be torn down;” “You are not allowed to placard here;” and sometimes the polite request, “Pray to not paste your bills here.”

But what does China worship? We shall not, on the present occasions, look into the temples, but into domestic life and family worship. It is new-year’s eve. The members of the family are all in their best attire. The principal room is tastefully lighted up, and looking unusually clean and tidy. In the centre stands a table, at other times used for ordinary purposes, on this occasion converted into a ceremonial one. At the top of it set a high chair, over the back of which are thrown three distinct scrolls, with uncouth paintings to represent Shangte, the chief deity. Before these daubs are set three teacups and three cups of wines, offerings being usually placed before their deities in triplets. Further on are set twelve wine-cups, to signify the twelve months of the year. The rest of the table is spread with joints, vegetables, incense, candles, wine, sugar, new-year cakes, ornamental candles, and the *fulhe* offerings, i.e., offerings denoting happiness, and consisting of three sorts, fish, pork, and fowl. At the foot of the table, and on the floor, a red cushion is laid, upon which the worshippers are to kneel. The head of the family repeatedly kneeling, bows his head to the earth, continuing for some time in a knelling posture, both his eyes cast to the ground, and his lips moving in prayer. Then come the sons, making like observances. Outside, at the firing of heavy crackers, painted scrolls or a heap of silver paper are burnt; while on the roof of the house a cup of wine, mixed with further offerings, is emptied out, in gratitude to the demi-god Shinnung, who taught, it is supposed, mankind to cook their food instead of eating it raw. The god of the kitchen also receives due attention. Then follows the worship of ancestors of the male branch only, their respective portraits being served with a bowl of rice, a cup of wine, and a pair of chopsticks. The conclusion of the ceremonies is a hearty supper, in which the whole family engages.

The worship of the dead is the chief superstition of China, and is observed chiefly in the month of April, when family groups set out to visit the family tombs. Neglected ghosts, it is thought, will haunt the houses of forgetful relatives. They must therefore be cared for, and provided with such things as it is thought they need—food and other comforts; gold and silver paper shaped as copper money, dollars and sycee bars; these, set on fire, pass through the smoke into the invisible world, where they become real money. Besides these, clothes, sedans, furniture made of pasteboard, are transferred to cloud-land for the use of the dead. The living relatives, having fulfilled the pious duty, hope to live the longer, and enjoy the more richly the good things of this life. What need is there not here of Gospel light to illuminate the thick darkness, and, instead of dim and useless fables, give the great realities of life and immortality as made known in Christ?⁸⁰

80 *Spirit of Missions*, Vol 24 No 9, September 1859, pp 431-435. Reprinted from London Missionary Society, *Missionary Magazine and Chronicle*, June 1, 1859, p. 145.

1859, SEPTEMBER, New York, Foreign Missions Committee.

JAPAN.

Advices may soon be looked for from our missionaries appointed to this interesting field. Circumstances have led to an earlier entrance upon their work there than was anticipated by the Foreign Committee. Upon the departure of the Rev. Mr. Nelson from Shanghai, it was found necessary for Mr. Williams to return to that city from Dzang Zok. His associate, Mr. Liggins, was left to prosecute the work at Dzang Zok, having for his assistant, the **native Deacon, Chai**. In the course of his labors, Mr. Liggins was thrown into the midst of an excited rabble, and severely beaten. His health had previously been quite poor, and this rough treatment was so serious as to lead to his return to Shanghai. Acting under medical advice, it was judged best for him to try what re-invigorating effect there might be in a visit to Nagasaki, in Japan, for which place he sailed on the 23d of April.

Under date of **May 12, Mr. Syle** writes:

I have no news of moment to communicate, the startling intelligence having come this time from your end of the line. I refer to the appointment of Brothers Liggins and Williams as missionaries to Japan. I have just received a few lines from Mr. Liggins mentioning his arrival at Nagasaki, and his being engaged in the teaching of a class of Japanese interpreters; but he writes so briefly that I do not know what he has done about a residence, through my inference is that he has, or will have, a dwelling on shore.

It will be seen from the above that before advices of the appointment of Mr. Liggins and Mr. Williams to this new field reached Shanghai, one of them was actually at work in Japan, and in the place, too, which was selected by the Foreign Committee for their first missionary station in that Empire. A good Providence as thus made what seemed to be an untoward event at Dzang Zok, to result in the more speedy commencement of the work in Japan.

Owing to the fewness of the laborers to carry on the Mission in Shanghai, it is doubtful whether Mr. Williams will be able at once to join Mr. Liggins; it may be necessary for him to wait the arrival out of Bishop Boone and his party.

We have been favored with a copy of the following letter from **Townsend Harris**, Esq., to a friend in Shanghai.

I will answer you to the best of my ability, but you must always bear in mind that my opinions may prove erroneous. You must always remember the peculiar system of concealment of even the most trifling matters, which the Japanese have practiced for more than two hundred years; and add to that the fact that I can only converse with them through the tedious medium of a double interpretation.

With these remarks, I will proceed to give you my answers, which you can receive not only *cum grano solis*, [with a grain of salt] but with a whole handful. You enquire—

What has caused the change in the policy of the Japanese government towards foreign nations?

I cannot enter into any details on this point without making public matters which are now in the hands of the President, and can only be published by his authority.

Is it probable the present friendly bearing will be continued?

The Japanese will scrupulously observe all their treaty obligations, and any breach of the present good understanding will arise from the aggressions of foreigners, and not from a want of good faith on the part of the government.

May we anticipate the same favorable change in religious, as have been seen in political matters?

The Japanese have heretofore looked at Christianity as inseparably connected with the ideas of conquest and the subversion of the government. As a people they may be said not to have any sectarian feelings whatever, and the three systems of religion in the country appear to be supported alike by all the people. Indifference may also be said to be a leading characteristic in religious matters, and there is an utter absence of anything like veneration for the emblems of their worship. I labored most earnestly to convince the Japanese that they have nothing to fear at this time from Christianity; but it is not now propagated at the point of the sword, or made a cloak for ulterior designs.

The future success of missions will greatly depend on the conduct of the early missionaries who are sent here. If these are prudent, patient men, and are ready to temper their zeal with discretion I cannot doubt the happiest results will ultimately crown their labors.

What will be the best mode of approaching the rulers and people with Christian instruction?

This is the most difficult to answer of any of your questions. The Japanese as a people are remarkably amenable to reason, and as soon as the missionaries have acquired the language, they can readily approach them with oral arguments. How far the circulation of printed matter would be permitted at present is more than I can say. I should think the establishment of a school to teach English, and a medical man to practise gratuitously, would be highly beneficial to a mission.

How far are Chinese books in use among the rulers and people?

All the princes, nobles, literati, and military men, and most of the doctors, read Chinese.

Is the press free?

There is no newspaper in Japan, and I believe the government suppresses publications that it deems improper. Books are numerous and cheap. These are printed in Chinese, Hiragana, and Kasagana [Katakana] characters.⁸¹

How many of the population can read?

From my observation I am of opinion that in no part of the world is the knowledge of reading and writing so universally diffused as in Japan.

What is the population of the Empire?

No correct census has ever been taken. They ascertain the numbers of certain classes at fixed periods, but the masses of the people are not counted. The estimates of the population, which I have obtained from intelligent Japanese, and those who had the best means of knowing, vary from thirty to fifty millions of souls.⁸²

1859, SEPTEMBER, Shanghai,

Rev. John Hobson, British Chaplain, Shanghai.

RECENT TROUBLES IN CHINA.

THE Rev. .T. Hobson, British Chaplain at Shanghai gives, in a letter addressed to the Church Missionary Society, an account of the recent outbreak in that city, particulars of which have been already published in letters from our own missionaries. The Rev. Mr. Hobson closes his account with the following remarks, expressing therein the same views which were advanced by Mr. Syle, and in language very similar:

I do not, on the whole, think it a bad sign that this anti-missionary feeling has been developed. It seems to me to prove that the devil is angry with our work, and that men's consciences are beginning to be exercised about the things they have heard so long. I do trust, we shall now, however, have peace, though perfect security can hardly be restored at present.⁸³

1859, SEPTEMBER 2, Shanghai,

Rev. Wong Kong Chai, (Rev. Huang Cuangci).

LETTERS FROM CHINESE NATIVE DEACONS.

The following letters, from the Rev. Mr. Chai and the Rev. Mr. Tong, are addressed to the Foreign Committee.

SHANGHAI, Sept. 2d, 1859.

MY DEAR CHRISTIAN FRIENDS:—I thank you for your regard to my country, in sending more laborers with our beloved Bishop to this large field of labor, and your wish to enlarge Christ's Kingdom, so that many, many souls in China, through you, may be saved; but I am sorry there is not a doctor for us.

81 Chinese characters are termed Kanji in Japanese. Hiragana and Katakana are syllabaries. See online 1 January 2013 at — http://en.wikipedia.org/wiki/Japanese_writing_system

Also http://en.wikipedia.org/wiki/Japanese_script_reform

82 *Spirit of Missions*, Vol 24 No 9, September 1859, pp 417-419.

83 *Spirit of Missions*, Vol 25 No 3, March 1860, p 93.

We are very anxious to beg for a doctor. If you would try to let us have one, we hope to enjoy better health, and to manifest the Mission spirit to those that surround us. You do care for the infirmity of their souls; I hope you will do likewise for their bodies also, as our Saviour did.

I remain your respectful Christian friend,

WONG KONG CHAI.⁸⁴

1859, SEPTEMBER 2, Shanghai,
Rev. C. K. Tong [Tong-Chu-Kiung].

SHANGHAI, Sept. 2d, 1859.

DEAR SIR:—I am so glad to hear by Mr. Syle's information, that there are a great number of new Missionaries coming out to China, to labor for the Lord, with the Bishop. It is a blessed work you have begun in sending those Ministers. May God's good Providence bring them to a peaceful end of their journey, and may they prepare themselves in time to come to preach the Gospel to a world lying in wickedness, and let the fruits of their vast works join in the song of praise, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Let this, I say, be the return of thanks to you. I cannot for one moment doubt you shall have this at the glorious resurrection, when we all meet together with those who are the fruits of our labors.

I do believe that God is still opening a wide door in China for his own cause, as the American Treaty is ratified; so that the Missionaries of our own and other Missions may go abroad to fill the lands with the perfect knowledge of God, and the people may no more go on blindly as having no shepherd. But our regret is that we have not a Missionary doctor of our own. If it would please the respected Committee to send out one to us, that would render us a great comfort, convenience, and relief to our bodily wants, when any one happens to be sick. With much hope of your sending a doctor soon, I remain, Yours respectfully,

C. K. TONG.⁸⁵

1859, SEPTEMBER 3, Shanghai,
Rev. Edward W. Syle.

ADDITIONAL NOTE FROM THE REV. MR. SYLE.

SHANGHAI, Sept. 3, 1859.

REV. AND DEAR BROTHER:—Your letter and Bishop Boone's, of the 17th of June, together with Mr. Aspinwall's of the 13th, came duly to hand.

Events on both sides of the world speak for themselves so emphatically that I feel exonerated from doing more than to note one or two matters, which are not likely to reach you through the public prints.

Immediately on the occurrence of the outrage upon our church building, I made application for reimbursement to the Chinese local authorities, through the U. S. Consul, and the Taoutai of this circuit responded quite promptly, by the payment of four hundred taels, (about \$600) which was the estimated damage. This promptitude was, I think, chiefly due to the return from Peking of Mr. Ward, the U. S. Minister, who had succeeded in honorably representing his country at the capital, and in procuring, in the midst of many difficulties, the exchange of treaty ratifications.

