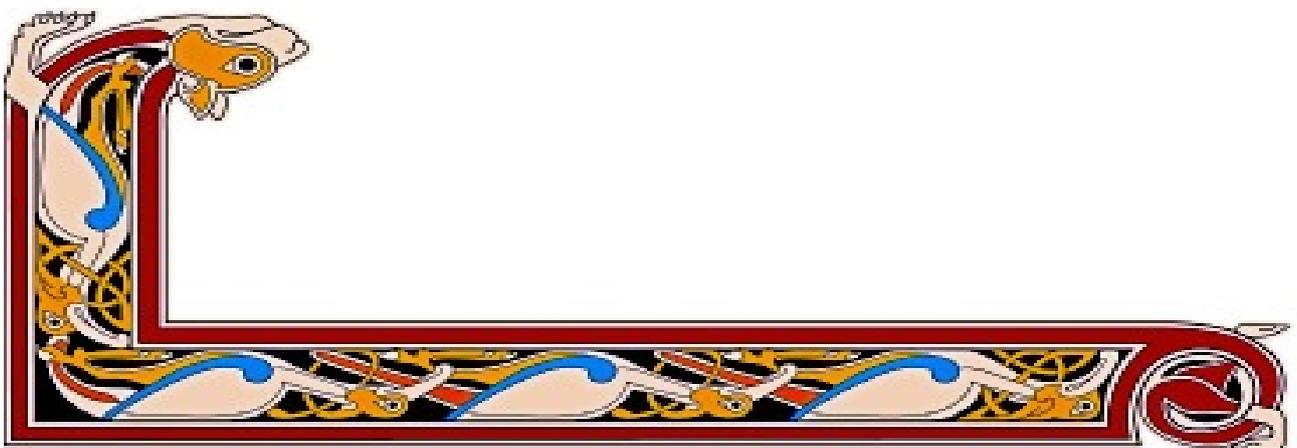


**Part 16**  
**SHANGHAI &**  
**JAPAN, 1860**



**1860, JANUARY 5, Shanghai.**

**Bishop Boone.**

**DEATH OF MRS. SYLE.**

Under date of **January 5th, 1860**, the Bishop gives as the following sad intelligence:

MY DEAR BROTHER: I wrote you immediately on my reaching Shanghai, to announce our arrival, but I am afraid my letters were too late for the mail.

Since I then wrote we have been called to mourn the loss of one of the most beloved members of our mission. We found Mrs. Syle sick and confined to her bed, but her case was supposed to be not at all dangerous; even the day before her demise the Dr. assured a member of our mission that there was nothing alarming in her case. **Wednesday the 28<sup>th</sup> December, she was taken from us.** That morning it was thought that an unfavorable change had taken place and some uneasiness was felt, but there was still no alarm. It was the night for our weekly prayer meeting; as soon as the meeting was over I was summoned in haste to see her. I found her without pulse and dying; by nine o'clock she breathed her last, without a struggle or a sigh. After I reached her, she could only be raised enough to recognize me, and to say, "Bishop, I am going to die—I am dying!"

It was one of the greatest shocks I have ever sustained. We had been associated in the missionary work since 1845—most intimately associated. Mrs. Boone and I were warmly attached to her; how much pleasure we anticipated from her society on our return to Shanghai; but she has gone to join a better company, while we are left to mourn her loss. Mr. Syle and the children are well.

Our time, since our arrival, has been spent in endeavoring to get settled; which, by some crowding, we have effected. Mr. and Mrs. Parker, and Mr. and Mrs. Doyen, and Miss Fay, are at the boys' school-house; Mr. and Mrs. Yocom are with Mr. and Mrs. Keith; Mr. and Mrs. Smith with Mr. Syle; Mr. Thompson with the Misses Jones; and Messrs. Hubbell, Scherechewsky, and Purdon, with us.

**CONDITION OF THE COUNTRY.**

Things are very quiet in China at present, but there is much anxiety to know what the English will do. A frank acknowledgment of Mr. Bruce's error in attempting to force the forts when on a peaceable errand, and a firm demand of an amicable adjustment of the whole matter with a strong force in the China seas, may, by God's blessing, set all right again.

**Extract from letter of one of the ladies of the Mission:**

You will no doubt be informed in detail of our great joy and delight in welcoming back the Bishop and Mrs. Boone, with so large, and what seems so promising an accession to our numbers, and then of our deep sorrow in being so suddenly called to consign one of our dear and long loved fellow laborers to the silent grave! Oh, it was a very, very sad blow to us all—and it came so unexpectedly upon us—Mrs. Syle, of all our missionaries, had looked forward to the Bishop's arrival with the most intense interest and pleasure. I could hardly imagine that any earthly event could be so ardently longed for by any of us who have been in heathen lands so long, and have seen so many changes—of joy and sorrow—of peace and war—of trial and turmoil—as Mrs. Syle and some others of us have. Dear, patient saint! she had an ardent loving heart for her friends, as well as for the blessed Saviour, and for his work, in which she was so long and so faithfully engaged. May our Heavenly Father sanctify this affliction to us all, and may we be more earnest and faithful in our work, and have our "lamps trimmed and burning," if the Bridegroom call us thus suddenly.

Our new friends are all very well, and busily engaged in getting settled, and arranging for their future work.<sup>1</sup>

---

1 *Spirit of Missions*, Vol 25 No 4, April 1860, pp 146-147.

## 1860, JANUARY 20, Shanghai,

### Bishop Boone.

The arrival out of Bishop Boone and those who sailed with him in July last, was announced in the April No. of the Spirit of Missions. The following extracts are from recent letters of the Bishop.

SHANGHAI, Jan. 20, 1860.

All China is in great expectation as to what the English and French are about to do. God graciously give them wisdom to direct them aright! **Wong-Chung, our pupil, who was in Jamaica, and afterward visited England and France**, is now here, sent down by the Prince of Tartary, the hero of Ta-Ku, to make inquiries in secret what the English and French are going to do. He says both the Prince of Tartary and the Emperor are anxious for peace. He found himself in a very painful position for a long time. Having proceeded to the north in the suite of Lord Elgin, he was suspected as a spy, was imprisoned for a long time, and at one time was sentenced to death. He has outlived these suspicions, is now a Mandarin, was at Ta-Ku during the fight, in which the English were so sadly repulsed, and claims to have saved the life of the two prisoners who were taken, by his statements and intercessions with the Prince of Tartary.

He is now the Prince's agent here in Shanghai; his reports earnestly counsel peace. He seems really desirous to benefit his country. He says he will not take a wife, though twenty-nine years of age, until he sees it in a better condition. He fears if there is another collision, and the Chinese are worsted, that this dynasty will be overthrown, and then anarchy will overspread the country—I hope for the best.

We had a delightful week of prayer here, and hope it was very general throughout the world. The work never looked so promising to me in Shanghai. There is great harmony among the Missionaries, and the pressure of the times seems only to make us realize more fully the earnestness of the work. There are great things coming off in the East in our day and generation.<sup>2</sup>

## 1860, JANUARY 21, Shanghai,

### Bishop Boone.

Shanghai, January 21st, 1860.

For China, I think, the recent occurrences will have a good effect on the Missionary cause. The Missionaries were never so united before. Every person in China, who is connected with Christianity, whether native or foreigner, now realizes the earnestness of the work as he never did before. It is easy now to see, in the light of these occurrences, how the seed of the church, the blood of the martyrs, may be poured forth at any moment. The affair at Ta-Ku has caused Christians and their affairs, and Christianity itself, to be more discussed throughout the Empire than a thousand Missionaries could have done in a whole year going throughout the length and breadth of the eighteen provinces. The leaven is beginning to work, the mass is fermenting, and there will surely be more upheavals. With what violence no one can tell; but it requires no prophet to assure us that every upheaval will bring up something good for China. May the gracious Saviour overrule all to his own glory and the salvation of these masses.<sup>3</sup>

## 1860, FEBRUARY 6, Shanghai,

### Bishop Boone.

Shanghai, February 6, 1860.

MY DEAR BROTHER—Nothing of importance has transpired since my last letter. All ears are open to learn what England and France are going to do. We can form no conjecture of what is proposed to be done at Peking. In our missions we are nearly through, I hope, with the alterations, additions, etc. etc., to make our houses suit our increased number. I am happy to say we can accommodate all without any outlay for house rent. We are expecting a visit from the Bishop of Victoria soon.<sup>4</sup>

---

2 *Spirit of Missions*, Vol 25 No 5, Occasional Missionary Paper—May, 1860, pp 5-6.

3 *Spirit of Missions*, Vol 25 No 5, Occasional Missionary Paper—May, 1860, p. 6.

4 *Spirit of Missions*, Vol 25 No 5, Occasional Missionary Paper—May, 1860, p. 6.

**1860, FEBRUARY, New York**

**Foreign Missions Committee Review of Shanghai Mission.**

**TRIALS OF FAITH**

IN the January number particulars were given respecting the recent outbreak in the city of Shanghai, China.

We publish now the conclusion to which the Missionaries have arrived in relation thereto. We say the Missionaries, because, we doubt not, Mr. Syle, in the letter given below, speaks the mind of all.

If trials, and difficulties, and opposition, and outbreaks, were anything new in the Missionary enterprise, we might find in those of present times some occasion for surprise and discouragement. But inasmuch as these things are as old as Christianity itself, and are a portion of its history at all times, and in all places, there is in them not only nothing to be wondered at, but, on the contrary, that which is to be looked for as a matter of course. And as the Gospel of Christ has always been propagated in the face of these things, so is it now to be extended.

If the Church, in these days, has not faith enough to be undisturbed and undeterred by dangers and difficulties, then certainly the faith of the Church is weak.

We have no doubt the Missionaries will stand fast, and, like the dying Minor on the scorching field of Africa, cry "*Let the Mission go forward—let it go forward more than ever.*"

May the Church at home have faith, not only not to falter but to make dangers and difficulties the occasion of more zealous and determined efforts.<sup>5</sup>

**1860, FEBRUARY 18, Shanghai,**

**Bishop Boone.**

SHANGHAI, February 18, 1860.

DEAR BROTHER: All things continue quiet in this part of China, but it is a time of anxious expectation.

Three men-of-war left us a few days since to sail with sealed orders. This has caused great uneasiness among the Chinese, supposing they were sent to capture the grain junks. It is more than probable they were sent to make surveys in advance of the coming forces.

We are at length settled down, and are engaged all of us in our several duties. Mr. Syle has the church in the city. I have charge of the school chapel, and Mr. Keith has two preaching places at San Yak and SingYak. Mr. Chai aids Mr. Syle in the city, and Mr. Tong assists me.

I have had two confirmations since my arrival, one at the school chapel, where I confirmed twenty-seven persons, and one at Christ Church where I confirmed eight.

I have had the pleasure to receive one of the graduating class of boys as candidate for orders.

Mr. **Scherechewsky** proposes to take up his abode in the city and to keep house for himself, supposing that he can there more successfully cultivate the language.<sup>6</sup>

**1860, MARCH 5, New York,**

**Foreign Committee — re above.**

THE course of events in China, touching the difficulties in which that country is involved with the governments of England and France, is now watched with deepest interest.

It is earnestly to be hoped that some adjustment may be made, by which the horrors of war shall be avoided. Whether this is likely to occur we have no means of judging.

China, in the present aspect of affairs, demands of every Christian heart earnest prayer to God, that, whether by peaceable measures, or, if it must be, by terrible visitations, that country may be opened more fully, both by treaty arrangement and by a preparedness of the hearts of the people, for the reception of the Gospel of Christ.

---

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

6 *Spirit of Missions*, Vol 25 No 6, June 1860, p. 218.

**Bishop Boone, in a letter dated March 5th, 1860**, says: "We are not terrified by the warlike preparations going on, but are hopeful. What Mr. Reed told us of the offer of the mandarins in behalf of missionaries is all true. There is a large and strong party in favor of the foreigner and his religion, but the war-party are now in power; a defeat will unhorse them, and our friends will come into power again, if this dynasty can bear the shock. The Lord reigns!

Meanwhile the work goes on at Shanghai, and is receiving tokens of the Divine favor. The Bishop, it will be seen by the following letter, has confirmed thirty-five persons since his return to that city (SEE ENTRY FOR FEBRUARY 18).<sup>7</sup>

## **1860, MARCH 6, Shanghai, Bishop Boone.**

SINCE our last number was issued, a report has prevailed quite extensively that matters had been peaceably adjusted between the government of China and the representatives of the governments of England and France. And although this report has been contradicted, we find in our own recent letters ground for hope that it was not without foundation.

We look for early advices, in regard to this, and trust that the time is not distant when it may again be announced that all China is open to missionary effort. The following extracts will be read with interest:—

SHANGHAI, China, March 6, 1860.

We are very quiet here still, but the troops are on the way out, and I suppose in another month will begin to arrive, and then the troubles will begin. The English say they will protect this port but not Ningpo, and some people think the Chinese will declare a general war; others, that if there is fighting it will be at the north. No one can conjecture what will be the course of events. We have constant intercourse now between Shanghai and Japan; vessels and steamers are going and coming all the time.<sup>8</sup>

In an undated letter to his brother-in-law, Bishop Stephen Elliott, **Bishop Boone** reflected on the negative impact of the new Treaty that was, like that of 1840, extracted by military force.

This aggression is one of our greatest difficulties in the way of extending our intercourse among the semi-civilized nations—the overbearing and violent conduct of our own people [i.e., foreign powers]. The Lord himself sees the necessity to restrain the too rapid spread of dominion of the white race.<sup>9</sup>

## **1860, MARCH 13, Nagasaki. Rev. John Liggins,**

### **RETIREMENT—ILL-HEALTH.**

THE Rev. Mr. Liggins has been compelled by ill health to withdraw for a time from his field of labor. Our last letter from him was dated at Hong Kong, March 13th, from which place he was shortly to embark for England. Our hope is that his health will be speedily re-established, and he be enabled soon to resume his work.

In the letter above referred to, he says: "It is a very great trial to me to leave Japan, and I hope that God may grant me the privilege of soon returning thither in renewed health.

Much interest is being excited just now by a visit to the United States of representatives of the Empire of Japan. We hope it may result in strengthening the bonds of friendship between themselves and us. The event is certainly a very remarkable one. That it may be one in the series of gracious providences in respect to the people of Japan, we do earnestly pray.<sup>10</sup>

---

<sup>7</sup> *Spirit of Missions*, Vol 25 No 6, June 1860, p. 217.

<sup>8</sup> *Spirit of Missions*, Vol 25 No 7, July 1860, p. 257.

<sup>9</sup> Boone 1975 op cit, p. 211.

<sup>10</sup> *Spirit of Missions*, Vol 25 No 6, June 1860, pp 218-219.

**First Japanese Embassy to the United States, 1860.**



Banta, Melissa and Susan Taylor, eds., *A Timely Encounter: Nineteenth-Century Photographs of Japan* (Massachusetts: Peabody Museum Press & Wellesley College Museum, 1988), p. 20.

**RESIDENCE OF OUR MISSIONARIES AT NAGASAKI, JAPAN.**

THE original drawing, from which the cut on the opposite page [below] was copied, came to us from the Rev. J. Liggins. It was sent by him with an article for the *CARRIER DOVE*, which is published in the October number of that paper. <sup>11</sup>

**Episcopal Mission-House in Nagasaki, 1860.**



11 *Spirit of Missions*, Vol 25 No 10, October 1860. pp 384-385.

### INTELLIGENCE.

The Rev. Mr. Liggins has been obliged, by the failure of his health, to leave for a time the station at Japan. He embarked for England, where he arrived early in August last. He purposes to return to Japan as soon as the condition of his health will enable him to do so.<sup>12</sup>

## 1860, MARCH, Nagasaki, Rev. Channing Williams.

### JAPAN.

It is thought well to publish the following extract from the last letter received from the Rev. Mr. Williams. It exhibits a want which the Committee will be glad to supply so soon as circumstances will permit. The condition of things is not such as to warrant any increase of expenditure just now. Still, the mention of the facts may in due time lead to desirable results. After expressing his satisfaction with the location of the Mission at Nagasaki, **Mr. Williams remarks** :

Bishop Boone informs me that he has sent, at my request, an appeal for another missionary for Japan. It is greatly to be desired that the Committee will respond favourably to it, and a suitable man be found to answer to the call. The great desideratum in this Mission, mentioned in my letter to Bishop Boone, was a thorough, ripe scholar, who should render assistance in the translation of the Scriptures, and preparation of books. But, of course, this is not the only, nor most important, qualification necessary. First of all, he must be a man of large-hearted piety—of deep, ardent love to the Lord Jesus, and for souls, for whose salvation the Saviour was content to die. He should have patience as well as perseverance—one who can labour on quietly, without being discouraged, till God in His own good time shall open a wide and effectual door for proclaiming the everlasting Gospel in Japan. He should be a man of great prudence and sound judgment. One with much “zeal without knowledge,” by a single ill-judged, rash act, might retard the progress of our work many years. In China, on account of the weakness of the government, the authorities overlook many things which are not in strict accordance with the provisions of the treaties. But the case is different in Japan. They have a strong government, and will, most assuredly, not suffer to pass unnoticed the slightest deviation from the strict letter of the treaty stipulations. And it must be further borne in mind that they are particularly suspicious of everything done in the name, or by the propagators, of religion.

### PRESENT PROSPECT.

There is no immediate prospect of being permitted to engage in active missionary duties. Our wisdom is to sit still for the present. Something, however, is to be hoped for from the visit of the Japanese commissioners to the United States. Doubtless it will have the effect of stirring up the Church to more fervent prayer for this land; and, with the prayer. There will assuredly come a blessing. There is also much encouragement for the future success of missions in Japan to be found in the people. They have elements in their character which, when the barriers raised by their rulers are thrown down, will be most favourable to the rapid spread of Christianity.

There is now a post-office agent here, and letters directed to Nagasaki come safely. Yours very truly.<sup>13</sup>

## 1860, MARCH 16, Shanghai, Rev. Edward W. Syle.

### ANGLICAN AND EPISCOPAL JURISDICTION IN CHINA.

#### EXTRACTS FROM JOURNAL OF REV. E. W. SYLE. FROM JANUARY TO JUNE, 1860.

[I have no written record of the first three months of this year. The Committee, knowing my circumstances, will excuse the omission.]

16th March, I was present in Trinity Church when the Bishop of Victoria delivered his "Charge to the Anglican clergy"—a very interesting document, subsequently published. As exhibiting the views which are entertained by Bishop Smith now, in comparison with those he published in the account of the exploratory visit to the open ports of China, fifteen years ago, it is very full of encouraging suggestions as to actual progress that has been made, and the best methods for insuring and accelerating that progress. One passage, relating to the good understanding between our own and the English Church, in this field

12 *Spirit of Missions*, Vol 25 No 10, October 1860. P. 386.

13 *Spirit of Missions*, Vol 26 No 1, January 1861, pp 24-25.

(which is the first where they have met on common ground), is important enough to be put on record. It is this:

The concentration of our Missionary endeavors upon the province of Chehkeang, which, on independent grounds, I have before shown to be in the highest degree desirable, is rendered to a still further extent expedient through the presence of an American Protestant Bishop at Shanghai.

You are doubtless aware that, although no practical difficulties have ever been experienced here on the spot, the vicinity of two Bishops of sister-churches, and the coincidence of the limits of their respective jurisdictions over the clergy at Shanghai, have appeared to many minds, in the Churches at home, to involve an anomaly, and the appearance of a departure from primitive custom in the early Church. The strict terms of my Letters Patent, and the laws of England affecting the position and rights of the clergy in foreign ports, have prevented the possibility of any formal arrangement between the two Churches. The concentration of the Anglican Church Mission upon the province of Chehkeang, would leave the American Episcopal Mission free to extend their work from Shanghai, and to consolidate their force in the province of Keang-soo. As a matter of personal arrangement, it is my intention to invite my friend, Bishop Boone, to undertake any confirmation of native converts at Shanghai, and to delegate to him the exercise of such episcopal functions, on my behalf, in our Chinese Mission at this station. By a private understanding of this nature, the two provinces of Chehkeang and Keang-soo might thus become the respective Chinese dioceses of the Anglican and American Bishops; not, however, by any formal ecclesiastical compact, nor to the exclusion of the independent action of the various Missionary societies included in either Church."—Charge, pp. 7, 8.

The last two clauses bring out the unavoidable limitations of the intended arrangement.<sup>14</sup>

## **1860, MARCH 21, Shanghai.**

### **Bishop Boone.**

Bishop Boone, under date March 21st, 1860, writes as follows:

Just now there are rumors of kidnapping going on again. Our house boy testifies that he saw foreigners at night (10 p.m.) with bright swords in their hands, walking about. One of his friends saw seven of them with drawn swords and bags ready to enclose the unfortunate Chinese. There is not a word of truth, I believe, in any kidnapping story at present, but still they are firmly believed. No doubt, it is the devil who gives them circulation. It is melancholy that after being at this port for fifteen years, Christian nations, like England, France, and the United States, should stand so low here, that the people dread them as kidnappers. The North of China will not endure the coolie trade, and it is a great pity that it is not better looked after at the South.

The armies from England and France, now soon expected, keep the public mind in an anxious state. It seems impossible to form any conjecture of what course the Cabinet at Pekin will pursue. The question of the admission of the ambassadors of foreign powers without the performance of the Kotow seems to be a vital question with them, and one in which we can easily sympathize with them, if we look at it from their stand-point. Their Emperor (Hwang-te, August Ruler) is so fully the representative on earth of Shang-te (the Supreme Ruler), who resides in heaven, that the highest officer in the Empire must prostrate himself before him. This seems an essential part of the theory of their system. They regard foreigners as inferior to themselves, and as possessing an inferior civilization. Suppose, then, the Emperor allows these foreigners to come into his presence with a mere bow, the enchantment is gone, and it is degrading for his mandarins to knock head any more.

Japan, I think, is in a more uneasy state than China. It will be much affected by the settlement of the coming contest in China. If China is made to submit, it will incline them to yield the more readily. They are a much fiercer people, however, than the Chinese, who do not seem to stick at assassination, as is proved by the case of the two unfortunate Dutchmen recently butchered at Yokohama.<sup>15</sup>

This is a stirring, fermenting time throughout the East. It commenced in India, and has now fully

---

13 *Spirit of Missions*, Vol 25 No 10, October 1860, pp 383-384.

15 There were a series of murders of foreigners in the period immediately following the Treaties of Amity... See Hoare, J.E., *Embassies in the East: The Story of the British and Their Embassies in China, Japan and Korea from 1859 to the Present*, (London, Routledge, 1999), pp. 99ff. See online 1 January 2012, Dower, John, *Yokohama Boomtown*, at — [http://ocw.mit.edu/ans7870/21f/21f.027/yokohama/yb\\_essay02.html](http://ocw.mit.edu/ans7870/21f/21f.027/yokohama/yb_essay02.html)

reached us. We believe the Lord's hand is in it, and that it will all be overruled to promote his cause.

Same date as above [March 21], another member of the mission writes :

The foreign settlement has increased and enlarged on every side, and we are no longer in the country. The French embassy is directly in front of us. The commander of the French forces, Gen. Montauban, is here also, and the preparations for the move north are being actively made. A number of the horses have been bought, and are to be brought over from Japan, and I suppose we shall see enough of the paraphernalia of war before the summer is over. God grant we may have no bloody battle-field near us. The Chinese are really beset with difficulties, and to add to our troubles, rumors of French kidnappers being abroad are beginning to excite the minds of the people here again. We do not believe there is any foundation for these stories, but if the Chinese do, it produces the same mischievous results as if there were, and instead of looking upon the missionaries as their friends, they seem rather disposed to show ill-feeling toward them. The children in the streets now call us 'devils' as we pass along.