The English text of the treaty has been published some time ago in the United States, and to that I must refer you for an exact estimate of the facilities it affords for increased Missionary exertions. The Russian Treaty has also been ratified, and the "most favored nation" clause gives us the advantage of whatever they have obtained. You will perceive that we are thus put in possession of facilities ten fold more extensive than we shall be able to avail ourselves of; and that there is no reason for despondency, though the yet more extensive freedom of range for which the British and French treaties stipulate, have not yet been secured. The result of next year's anticipated operations at the north, will probably be a still more thorough breaking up of barriers than has been heretofore contemplated. Our much-desired company of fellow-laborers will need to be reinforced by an unbroken succession of teachers and preachers. The enclosed notes from our two Deacons will make you acquainted with what was their spontaneous feeling on hearing of our anticipated accession of members; all I did was to suggest to them that they put their ideas on paper.

We have lost a worthy brother in Mr. Aitchison [Aitchison], concerning whose death I send you some

84 *Spirit of Missions*, Vol 25 No 1, January 1860, p. 27.

85 *Spirit of Missions*, Vol 25 No 1, January 1860, p. 27.

particulars. It was anticipated that he and Mr. Macy would soon commence "a new station in the interior." Now, *both* are removed! All these things tend to sober us in the midst of our joyful anticipations. Ever yours truly in the Lord.⁸⁶

1859, SEPTEMBER 8, Nagasaki, Rev. John Liggins.

NAGASAKI, Sept. 8th, 1859.

REV. AND DEAR BROTHER:—The enclosed letter furnishes a few particulars concerning the state of affairs in Japan, and a part of the work in which I am engaged. There has been a little improvement in the state of affairs since the letter was written, concerning which I will speak particularly in my next.

The Rev. Mr. Williams joined me in the early part of July. He came in the American sloop-of-war Germantown⁸⁷, through the kindness of Capt. Page.

The summer has been an unhealthy one here, and the mortality very great among the Japanese, a large number dying of cholera. During the last month, both Mr. Williams and myself have been quite unwell. It has been owing to this that I have not furnished the Foreign Committee with the promised information derived from Mr. Harris. I will endeavor to do so, however, soon. **I gave Mr. Harris a copy of the Spirit of Missions containing the Foreign Committee's mention of himself, and also stated what you mentioned in your letter to us, and he seemed much gratified to know that his efforts in behalf of Christianity were appreciated and kindly spoken of by the committee.** We are exceedingly rejoiced to know that the committee have appointed such a good number of missionaries to China. We thank God, and take courage. I remain, with much esteem, Yours, ever truly.⁸⁸

1859, SEPTEMBER 10, Ningpo, Rev. W. A. Russell, Church Missionary Society.

The following appears in the *Church Missionary Record*, and shows the variableness of temper and disposition in the popular mind of China. The natural heart of man is not to be trusted; its impulses are good and reliable only where its outgoings are controlled by genuine Christian principles.

EXTRACT OF A LETTER FROM REV. W. A. RUSSELL, DATED NINGPO, SEPT. 10, 1859.

The first and natural result of our [British] defeat at the Peiho, as soon as it became generally known, was the gradual decrease of our *prestige* in the eyes of the Chinese, and the consequent insecurity of our lives and property, which hitherto, under God, seems principally to have been secured by it.⁸⁹ This has been exhibited to us in various ways, especially by the late wicked attempts of various parties, both in Shanghai and here—whether with or without the knowledge and sanction of the native authorities it is difficult to say—to exasperate the people against us, by putting up, in the thorough-fares of the city and the surrounding villages, anonymous placards of a most inflammatory character, representing foreigners as kidnappers of the worst kind, who are constantly crimping poor honest people, old and young, male and female, without distinction, either to bring them to Peiho to put them into the forefront of the battle there, or to carry them off to some foreign country to convert their blood into opium and their brains into medicine, which they designed again to bring back to China as merchandise to be sold to the Chinese; and, in conclusion, calling upon the people in self-defence to rise en masse, and utterly to exterminate the perpetrators of such nefarious deeds.

A VILE IMPOSTURE.

With the view of furthering their vile object, a particular case of imposture was got up at Ningpo. A man of the name of Nyi Tseng-hae was suborned to come to my house to report, that, on the 9th of the seventh moon (August 7th), as he, with his three comrades, were returning to Seenpoh, their native place, from

86 *Spirit of Missions*, Vol 25 No 1, January 1860, pp 431-435. Bush, Charles P, *Five Years in China; or, The Factory Boy made a Missionary. The Life and Observations of Rev. W. Aitchison, Late Missionary to China*, (Philadelphia, Presbyterian Publication Committee, 1865).

87 USS Germantown served with East India Squadron under Commodore Tattnall. Returned to USA 1860 and was scuttled. Raised and served briefly as CSS Germantown.

88 *Spirit of Missions*, Vol 25 No 2, February 1860, pp 56-57.

89 Mr. Russell recognizes that the British presence in China was sustained by the threat of military force. This understanding was shared by other Protestant, including American, missionaries.

the eastern district, where they had been employed in reaping the harvest, about ten o'clock at night, as they lay down to rest on the bank of the river, not far from the British cemetery, suddenly a party of men, amongst whom were three foreigners, pulled alongside in a small boat from one of the large foreign ships, rushed up to the place where they were lying, some with bags in their hands, others with knives and swords, and, by threats of violence, succeeded in bagging his three companions, and carrying them off, while he himself, by brandishing a bamboo pole about him, managed to effect his escape.

When this fellow had told me his story, I asked him why he had not gone to the district magistrate to lay the case before him, telling him that he was the proper authority to whom to look for redress, and that I had nothing whatever to do with the matter. He replied that he had already reported it to him, but had been by him referred to me as the only one who would be likely to succeed in getting back his comrades; and, moreover, he thought he had a kind of claim on me to exert myself on his behalf, as they were all persons who lived in the immediate vicinity of our Missionary station at Soenpoh.

INVESTIGATION INSTITUTED.

Apprehensive of treachery on the part of the authorities, and yet not knowing how far to credit or discredit the above statement as to the alleged case of kidnapping, I thought it best at once to take down in writing, from the man's own lips, all the particulars of the individuals said to be taken off—their names, ages, residences, appearances, &c., so as immediately to set inquiry on foot about them, and then to bring him over to our consul for further examination on his part. I also volunteered to go down to Chinghae, in her Majesty's gunboat "Algerine," to search the foreign vessels anchored there, in one of which the kidnapped men were said to be detained in irons. The result of all our inquiries was a strong conviction on our minds that the case was an imposture, which the man himself acknowledged the following day, disclosing, at the same time, the names of his accomplices. This subsequently led the English and American consuls to demand from the native authorities the issue of proclamations explanatory of the whole affair, which has tended much, under God, to quiet the minds of the people, and to restore that friendly feeling which previously existed between foreigners and natives at this port.

MISSIONARIES IN GREAT JEOPARDY.

During the continuance of the excitement, which prevailed about a fortnight, our lives seemed placed in the most imminent jeopardy, and doubtless there would have been, as at Shanghae, a very serious outbreak of popular indignation against us, had it not been providentially prevented by the timely exposure of the above imposition, and the punishment, or the threatened punishment (for this is all we can as yet say), of the principal parties connected with it. I think I never before realized a more striking exhibition of the power and malice of Satan than in the change from a high degree of good-will and friendship toward us, to one of un-disguised hatred and disgust which he so suddenly and so unreasonably effected on the minds of this people. From being real friends, they seemed almost instantaneously transformed into bitter enemies, doubtless by the great adversary who has especial power over the heathen in blinding their minds and hardening their hearts, and thus leading them captive at his will. Wherever we went we were openly reviled as kidnappers, and not only foreigners, but the native Christians also were equally exposed to danger and abuse. But through the tender care and overruling providence of our gracious God, not a hair of our heads has been injured; and, moreover, what seemed so very adverse at the time, would appear rather to have turned out to the furtherance of the Gospel. The false reports about us, so assiduously disseminated by designing parties, are now as much discredited as before they were believed, and we are regarded pretty generally as basely maligned and slandered. The audiences at our chapels, which for a time were considerably thinned, through the fear of appearing to have any conversation with us, are again as large as before, and apparently even more attentive. So that in this, as in other instances) the Almighty, though, for wise but often mysterious purposes, He suffers Satan, for a time, apparently to triumph, and carry on his vile machinations unchecked and unrestrained, yet has graciously appeared on behalf of his people, vindicated his cause in the sight of the heathen, and baffled all the devices of the wicked one. It has also been a matter of interest to us, as well as a cause of thankfulness to God, that at the very time when the excitement was at its height, and danger seemed to threaten both ourselves and the native Christians from a body of desperadoes from the Seenpoh district, who had banded themselves together against us on the plea of getting back their [countrymen, alleged to be kidnapped by foreigners—at this very time we had the privilege of baptizing two men from this same district, who had heard and embraced Christianity in Dr. Parker's hospital, and who were undeterred by the threatening aspect of things from coming forward and making a public profession of the truth.

OPERATIONS IN THE INTERIOR CHECKED.

The unexpected check to the extension of our Society's operations in the interior, caused by the late unhappy event at the Peiho, will necessarily frustrate the immediate occupation of Hangchow as a Mission station, and all our plans and arrangements with reference to it.

The little body of native Christians here at Ningpo seems now in as satisfactory a condition as I have ever known it. The addition to its ranks during the past six months is also considerably greater than on any previous similar period of its history; a fact solely to be attributed to an enlarged exercise of power and mercy on the part of God, and not at all to the employment of any unwonted efforts on the part of man, which probably during the same period have been even more feeble than usual. To our gracious God alone is the praise and glory due.⁹⁰

1859, SEPTEMBER 20, Shanghai,
Rev. Edward W. Syle.

STILL LATER.

SHANGHAI, Sept. 20, 1859.

REV. AND DEAR BROTHER:— You will, no doubt, be anxious to know how far the commotions which were excited here by the combination of the allies' repulse from *Takoo*, with the coolie kidnapping, at this place, have subsided. I am happy to inform you that quiet is restored, though I fear a fresh crop of ill-will has been sown. Conjectures as to the future course of events, are of small account anywhere, least of all, here in China. What we know is that "the Lord reigneth," and that knowledge stands us in stead, under all changes of circumstances.

Our church in the city has been partially repaired—sufficiently to allow of recommencing our regular services there. Now, that the heat of the summer is past, I expect to go abroad more than I have ventured to do for some time past. **Mr. Keith's** presence will greatly promote the resumption of many things which have necessarily been in abeyance since I have been alone. He and Mrs. Keith have arrived safely at Hong Kong, and we are looking for them here in a few days. So also Mr. Brown and his company in the "Surprise."

Letters just received here from Mr. Harris (who was, at the time of his writing, 22d August, located in Yedo) speak of matters as improved, in comparison with what they had been recently. The Japanese have made a most extraordinary effort to depreciate the value of dollars two thirds (!) and to confine foreigners at Kanagawa to "a sort of Desima." Both efforts have been successfully resisted, but the very attempts show either an unwillingness or an ignorance on the part of the Japanese which was not expected from them some months since.

Our brother Liggins seems to feel very much the exaggerations on the subject of Japan, and the prospects of Missionary work there, which have appeared in religious publications, and greatly fears the reaction that must needs take place. Certainly *sobriety of statement* has not characterized much that has been spoken and written on that subject, and the results reached will surely not correspond with the expectations excited. Your enclosure of the 5th July did indeed bring cheering news. Yet we rejoice with trembling, lest some hindrance may spring up at the last moment, and the embarkation of our much-wanted reinforcement be delayed. Nevertheless, I have begun to prepare for their arrival, and glad enough we shall all be to see them when they come. Ever truly yours.⁹¹

1859, SEPTEMBER 30, New York.

Rt. Rev. George Smith, Bishop of Victoria, Hong Kong.

INTERESTING SERVICE AT ST. GEORGE'S EPISCOPAL CHURCH, NEW YORK.

The Bishop incidentally adverted to the condition of English and American Protestant missions in China and Japan. As a member of the elder sister church of the mother country, he could bear his testimony to the active zeal everywhere manifested by the missionaries in these distant lands for promoting pure Protestant truth, which forms the greatest bond between the two churches. The two churches are daughters of the reformation and the great heralds of Protestant Christianity throughout the world.