Mr. Brown writes from Japan that they are far from secure there; the people seem friendly enough in their daily intercourse, but the unprovoked—as far as can be known—murder of the two Dutch captains has produced a great sensation.

The rebels have besieged Hang-Chow and produced a panic in all this neighborhood. Perhaps this may react in favor of the foreigners, for Mr. Syle met Gen. Montauban yesterday, and he asked whether the Chinese would not be glad to have French troops here—adding, that if the rebels attacked Soo-Chow the French would assist in repelling them.<sup>16</sup>

## 1860, APRIL 2, Shanghai.

### Rev. H. M. Parker.

SHANGHAI, April 2d, 1860.

REV. AND DEAR BROTHER: I have little to report under the head of work accomplished during the quarter past, except preaching two or three times in English, and reading service in the **seamen's chapel**. I have also been looking about for a good opening for a day school, which, as it is one of the first labors in which we can engage, so it is also, I am fully convinced, one of the most important and promising. I hope that I have succeeded, and that I shall be able to report some progress during the next quarter.

My daily routine so far presents little variety, and little opportunity for seeing either the country or the people. I spend five or six hours daily with my teachers in the study, after which I stroll about, talking with servants and laborers for two or three hours more. Most of the remainder of my time I desire, and design, devoting to the continuation of my theological studies. In simply reading the Chinese character, so far I have not found much difficulty. In speaking I have not made such progress as I at first hoped to have made. I find that my ear is very slow in catching the minute differences in the pronunciation of words, in a language constructed on different relations of sound from any that I have heretofore studied.

And now, may I say somewhat of my feelings with respect to the work in which I am engaged? You might ask whether my feelings and conviction's have changed, now that I am in the midst of the dark and sombre realities of a heathen world. Many of my friends, I know, entertained the expectation that I would soon become disgusted with the Chinese, and my work among them. So far, I can assure you, every day does but deepen those feelings and convictions, and every day I see new reason to thank and bless God, who I humbly trust hath called me to this great work. All, the utmost that I could desire of Him is, that he would put within me a heart corresponding to the magnitude of the work. As for myself, so also for my son, and for all whom I love upon earth, I could have no higher aspiration, as I have no more fervent desire, than that we all might spend, and be spent, in making known the true God to those in darkness and the shadow of death. I care not though I should not live to see the fruit of my labors. Thanks be to God, the power of the Gospel is no longer a mere matter of faith; it has been tried upon all phases of character and society, in the centuries past, and in the present, and has proved the power of God unto salvation. And is it not enough to have labored in such a work, as scattering among the millions of the dead the seed of a new life? How is it that Christians at home, believing, professing to believe, this inestimable power of the Gospel, and to derive from it all that they possess in this world, and the hopes of a better, can still deny to more than one half of their fellow-beings the Gospel which their Master commanded them to go and preach to every creature? Surely it is because they have not moved among the masses of the living

dead, through which we daily move. They have not walked the densely-swarming streets of an oriental city, with the awful mysterious realization that every passing soul was without God, and without hope, a degraded slave of the prince of darkness. God grant that the awakening interest in missions may be but the dawn of the day of the Church's glory! Affectionately and truly, Your brother in Christ.<sup>17</sup>

**1860, APRIL 2, Shanghai.**

**Rev. Henry Purdon.**

REV. AND DEAR SIR: The daily occupation of a missionary who has lately arrived in this strange land, can afford very little matter for any lengthy report. The general necessary sameness which characterizes the elementary steps pursued in the acquirement of any language, is most peculiarly true of the Chinese. To secure any suitable progress, unwearied attention must be devoted to its prosecution, not only making new advances in the perusal of Chinese books, but in constantly repeating the portion previously studied. Thus only can the "characters" become indelibly impressed upon the memory, and the peculiar pronunciation of the native familiarized to the foreign ear. Until these objects are at least partially accomplished, it is not in the power of the missionary to engage in the immediate active work for which he has been appointed, and consequently he is unable to furnish the information which an acquaintance with the language would place within his reach. But, though the new missionary is thus debarred from a pleasure which he longs ardently to enjoy, he can still add interest to his otherwise barren letter, by enlarging upon some one of the many features of China and the Chinese; especially upon those which strike a Christian who visits a new country for the first time. With preconceived notions concerning the condition of lands where the true God is either unknown, or ignorantly worshipped, he still expects to find, amid the superstition and ignorance which everywhere prevail, a deep-seated reverence for the deities of human origin which may justly lead him to suppose that the spark of religious life still lives, though choked with the strange perversions and inventions of man. On visiting Shanghai, however, a very short residence is sufficient to convince the most superficial observer, that here at least religious apathy reigns supreme. Here, custom periodically throngs the temples with formal devotees, and swells the train of worshippers at ancestral tombs. Here, the saddest exhibition of human depravity is displayed; even the superstitious veneration for ancient creeds—which is to be met with among other pagan classes, and which often leads them to sacrifice present comfort in order to perpetuate their wild extravagancies—is here exchanged for that absorbing love of gain and intense national pride, which afford outlets sufficiently large to secure the ends and purposes of a Chinese life. The Christian missionary, standing upon his high and elevated platform of Gospel truth, cannot but lament the mournful religious indifference which everywhere meets his gaze; for he beholds in this sad picture of human society the power of sin, which has thus effaced the entire image of God, and left blank atheism to serve as a ground for its own hideous forms. He sees in it, too, one of the many great difficulties by which the progress of the Gospel in these parts is beset, and longs for the day when the Spirit of God shall be poured out upon this barren land. He realizes deeply the utter insufficiency of man's power, however exalted, to stem the current of worldliness and skepticism, and arrest the souls of his fellow-men from their headlong course to ruin. He may speak to them of a Saviour's dying love, but no chord of sympathy is awakened by his appeal, however earnest. He may pass before their minds the many indications of a benign Providence, who gives men "rain from heaven, and fruitful seasons, filling their hearts with food and gladness" without exciting in their breasts one thankful emotion or one feeble burst of praise. He may draw the bow of Divine truth, and skilfully aim the right missile; but the Spirit of God can alone lodge the weapon with a rankling conviction in the human heart. If we would, then, desire to see the cause of Christ advance rapidly in this dark land, we must, as Christians individually, and as a Church collectively, earnestly implore the Throne of Grace to "open the windows of heaven and pour out a blessing," for Paul may plant, and Apollos may water; but God alone can give the increase." Wonderfully, indeed, will be the exhibition on a large scale of the power of the Holy Spirit, when this great nation, now immersed in the deepest degradation of spiritual ignorance, shall be brought savingly to acknowledge the only true God and Jesus Christ, whom the Father—through compassion for our sins—has sent. Until then, the missionary must labor in faith, resting upon the sure promises of the Scriptures, that "His word shall not return unto Him void." And though the dark veil of uncertainty now hangs over the political future of China, the Christian can joyfully descry through the signs of coming evils, the mysterious purposes of God, who is now preparing the way for the evangelization of China, by effectually breaking down the Chinese diplomacy, and opening up the country in all its length and breadth to the emissaries of the cross.

---

17 *Spirit of Missions*, Vol 25 No 9, September 1860, pp 333-334.

I have thus thrown out a few hints concerning the religious condition of the people among whom I reside, and shall reserve for some future occasion some other interesting points connected with the missionary work in China. With Christian regards to all the members of your Committee, I remain, Rev. and dear Sir, Yours in the Lord.<sup>18</sup>

**1860, APRIL 3, Shanghai.**  
**Rev. Dudley D. Smith.**

SHANGHAI, April 3, 1860.

DEAR SIR: Since the arrival of our company, near the close of December, last, the study of the Chinese language has been, of course, our chief employment. On apportioning us among the brethren already living here, Mrs. Smith and myself fell to the care of Mr. and Mrs. Syle.

You have long ago heard of the sad loss which we and the whole mission have suffered in the death of Mrs. Syle, only five days after we entered the house. It was a most mournful entrance upon our new work, and the sad bereavement of our dear brother cast a dark shadow on our hearts. But so it seemed good to our wise and merciful Father, while calling new laborers into the field, he has taken to her rest one who seemed most useful, teaching us, very solemnly indeed, our duty "to work while it is day.

Some weeks elapsed before we get all our things from the ship, and were settled in our new home. Then we had a few days' instruction from a teacher, but the Chinese New-Year, their only universal holiday, coming on, we were again without help. Ten days later our present teacher was engaged, and after a few polite bows he began with us. From that time (the first of February) until now, we have regularly spent a good portion of the day with him, hammering away at this great language. We feel that we are making progress, though it is but slowly. Very lately I began to find our teacher's meaning becoming more easily understood. He, with customary politeness, tells me I will "soon learn."

Of course I can make no guess as to the time when I shall be able to preach publicly to the Chinese, but trust that before two years are passed to be fully in the field.

Our friends at home constantly write to us, sympathizing with (as they suppose) our disappointment, in that the rupture between China and England has virtually closed the country against our going further inland; but they forget that we are not ready to go into the interior, and even if it were open, could do nothing better now than stay here and acquire the language. By the time our tongues are loosed we trust the way will be clear. Thus, the troubles of the country do not yet affect our usefulness. But, indeed, speaking of troubles, we are in the midst of "wars and rumors of wars." At this very time there is much excitement here. The city of "Hang Chow," not a hundred miles away, has been captured by the rebels, and retaken by the Imperialists.

The people of Shanghai were fearful lest they should also become the victims of the rebel army. Frightened and perplexed by the various reports which floated everywhere, many of them moved out of the city. They were hardly reassured when the English and French ministers here agreed to protect the city, with their soldiers, against any attack. But amid all this fearful state of panic, it was most pleasing to learn that our little band of native Christians were not affrighted. "God," they said, "would take care of them.

The troops from Europe are daily expected, and then we will know, perhaps, something of the result of things. A report has reached us, during the past week, that the Chinese Emperor is again willing to treat with her Majesty's government.

I have several times been into the Chinese city. The grotesque appearance of everything impressed me strongly. Several times two or three of our number would go in on an exploring expedition, and come back with our minds and hearts full of strange thoughts. I have seen several of the temples, with their huge, gaudily-painted gods stark and stiff in their cold, cheerless abodes. The keepers of these temples were polite, and showed us all that was to be seen. One old Bonze, knowing us to be missionaries, gravely informed us that our Saviour was the manifestation under which Buddha appeared to the Western world. How painfully does everything of heathenism fall upon a Christian heart.

I have also been much impressed with the swarms of people which we meet everywhere; the land teems with human beings. The people seem to be very industrious; indeed, otherwise I see not how they

could exist. Every foot of ground is tilled, and every species of occupation seems crowded with its peculiar workmen. A feeling of deep and continual pity for these poor heathen people, is the ruling one of my heart, when looking at or thinking of them. They are so poor, and cold, and badly fed, and then are so deeply sunk in their superstitions, that it cannot be strange that they are miserable. Their condition, physically, is bad enough, but compares not at all with that of their spiritual nature. The beggars (of which there are many) are the most abject human beings I ever saw. Passing through a narrow alley, one day, I suddenly came upon the body of one, dead. Cold and hunger had done their work! A cloth was thrown over his face, and he lay in the path until the proper person came to remove him. It was a painful sight, and I was glad when I could get away. I am glad to say that we are now in very excellent health. The fine spring weather is sweet and pleasant.

April 5th, 1860.—Since I wrote the foregoing I have again been into the city. Yesterday was the beginning of what the Chinese call "Tsing Ming"—a season devoted to the worship of their deceased parents and ancestors. I saw a great procession, composed of motley-dressed individuals, gathered for the occasion, bearing gongs, which they frequently (truck ; banners, gaudy umbrellas, and in the rear, bringing up the procession, an immense sedan, in which was carried the tutelary deity of this place, a huge, glossy, scarlet-colored idol. This object of worship was paraded through a great portion of the city, the whole affair conducted with the usual Chinese absence of formality and dignity, and again brought back to the temple where he is kept. I happened to be near the temple when he arrived, and saw the ceremony of re-installation. His face was turned toward the crowd; the attendants then presented themselves, and made what I suppose were their reports, retiring for others to do the same, and then they all bowed themselves on the knee, and three times inclined the head. It was a cold, heart-less ceremony; much incense was burned. It was saddening to see such a performance, and old and young bowing down before a block of wood.