As a laborer in the field abroad, and as a witness of the labors of American missionaries in China and

90 *Spirit of Missions*, Vol 25 No 3, March 1860, pp 93-96.

91 *Spirit of Missions*, Vol 25 No 1, January 1860, pp 24-25.

Japan, he could also bear his testimony to the confiding faith of these, his brethren in the great cause of Christianising these unenlightened people...

The right reverend gentleman next gave a succinct account of the success of the Protestant mission to Japan, showing that the task of converting the people of this country was even more difficult than the former...

He made a beautiful and affecting appeal on behalf of the noble band of English and American ladies laboring with devotedness and Christian zeal in these Eastern lands...and charged the Christians of American...not to forget their zealous sisters, who have devoted their lives to the greatest cause that can ennoble man's nature.⁹²

1859, OCTOBER 6, Shanghai, **Rev. Edward W. Syle.**

SHANGHAI, Oct. 6, 1853.

REV. AND DEAR BROTHER:—We feel it to be a marked instance of the kind providence of God towards our Mission, that the sailing of our reinforcement in the "Golden Rule," was not delayed till the distressing news of the repulse from the *Pei Ho* had reached you. I had many fears lest some hindrance should prove effectual in depriving us of the aid which is now so much wanted—now more than ever, though Satan would like to have us believe that there is no room for our peaceful efforts at this time, because he has been successful in exciting a fresh war. On the contrary, we mean to be more strenuous than ever, seeing that there is plain evidence of alarm in the hearts of the Lord's enemies. It is thought worth while to oppose us, to argue against Christianity by name, to deface our churches and threaten our persons. Therefore we feel encouraged; and are resolved to try whether we cannot accomplish much more in the next ten years than we have in the past, the Lord being our helper.

Seed that has long lain in the ground is beginning to spring up. **Dr. Bridgman admitted to his first communion last Sunday, the son of the first Chinese convert, Lcang Ah-fah,** As a child, he was brought to Dr. Bridgman and taken under his charge, soon after his arriving in the country, thirty years ago, and now, in this day of reproach, he comes forward and professes himself a servant of the Lord Jesus. In like manner a middle-aged man, who was educated in a Chinese Mission-school at Penang, twenty years since, has within a few weeks past been baptized, with all his household, six in number, one being a former concubine, from whom he now is separated; she consenting, and with him professing her faith in Christ. This last mentioned fact is a great triumph both over natural affection, and over the time-honored usages which are so profoundly venerated in this country.

In our own line of things, there is also much to encourage. After long instruction and frequent deferments, for fear of unfitness, I admitted three of the older scholars of our girls' school, Sunday before last; these, with one blind boy admitted on the same occasion, bring the number of our baptisms up to one hundred and three. These things speak for themselves. It is evident to my mind that we are entering on a season of ingathering, and that the coming of our friends in the "Golden Rule," if it please God to bring them to us safely, will be most opportune.⁹³

1859, OCTOBER 10, Jeddo [Tokyo], **Rev. Henry Wood, Chaplain USN.**

MEN AND THINGS IN JAPAN, SEEN THROUGH AMERICAN EYES. **A FIRST VISIT TO JEDDO.**

JEDDO, Japan, Oct. 10, 1859.

While our noble old ship, the Powhatan, was lying in the Woosung river, eight or ten miles below Shanghai, Commodore Tatnall received orders from the Secretary of the Navy to take the two Japanese ministers home via Panama; the Mississippi, which had been appointed for this service, having been out beyond her time, and being at once ordered home. Our cruise will be considerably prolonged by this arrangement, since we must wait till February 22d for the Japanese ministers, while beside this, the passage round the Horn is about two months longer than by the Cape of Good Hope.

92 *New York Herald*, 1 October 1860.

93 *Spirit of Missions*, Vol 25 No 2, February 1860, p. 50.

It was necessary for our Commodore to run up to Jeddo at once, to ascertain whether the ministers would go as had been stipulated, as rumors were current and credited generally, that the whole longed-talked-of affair would be a failure and a farce. Accordingly, Sept. 18th, leaving the Woosung, our course was laid for Nagasaki, which we reached in three days. Many faces were bright with smiles, while the courteous and graceful obeisance—a low bow, with the hands touching the knees—was a salutation as sincere as universal. But how changed all around! Fifteen foreign vessels were anchored in the harbor, and usually there are twenty, while the "Stars and Stripes" floated from the flag-staff of an American consul! Leaving Nagasaki once more, near sunset, Sept. 22d, we had a smooth sea and the most agreeable weather, and passing Cosima, or the Birds' Islands, a smoking volcano, and gazing once more on the grand mountain, Fusi-ama [Fujiyama-Mt. Fuji], on the main land, as it broke upon our view, we entered the bay of Jeddo, and about noon, Oct. 31, cast anchor near Yokohama, which is only three miles south of Kanagawa, and seventeen miles from Jeddo.

AMERICAN MINISTER TO CHINA.



Hon. Mr. [John Elliott] Ward accepted Commodore Tatnall's invitation to accompany him to Jeddo. Wednesday, Oct. 5, leaving Yokohama, and rounding a long point which separates Jeddo from Kanagawa, this great city for the first time broke upon our vision; and anchoring at 3 o'clock P.M., about four miles from the shore, every one was impatient to put his foot upon the soil, and explore, examine, and see clearly what now, through the fogs, and clouds, and trees, he saw darkly.

Mr. Ward had make his arrangements to call at once upon Mr. Harris, our first Minister to Japan, whose labors have been so honorable to his country, and useful to Japan and the civilized world. It was fitting, however, that he should not leave the ship as a private individual. He was the American Minister to China, and as such should be honored in the sight of the Japanese Government and people. Accordingly when he left the ship the yards were all manned, and seventeen reports from the heavy guns of the Powhatan, rolling over these smooth and quiet waters, and dying away among the groves and hills, which give the city the air of a forest, must have awakened memories of the old volcanoes, for which this country is noted.

DESCRIPTION OF JEDDO.

Before leaving the ship let us look around. The Bay of Jeddo is about twenty miles wide by twenty-four long, and is entered by a strait five miles wide and ten long, called the Straits of Uruga, from a large town situated at the entrance. The shores are low, with few exceptions, and no mountains line the coast or are near it. The form of the city, as it touches and stretches along the bay, is that of a crescent, the distance between the points of whose horns is said to be above twenty miles—all one continuous street—a line of unbroken blocks of houses and shops, crowded with the teeming population.

A mile before the town was a line of fire forts, built upon a sandbar, on which a sixth, as I observed, was in process of construction. They are large and well constructed, as gentlemen of the military profession assure me, the walls being of brown granite, without cement, and twelve or fifteen feet high. Some pieces of cannon were seen without covering, and others were protected and screened by small houses, under which they are placed, while not a soldier was to be seen, and the green grass luxuriating from side to side over the entire platform, which contained acres in each fort, reminds me of Pan rather than of the god of war.

They were beautiful rather than terrible; like little islands of this inland sea, thrown up by the Creator for the happiness of life, and the adornment of this fair portion of our earth, not for the work of misery and destruction. Then turn we to the shipping. Jeddo is not yet open to commerce, and therefore no foreign merchant vessels are to be seen there; but I count nine at Yokohama, and among them an American, as that is an open port, as Jeddo will be in 1863, the Japanese government having wisely decided that it would so perilous and injurious to open all the ports at once. Where an entire change in the policy of a nation is contemplated, and the non-intercourse of ages is to be exchanged for free intercourse and unrestricted commerce, evidently there must be a training of numerous officials as interpreters and custom-house officers, and others, as well as of the people themselves.

POLICY OF THE JAPANESE GOVERNMENT.

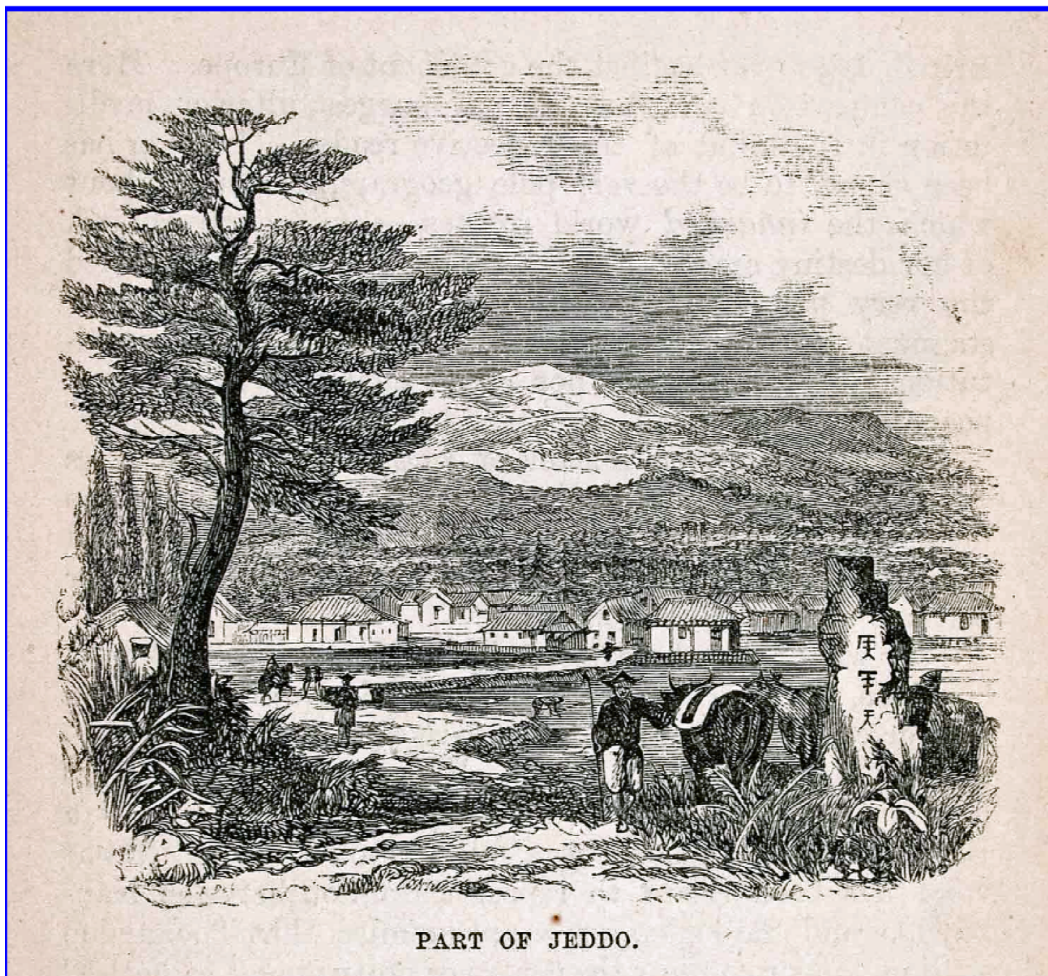
In this we see the good common sense of the Japanese, who persistently refused larger concessions at the

time, though coaxed and urged by newly arrived outsiders: while in the same fact is seen the assurance of future prudence and justice. Two small steamers, armed with eight or ten guns, were lying in port, officered and manned entirely by Japanese, though not built by them, one being a present from the Queen of England, and the other built in Holland, by order of the Japanese government. Three sloops were anchored near them, built after European models, and unarmed, so far as could be seen, while about one hundred large junks, with a single mast of great size, resembling the trunk of a forest tree cut off thirty feet above its roots, were anchored in different parts of the harbor; and probably about five hundred fishing boats, of different sizes, spreading their white sails, or propelled by oars, were scattered over this part of the bay. giving to its natural beauty the addition of that of art, and the interest created by the presence of human intelligence and activity. Probably a thousand of these fishing boats are scattered over this inland sheet of water.

VISIT ON SHORE.

The next day after anchoring, the Commodore went on shore with his flag Lieutenant, and your correspondent, amidst a drenching rain, which continued for three days and nights without cessation, and almost without abatement. A solid wall is built up about eight feet high along the beach, in front of the city, and close up to the long street which winds for twenty miles along the crescent shore, but without wharves or jetties, flights of stone steps being constructed in several places for ascent and descent, while often a plank lowered down into a boat, is the only and uncomfortable substitute. The good condition of this wall is admirable; in its whole extent not one break is to be seen; not one stone is displaced. The impression made by the forts and the wall along this great beach of more than twenty miles extent, without any sight of the city, is that of high civilization and art.

A partial view of Jeddo, [Tokyo].



Unlike to Peking, **Jeddo [Tokyo]** is not surrounded by walls; no magnificent gate-ways open their massive doors ; no nine-story towers rise and frown above them; and no bastions and parapets upon the walls with cannon peering through the embrasure, or mounted above them, remind the stranger as he approaches the city, that its happy people ever understood the art of war, or that he lives in a world were it was ever known. Ascending the flight of steps, and standing in the front street, and gazing upon what meets the eye as it turns in different directions, the first feeling is that of disappointment—the houses are so unlike in size and elegance to what he had expected to find them, and the second feeling is that of utter bewilderment, as he sees everywhere tall trees and groves, and a thick undergrowth, while hills rise here and there of considerable size and elevation, all shrouded in a mass of luxuriant vegetation—hills as rural and rough as any to be seen in a country town in New-England and New-York, which the human foot seems never to have approached, or the hand to have touched.

I was in the midst of a city larger in territory and population than London, and yet seemed to be in & forest! That feeling is the one first awakened, and wander where one will, and as long as he will, it is only deepened; and, in my case at least, made the more delicious. It is a law, or custom, which amounts to the same thing with the Japanese, that every man is bound to leave on his grounds as many trees as he found, and if he cuts one down to plant another in its place. Hence the forest city. Some groves covered acres, and were in the most perfect state of nature, while in other places, however thick the trees were planted, and deep the shade they cast, among them were to be seen neat houses, and fine gardens, and the most elegant shrubs dwarfed, and their branches trimmed into the most fanciful forms.

AN INTERESTING WALK.



The distance from the landing or Front-street, to the house occupied by Mr. Harris, is said to be two miles and a half. Commodore Tatnall and his Flag-Lieutenant took a single **norimon, a sort of chair like a box**, with mats or cushions on the bottom, and suspended from a beam which rests on the shoulders of two or four men, as circumstances may require. As for myself, I chose to walk and see, however the rain poured; and crossing from street to street, all of which cross at right angles, wandering amidst groves, looking into the shops which line the streets, and filled with the curiosities of Japanese art, jostling, amidst the crowds, but always pushing onwards, we reached a height of a considerable hill, when there instantly burst upon the eye the imperial castle, the massive and vast palaces of the Daimies [Daimyos], or great princes of the empire, all located outside of the wall of the **imperial castle**, while temples crowned the height of hills amidst the solemn shade of trees, and groves were seen like native forests in other directions, and a considerable river slowly wound its way in another, and wide streets stretched away in straight lines beyond the reach of the eye. At once all the first impression was effaced, and I felt that I was in the midst of an immense and magnificent city—magnificent (not in splendid houses and palaces, and stores, and paved streets, and public works of art like Paris, and Rome, and London, but magnificent in the nature which the Japanese have contrived to preserve in the midst of so much art, and such an immense population.—[Cor. Jour, of Com].⁹⁴

1859, OCTOBER 17, Richmond VA, General Convention of Protestant Episcopal Church.

As a result of their earnest deliberations and as embodying their unanimous opinions, the Committee beg leave to offer the following resolutions:—

- 1, *Resolved*. That the House of Clerical and Lay Deputies approves the establishment of the missions in Japan, the establishment of a mission to Brazil, and the expansion of the missions to China and Africa...
4. The House of Bishops concurring, That the jurisdiction of the Missionary Bishop in China be understood to include primarily the missions which are or may be established in the Empire of Japan.⁹⁵
5. That the House learns with pleasure that the long-pending difficulties connected with the jurisdictions respectively of the English Bishop of Victoria and the American Bishop of China, has been satisfactorily adjusted by the Lord Bishop of Victoria confirming his jurisdiction to the province of Chih-Kiang and the American Bishop of China to the province of Kiang-Tsu.⁹⁶

1859, OCTOBER 21, Shanghai, Rev. Edward W. Syle.

SHANGHAI, Oct. 21, 1859.

REV. AND DEAR BROTHER:—The last few days have been made pleasant to us by the safe arrival of **Mr. and Mrs. Keith**, who reached this place on the 18th inst. There is not any news of special interest to communicate respecting our immediate field, or the state of public affairs in China generally. Before this letter reaches New-York, you will have learned from the English papers what policy the Court of St. James' is likely to pursue in regard to this country. We are still in suspense; but hoping to hear something by the next mail.

In the meantime business goes on, and the recent excitement of feeling is subsiding. Things do not run smooth however; there is a delay about the promulgation of the American Treaty, although it has been formally ratified. Governor Ho, of this Province, evidently wishes that all the Treaties should come into operation together. Our Church in the city is now repaired again, after the damage it sustained, and I went in myself last Sunday, and held regular service for the first time since the outbreak—since the subsidence of the heat of summer. I do not anticipate further trouble here; if the quarrel is arranged peaceably, we shall hope for the opportunity of quietly doing our work throughout the country; if there is to be war, this place will probably be head-quarters, and the Allies will strengthen their position accordingly. Dr. Williams, with Mr. Burdon (of the C. M. Society) made a ten days' visit to Hangchow recently, and met with no molestation. Mr. Burdon has returned, to reside there permanently, if possible. Merchants and their families have visited the great lake beyond Soochow without any difficulty; and in Soochow itself, Mr. Edkins preached without experiencing any unusual annoyance. These things all seem to betoken a return to our former peaceful relations, which we did not venture to look for three months since. We are now looking with all possible interest for the arrival of the "Golden Rule." Ever truly yours in the Lord.⁹⁷

1859, OCTOBER 28, Shanghai, Rev. Edward W. Syle.

MISSION TO JAPAN.

A mission to Japan has been undertaken by the Board of Missions of the Reformed Dutch Church. ... Members of the Board have received letters from the Chaplain of the Powhatan (Congregationalist), Dr. Williams, Secretary of Legation with Mr. Reed (Presbyterian) and Rev. E. W. Syle, missionary at

95 The resolution was approved by the Convention by adopting an amended resolution from the House of Bishops: "Resolved, That any mission of this church which has been or may be established in the empire of Japan, be placed under the temporary jurisdiction of the Missionary Bishop of China until other Episcopal supervision be provided." *New York Herald*, 30 October 1859.

96 *Charleston Courier*, (Charleston SC), 20 October 1859, from the *Richmond Daily Dispatch*. Captain Francis Dupont USN, noted several times, was present as a lay delegate from the Diocese of Delaware, spoke, giving "a most interesting statement of his observations in China, Japan and the Sandwich Islands, and the encouraging results that followed missionary operations." The Rev. Francis Hanson of Alabama, one of the first PEC missionaries to the Chinese (Java) also spoke.

97 *Spirit of Missions*, Vol 25 No 2, February 1860, p. 51.

Shanghai, who recently visited Nagasaki (Episcopalian), all urging upon them the duty of entering the new field at once, as one appropriately belonging to them.

The Dutch have for two hundred years had exclusive relations with the Japanese, as the only foreigners admitted. There are consequently Dutch residents, and Dutch commercial visitors, who need a chaplain, and to whom one of their own race and of the church of their fathers would be most welcome. The Dutch language and character are more known among the Japanese than the English...

We copy a few paragraphs from Mr. Syle's letter, above mentioned, written at Shanghai, Oct. 28, immediately after his return from Japan. He says:—

Commodore Perry's Treaty first, then Townshend Harris, the Consul General's; then the Netherlanders, and more recently the British, have so thoroughly opened the way of access to the minds of these interesting and secluded Islanders, that it only remains for the foreigners to proceed in an honest and straightforward manner, and I feel confident that the last link of national exclusiveness will be broken, and the final fastening that binds America to Asia be firmly riveted.

Diplomatists have done their part, and done it well; commercial men are bestirring themselves to see what can be done in *their way*; and I am happy to add that the missionary is likely, in this case, to be not so very far behind-hand as he usually is in attending to *his* work, in this field. This brings me to the point on which I feel drawn to address you a few remarks. When the ship on which I sailed, (the *Minnesota*) arrived at Nagasaki, we found the flag ship *Powhatan* already there; and her chaplain, Rev. Mr. Wood, was engaged a part of every day in the instruction of an interesting and animated class of Japanese youths, who are extremely anxious to learn our language that they may act as interpreters. This was still going on when we left, and Mr. Wood assured me that better scholars he had never taught. He told me, moreover, that he felt anxious for something to be done in the way of a mission to this people, and that he had been consulting with the Dutch residents on the subject, and had suggested to them that *possibly* the Dutch Reformed Church in the United States might send out a man who might act as a chaplain for them (and greatly do they need one), while at the same time he was a missionary to the Japanese. I do not know details of the plan, although I heard it mentioned by the Military Commandant, Capt. Kattendyke, that for some time they have had authority to build a chapel, though they had not thought it worthwhile to do so until a minister (Reverend) came out to them. Now my impression is that 'until' will last for several years to come if it is left to the Netherlands themselves; and my hope is that your Church may signalize her later missionary rejuvenescence by entering upon this opened field, and that *without any delay*.

I have been interested, in a very high degree, by what I saw of the Japanese. When once fairly introduced into the family of nations, they cannot fail to be prominent and influential members. Let England and America, now joined together by the magnetic cord, be also united in the bond of a Christian resolve that they will endeavor to do good unto Japan, "in the name of the Lord," and the blessing will be great, for the Lord will be honored.⁹⁸

1859, NOVEMBER, New York, **Foreign Missions Committee Annual Report.** **SHANGHAI.**

Rt. Rev. W. J. Boone, D.D. Missionary Bishop.

Rev. E. W. Syle; Rev. Robert Nelson; Rev. Cleveland Keith; Rev. Henry M. Parker; Rev. Thomas S. Yocum; Rev. Elliott H. Thomson; Rev. Dudley D. Smith; Rev. Samuel I. J. Schereschewsky; Rev. Henry Purdon; Rev. Wong Kong-Chai; Rev. Tong Chu-Kiung; Native Deacons.

Mr. James T. Doyen, Teacher of Boys' School and Candidate for Orders; Mr. Edward Hubbell, Lay Agent and Candidate for Orders; Mr. Wong Voong Fee, Catechist and Candidate for Orders;

Mrs Boone, Mrs. Syle, Mrs. Nelson, Mrs. Keith, Mrs. Parker, Mrs. Yocom, Mrs. Smith, Mrs Jane M. Doyen, Miss Emma G. Jones, Miss Lydia M. Fay, Miss Catherine E. Jones, Miss J. R. Conover.

The Committee in their Report of last year were called to record wonderful changes in the condition of the Empire of China. The walls of separation, settled upon the deep and strong foundations of national pride and national prejudice, compacted and cemented by centuries of unchanged custom and habit of exclusiveness, were broken down.

China was opened, in a measure before unknown, to intercourse with other nations.

The fact most wonderful and most signally displaying the hand of God in the transactions here referred to, was, **the forwardness of the Chinese officials in their voluntary concessions to Christian Missionaries**. They of their own accord offered to concede to *Missionaries* the privilege of free access to all parts of the country of China. They did more than this, they bore their decided testimony to the character of the Missionaries, affirming of them that they were the best of men. The treaty stipulations into China has entered with other nations, declare concerning the religion of Jesus, that it is good, and provide that none shall be molested in their profession of it.