The ceremonies were hardly over when (very pleasing to see) one of the older missionaries mounted on a little elevation, and preached to the idle crowd something which was far better than anything they had heard or seen that day. I felt that much was in store for me when I shall be able to do as he did.

Trusting to hear that the Committee are going to send out more men to take part in this great harvest, I remain, yours sincerely.<sup>19</sup>

## 1860, APRIL 5, Shanghai.

### Rev. S. I. J. Schereschewsky.

#### REPORTS OF MISSIONARIES.

THE following reports from some of the young Missionaries, who sailed with Bishop Boone, in July, 1859, have been recently received. They present in a very strong light the formidable difficulties in the way of acquiring a thorough knowledge of the Chinese language. Several other reports are on hand, and will appear in our next number.

#### REPORT OF REV. S. I. J. SCHERESCHEWSKY.<sup>20</sup>

SHANGHAI, April 5th, 1860.

REV. AND DEAR SIR: If missionary work be supposed to consist exclusively in either public preaching, or enforcing the truths of our holy religion upon individuals in private conversation, I cannot as yet, as might be easily supposed, report of any missionary work on my part; but, if missionary work is understood to comprehend everything which has a bearing upon the propagation of the Gospel among the heathen, I dare say that I have been engaged in missionary work already; for that which has the first and immediate bearing upon the propagation of Christian knowledge among the heathen, on the part of the missionary, is unquestionably the acquisition of the language of the people whom he has come out to instruct. Without this he can do nothing, and with the study of the Chinese language I have been almost exclusively occupied nearly since we left New-York.

Now, since the Committee requires it of the missionaries that they should report to it of their daily proceedings, as missionaries, of course, i.e., that they should report of their missionary work, and since,

---

19 *Spirit of Missions*, Vol 25 No 8, August 1860, pp 296-298.

20 In reading the first report from China by Schereschewsky it is important to grasp his fascination with the language issue. This area of missionary work was to dominate his life. The major work on his life is Eber, Irene, *The Jewish Bishop and the Chinese Bible: S. I. J. Schereschewsky (1831-1906)*, (Leiden, Brill, 1999).

as intimated before, the missionary work in which I have hitherto been engaged consists in the study of the Chinese language, I proceed to make a few remarks with reference to it. And, first, allow me to observe that the first thing which a foreign missionary has earnestly to strive at, is a competent knowledge of the language of the people to whom he wants to proclaim the Gospel of the Son of God. When I say a competent knowledge, I mean such a knowledge as would enable one to express himself intelligibly and clearly in proclaiming the truths of our holy religion. There have, indeed, been missionaries who, almost immediately after their arrival, having picked up a few broken phrases, commenced, as they supposed, to preach the Gospel to the heathen, but which preaching most likely consisted in nothing more than uttering some sounds wholly unintelligible to the hearers. Now, without doubting for a moment that such as have pursued such a course have done it out of a sense of duty, it can fairly be asserted that preaching the Gospel in such a manner is exhibiting a zeal without much knowledge. The truths of the Gospel have never been designed to be uttered in an unintelligible jargon; they require as much clear and lucid language as any other subject calculated to engage the hearts and minds of men. There is, indeed, a power in preaching the pure Gospel of Christ peculiar to itself, not to be met with in the annunciation of any other subject, but nevertheless the preaching must be done in language intelligible to all, or else it will prove of no effect, if not productive of mischievous results. The Gospel of Christ is to be made honorable in every respect, but more especially in the manner of its being preached. Now, to preach Christianity at random, and in an incomprehensible gibberish, to such a people as the Chinese, who, perhaps, more than any other people, are fastidious about language, is anything but making it honorable.

Since the close of the apostolic age, the age of the special manifestation of the power of the Lord in the Church, in mighty miracles and diverse gifts of the Holy Ghost, it pleased Almighty God to carry on the propagation of the life-giving Gospel of Christ in the world, in accordance with the general laws which lie has established in his universe, and, consequently, in accordance with the principles and laws of human nature. The ordinary working of the Holy Ghost in the hearts of men has never been supposed to be a violation of these laws and principles. Now, according to these very laws and principles, nothing can be communicated to others unless it is done in a language well understood by them. Now, in my humble opinion, it will require at least eighteen months' very hard study before one would be enabled to express himself on any topic, not belonging to the routine of common life, intelligibly and clearly in a foreign tongue. This is true with reference to all other languages—some of the easy European languages, perhaps, excepted—but more especially is this the case with regard to the Chinese language, which is acknowledged by all to be a very, very difficult language, if not one of the most difficult languages spoken on the globe. In the study of this language one encounters with difficulties, peculiar to itself, not to be met with in the study of any other language. I say the Chinese language; I should rather say the Chinese languages, for really one desiring to become usefully familiar with the speech of China, has to study at least two, if not three, almost distinct languages. First of all, a missionary has to acquire a knowledge of the dialect of the place where he is destined immediately to work. There are a great many such local dialects in the empire; almost every district has a dialect or patois peculiar to itself; these differ very considerably from each other, so that a native of one province can with much difficulty understand the dialect of another. Now these local dialects, or colloquials, which constitute the oral medium of communicating thought among the Chinese, are very difficult to acquire; first, because they are destitute of books, and books will always be the best and surest means of acquiring a competent knowledge of any language. Particularly is this the case with such as are already advanced in years; for a knowledge of a language does not consist in a mere knowledge of words of a vocabulary, extensive as it may be, which can perhaps be acquired without the aid of books, although even this not very easily with regard to words that have a bearing upon abstract subjects: but it rather consists in being familiar with its idioms and spirit, to which books are the surest if not the only way. Now, as already observed, there are no books written in the colloquials of China. In the colloquial of Shanghai, with which our missionaries have to do, there have, indeed, some versions been made by the missionaries, and I have no doubt they are very good versions, too, but they are, after all, versions, and versions are not generally the means by which to get a clear apprehension of the spirit of a language. And particularly can this be asserted of versions made into the Chinese, keeping in mind the fact of this language differing in every respect from all western languages, as widely as can possibly be imagined.

Another difficulty in acquiring Chinese consists in the fact of its being devoid of what we are accustomed to call grammar. It has no inflections of words whatever; all the relations which are expressed, in western languages, by the means of declensions and conjugations, are denoted in the Chinese by the means of particles, but chiefly by the position of words, by grouping together some words

in a certain fixed manner, and no otherwise; or, in other words, the language consists in a certain number of, so to say, stereotyped phrases. This is the case with all the dialects of China; the consequence is, that the learner has no rules by which to form a phrase, as he may find it necessary, as is the case in the study of other languages, but he must learn so many set phrases, and use them in one fixed manner, or else he will not be understood. But the greatest difficulty one encounters in learning any of the dialects of China, lies in the pronunciation. The pronunciation of some of the consonants and vowels is difficult enough, so that some appear at first, at least, to be almost unintelligible. But this is not all; the Chinese, as it is well known, is very much deficient in distinct words—that is, in different and distinct combinations of sounds constituting words. The most copious of the dialects does not possess, perhaps, more than five hundred distinct syllables or words—the Chinese being a monosyllabic language, representable with the letters of our alphabet. This number is multiplied by certain inflections of the voice in the pronunciation, say by three, so that the whole aggregate of distinct words—distinct, it must be remembered, to a very fine ear only—does not amount to more than fifteen hundred; hence, as it may be supposed, the number of homophonous words is truly prodigious.

The inflections, to which allusion has just been made, constitute the famous tones of the Chinese language ; they have nothing to do with what we call accent. The words being monosyllables, the rules of accent cannot, of course, be applied to them; the tones or inflections are something like the stress or emphasis laid on certain words in public speaking. There are eight such inflections in the Shanghaic colloquial, but not all the sounds have this number; some have half this number, some have only three, some two, and some only one. However, each sound must have one of these inflections before it can constitute an intelligible word; it forms an integral part of the word. If the tone is missed, the sound will mean something else, or nothing at all; for instance, the buzzing sound represented by *sz*, may mean a teacher, water, the number four, time, affairs, scholar, etc. "We would suppose it to be one and the same word, but having so many meanings; but, since when it means teacher it has one inflection, and when it means water it has another, etc., it actually forms, on account of these inflections, so many distinct words. One who desires to speak the Chinese intelligibly, must, therefore, pay the strictest attention to these inflection tones, which implies a great deal of practice and patience.

Besides the local dialect, a missionary, who is desirous of having his missionary work not circumscribed by any obstacle on the part of language, is also obliged to study what is called the *mandarin dialect*, which is the colloquial of some provinces, and which is spoken by all the officials, and more or less, also, by merchants and literary men all over the empire. Especially is the knowledge of this dialect necessary to such missionaries as intend to itinerate in the interior; to which, according to all probabilities, a way will before long be opened.

And last, but not least in importance, and certainly the first in point of difficulty, is the literary or book language of China to be mentioned. This language, although to all intents and purposes a dead language, is after all the language of China. In it the Chinese write their books, pamphlets, and letters ; in short, everything which is done in the way of writing and printing, is done in this language. It contains a literature which, in point of bulk, cannot be surpassed by any other in the world. It contains the earliest records of the nation, and encloses all that which this singular people has thought for the last four thousand years. A missionary without a respectable knowledge of the book language of China, will find himself very much circumscribed in his missionary work. He could not reasonably expect to have any access to the educated Chinese, who constitute a very large proportion of the population. The Chinese literary man, who is perhaps the greatest pedant to be met with, and who dotes very much on his classics, would hardly respect a foreign teacher who should not be able to talk scholastically, according to his ideas—that is, interspersing the conversation or the sermon with copious quotations from the "ring" or classics. We may call this useless pedantry, but it must not be forgotten that the faithful missionary must endeavor to commend the Gospel to all classes of men, and he must, as much as he can, remove all obstacles which may obstruct his way to any class of individuals. The great apostle to the Gentiles may serve as a model, also, in this particular. When preaching Jesus Christ to his countrymen, he adopted that mode of argumentation which was most likely approved by his former teacher, Gamaliel, and all the learned members of the Sanhedrim; but when proclaiming the Gospel on the Areopagus to the disciples of Plato and Zeno, he did not hesitate to quote heathen authors. He was truly to the Jews a Jew, and to the Greeks a Greek.

Besides, the Chinese literary language is the embodiment of the Chinese mind; its literature exhibits the mode of thinking of the "Celestials;" and one of the things with which a missionary should endeavor

to become thoroughly familiar, is certainly the mind, the spirit, and the mode of thinking of the nation in whose midst the Lord has called him to proclaim his Gospel. But without a competent knowledge of a people's literature this could not be done; and, I venture to say, that without a knowledge of the written language of China, a thorough knowledge of any of the dialects, even, can hardly be acquired; for in idiom, and in the general laws of language, the latter differ very little from the former. There are, indeed, some who have acquired quite a good knowledge of the spoken language, independent of the written one, but these are very few.

Now, the study of the book language of China is, in my humble opinion, the most difficult part of what a missionary to China has to do, in the way of linguistic study. First, it has all the difficulties and disadvantages one meets with in the study of any other dead language; but then it has difficulties peculiar to it alone. The written Chinese language, as it is well known, has no alphabetic writing; each idea is represented by a different sign, each word has its own representative in writing, and hence there are many distinct signs as there are ideas, particles, and proper names in the whole range of Chinese literature. These amount, according to the adepts in the language, to some fifty or sixty thousand. It is true that one fourth, or even fifth, of this number will be quite sufficient to answer all practical purposes, but think even of eight or ten thousand different characters to be committed to memory! It really looks very formidable. However, many have acquired a good knowledge of the Chinese written language, and, so far as I can judge, it can be acquired by persons of ordinary capacity; but extraordinary diligence is something which cannot be dispensed with; great patience and perseverance are most necessary. A missionary who has gone out, or wants to go out to China, must fully make up his mind to be engaged, the first five years at least, in very laborious study. It is very hard work, but it must be done. It is, properly speaking, the only door by which he can usefully enter upon his field of action.

I suppose that there are some wrong apprehensions entertained by some people at home, with reference to the self-denying life of a missionary. They suppose that it does, or at least that it must consist in divers wants and privations, and extraordinary mortification of the body. They are very much mistaken. A missionary in China can live as comfortably as any clergyman at home; the salary which the Committee allows is quite enough to enable one to live comfortably and respectably; and, indeed, there is no reason why a missionary should not be supported by the Church in such a manner as would enable him to live comfortably; on the contrary, privations in a missionary's life will defeat the object of his going out as a missionary. Health is a very precious thing to everybody, but more especially to a missionary, and, without being adequately supported, he will find it very difficult to preserve his health in an eastern country. On the score of the comforts of life, then, I suppose there is no self-denial in a missionary's life, and indeed there ought not to be. But still, a missionary's life is, and must be, a self-denying one. The faithful servant of the Lord in every country, but especially in a heathen field, must crucify the flesh, must exercise himself in self-abnegation, must regard himself as wholly at the disposal of his Lord and Redeemer, so that he should be ready even to sacrifice his very life for the glory of his God and Saviour. And there is ample occasion to it in a country where the devil seems to reign supremely, where he succeeded to his heart's desire to entrap the children of men with his hellish craft and devices. To labor for years with all faithfulness, without any apparent fruit, is enough to dishearten the most zealous preacher of the Gospel, and discouragement is one of the greatest sources of internal struggles, and internal sufferings are surely the wont of sufferings. Such feelings are natural: they rise up against one's striking his foot against a stone. And what, under such circumstances, is the missionary to do? Why, crucify the flesh, suppress all the unpleasant feelings arising from apparent want of success, look unto Jesus, who left us an example, also, in this particular. He came to his own and his own received him not.

And there are other circumstances connected with the life of a missionary which render it eminently a self-denying one. The study of a very difficult language, such as the Chinese, is in itself a great source of vexation of spirit; it requires a great deal of self-denial on the part of the learner—without it there can be no prospect of success. But I have already extended this letter beyond the due limits, I must therefore conclude with assuring you that I am, as ever, Truly yours in the Lord.<sup>21</sup>

---

21 *Spirit of Missions*, Vol 25 No 8, August 1860, pp 290-296.

## 1860, APRIL 7, Shanghai,

### Unknown Writer.

WE gather the following from a business circular letter dated

SHANGHAI, April 7th.1860.

The great city of Hangchow, in danger at our last report, was soon afterward entered by the insurgents, who at once commenced to plunder and destroy [Taiping rebels]. But when it was perceived that they were not numerous, and were not reinforced from the town itself, they were attacked from within and from without, and, after one or two days, effectually expelled. The remnant of them assembled, it is said, at some villages not far from the city, where they are supposed still to be. But the alarm they caused has greatly subsided, and the city is now considered out of danger. At one time, however, it was feared that not only Hangchow, but Soochou, Hoochow, and even Shanghai, would be overrun by these marauders, and many of the inhabitants of these cities fled for their lives. Such events, of course, made trade impossible. Even yet the bankers here have not resumed business. But matters appear to be brightening day by day, and it is expected that commerce will shortly revive. The British and French forces destined to the north have begun to assemble here. Their presence is unfavorable to trade, although it is understood that any hostile operations that may be deemed necessary will be confined to the region north of the Yangtze.

The foreign envoys sent to Peking last month an ultimatum, which is believed to have required of the Imperial government the adoption of the treaties of 1858 to the letter; an undefended passage by the Peiho to Tien-Tsin for the ambassadors and their escort; an indemnity to cover fresh expenses incurred; and some guarantee that these concessions will be faithfully observed. It was hardly expected that such terms would be tertained at the capital. But it is credibly reported that an answer has arrived within a day or two which is very conciliatory in its character, if not wholly satisfactory. It is said to have been brought by one of the subordinate commissioners of 1858, who arrived here. It is improbable that he will prevail to hinder the military expedition to the north, but the Chinese now express confidence that matters will be peacefully arranged.<sup>22</sup>

## 1860, no date, Shanghai.

### Unknown authors.<sup>23</sup>

#### Letter published in the *Southern Episcopalian*.

**CHINA.**— We have been anxiously looking for some account of the manner in which our devoted band of missionaries at Shanghai got through the troubles of the late assault by the Rebels, and the burning of the suburbs. *The Southern Episcopalian* gives us the following extract from private letters. After alluding to another matter, the writer goes on to say:—

Our letters were hardly off when — — came over from the French Legation to tell the Bishop (Dr. Boone), that he had better get the ladies off to the ships as soon as possible, for they had had a communication from Tee-ka-wei, saying “the rebels were actually there and had killed one of the Romish priests and several of the pupils.” Before I go any further into the account of our adventures, I must explain the local difficulties. As you come up the river from Woosung, the first settlement seen is the one in which we live. A wide creek, with draw-bridges across, separates us from the Foreign Settlement. The settlement extends along the river about a mile and a half, and then comes another bridge. Cross this, and you get on to the French Concession, a limited space running into the suburbs of the Chinese city. Go on, and you come to the city gates. The North gate is toward the settlement. The eastern suburb runs along the river. Go through the city, and as you come out at the South gate, you enter the houses of the Presbyterian Missionaries. “Tee-ka-wei” is the Romish school, about four miles from the South gate, farther up the river. You will perceive from this that we are entirely out of the way of an attack on the Chinese city, and are also separated from the settlement by Soo Chow creek; and being *Americans* and *Missionaries*, I never believed we would be attacked; unless the treatment the rebels might receive should exasperate them, and they chose to attack this as an unprotected quarter, or unless local marauders should take the opportunity to burn and plunder. For a long time it was uncertain which way the rebels would come; whether to the South gate, from a large city they had recently taken, called Sung Kiang, or direct from Soo Chow, in which case they would come down the creek by us and perhaps encamp right in our

---

22 *Spirit of Missions*, Vol 25, No 7, July 1860, pp 259-260.

23 The content of the note suggests that it was written by one of the American women.

settlement. Many thought they would come both ways at once. They stated in their proclamations, that they “must have Shanghai,” but meant to be most careful in not molesting foreigners, or injuring their property in any way, and it was said that two-thirds of the community thought the foreigners should not attack them, unless they encroached on the settlement, or attacked foreigners.

Our dinner had just been brought in, but we did not stop to eat it. Our trunks which were packed, we took with us, and the other ladies not being ready, and the ship we were bound to being only a little way down the river, in sight of our house, Bishop Boone carried us off and came back for the Misses Jones and the school-girls.

The settlement was strongly fortified. We all sat up on deck, and supposed we might be quiet until Monday, as the Chinese never seem to make night attacks, and we did not know how they would conduct themselves on Sunday. But the report of the French priest having being killed, produced quite a sensation, and we felt that if the Rebels were acting from policy in their behavior to foreigners, they certainly had not shown much in provoking so powerful an enemy as the French. While we were sitting on deck, discussing events, Bishop Boone came off to the ship, and said he had a most extraordinary story to tell us. To save repetition, I will tell the story as it really occurred, and not as we heard only a part of it at that time. The Presbyterian Missionary had been told that if the Rebels came from the South (Sung Kiang), their houses would be destroyed, as the Rebels would take shelter in them. Mr. and Mrs. Farnham<sup>24</sup> and Mr. Mills<sup>25</sup> were in these houses, and putting up some last things. They had taken dinner together, and Mr. Mills crossed over to his own house, and was securing a door when some Chinaman asked him what he was doing. He did not pay much attention, until the man asked him “if he was a worshipper of the Supreme Ruler?” This made him look up, and he found himself surrounded by the genuine, long-haired Rebels. He, of course, explained who and what he was, and hoped they would allow him to retire peacefully, and had some conversations with the chief (I believe about a Bible). The man wrote a placard, and told him to go and paste it on his door. It was to the effect that these mission houses were not to be injured nor entered, and that whoever violated this command would be put to death. Mr. Mills came out and was joined by Mr. and Mrs. Farnham, and they had to come through the whole eastern suburb along the river. The whole way along they passed through Rebels, who were in quiet possession there when the watchmen on the walls supposed them four miles away at “Tee-da-wei.” As Mr. Mills came out of his house, and while he was talking to a Rebel chief who was on horseback, the English commander called to him from the walls, and said, “Mr. Mills, what men are those you are talkingto?” Just when they were sparing his life and protecting his property, he had to answer back, “They are the Rebels,”—and off went a gun against them. They fell back, but did not injure Mr. Mills and he and his party were treated respectfully the whole way along until they got into the settlement. They said the French plundered a few of their goods as they passed through their midst. Of course the eastern suburb must have been occupied by friends of the Rebels, or how could they have filled that quarter without their approach being known?

After some private details, and the mention of a visit to the Missionary settlement, next morning, the writer goes on to say.

I knew nothing of the affairs of this world until two o'clock. When I woke up, the first sounds I was conscious of were the words, “The fire seems to be near the French Concession, and there is another on

---

24 Rev. and Mrs. J. M. W. Farnham, Presbyterian Church in the United States. Arrived Shanghai 9 March 1860. Wylie, op cit, p.255. Served until 1917 as educational missionaries. See Brown, George Thompson, *Earther n Vessels & Transcendent Power: American Presbyterians in China, 1837-1952*. (Maryknoll, NY.: Orbis Books, 1997).

25 Rev. Charles Rogers Mills. Presbyterian Church in the United States. From Rochester, New York. Arrived Shanghai 8 February 1857. Wylie, op cit, p.245. Joined mission in Tengchow July 1862. Died June 1895. See Brown, op cit. Mr. Mills sister, Lucy, later married Rev. Justus Doolittle. In 1864 Mr. and Mrs. Mills opened a girls' school in Tong Ta Tsi. Mrs. Rose McMaster Mills died 3 February 1874. One of Mr. Mills' sons was a deaf mute and it was through this connection that he met and married his second wife Mrs. Annetta Thompson Mills, a specialist in the education of the deaf. In 1887 Mr. and Mrs. Mills opened a school for deaf children in Tengchow—the Charles Rogers Mills Memorial School for the Deaf. See on line 1 January 2012 at — <http://www.worldcat.org/identities/lccn-no95-48668>. See also Corbett, Hunter, *A Record of American Presbyterian Mission Work in Shantung Province, China*, (1914). ATLA mf 1991-3405. See Papers of Annetta Thompson in *Guide to Materials on Western Medicine in China in the Collections of the Presbyterian Historical Society*, Philadelphia PA, 2012, online 1 January 2012 at — <http://www.history.pcusa.org/collections/pdfs/PHS%20guide%20to%20China%20medical%20sources.pdf>

the other side." I jumped up and peeped through a crack in the window, and saw a great cloud of smoke extending along, as it seemed, towards the Foreign settlement. The other fire referred to, I could not see. The feeling that partisans of the Rebels in the settlement were firing the houses there, came uppermost to my mind. When we got into the verandah, the scene was fearful,—everything as still as possible, but fire and smoke to be seen in all directions. Bishop Boone said, "Come and get some dinner, and then you had better get back to your ship." You may imagine we had not much appetite, and I felt as if I wanted to be back on the deck of the vessel. Miss F. (Miss Fay?) had received a note from a gentleman in the settlements saying the ships were the most dangerous places to go to, for that fire-ships were coming down both the river and the Soo Chow creek. I told her there were men-of-war guarding both ports and I did not fear that, and Capt. Morton, of the *Swallow*, had thirty men on board, and could raise anchor, he said, at any time, and go to Woosung. So we all felt the ship was as safe as any other place accessible to us.

Mrs. P. and Miss F. accepted an invitation to go to Mr. O.s (Olyphant?) and on Monday Mrs. K. and Mrs. S. went to Mrs. H's. We went back to the *Swallow* and remained there till the cool of the evening, when Bishop Boone came on board and advised us to come back home for the night. Scouts had been out, and there were no Rebels to be seen in our neighborhood, and the French and English had fired the suburbs and not the Chang Waos.