By the changes thus wrought it could fail to be seen that new responsibilities were laid upon the Church of Christ. The Foreign Committee felt the weight of obligation at once to strengthen and enlarge the Mission to China—and, by the blessing of God, efforts in this direction have been crowned with success

In the orderings of a wise and gracious Providence, the Committee were favored with the presence in this country of the Missionary Bishop to China; and they gratefully record the fact, that what has been accomplished in the reinforcement of the Mission has, under God, been the result chiefly of his energetic and faithful labors.

In March last the Committee took formal action with reference to sending forth additional Missionaries to China, and adopted the following resolutions:

Resolved: That in view of the encouraging tokens of Divine Providence, in the recent opening of China to the peculiar labors of the Protestant Episcopal Church, the Foreign Committee desire to send out immediately, Ten additional Missionaries to that important field.

Resolved: That the Missionary Bishop to China be requested to solicit from the Churches, as a special contribution, an adequate sum to defray the outfit, passage money, and one year's salary of the aforesaid Missionaries.

In the prosecution of the agency thus imposed, Bishop Boone visited various portions of the country, having previously addressed a circular letter to all the parishes.

He, moreover, charged himself with the duty of obtaining Missionaries also, and for this purpose visited the Theological Seminaries in New York and Virginia.

Very remarkable success attended his efforts in both these departments. The congregations addressed by him responded most nobly, and the amount for which he asked, viz., \$20,000, was speedily made up.

Many applications for appointment were addressed to the Committee, and of the various classes of laborers needed, nine were appointed, as follows:

Mr. Henry M. Parker, of the Diocese of South Carolina.
“ Dudley D. Smith, “ “ Alabama.
“ Henry Purdon “ “ Pennsylvania.
“ Elliott H. Thomson “ “ Virginia.
“ Thomas S. Yocom “ “ Pennsylvania
“ James T. Doyen “ “ Maryland.
“ Edward Hubell “ “ New York.
Students in the Theological Seminary, Fairfax County, Virginia.
Also, Mr. S. I. J. Schereschewsky, of the Diocese of Maryland,
Student in the General Theological Seminar, New York.
And in addition to the above, Mrs. Jane m. Doyen, the mother
of Mr. Doyen above.

Five of the persons above named were ordained by Bishop Boone, viz., Mr. Schereschewsky, Mr. Smith, Mr. Thomson, and Mr. Purdon, in St. George's Church, New York, on the 7th July; and Mr. Parker, in the Church of the Ascension, New York, on the 10th July.

Mr. Yocom was ordained by Bishop Bowman, in the city of Philadelphia.

Mr. Doyen and Mr. Hubbell are candidates for orders. Mr. Doyen will take charge of the Boys' Boarding School, ShanThe Committee, therefore, authorized the Bishop to make application for the funds necessary to accomplish this object, and they are happy to report that, in this also, he was eminently

successful. Of funds thus collected, five thousand dollars, in specie, were sent in the ship in which the Bishop embarked.

The Committee cannot close their report with reference to Bishop Boone's agency in their behalf, without mention of the remarkable in which he was sustained during all the multiplied labors of the last few months of his stay in this country. **One year since his strength was utterly exhausted by a single address; for some months before his departure, he labored constantly, and though this was done at times under great physical suffering, still his efforts seemed to result in no permanent injury to his health.** Blessings so signal cannot but be traced to the same Gracious hand which has opened wide the gate into this vast field of Missionary effort, and prepared the hearts of many in this country to respond to the calls urged by the claims of that great Empire.

In the Mission at Shanghai, the usual routine of ghai, and Mr. Hubbell will act as business agent.

Adding hereto the names of Mrs. Parker, Mrs. Yocom, and Mrs. Smith, we have a list of twelve added to the Missionary force in China.

A Farewell Missionary Meeting was held in the Church of the Ascension, New York, on the evening of the 10th July, and on the 13th, these Missionaries sailed in company with Bishop and Mrs. Boone, in the ship Golden Rule, for Shanghai.

There yet remains to be reported, Bishop Boone's efforts with reference to one other object, viz., procuring funds for opening an *Interior Station* in China. **The climate of Shanghai is not favourable to health, and is exceedingly unsuitable for that of Bishop Boone.** After conference with the Bishop, the Committee were persuaded that in the hill-country, within reasonable distance of Shanghai, a healthy location might be found, where he could conveniently reside, and direct the affairs of the Mission, and which would afford a pleasant retreat to other Missionaries when in the pursuit of health.

Missionary duties and labors has been pursued, so far as the fewness of the laborers there would permit. Speaking of their regular work, Mr. Syle says:

Not that there is much of novelty in the daily, weekly, monthly succession of events, in connection with our proper missionary work; on the contrary, there is a good deal of sameness; ut it is in the sameness of steady progress in a long and arduous understanding, such as only those who can appreciate who have been practically engaged in operations of difficulty and magnitude.

We begin to see that true religion is really *taking root* here, and we feel that we may well thank Go, and take courage. Much, very, very much remains to be done, but something *has already been ACCOMPLISHED*.

The following extract of a letter from Mr. Syle, dated at Shanghai, April 14th, 1859, affords pleasing indications that the Divine blessing has rested upon the labors of the Missionaries. He says:

The very best news I have to mention, is the fact that eight of the girls, and eighteen of the boys, in our schools, are applicants for baptism, and I think well of the greater part of them.

At a later date, viz., 13th June, Mr. Syle writes:

Yesterday, Whitsunday, was a high and holy day, of refreshment and encouragement. In the morning I baptized twelve of the older scholars from our boys' school, and in the evening our letters from home were brought to us, and in them the news that the committee had resolved on appointing *ten* additional missionaries for this field. This looks like a concurrence of influences which betokens that the time for China's disenthralment is drawing near. The Lord hasten it in its season.

The Missionary force in Shanghai has been reduced within the last year, by the return to the United States of the Rev. Mr. Nelson and his family, and Miss Conover. Miss Conover reached this country on the 1st April, and Mr. Nelson on the 20th May.

The Rev. and Mrs. Keith sailed on their return voyage to Shanghai, on the 3d May.

LABOURS IN THE INTERIOR.

The Rev. Mr. Liggins and the Rev. Mr. Williams continued their labors in the city of Dzang Zok, until the departure of Mr. Nelson for this country rendered necessary Mr. Williams' return to Shanghai.

The native deacon Chi was then sent to Dzang Zok to assist Mr. Liggins, and they continued there until an apparently toward circumstance caused a suspension of the work.

The circumstance referred to, was as follows: Mr. Liggins, it would seem, on an occasion of a religious procession of men of a low class, fell into a rabble, and was severely beaten. His health had previously been bad, and the effect of this rough treatment was such as to render advisable his retirement from the scene of his labors. He, together with the Rev. Mr. Chi, returned to Shanghai, and, acting under medical advice, Mr. Liggins was induced to try what reinvigorating effect there might be in the climate of Nagasaki in Japan.

He sailed for that city on the 23rd April; and the Rev. Mr. Syle, under date of May 12th, says:

I have just received a few lines from Mr. Liggins, mentioning his arrival at Nagasaki, and his being engaged in the teaching of a class of Japanese interpreters.

And at a later date, viz., on the 13th of June, Mr. Syle writes:

Mr. Liggins (as I presume he has himself informed you) is fully installed as Teacher of the Interpreters in Nagasaki, occupying a house delightfully situated, which was provided for him by the Japanese Governor, and the application of the United States Consul.

While these events were transpiring in China, the Foreign Committee determined to open a mission in Japan, and adopted Nagasaki, as the first station; and the Rev. Mr. Liggins and the Rev. Mr. Williams were appointed Missionaries to that Empire. Letters were at once addressed to these brethren; when those letters reached Shanghai, Mr. Liggins was already in the field. So that that which seemed to be somewhat disastrous at Dzang Zok proved, under God, the occasion of an earlier entrance than was anticipated, upon the work in Japan.

It should be stated that the Committee have no reason to suppose that the conduct of those who were guilty of the outrage spoken of above, is at all an indication of the feelings of the people generally of the city of Dzang Zok; on the contrary, the Missionaries have there, as well as in other cities visited, been treated with civility and respect. (Since the foregoing was written, letters have been received from Mr. Liggins, having full particulars of events in Dzang Zok herein referred to, and mentioning the very kind and prompt interference of the Mayor of that city in the protection of Mr. Liggins and punishment of the offenders.)

The Board [Episcopal Board of Missions] will remember that in the relations of our Missions to China to the authorities and ministry of the Church of England, in that country, where there has been some reason to fear a possible interruption of harmony. Within the last year the spontaneous action of the Church of England has removed every possible cause and occasion of difficulty of this kind. It has been suggested to the Bishop of Victoria [Hong Kong] by the Archbishop of Canterbury, that he should make any arrangement that would be agreeable to Bishop Boone and himself; and the Bishop of Victoria has proposed to leave Kiang-Su, the province in which our Missions are established, to the occupation of the American Episcopal Church, while the Missionaries of the English Church shall labor in the province of Cheh-Kiang; and if their Missionaries had any converts in Kiang-Su, he would delegate his authority to confirm to Bishop Boone, and *vice versa*. This leaves to us an unfettered ministry among 37,000,000 of people dwelling in a territory not larger than one of the single States of our American Union.

STATISTICS.

Missionary Force—Bishop, 3 Presbyters, 6 Deacons, 2 Native Deacons,
Candidates for Orders (2 Foreign, 1 Native),
12 Female Missionaries: total 27.
Baptisms, 12. Communicants, about 70.⁹⁹

1859, NOVEMBER, New York, Foreign Committee Annual Report.

NAGASAKI.

Rev. John Liggins, Rev. Channing Moore Williams.

The Committee have already mentioned, incidentally, the establishment of a Mission in Japan, the adoption of Nagasaki as the first station in that Empire, and the appointment of the Rev. John Liggins and the Rev. Channing More Williams, of the China Mission, as Missionaries.

Among the considerations which led to the selection of these brethren for this work the following may be stated, viz.: the fact that there is an affinity between the languages of Japan and China, giving great advantage to those who understand the latter; that books are already published in the two languages on alternate pages; that habits of Missionary life are only to be acquired by actual experience; that much time must necessarily be consumed, in a field entirely new, in the acquisition of such habits and experience by entire strangers; that it was quite essential to make an immediate commencement of a Mission from which early success might be hoped; that the habits and Missionary education already acquired by our Missionaries in China were especially adapted to this new and promising work; and that the Messrs. Liggins and Williams had proved themselves promising and reliable Missionaries, to whom the honor and labor of opening a new Mission to Japan might be justly intrusted.

The Committee were led to select the city of Nagasaki as their station, from the very important fact that they had been invited, through the Rev. Mr. Syle, by the Governor and authorities of this place, to make this selection, with a promise of protection and encouragement, and even of aid and provision in their work.

The Committee took formal action for the establishment of a Mission to Japan, on the 14th of February, 1859, and at once published this fact in an Occasional Paper, which contained also a narrative of Mr. Syle's visit to Japan in September, 1858.

This Paper, with another that speedily followed it, was scattered widely through the Church.

With a view to exciting till further an interest in this new enterprise, a deputation from the Foreign Committee, together with Bishop Boone, visited Philadelphia; services were held, and collections taken, in several of the churches of that city, on Sunday, the 20th of February; and on Monday evening, the 21st, a Missionary meeting was held in St. Luke's Church which drew together a large congregation, and at which very many of the clergy were present.

The responses which followed the announcement of a Mission to Japan were most encouraging. Everywhere there was an expression of joy—and the very general satisfaction was indicated by contributions to the amount of several thousand dollars. Even from distant outposts—in Iowa and Oregon—children have sent gifts to help forward the work. The Committee have mentioned already the entrance of the Rev. Mr. Liggins upon Missionary work in Japan. His colleague, the Rev. Mr. Williams, under date of May 26th, 1859, writes as follows:

Sickness in Mr. Syle's family has made it necessary for him to enjoy a short trip, and his absence has prevented my leaving for Japan immediately after the receipt of your letter. Soon after his return, which will be in week from this time, I expect to get off.