We came home—I in a stated of great indignation—for it seemed such an unwarrantable act on the part of the Allies. We sat in the verandah and watched the work of destruction, and we kept in perpetual excitement by the reports which were reaching us all the time, of the recklessness of the French. The English burned the Western and Southern suburbs, but the houses were few in comparison with the number in the Eastern, and this latter was the richest part of the city. A large handsome Foukien temple was burned, and they say the French behaved brutally, and plundered and did everything else that the rebels could possibly be suspected of doing. And this conduct was not displayed to enemies, but to the people they had promised to protect.

(We have no space for further extracts, which tell, however, of a continual state of alarm, and finally of the retreat of the rebels before the firing of the Allies. Great doubts seem to have been felt and expressed as to the necessity or the propriety of the wholesale destruction of Chinese property by the Allies. We, of course, do not presume to express an opinion. We fear the Missionaries will find themselves surrounded with great misery, and very much straightened in the work by the just irritation of both rebels and imperialists.—*Editors, Southern Episcopalian.*)<sup>26</sup>

Shanghai 1860, showing Protestant Mission Locations and American Settlement, (far right).



## 1860, APRIL 17, Shanghai,

### Bishop Boone.

THE following from Bishop Boone will be read with painful interest. At the date of issuing our last number, there was ground for hope that satisfactory adjustment would be made of threatening difficulties without a resort to arms. Such hope, it would seem, can be no longer entertained."

SHANGHAI, April 17, 1860.

MY DEAR BROTHER :—When I wrote you a fortnight since, I was full of sanguine hopes that the Emperor of China would accept the ultimatum offered by the English and French. These hopes have all been disappointed, and war, it is supposed, is now inevitable, and it promises to be the severest struggle yet had with the Chinese. Its seat will be near the capital; there will be a larger portion of Tartar troops, many of whom will have seen service on the Russian border, and there will be hard fighting; but, with their arms and discipline, it will be all in vain in the open field; but they may pursue a Fabian policy, and then the July and August sun will come to their aid.

The people seem to sympathize with their Emperor in this war, and think him right. They think the English should rather be called upon to apologize to him for attempting to force a passage, with forty vessels-of-war. up one of the rivers leading to his capital in time of peace, than he for having, through his officers, fired upon the invading vessels. If the case were. the ratification of a treaty at Washington, Old Point Comfort and forty English vessels-of-war, we would most likely think as the Chinese do, and that an apology was out of the question on our side.

If the forces at the North should meet with a repulse, there well most likely be an effort to clear the seaboard of all foreigners; but I think they will do nothing to molest us here until they see how things go at the North.

My desire for peace is very great, and to see the country open. We have now seventy-four missionaries, male and female, at Shanghai, and there will soon be over eighty. Most, however, are newcomers who can-not preach.

We are pursuing our work without any molestation, and are from time to time called upon to baptize those who have received the good seed into their hearts.<sup>27</sup>

## 1860, APRIL 23, Nagasaki.

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

*From the London Record.*

Nagasaki, Japan, April 23, 1860.

I have now been a fortnight in this city and expect to remain here another week, after which I embark for Kanagawa (the port of Jeddo), about 700 miles distant, at the opposite extremity of the Japanese Empire. I am domiciled in a Buddhist temple, with an American Episcopal missionary, Rev. C. M. Williams, on a hill rising immediately from the Eastern portion of Nagasaki. From our elevation of 200 or 300 feet above the general level of the city, we command one of the finest views which imagination can picture to the eye. At our feet lie the city, streets, and thoroughfares, crowded with busy wayfarers; beyond it stretches the spacious harbor with its shipping, native and European; in the distance a magnificent amphitheatre of verdure-clad hills closes in the prospect; while around and above us every spot of the rising acclivity is crowded with tombstones and family mausoleums, interspersed amid plantations of richest foliage, which are visited every evening by crowds of worshippers visiting the tombs of their forefathers and renewing the pious offerings of fresh garlands and newly-gathered flowers. The external aspect of this city, with the surrounding country, is far more prepossessing and attractive to a European than anything I have witnessed in China, except the suburban lake and park-like scenery of Hangchow, the capital of Chehkeang province. In most respects, however, this part of Japan is superior.

The character and appearance of the Japanese population exhibits a marked and striking contrast with that of the Chinese. Among the prominent traits which strike a visitor, I have been most impressed with the natural, undemonstrative style of manner which prevails among the people. The women appear to be less secluded than in China. They mingle without restraint with visitors of the opposite sex, assisting their husbands in the business of their shops, eating their meals at the same board, walking about the streets

---

27 *Spirit of Missions*, Vol 25 No 8, August 1860, pp 289-290.

with a strong vigorous step, and even visiting with their husbands any foreign house to which curiosity or business may invite them. Their dwellings, too, are remarkable for cleanliness and neatness. Destitute of tables, chairs, or any of the usual articles of European furniture, their rooms are raised one or two feet in height, so as to form a floor covered with matting, on which all the members of the household kneel or sit on the calves of their legs, bent underneath them, to serve the purpose of a cushioned seat. To persons unused to this posture, it must be a most tiresome and painful mode of sitting. Their houses are built of light, frail outer walls, and are divided into rooms, within by a series of sliding partitions, fitting into grooves in the matting, so that the whole house may form one large room or be divided into smaller apartments at will, and by an easy adjustment. The strong but semi-transparent paper with which their partitions are covered easily admits the light, and facilitates this system of partitions. In their streets we have our senses seldom offended by the disagreeable sights and odors of a Chinese city, all the filth and refuse being carefully collected and removed out of view. The principal thoroughfares of the city are broad, and well paved with flagstones in the centre; and the roads in the country are in some parts twenty feet in breadth, and partly macadamized. There is perceptible among the Japanese a greater frankness of bearing than I was prepared to find. They exhibit much of the manliness, energy, and independence of the European character. But their Government is evidently one of extreme rigor and severity, their system of espionage extending over all the departments of social life, and constituting one of the most powerful despotisms in the world. The system *dualism* pervades the whole machinery of government. Not a single magistrate is left without his second in subordinate rank, who controls, watches, reports, and guards, with all the complex arrangements of secret correspondents and authorized spies, every administrative act of his chief, for the information of the Imperial Court at Yeddo.

In the early part of the last week I paid a visit, through the intervention of the British Consul, to his Excellency the Governor of Nagasaki. He was duly informed of the nature of my office, and of my desire to pay my personal respects to the local authorities. He received us in the outer court of what we must by courtesy call his "Palace," a series of large plain looking buildings, in no way corresponding to European ideas of a great man's abode. He came to an outer ante-room with the Vice-Governor and a third official, and conducted us to an inner hall, where two tables were laid lengthways down the room, and chairs were placed on the outer side of each. We were invited to occupy chairs at the opposite table, and facing the officials; while on the ground our Japanese interpreter alternately knelt and sat on his doubled-up legs and feet, and lower down the room were ten other officers wearing two swords, the invariable emblem of office or rank, and two reporters rapidly jotting down every word which passed at the interview. The conversation which followed, and the repast which formed an accompaniment, which would take too much space to relate. They were friendly and respectful, but there was an absence of cordiality. Foreigners are evidently tolerated rather than liked by the officials. Their wretched system of espionage and check makes very man of them timid, calculating and reserved. The most trifling questions (and my inquiries chiefly referred to clearing up some facts observed by me at Loochoo ten years ago) seemed to form a matter of difficulty and embarrassment. The first official referred it to the second, and the second to the third, before they agreed on a reply, and managed not to commit themselves. They affected great ease and assurance of manner, and treated every matter in a half-laughing style. The Consul informed me that this was his invariable experience of them, and the announcement of even disaster is generally received in the same affected lightness and imperturbability of men.

I fear at the present time no opportunities exist of missionary usefulness, beyond acquiring the Japanese language, conciliating the Japanese population, disarming the prejudices of the rulers, living down by a holy example their opposition, and generally preparing the way for more direct and aggressive work hereafter. The experience of the two American Protestant missionaries now in this city concurs with our own past experience in the Loochoo Mission, that any copies of the Scriptures or other Christian books distributed among the people would be collected and returned to us by the Japanese police. Here such a step as open circulation of the Bible and direct preaching to the people would be certain to produce Government proclamations and interdicts of all intercourse with the missionaries. By patience and prudence there is every hope that in a few years (as in our experience of Missions in China) the true character of Protestant Christianity may be better understood and the motives of missionaries be more highly estimated.

An English clergyman stationed in each of the consular ports, with the double object of raising the tone of personal religion and public decorum among Europeans—and of qualifying himself by linguistic studies for the future work of translation and forming a Christian literature in the language of Japan,—is a

most important measure of promise. But I abstain from any definite and detailed exposition of views until after my personal observations are completed during my residence at the capital.

On Sunday, 15<sup>th</sup> inst., I held Divine service in a Buddhist monastery, half a mile distant from this, overhanging the quarter in which foreigners chiefly reside. Thirty-four foreign residents, comprising the greater portion of the English, American, and Dutch officials and merchants, assembled on the occasion; and I had the privilege of conducting the first public service and preaching the first sermon ever delivered (so far as I am aware) by an Anglican clergyman on the long-seclude soil of Japan. It was an interesting, and, I trust, a profitable occasion to many a young man among this foreign community, cast, like sheep without a shepherd, upon the untried dangers and temptations of this place of abounding wickedness—where the laxity of the worst type of European morals, and the systematized debauchery legalized by Japanese law, form a rock of evil, demoralizing influence, on which, I fear, many a hopeful young Englishman has made shipwreck of his soul. I trust my visit has been useful to a few in this respect. Yesterday we had our second Sunday's service; and, although the rain poured in torrents (for every fifth or sixth day seems to bring a gale and storm in this region of typhoons and earthquakes), we had eighteen persons present. The Prince of Satzooa [Satsuma], a powerful chieftain, to whom the sovereignty of the Loochoo Islands belongs, as a kind of fief under the Emperor, has (I hear) taken grave offence at our holding a Christian service in what he deems his own peculiar temple, i.e., a temple which he has patronized by large donations, and occupies as his domicile during his occasional visits to this city. As the room in which we assembled is occupied by an English officer, and as, moreover, the holding of religious services among Europeans is a clearly-conceded right in the treaties with Japan, we shall, of course, maintain our ground firmly on this point of our own religious worship, while, at the same time, abstaining from all ill-timed and indiscreet action in relation to the religion of the Japanese.

In many points of view our Missionaries will here be brought into contact with a new phase of Oriental character and religious belief. Unlike the Chinese, the Japanese of the middle and lower classes seem to be earnest and sincere in the practice of their superstitions. I know not when any spectacle in a Pagan country has more intensely affected my feelings than the spectacle which I witnessed a few days ago of crowded assemblages of many hundreds of Buddhist worshippers, brought together day after day, and until a late hour of the evening, for a whole week, on the occasion of commemorating some Buddhist sainted pilgrim and founder. The priests, who seem to fill a position of influence and respect (quite different from that of their despised co-fraternity in China), joined in celebrating a Liturgical service, and then one of them delivered a sermon in the language of the people. The congregation, both men and women, frequently prostrated themselves on the ground, folding their closed palms and articulating words of prayer, and casting their preliminary offerings into the temple-floor or into alms-boxes on the wooden pillars. Taken altogether, it was the nearest approximation in appearance to what I have seen of native Christian congregations in India, which I could imagine or expect to behold among a heathen people. When our blessed religion takes root in this land, it will probably be received with no common ardor of devotion and belief. The native Church of China may be expected to illustrate its characteristic type of Christianity in the meeker and gentler graces of the Gospel. The native Church in Japan may be expected to exemplify more fully the more vigorous and manly spirit of Anglo-Saxon Christianity, and the ardent zeal and devotion of the martyrs of the Reformation.