The fact demands grateful acknowledgment that the Mission of our Church in Japan is, in point of time, *the first Protestant Mission actually established in that Empire.*

Taking into view the fact that the Mission to Japan must always be in intimate connection with the Mission to China, and for the present at least, under the care of the Bishop of that Mission, the Committee adopted the following resolution:

Resolved, That the Mission in Japan be placed under the care of the Missionary Bishop to China, until other arrangements be ordered by the proper ecclesiastical authority.

The Foreign Committee, at a meeting held on the 27th September, appointed **Dr. H. Ernst Schmid as Missionary Physician to Japan.**¹⁰⁰

1859, NOVEMBER, Shanghai, Bishop Boone.

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

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

Dear Brethren:

It is with a grateful heart that I attempt to report to you what God has been doing for our mission since last you met. I closed my last report with the account of my visit to Gambier, and the discouragement I felt at the effects of a short address I made there to the students. It seemed as though my health would not allow of my speaking in public. I became hopeless of doing anything for my mission in this country, determined to return to China, and named the middle of April as the time for sailing. But when I turned my fact to go, there was such glorious news to tell from China, that I felt, like the lepers at the gate of Samaria, "some mischief would befall me, if I held my peace."

Our Foreign Committee, encouraged by the Emperor's permission to our Missionaries to go everywhere, determined to establish an Interior Station. They passed a resolution requesting me to collect funds for this object. I went to Baltimore. I did not venture to propose to myself anything more than to gather a few of my brethren of the laity in some parlor, and tell them my story. I was inducted by a dearly beloved brother, who has since gone to his rest, the Rev. Henry Johns, to speak in his lecture-room. With fear and trembling of the effects on my health, I addressed them. I saw that all were interested. I asked of Baltimore \$2,000 for our Interior Station. I begged the congregation there present to say what was their portion of it. They answered, \$500, and they gave it to me as freely as they would have given me a piece of bread. Grace Church and St. Peter's responded with equal liberality. From Baltimore I went to Trinity Church, Washington, and to the churches in Alexandria, and met with the same hearty welcome and a liberal response. I next told my story, for I did not attempt to preach, to the students of our Theological Seminary at Alexandria. You know how proverbially penniless theological students are: these dear brethren gave me \$300, and when I addressed them the next day from the words, "How shall they hear without a preacher?" they appeared ready, almost to a man, to say, "Here am I, send me." To prevent any hasty action, however, I went away without speaking with any of them, intended to return in two or three weeks, and see them again after they had communicated with their parents and friends. I visited Fredericksburg, Richmond, Petersburg, and Norfolk, and returned to the Seminary, having collected over \$6,000 in a few weeks, for our Interior Station. I found, on my second visit to the Seminary, that an earnest spirit of prayer had been excited in the minds of many of the students; that the call from China had entered into their hearts, and that eight or ten of them were anxious, in answer to this call, to devote their lives to the work.

When I returned from the South, and reported these things to the Foreign Committee, and especially the feeling that was awakened at the Seminary, they regarded it as a work of God's Holy Spirit, corresponding to what His Providence had been doing for the work in China. At the same time we learned that there was a member of the General Theological Seminary, who was anxious to join this mission. Under these circumstances the Foreign Committee unanimously passed the two following resolutions.

Resolved: That in view of the encouraging tokens of Divine Providence, in the recent opening of China to the peculiar labors of the Protestant Episcopal Church, the Foreign Committee desire to send out immediately, Ten additional Missionaries to that important field.

Resolved: That the Missionary Bishop to China be requested to solicit from the Churches, as a special contribution, an adequate sum to defray the outfit, passage money, and one year's salary of the aforesaid Missionaries.

I wish that the Board, and the whole Church, could have witnessed the deep feeling and solemn sense of responsibility, which rested on the minds of the Committee, when, with one heart and one mind, they took this—the noblest step that has yet been taken by our Church—in the Missionary work abroad. Nor could they have done less under the circumstances. They saw the mandarins, with the Emperor at their head, beckoning to them from China; they heard the eager cry, from ten or twelve of our young men, saying "Send us." Had they proposed to send out, under these circumstances, only three or four missionaries into this great field, there is not a man in the Church who would not have pronounced them blind—unable to discern "the signs of the times"—unfit to lead on our hosts in the conflict against sin and Satan in heathen lands. Thank God, they had the wisdom and courage to say, *we will send ten men*; and

our laity have fully endorsed their resolution, wherever they have been called upon to do so.

Soon after the passage of the two resolutions above mentioned, I commenced soliciting funds for the outfit, passage-money and salary of the Missionaries who were to accompany me to China, and the response has shown a measure of liberality never before witnessed in our Church. The sum wanted was \$20,000, the time was short—my health would not allow me to address more than one congregation of a Sabbath. The plan adopted was to propose that a wealthy congregation should take upon itself the whole charge of a Missionary, equip him, send him out, and sustain him for one year, estimated the case of a married Missionary at \$2,000.

In answer to this appeal, one of our congregations gave \$2,700; three gave \$2,000 each; and five others gave \$1,000 or more each. In estimating the liberality of these congregations, it should be borne in mind, that in many cases, this special contribution was given after a large collection for Foreign Missions had been taken up during the season of Epiphany.

For our Interior Station and Special fund to defray the expense of the increase of the Mission, we needed \$30,000; of this amount \$8,000 has been secured for the Interior Station, and \$18,000 for the Enlargement fund.

I addressed a circular to my brethren of the clergy and laity, calling on them to aid me at this juncture. Many liberal responses have been received, and I trust the whole \$30,000 will have been contributed before your Board meets.

Being away from my mission, and in this country, during the last year, I have only a few Episcopal acts to report.

April 1. By permission of the late Bishop Doane, of New Jersey, I held a confirmation in Grace Church, Orange, and confirmed Hay Kway, the Chinese who accompanied me to this country, and my own son, William, a lad of thirteen, who entreated this rite at my hands, before I left him to go to China. The Church was crowded by those who wished to see a native of Chinese receive this holy rite; to me it was the most interesting service I have ever performed.

July 7. At Saint George's Church, New York, by permission of Bishop Potter, I held an ordination, and ordained Elliott H. Thompson, Dudley D. Smith, Samuel I. J. Schereschewsky, and Henry Purdon, Deacons.

July 10, being the third Sunday after Trinity, I held a special ordination in the Church of the Ascension, New York, and ordained Henry M. Parker, Deacon. Mr. Parker expected to be ordained with his fellow students on the 7th of July, but was prevented by severe domestic affliction, from coming on to New York in time.

The Committee have appointed Messrs. Parker, Yocom, Thomson, Smith, Schereschewsky, Purdon, Doyen and Hubbell, to the China Mission.

Mr. Doyen goes out as a layman, to take charge of our boarding school for boys. His mother accompanies him to act as matron in the school. Mr. Hubbell also goes out as a layman; he will act as our treasurer and man of business. Mr. Hubbell and Mr. Doyen are both candidates for orders.

Messrs. Parker, Smith, and Yocom, are married, and will be accompanied by their wives.

The above company, with Mrs. Boone and myself, our little boy Robbie, and Mr. Parker's son Harry, Hay Kway, who expects to act as Chinese teacher during the voyage, and Jane Humphreys, a pious woman, who goes as our servant and the servant of the Lord, to do work for Him in China, together with a faithful servant or Mr. Parker—in all nineteen souls—expect to sail (D.V.) in the ship Golden Rule, for Shanghai, on the 13th instant.

I append a list of the Missionaries (see beginning of this entry).

JAPAN.

Rev. John Liggins, Rev. Channing More Williams.

For this enlargement of our Mission my heart overflows with gratitude to our Heavenly Father, and I cannot but entertain encouraging hopes of the rapid increase of our Mission. Let not the Church, however, dear brethren, regard this as all she is to do for China; the whole land is now before us to go up and possess it; the least you can propose for such a work is to send us, within the next ten years, fifty men as

seed corn, and then leave us to the native ministry whom God shall raise up, through their instrumentality to carry out this work.

Brethren, I commend this important Mission to your care and your prayers. It needs increased attention. Our laity must be informed that its wants are greatly increased; and they must come forward with more liberal contributions, or our Foreign Committee will soon become embarrassed. And I beg all my brethren to consider how such a company, shut up for months in a ship with crowded accommodations, and then landed in a heathen shore, with a new life to commence, need the sustaining and strengthening grace of God.

Dear brethren, pray for us; pray that we may have one heart and one mind, to strive together for the faith of the Gospel, and to remember that it is required in stewards that a man be found faithful.

Sincerely yours in the Lord,

Wm. J. Boone,¹⁰¹

1859, NOVEMBER 7, Yokohama.
Rev. Henry Wood, Chaplain, USS Powhatan.
Letter from Japan, No 5.

JAPAN.

THE following extracts are from a letter published in a recent number of *The New York Journal of Commerce*:

U.S. FLAG SHIP POWHATTAN, YOKOHAMA, Nov. 7, 1859.

WHAT changes are coming over these charming islands, and this most interesting people. Whether for good or for evil, who can tell? Commerce is here; Christianity is struggling to get here, and is here in the excellent band of missionaries who have come to propagate it. But commerce and Christianity are not equivalent terms, any more than heaven above and hell beneath. When the waves of trade first dashed upon the shores of an inexperienced, unsophisticated, unprotected and simple people, the first English ship which entered a port of Japan, Nagasaki, after the conclusion of the American treaty, and before the English treaty was concluded, was a smuggler of opium, attempting to introduce it stealthily and fraudulently into a nation which did not use it, and whose laws prohibited it. That ship I saw; the vessel engaged in the attempted outrage I saw—an outrage upon humanity, upon a nation's most stringent and sacred law, an outrage in return for a noble act just performed by that nation for the benefit of all nations as well as its own, and fitted to blast all the fair prospects opening before it, and to defeat all the labors of philanthropy and religion for its enlightenment and elevation. Under false pretences it stole along the coasts and entered the ports, and so refulgent with guilt were the countenances of the owners, that like sorry sheep-stealers they looked in the consciousness of their sin and shame. The house owning that vessel has been known to make, as I am informed, *half a million of dollars* a year in the Chinese opium trade, and is not content with "the wages of its iniquity. It is one of the first English houses in China.

The first adventurers in trade with an uncivilized, or semi-civilized and heathen nation, impelled generally by the single passion of gain, have no scruple about the means to gratify it. Thus all manner of deception is practised, and cruel and shameful frauds perpetrated, without a blush, while the men employed in their service are, with few exceptions, greater heathens than the heathens to whom they come. Thus commerce in its first tidal waves introduces a hundred devils where it displaces one idol. Afterward succeeds a better-principled class of commercial men, whose transactions with the nations are governed by justice and humanity, with whom come or follow the school-master and promulgator of the purifying and ennobling doctrines of the Gospel, and a reaction begins. All this is most strikingly illustrated in the history and present condition of the Cape of Good Hope.

The great Bay or Gulf of Jeddo is nearly square, having about twenty-five miles on each side, and is entered by a strait five or six miles wide. Jeddo is situated on its Western shore, to the southwest of which a tongue of land stretches out, separating it from Kanagawa, a considerable town, but not flourishing. Between this tongue of land and the mainland on the South, is a small but beautiful bay in the great bay, on the right hand side of which, as you pass the west, is Kanagawa, and on the left Yokohama, before which at the distance of a mile the Powhattan is anchored. While the bay is deep enough for the largest

101 This report was written in New York 12th July 1859, as Boone and his party prepared for their departure for China. *Spirit of Missions*, Vol 24 No 11, November 1859, pp 601-605.

vessels in its centre, and indeed beyond the sounding of our lines, near the shore it is uniformly shallow. It is generally as smooth as glass nearly, but at times is visited by violent gales, as our experience testifies while lying here, and typhoons sometimes plough it up almost to its bottom, as when the Fennimore Cooper, the American surveying vessel under Lieut. Brooke, was driven ashore near us, a few months since, and made a perfect wreck. Innumerable fishing boats spread their white sails over this little Mediterranean, making it quite poetic, while larger junks move along solemnly, and majestic Fusiyama [Fujiyama] raises its great volcanic cone 16,000 feet high, and 100 miles inland to the southwest, its summit covered with snow and its sides ploughed with deep ravines, down which in other times, rolled the torrents of lava. Few places in the world ever unite so much of the quiet, the beautiful, and the grand and sublime, in one picture. Then here is the city which disputed with Pekin the claim to the greatest population of any city on the globe.