I hear unfavorable accounts of the spirit of the Japanese Imperial Government at Yeddo. The assassination of the Regent, the secret plot of a revolution among the higher feudal princes, some illiberal restrictions upon foreign trade, and some alarming cases of assassination of apparently unoffending Europeans, seem to indicate that here too, as in China, complications, collisions, and altercations may be preparing the way for hostility and war. May God in mercy avert such a result! The unoffending people will be the real sufferers. Both in this city and in the country extending ten miles around, the native population show their friendly welcome to foreign visitors. Wherever I have extended my rides, goodwill and kindness have universally prevailed. It is the Japanese Government alone who are opposed to foreigners; and we must remember that in the history of Roman Catholic Missions and Japanese civil wars, they consider that they have a justification and a cause.<sup>28</sup>

**1860, APRIL 25, Shanghai.**

**Rev. Cleveland Keith.**

SHANGHAI, April 35th, 1860.

REV. AND DEAR BRO.:—The time that has elapsed since my arrival here last Autumn, has been one, not of settled, quiet work, but of more varied calls upon my time than often occurs. For the first month, a large part of every day was necessarily given to overlooking workmen who were altering the house in which we were to live. Then came the excitement of the Bishop's arrival, with the great addition to our company; and the sad death of Mrs. Syle so soon following. It was not until after the middle of January that any definite division of parishes (if I may so speak) was made among us, and up to that time Mr. Syle and I alternated in preaching at the chapel here and the church in the city. When the division of labor was made, it fell to my lot to try what promise there might be in a station, once occupied by Mr. Williams for a while, at Sing Zak, about two miles distant. A little village in connection with a custom-house and bridge across the Soo-Chow Creek, makes it quite a favorable place for gaining hearers. These are from the neighboring country, and also from the boats which lie there in considerable numbers. I have been surprised to find how many of these were from Dzang-Zok, though as yet I have met none who profess to have known Messrs. Williams and Liggins. In connection with this place, I have a room in the large suburb back of the foreign settlement, called Lau-Zak. I find that I collect an excellent school there, but very little of a congregation so far. To these preaching places I give the Sunday, and some half days in the week to my day school. But my main work, at present, is in refitting my stock of Chinese; with the double purpose of finishing a vocabulary of this dialect, begun before my trip to the United States, and of preparing translations of the Scriptures in this dialect. The former is now nearly completed in a rough draft, and should I find it feasible to publish it, will, I hope, be of much use to students of this language; if not, the use to myself is a sufficient recompense for the labor. The Scriptures in the vernacular are very much needed: Genesis, Matthew, Luke, and Acts, are in print; Mark and John were published years ago, but need revision, and are out of print. If life and health are spared, I hope to do something towards providing the whole Scriptures for the people here.

During my absence from Shanghai, a society has been formed, for debating questions of missionary interest, to which nearly all the missionaries are attached. The first question debated after my arrival was, "What are the Chinese opinions of the moral nature of man?" A paper was read by Mr. John, of the London Mission, giving a large account of the different schools of Chinese philosophers on the subject, from which it appeared that the moat ancient opinion was, that man had an inherently good nature, but was very easily led into evil—both dispositions co-existing. Another school taught that he was wholly evil; and still another, that he was wholly good. This last opinion has been the prevailing one. But it seems doubtful whether many of the writers mean anything more than that man has a conscience, which he recognizes as the ruling power of his nature, and that he feels a violation of this to be going contrary to his "better nature," as we say. An animated discussion, prolonged to a second evening, followed, during which many interesting points were brought up, not strictly within the question, and rather bearing upon the point of their notion of sin. It was stated, and seems to be the fact, that most sins, are not considered to be sins against Heaven (or the Supreme Power), and so do not affect one's moral standing, but are of the nature of offences against individuals. It also appeared that there is no proper notion of sin being forgiven. They believe that it may be cancelled by the performance of virtuous actions, which entitle to reward after the balance begins to be on man's side; but if not so balanced, must receive a certain punishment. This is usually inflicted through the medium of transmigration. I merely sketch one of these discussions to show how valuable such meetings may be, in giving a degree of definiteness to our knowledge of many points which we might not obtain from our own personal inquiries.

It may be interesting to some to note here an incident, which took place as I was showing the sights of the city to some of our new-comers. On entering the *Ching wong mian*, or temple of the Guardian of the City, we saw the room crowded in a very unusual manner (the ordinary worshipping usually attracting no one), so dense was the mass of people that it was difficult to see what attracted them. But I soon discovered that a man was kneeling before the idol, and praying audibly, and most earnestly—a thing I had never seen or heard of before. The explanation of the scene was, that he had been wronged by some one, and failing to obtain redress from earthly rulers, he was imploring revenge from the gods. A terrible and instructive scene it was to see so much earnestness for revenge, while a similar feeling of desire for good is never seen.

About the same time, a much more pleasant occurrence took place. While preaching in the City

Church, five men entered and remained until the service was over. I then spoke to them, and found they were English sailors. They asked many questions, and seemed much interested in our poor communicants. At parting they handed me five dollars, to be applied to their use. I regret very much that in my surprise I did not ascertain to what ship they belonged, so that I might have visited them. Sailors, as a class, are so great a hinderance [sic] to our work, by giving a bad impression to foreigners, that it was most refreshing to see some of a different mind.

I find but little to chronicle from day to day, which would interest the public in detail; but I trust that such work as I am engaged in may be of use in preparing foundations here for future good to many generations. Yours in the bonds of the Gospel.<sup>29</sup>

## **1860, APRIL 27, Shanghai, Bishop Boone.**

SHANGHAI, April 7, 1860.

Troops are now arriving daily, and our small community will be much disturbed by their presence.

The English ultimatum is, an ample apology for the conduct of their officers at the Peiho, and payment for the gun-boats destroyed, and the old treaty word for word, residence of minister at court included.

This ultimatum was forwarded about 9th March; thirty days being allowed for an answer. An answer of some kind has, no doubt, come from Peking; but European diplomatists study secrecy so much that they do not allow it to be known. The conviction is strong upon the minds of the foreign community here that the Imperial Cabinet have yielded, and that there will be no recourse to arms. God grant that it may be so! I believe it will have a better effect throughout the Empire than any amount of defeat. The fact that the government would not dare to face the foreigners, would acknowledge their superiority in a way not to be mistaken; whereas the loss of a battle may be ascribed to the bad management of a general.

## **1860, MAY 14, Shanghai. Bishop Boone.**

WE now lay before our readers a letter from Bishop Boone, of several weeks later date than that contained in our last number. It is most pleasing to find that, amid all the present distress in that country, and the uncertainty as to the course of political events, the Mission is gathering precious fruit from its labors. There seems to be, moreover, a little lighting up of the dark clouds which have portended a fearful storm, and we are still permitted to hope that peaceful counsels will prevail.

The Bishop says nothing respecting the progress of the rebel forces. We learn, however, from other sources, that the insurgents had taken possession of several cities in the interior, and were marching toward Shanghai. This, it is reported, had created a serious panic in Shanghai, and had put a stop to trade, and caused many of the native merchants to seek elsewhere a place of safety.

It is to be hoped that an adjustment of the difficulties between China and her foreign enemies may result in the adoption of some efficient measures to put an end to internal strife.

### **LETTER FROM BISHOP BOONE.**

SHANGHAI, May 14, 1860.

OUR work, by God's blessing, is progressing steadily. I have recently had two very interesting baptisms—the first, of a man about fifty years of age, of great respectability, who has been for years a teacher in the girl's school; the other, of a poor man, who is dying of consumption, and who was baptized upon his sick bed. I never saw anything more truly affecting than the earnest, simple, and sincere manner in which this man betook himself in his weakness to the Lord Jesus Christ. When I looked upon his emaciated frame, and thought of his past life, brought up a heathen, and saw him now coming to Christ, in this simple, earnest manner, the grace of God was greatly magnified in my eyes, and, with tears, I thanked God that the sound of the gospel had been brought to this man's ears. I have seen him every day since I baptized him, and his faith and comfort seem to increase daily. He told me, a few mornings since, that, the night before, his ancestors and all the objects to which the Chinese turn in their distress, seemed to come to him and invite him to trust in them, "but," said he, "I threw them all away and turned to Jesus." He has been for years a cook in Mr. Syle's family, and seemed much softened by Mrs. Syle's death.

There are also a number of promising candidates for baptism.

Our political prospects seem brighter than when I last wrote. It is reported that a pacific despatch has just been received from Peking, and I augur peace from the appointment of Lord Elgin to come out again. The people of England are not satisfied with the war. It will be a great relief to them to have the matter settled without bloodshed.

The people in this neighborhood are quieted down again so that it is quite safe to go into the country. Mr. Syle and Mr. Smith have just returned from a trip to Soo-Chow and the surrounding country. They were allowed to go into the city and see as much of it as they pleased, and met with kind treatment everywhere. Mr. Purdon and Mr. Hubbell start this afternoon for a trip to the hills: Mr. Hubbell is to be absent about ten days or a fortnight; Mr. Purdon to stay some time to see if he cannot get on faster in the language by cutting himself off from all foreigners, and living wholly among the Chinese. **Mr. Schereschewsky** is proposing to take rooms in the house of a Chinaman at Sing-Zak.<sup>30</sup>

## **1860, MAY 30, Shanghai.**

### **Bishop Boone.**

#### **LATER NEWS FROM CHINA.—**

Since the foregoing was in type, we have received letters from Bishop Boone, to the 30th May, in which he says:

We are becoming afraid of anarchy here. Soo-Chow is invested by the Taiping rebels, and if it is taken it will be very much like putting an extinguisher over the business of this place. Bands of dispersed soldiers and of rebels are roaming over the country between this and Soo-Chow, and the poor people are miserably robbed and abused.

The English and French Plenipotentiaries have assured the Chinese officers that Shanghai shall not be allowed to fall into their hands.

The troops are just now proceeding north, having been delayed somewhat by Lord Elgin's detention in England. We are most anxious for an amicable adjustment, not merely on the score of humanity, but also from fear that any great defeat of the Emperor's troops may unloose the bands of government everywhere. I said to Mr. Ward yesterday, that what I feared was anarchy; he replied, "I don't know what to call it if it is not anarchy now."

The suburbs of Soo-Chow have been burned, and there must be some two or three hundred thousand people turned adrift homeless, and without any means of subsistence. Oh! this rebellion is a shocking affair. The Mandarins there are at their wits' end. The General, it is said, has destroyed himself."

The officers here in Shanghai, will, I hope, be able to maintain their places, sustained as they are by the foreigners, but there are rebels executed almost every day; a few days since there were forty decapitated. The people are deserting Shanghai by thousands.<sup>31</sup>

## **1860, JUNE 13, Shanghai.**

### **Miss Lydia Mary Fay-Resignation.**

Episcopal Mission, Shanghai, June 13th 1860

Rt. Rev. Bishop Boone, D.D., [see response August 7, below]

My dear Bishop[

It is now ten years since I received the appointment of Missionary teacher to China in the Mission under your charge. I arrived here a few months afterwards and have been more than nine years in the Boys' Boarding School, filling, as the absence of other teachers required, the position of teacher and matron, nurse and matron and for the last five years, matron and teacher while the school was under your special superintendence, therefore I need not say how I have discharged my duties, as my work has been daily before you and I have tried to do all with a hearty good will, an earnest desire to please our Heavenly Father, and the firm conviction that the work was a good and able work. I feel too that the Lord has blessed me in it, and in a great measure fulfilled His promise that: "They who wait upon Him shall walk and not fault." I am stronger, in better health and spirits, and have a livelier hope of the final success of

30 *Spirit of Missions*, Vol 25 No 9, September 1860, pp 329-330.

31 *Spirit of Missions*, Vol 25 No 9, September 1860, pp 346-347.

missions than in the first years of my missionary labors, but there seems no longer a “needs be” for my remaining in the Boys’ School, as the vacant positions of honor, trust and labor are now filled by those who are just from the bosom of the Church “at home” and might be full of the Holy Spirit and stronger to carry on the work of the Lord in the school, than I have been. I have also some other reasons for wishing to resign all further connexion with the school and do therefore, beg you will kindly accept my resignation and appoint my duties in some other department of the great vineyard of our blessed Mission.