Fujiyama (Mt. Fuji): Woodcut by Hokusai.



Yokohama sprung into existence with the opening of the country to foreign commerce. Kanagawa was the town specified in the treaty; but as the water is deeper near this place, and the locality better adapted for the erection of new buildings, and for large expansion, the government decided to establish the seat of commerce here, till the port of Jeddo shall be opened in 1863. Accordingly, new streets were laid out, and two fine piers constructed, and houses and stores put up, the work being commenced only in April or May last, while now the trade of China, Europe, and America, is concentrating here. To-day I counted *eleven* foreign vessels, besides the Powhattan and the English frigate Highflyer.¹⁰² One American vessel is owned by a house in Shanghai; another, and the first from California, is the "Onward," which is just

102 Hodgson, C. Pemberton and Sir William Jackson Hooker, *A Residence at Nagasaki and Hakodate in 1859-1860, With an Account of Japan Generally*, (London, R. Bentley, 1861).

ready to sail, and will take our mail, containing this communication, to San Francisco, whence crossing the continent as well as the Pacific, it will proceed, as if guided by its own intelligence and defended by its own indwelling powers, to Wall street, New-York, and climb up the zig-zag stairs to the editorial sanctum—with more comfort to itself, I trust, than has been wont to the writer.¹⁰³

1859, NOVEMBER 7, Shanghai.

Rev. Edward W. Syle.

SHANGHAI, Nov. 7, 1859.

REV. AND DEAR BROTHER: We are endeavoring to enlarge the borders of our existing dwellings, so as to be ready to receive our much expected fellow-laborers, and right heartily will they be welcomed when they do arrive.

There is nothing in the way of public news to communicate. The lull still continues, and the storm is still brewing. The U. S. Minister, Mr. Ward, has just returned this morning from the interior city of Kirin San about thirty miles from Soo Chow, where he went to meet the Viceroy of the two *Keang* provinces. What took place at this interview does not transpire; some imagine that his good offices have been claimed as pacificator between the Chinese and the French and English allies; but this is not known. It would be a wonderful, as well as a most signal and merciful interposition of Providence, if, by any means, a renewal of hostilities should be averted.

All things considered, the most probable result of the impending struggle will be the still freer opening of the country to foreign intercourse of all kinds. Our prayer and hope is, that while other elements will be found in abundance, the distinctively Christian and Missionary element may not be wanting.

Four young men, sons of clergymen in our Church, are now here, looking out for business opportunities. There are many other arrivals from the United States, the result of the news of the openings here in China, and also in Japan. The Consular establishments have also been replenished, and likewise the Custom-houses; there seems to be no lack of men to fill the vacancies that occur in these departments; let us hope there will be no slackness in the coming forward of volunteers to keep up the force which the "Golden Rule" is bringing out. We are all in tolerably good health. Ever truly Yours in the Lord.¹⁰⁴

1859, NOVEMBER 23, Shanghai.

Rev. Cleveland Keith.

We copy the following from Mr. Keith's letter dated

SHANGHAI, Nov. 23d, 1859.

REV. AND DEAR BROTHER:—As you may suppose we are now beginning to look anxiously for the Bishop and his party, as this is the 136th day of their voyage. It will be a great disappointment to them to find that instead of peaceful occupation of the country, there is to be first *War*. And I am afraid the news will operate as a discouragement at home also. **But we may be assured it is permitted for the furtherance of the Gospel in some way.**

The excitement which was so violent here in August, has apparently passed entirely away. No signs of hostility are manifested, and we do not feel that the people are estranged from us.

The progress in our Mission during the nearly three years that we have been absent, has been encouraging, and I think the number of those prepared for confirmation and those who have been actually admitted to communion in that time has nearly doubled the whole number.¹⁰⁵

1859, NOVEMBER 25, Shanghai.

Mrs. Jane Edkins, London Missionary Society.

MISS LYDIA MARY FAY, PROTESTANT EPISCOPAL MISSION.

Shanghai, 25th November 1859.

Last evening we spent very pleasantly as Miss Fay's, a very accomplished woman, at least in Chinese classics, and can quote Menshow [Mencius?], the great philosopher, most readily. I am beginning to feel

103 *Spirit of Missions*, Vol 25 No 3, March 1860, pp 106-108.

104 *Spirit of Missions*, Vol 25 No 3, March 1860, pp 91-92.

105 *Spirit of Missions*, Vol 25 No 3, March 1860, p. 92.

much drawn to her. During tea we had a long talk about England and America. She is a thorough American and glories in the country. After tea we had some very pleasant conversation. Mr. Edkins and she then got on to the Chiense poets, and there I could not venture, of course, so I had to be a listener. She has a large boys' school, numbered forty-seven scholars. We saw several of their translations from Chinese into English. She teaches them to translate English into Chinese, and Chinese into English. This afternoon I intend going along with Mrs. [Griffith] John to hear them recite. It will be quite a sight, so many boys.¹⁰⁶

1859, DECEMBER 20, Shanghai.

Rev. Elliott H. Thomson.

SHANGHAI, CHINA, Dec. 20, 1859.

We sailed up the Yang-tse-kiang. The pleasure of our arriving safely at "the haven where we would be" was somewhat impaired by the news that the interior of China was again closed against the missionary.

Still we were in China, where we could work and prepare ourselves to be ready whenever the gates were thrown open for us to enter; an event which we trust will, ere long, be realized. But be it as it is, there is work enough, right at hand, far more than we, and many more, could do; in the city of Shanghai, and the neighboring towns and villages, with all their, not thousands, but their hundreds of thousands, of souls.

The first Chinamen we saw was the crew of the pilot-boat, a rough, ragged-looking set of fellows, that seemed to come up before us with the question, "Are you ready for the work that such as we will present to you?" The appearance of the country, although it was nearly mid-winter, was far more pleasing than I had anticipated. It was one dead level for miles and miles, yet the numerous clusters of houses, all surrounded by groves of trees, and the many curiously-shaped mounds that are seen in all directions, relieve the monotony very much.

22d.—We went ashore, and were most heartily and kindly welcomed by all of the missionaries, those of the other missions, as well as our own, congratulating us most sincerely on our arrival at the field of our future labors.

The foreign settlement here is quite a large town, and one of the first things I did was to walk over, under Mr. Keith's guidance, to take a look at it. Many of the residences of the merchants are very large, and quite handsome. Nearly all have that seclusiveness of appearance about them that seem so common through all the East. The houses are generally surrounded by high walls, the tops of which are often armed with sharp iron spikes, to impede the ingress of intruders.

25th.—To-day was Christmas day, and our first Sunday in China. It was a pleasant coincidence that the first day we should join in worship with our Chinese brethren, should be on the day which we keep in commemoration of our Saviour's birth. So that we joined with them in commemoration of his birth, and also in that feast which he has appointed to us as a memorial of his death. And I doubt not that many an earnest prayer ascended to the throne of grace from our hearts for each other.

In the afternoon I walked with **Mr. Keith** into the city, where he was to preach; the walk to the church in the city, required us to pass along some of the greatest thoroughfares. The appearance of everything, in a large heathen city, on our own Sabbath day, is, to our Christian feeling (there is scarcely a better word than to say) bewildering; here is all the haste and buzz of trade, the showing of goods, the bargaining and buying, there seems to creep over you a feeling that something was wrong. First you are apt to feel it is not Sunday, then you remember, but these are heathen people, they know nothing of God, their maker, and nothing of his holy law; they have no rest day wherein to worship him. There is no holy meeting in time, there is not rest of peace in eternity.

What a thought for a Christian heart! Is there any responsibility resting on me as to this matter! Let each one ask himself.

When we arrived at the church, the doors and outer gate were thrown open, and the people walked in. Mr. Keith read some passages of Scripture, and then spoke to them for some time; some sat and listened, some would look on for a while, and then walk out. On some occasions they ask questions as to anything that may be said, and how they can get further information. Thus, the good seed is sown in faith, knowing

106 Edkins, Jane, *Chinese Scenes and People*, (London, James Nisbet, 1863), p. 70

not which may prosper. The word to the sower is, "Withhold not thy hand."

It was interesting to me, as a lesson, to know and see how the people conducted themselves; for mere strangers and heathens, unaccustomed to our ways, it was surprising to see how orderly they were.

Jan.—To-day I was present at the examination of the boys in the boarding-school; it was a most interesting one.

The hoarding-schools at present are unquestionably the most promising work of our mission, and I trust that they will continue to be fully sustained. I would like to say more of the manner in which the boys acquitted themselves, but I hope, ere this you have had full mention of the present condition and prospects of the school. It would have been truly gratifying to any one to have been present.

16th.—It was not until to-day that I can say I began to be really settled, for on our arrival the spare room of the mission buildings was pressed to its uttermost capacity to receive our large party. It was not until after this date that I was again enabled to set to work at the language. I say, again, meaning, since studying under the Bishop on shipboard; we find what we did then, a great help, and I only regret that I did not accomplish more.

Previous to this time we have been in a rather unsettled state as to our location, if I may so speak, and consequently could not have our teachers with us.

But we hope now to get to work on the difficulties of the language. As to what they are, of course, I at present can say but little, nor need more be said, than has already been written on the subject.

It would seem, though of course the difficulties are greater to some than others, yet, with patience and perseverance, there are but few who cannot attain a sufficient fluency in speaking to teach, by the help of the books already printed, the great truths of our holy faith, one God, the Creator; man, a sinner; Christ, the Saviour. Still, that the language is a very easy thing I would have no one to suppose; that it is an insurmountable difficulty, is not the case.

23d.—To-day I was present at the two confirmations held by the Bishop. There were thirty-three confirmed, and we, who had just arrived, had set before us, as it were, a reason for strong hope, and also an example of what had been done, that we should go and do likewise, and I sincerely trust that many of us shall yet see hundreds where now there are tens; but we know that the increase is not for us to give, but ours it is to do, and would that the prayers of our brethren at home were ever going up, that we may have grace and strength to do our duty faithfully to our Master and his church.

The 23d of our month, being the eve of the 1st day of the Chinese new year, and one of the great holidays, another missionary and myself went into the city about midnight, to see it on such an occasion. The stores were all open, and many of them quite brilliantly illuminated. We passed through various streets, and although it was their great festal season, yet all was orderly and quiet; there was none of the boisterous scenes that are witnessed in many of our cities on any holiday occasion.

This was also the special night for idolatrous worship, as it is on this night the mandarins go from temple to temple to pay what might be called their respects to the various idols. We went into several of the temples. There were the horrid-looking idols, arrayed in all manner of the most brilliantly colored robes, and around them were the candles and incense burning, causing the place to be filled with a suffocating odor, the clouds of smoke, the appearance of the idols and all, gave the place the most hideous and ghastly air; it seemed not only truly where Satan reigned, but where he dwelt. It is truly a sickening sight to see the poor souls that are thus just held captive by Satan at his will.

24th.—This being the Chinese new year's day, our teachers and all classes of employes have holiday for a week or eight days. I have employed myself in writing out the morning service in the Romanized Chinese, which I was enabled to do by the kindness of Mr. Syle; this gives us the sound of the Chinese characters in the Shanghai vernacular.

Feb. 1st.—We cannot well forget that we are in a heathen land even when in our room, shut out from the sight at least; for, even at our prayers, we can hear the sound of the gong in some heathen ceremony.

Yet, even now, the sound of the Christian church bell has begun to be heard in this heathen land. And it should be a cause of no little thankfulness to those who have the missionary cause at heart, to feel that they have been, in some measure, instrumental in placing in the midst of a heathen city a building where daily a Christian church bell is heard calling the passer-by to come and learn of the true God, and Jesus

Christ, whom he has sent. "Ho, every one that thirsteth." Let us pray that day may come, when, even the gong, that is now sounded in idolatrous worship may be sounded to call together the worshippers of the true God.

16th.—To-day I began a little (it could scarcely be called teaching) of the missionary work, strictly so-called, though, of course, the study of the language is such in fact. One of the older missionaries gave me the hearing of the catechisms in one of the day schools, and also hearing the scholars read in St. Matthew, and questioning them on it; as far as my very limited vocabulary would go, a part of my duty also was to lead the school in the morning prayers. It was a pleasure to me to do even this small amount of work, but it seemed a beginning. And the opportunity thus afforded, will, no doubt, be of great benefit to me.

21st.—I began a Bible class with Chinese boys in English; they are boys belonging to the boarding-school. At present they recite from the Acts.

March.—I have been most of the month busy from day to day with my teacher. The season has been very wet, preventing much out-of-doors observation. Toward the last of the month, not feeling so well, I took my teacher out with me to walk, and to talk Chinese with me, and to help me out in puzzling over the shop signs. I did not get as much conversation and information from him as I wanted. He seemed a little embarrassed to be seen walking with a foreigner, and I half suspected he also thought there was not much Chinese to be got out of me, when we began on a new set of subjects. On the 31st I took him up the river with me in a boat, this seemed rather an improvement, and we got on rather better. He told me of a large town a little farther up the river, which I hope in time to visit. The above I send as just a few things that I jotted down as the time passed along. I remain, respectfully and sincerely yours.¹⁰⁷

1859, DECEMBER 20, Nagasaki.

Rev. John Liggins.

REPRESENTATIONS OF THE FUTURE STATE, AS TAUGHT BY THE BUDHISTS OF CHINA AND JAPAN.

THE following letter from the Rev. Mr. Liggins was accompanied by an original drawing, of which we give a copy in a reduced size. The letter explains the drawing, and is interesting as presenting part of the religious system of the people of China and Japan.

NAGASAKI, Dec. 20th, 1859.

REV. AND DEAR BROTHER : I send you, for insertion in your papers, the enclosed representation of the rewards and punishments after death, as taught by the Budhists in China and Japan.¹⁰⁸ It is painted on the walls of many of their temples, and is often found in their books and tracts.

The first and highest state is that of Budha. *THE figure marked number 1*, is that of Sakya Budha: and they say, that those who, by the practice of the same austerities and benevolence, attain to the same degree of virtue and merit, will, like him, attain the Budhaship.

Sakyamuni Images-Japan.



107 *Spirit of Missions*, Vol 25 No 8, August 1860, pp-298-302.

108 The image was not published.

Some Buddhist authorities say that already an infinite number of persons have become Budhas, while others limit the number to one hundred thousand. They give the preference in rank, however, to Sakya Muni.

The states marked numbers 2 and 3, are those of the Pusahs or demi-Budhas, who are said to concern themselves more with the affairs of mortals than the Budhas—the latter being too exalted for this.

Those marked number 4 are represented as entering heaven, "where are to be found the seven precious fountains, wonderful and beautiful birds, and rare and most fragrant flowers; where, indeed, all is beautiful, fragrant and pure; where dwell the meritorious and the virtuous, constantly rejoicing, and where the illimitable glory and splendor of the Budhas are manifested forth." This is the language used in a work on the Buddhist heaven, published at the great Buddhist Book and Tract Depository, in the city of Hangchau, China.

State number 5, is that of those who, as Buddhist priests, are allowed to renew their probation on the earth, that they may attain a higher degree of perfection.

State number 6, is that of those who renew their probation, not in the Buddhist order or sect, but in what they call the base or vulgar world.

State number 7, is that of evil and powerful spirits, the fomenters of wars, murders, and the like.

State number 8, is that of those whose souls transmigrate into the bodies of animals, birds, fishes, and reptiles.

State number 9, is that of those who are condemned to exist as hungry ghosts or spirits, ever seeking food and finding none, ever seeking rest and finding none. The people, however, out of dread or compassion for these ghosts, give them a feast once a year, called the "feast of all the hungry ghosts;" and those who fear or compassionate them most scatter a few grains of rice for their benefit, about their room, before retiring for the night; but as there is no Chinese house that is exempt from rats or mice, the disappearance of the rice can be accounted for without a belief in the existence of hungry spirits.

The last state is that of perdition. They say there are sixty-six small hells and one large one. Those who are cast into the first suffer but temporarily, and may be rescued soon after death, by the Buddhist priests, if only the relatives of the person will pay them well for performing "the service for the rescue of lost souls." Those who are cast into the large hell are said to suffer eternally; though Buddhism has its Universalists, too, who say that, through the great merits and unceasing efforts of the "Goddess of Mercy," all men will finally be saved.

This is the doctrine of a future state of rewards and punishments taught to, and believed in by the majority of, the common people throughout the East; but some of the more learned and metaphysical of the Buddhists hold to a different doctrine. They believe that the great majority of mankind will continue to suffer through transmigration to all eternity, while the few who are good and virtuous will enter Nigban, which is simply a state of ceasing to transmigrate. It is a state in which there is no thinking and no acting, no suffering and no being happy. Though not strictly annihilation, it is something so nearly like it as to be scarcely distinguishable from it. The Buddhist writers themselves, say of it, that it is a state "in which it is as if you were living and as if you were dead, as if you existed and as if you had ceased to exist."

These, then, are the fables with which the "father of lies" has deluded, and is deluding, nearly half of the human family, concerning their eternal destiny. Oh, that Christians, both young and old, would remember that light and immortality are alone brought to light by the Gospel, and take seriously to heart the deplorable condition of those upon whom the true light has not yet shined—not yet shined in some places, perhaps through their sad neglect of duty. Ever truly yours,
J. LIGGINS.¹⁰⁹

1859, DECEMBER 21, Shanghai.

Bishop Boone.

WE are most happy to announce the safe arrival in China, of Bishop Boone and the large company of missionaries who sailed with him on the 15th of July last, in the ship "Golden Rule." The following note conveys this welcome intelligence.

SHANGHAI, Dec. 21st, 1859.

MY DEAR BROTHER: By the blessing of God we arrived at Woosung this day, at 1 P.M., twenty-three weeks to the hour, from the time of our departure from New-York—all well.

We have been most favored in every respect save the length of our voyage. The ship was most excellently well found, and we had an abundance to the last day. We lived in harmony among ourselves and with all on board, and many of our number made excellent progress in Chinese.

God be praised for his great mercy. I cannot tell you, my dear brother, what my feelings are, upon finding this country again at war with England and France; a war that is to be more serious than any that has heretofore occurred. My only comfort is that God reigns.

In great haste, but with much affection,

Yours. W. J. Boone.¹¹⁰

1859, DECEMBER 30, Nagasaki.

Rev. John Liggins.

NAGASAKI, Nov. 30, 1859.

REV. AND DEAR BROTHER:

I enclose to you a letter from the Rev. Wm. A. P. Martin, an American Missionary at Ningpo, and Chinese interpreter to the American embassy in China, and you can make what use of it you think proper. Like his colleague, Dr. Williams, but unlike some uninformed or incautious writers in the East, he speaks in no flattering terms of the toleration for Christianity which has been obtained in Japan. But it is far better that the real state of the case be plainly mentioned, lest success be looked for more speedily than can reasonably be expected, and a disappointment felt if that success be not realized. Believe me to be Ever truly yours.¹¹¹

LETTER FROM REV. W. A. P. MARTIN.

NINGPO, November 3, 1859.

MY DEAR BRETHREN:—This will probably find you at Kanagawa; and if you will not stand in need of the description which you requested me to send you. My message from Mr. Harris, sent through Bro. Syle, you have doubtless received and acted on. I ought to have given it in writing, but on my way back I wrote little, and deferred that, with several other letters, to be written at Shanghai, and on arriving I found Mr. Burdon just starting for Hang Chow, and set out with him without delay, requesting Mr. Syle to communicate whatever of grave importance I had to say to you.

My visit to Yeddo was as pleasant as I had anticipated. Arriving on October 3d, I spent an afternoon in roaming among the bazaars of Yokohama. The next morning went up in a Japanese open boat through the river to the city, and received a very cordial welcome from Mr. Harris, who seems to be a truly Christian man. He told me you would have no difficulty in getting a house at Yokohama, but that you would need ultimately to build for yourselves at Kanagawa, where Americans were expected to reside. He should probably be a frequent visitor at your house, but he feared he should not be able to invite you to his, as it was contrary to the treaty regulations for any one not officially connected to come to Yeddo.

The prohibitory edict against Christianity is, he says, unrepealed, though he made strenuous efforts for that end; but he believes it will never be enforced. Mr. H. received of me more than one hundred geographies (for which he paid) for distribution among officials, and asked me to send him bibles for the same purpose. Still he thinks it best for missionaries to confine themselves to the sale of books, as the only safe ground. On the morning of October 5th I started, in company with two or three others, with Mr. Henskin for our guide, for a ride about Yeddo. We galloped perhaps twenty-five miles, and had a good view of the great capital and its environs. Yeddo is altogether unlike Peking, or any other city I ever saw. It seems indeed to be an agglomeration of villages, interspersed with the country residences of nobles. It realizes *rus in urbe*, and the groves, which surround the residences of the great and the religious edifices, impart to it an element of beauty far surpassing that of brick and mortar, however skilfully constructed. We passed the castle, crossed the "Nippon Bas," or Japan bridge, and went out into the country to a beautiful region, where we dined at a restaurant, and then returned on the opposite side of the city.

The people were everywhere civil and well disposed. In fact there seems to be no such antipathy to foreigners at Yeddo, as exists at Peking. It would be a delightful field for missionaries, but alas! the

110 *Spirit of Missions*, Vol 25 No 4, April 1860, p. 145.

111 *Spirit of Missions*, Vol 25 No 4, April 1860, p. 147.

heathen government has adopted a precaution against missionaries residing here, by inserting in the treaty a clause to the effect that Yeddo shall be opened to foreign residence "for purposes of trade only." The same restriction exists in the article relating to Osaca [Osaka]. These barriers, we may hope, will gradually give way, and the whole empire be eventually opened to the unrestricted preaching of the gospel. To me, I confess, a removal from China to Japan, appears, in respect to religious liberty, like a migration from America to Spain. Yet, instead of complaining that more has not been obtained in the way of religious privileges, I am thankful that so much has been conceded.

We remained at Yeddo unril the 12th, when we steamed for Shanghai, coming down home by way of Hangchow. I had the pleasure of two days' travel on the Grand Canal; the extremities of which I had seen, though I had never navigated its waters. I reached home on the 25th October, just five months after I started for the North. I was rejoiced to find my family, though not well, better than when I left home. Pascal appears to be very decidedly improved by his trip to Japan, and speaks in raptures of his sojourn at Nagasaki. I expect to embark for a visit to the United States in a couple of months, and hope, God willing, to establish myself somewhere in North China, in two or three years. Japan is an inviting field, but I feel wedded to China, and desire a long life, chiefly to preach Christ to its teeming millions. Those two hundred copies of the geography, for which I have already received payment, I will send, either immediately from here, or request Mr. Culburton to send them from Shanghai; he said he had none when I was there.

Hoping that you are both in health, and that a light from above shines on your pathway, I remain, my dear brethren,
Affectionately yours.¹¹²

112 *Spirit of Missions*, Vol 25 No 4, April 1860, p. 147-149.