That you may be guided by heavenly wisdom in appointment, to each of our fields of duty, ... a right judgement in all things and that the blessings of God may rest and inform you ...

Yours truly and affectionately,

Lydia Mary Fay, Boys’ Boarding School June 13th.<sup>32</sup>

**1860, JULY, Shanghai,**

**Rev. Edward W. Syle.**

It will be remembered by our readers that our Mission Chapel and buildings are about two miles from the walls of the city of Shanghai. We have, however, a church within the walls, which is under the care of the Rev. Mr. Syle. The following extracts from his last Report relate to his work therein:

My first duty was to take charge of Christ Church in the city—**our senior Deacon, Wong Kwong-chai**, being my assistant. It has been our endeavour to preach in the church at least once every day, and three or four times on Sundays; which plan, with the exception of a very few occasions, has been carried out. *Chai* has been very faithful in the performance of his share of the labour, in both the preaching and taking care of the poor, and of the schools.

The attendance of children at the three day-schools has been much diminished, as also has the number of hearers at the church, in consequence of the flight from the city of a large proportion of its inhabitants—the greatest alarm having prevailed lest the Nanking insurgents should visit this place, as they have Soo-Chow and other neighbouring cities. As an offset, however, to this loss of our accustomed class of hearers, we have been visited by others —refugees from Chang-Chow, Nan-king, Hwei-Chow, and elsewhere. Some of these are applicants for baptism, and their cases furnish many points of interest. In all, I have twenty-one candidates for baptism on my list. Three have been baptized since the beginning of the year, and four others are nearly ready. The whole number of communicants is *twenty-seven*, of whom two are under suspension.

To assist in preparing a translation of the services of our Prayer-book, and of some hymns, was another part of my duty. I have endeavoured to contribute my quota to this desirable work, both our deacons having been fellow-labourers with me for a part of the time.

The building and arrangement of the printing-office have been completed. This establishment is now in other hands very competent to its management, and is in excellent working order.

I have not included the blind establishment in my report; though, seeing it constitutes part of my work, it ought to be mentioned. The institution continues to be well supported by the community, and works well as regards the blind themselves—sixty in number—fourteen of whom are communicants, and several others candidates for baptism.

One other means of usefulness has been attempted—the opening of a book-shop for the sale of the Scriptures, Christian tracts, and educational books. The situation secured is a good one, but the peculiar circumstances of the last few weeks have made it impossible to judge of the success of the experiment.

#### **EXAMINATION OF THE BOYS’ SCHOOL—CURRICULUM.**

The following account of the examination of the Boys’ School, which is also from the pen of the **Rev. Mr. Syle**, will be read with interest:

About fifteen years have passed since that school first went into operation; and a large number of young men have there been educated, who are now filling positions which are influential at the present moment, and will become more so everyday. The recent events, which have brought to these shores large numbers of foreign troops and officials, have made indispensable a numerous corps of interpreters, and on them depends, in many cases, the maintenance of friendly relations between the parties concerned. The knowledge of English possessed by those who have come out of the school causes them to be much

---

32 Virginia Historical Society, MISSIN3386a1496-1516.

sought for, and accordingly we find that several of them are so employed at the present time. It will be their own fault if, with such a beginning as this, they fail to secure for themselves situations of trust and influence. God grant them grace to remember the lessons of truth and righteousness which they learned while at the mission school.

The examination commenced on Monday, 30th July, the Bishop presiding. The thirty-eight scholars went through the usual exercises of repeating from memory the Chinese school-books, beginning with the “ Three-word Primer,” and ranging up through all the classical books, culminating in literary compositions of a very elaborate kind.

All read the Scriptures in Chinese, and a few had commenced studying Herschel’s Astronomy, which has been recently translated into Chinese by Mr. Wylie, of the London Missionary Society.

The translations of the Chinese classics into the local dialect, and also into English, were among the most interesting parts of the examination, and exhibited the advantages which result from our improved methods of instruction. By this I mean the methods which teach the scholars to think while they are learning—a thing not contemplated by the Chinese method, but rather discouraged by being made impracticable. The attainments in Chinese scholarship which our boys now make are reported as much higher than formerly, and that without detriment to their proportion of studies in English. The school was examined in these latter on the following day, 31st July.

Reading, spelling, astronomy, natural philosophy, geometry, grammar, and composition, were gone through in an interesting manner—interesting exceedingly to those of us who could realize what a world-wide difference there was between such a course of study as this and the tread-mill routine of the venerated, almost idolized, Chinese classics. The diagrams in geometry were drawn with much neatness and accuracy, and some of the specimens of handwriting were excellent. The classes taught by Mr. Yang (He Ding) appeared to good advantage; their answers on the subject of eclipses showed that they really understood the subject.

The Bishop, in his closing address, remarked on the principle, “As we sow so shall we reap,” and urged all to remember that time flies fast. After prayer the school was dismissed for a week’s vacation.

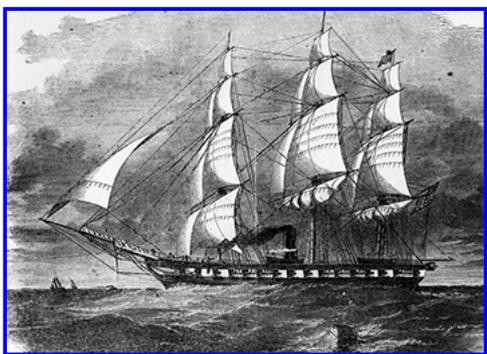
The very tameness of this brief account, and its resemblance to the way in which schools and colleges are examined and dismissed at home, is a significant fact; for it indicates that our Western Christian institutions are taking root, are becoming domesticated here in the heathen East, which is the very thing we have been praying and laboring for these many long years. This accomplished, we may look for immense and widespread changes—all for the better, we trust.<sup>33</sup>

## 1860, JULY-AUGUST, Shanghai.

### Rev. Edward W. Syle.

#### Extracts from the Journal of Rev. E. W. Syle, for July and Aug., 1860.

Sunday, July 1.—In the morning, preached in English on board the **U. S. ship “Hartford,”** in the afternoon, in Chinese, at our church in the city; and after service had a long conference with the four or five of our better-educated Christians, who form part of the little flock there, on the subject of the



character and claims of the Nankin Insurgents. As is very natural, our people are greatly perplexed; not knowing what to think of a class of men who, on the one hand, profess to acknowledge one God—Father, Son, and Spirit; to honor the Sabbath day; to receive the Scriptures, and to hate idolatry; while, on the other, they are blasphemous in their pretensions, crude and inconsistent in their doctrines, loose in their morals, and ruthless in their plundering, slaying, and burning; practising polygamy, and failing to build up after they have pulled down; impressing unwilling rustics into their service, and carrying off the younger women for their harems.

July 2.—Gen. Ignatieff, the Russian minister, has come down from Peking, where he has been residing for some time past. I saw him this afternoon, and heard from him a deplorable account of the condition of

affairs at the capital. It would appear that the imperial household is a sink of corruption, both personal and political; and that the whole framework of the government holds together so loosely, that one violent shaking more would reduce it to ruins. Everything seems to indicate that a great overturning is close at hand in China.

July 3.—Was present this evening at **Miss Jones's**, where a little company of Chinese were gathered together in a social way. To do this advantageously is one of the most difficult things, even among those who have become Christians. All the national habits and ideas run the other way. After living many years among this people, I cannot discover that they have anything like what we call *domestic life*. No intellectual, affectionate companionship between husband and wife, parents and children. The men herd by themselves, and the women keep together in their own apartments; the children being first nursed through a long babyhood by their mothers and waiting-women, and then schooled through a weary course of word-memorizing by the appointed teacher.

July 9.—**Chu-kiung**, our second deacon, goes into the city in my place, three days in the week (*Chi* going on the alternate days, that I may be able to give more undivided attention to the work of Prayer-book translation.

July 11.—The arrival to-day of **Dr. Schmid**, who is appointed to the **Japan Mission**, revived all my old regrets at our being still without one here in China.

July 13.—Mr. Yocom's sudden and signal failure of health brought back upon me, for a time at least; the charge of the printing-office—a thing I regret very much, both on my own account, and also because the little establishment was getting into such good order under Mr. Yocom's care.

Sunday, July 15.—Preached at the Mission chapel in the morning, and at the City church in the afternoon—a simple enough day's work to record: but so it would be for a husbandman to say, "I have been sowing seed in my field today."

July 16.—At the meeting of our Mission Conference this evening, the discussion was on the character of the Nankin insurgents; and the general conclusion which seemed to be arrived at, was that we could not recognize them as Christian brethren, though we might hope for much eventual good from the general movement.

July 18.—Visited the multitude of refugees who are clustered together on the old Parade ground, outside the south gate. Such a deplorable sight as could hardly be witnessed elsewhere than in China! Thousands of people—old and young—who had fled from their homes for fear of the Insurgents, and are now living on from day to day in the most precarious manner, wanting food and shelter, and many of them sick, and suffering extremely.

Our good brother Mills, of the Presbyterian Mission, is doing what he can for them—seeing they have been providentially made his "neighbours" in an especial manner. I accompanied him into their midst, and we agreed that the best thing we could attempt would be the erection of a booth for the sick, and the employment of a Chinese doctor—there being no missionary physician here whose services are available. We then rode together to the Chinese gentlemen who superintend the native benevolent institutions, wishing them to co-operate in the matter; but we found them almost in a state of despair at the amount of misery with which they had to contend; and they begged us to attend to the matter ourselves, for that we could control it better than they could. The truth is, they are perfectly overwhelmed with the numbers and unmanageableness of these almost desperate sufferers. The heat has been very great for some time past, though upon the whole, the summer thus far has been a moderate one. A rather large proportion of sickness, however, prevails both among Chinese and foreigners.

Sunday, July 22.—Communion-day at the church—three under suspension. I never felt till now the force of that word "discipline," as applied to the treatment of offending communicants; but I see how much must be both taught and learned in the case of those whose consciences are insensitive as to the application of the truths which they may honestly receive though they feel their power too faintly.

Of late, I have several applications for instruction from Buddhist priests—a very interesting, but a very difficult class to deal with. They are in ill-repute among their own people; their want of acquaintance with any handicraft makes it hard for them to get a living, and the tonsure makes them outcasts.

Sunday, July 29.—Between the services I went to the Refugees' hospital, and found much less appearance of suffering than on the former occasion. Mr. Mills has a class of about twenty-five men, who are scholars from among the Refugees: they read the Scriptures daily; and two, I believe, have charge of boys' schools, where the poor homeless little fellows are taught the Saviour's name. Mrs. Mills also has her hands full during the week, superintending some hundred or more of the women, whom she employs in making up garments—the materials for which have been furnished by a friend among the mercantile community.

The foreigners have subscribed altogether about \$10,000 for the relief of the refugees.

July 30,31.—Attended the examination of our Boys' school—an event always interesting to me, because of my own former connection with the work, and on account of the interest I feel in the older scholars personally—not to mention my conviction of its being one of the most important of our fields of labour. Very arduous withal, as all those who have ever been engaged in it know full well. No missionary labourers can lay better claim to sympathy and support than those who devote themselves to teaching.

August 9.—Resumed the instruction of the Girls' school in music. The last revision of our Morning Service is now printed, with all the Canticles and their Alternates inserted, so that we have before us what will be the fixed phraseology of our public worship for some time to come. The Evening Service is to be prepared next; then we shall be enabled to have full divine service on the Lord's day; and what is more, we have two regular and well-ordered congregations in which those services can be intelligently used. These are facts which ought to quiet the minds of any delegates to our next General Convention who may feel some doubts as to whether Missions in China are worth sustaining.

August 24.—An interval of danger and excitement, such as I have never experienced before. On Saturday the alarm of the *Tsang-maou* rebels' coming down upon us was universal, and the ladies and children were hurried off to the ships. Next day, Sunday, I went off early to see them, and then into the city where everyone was crying out, "We have no rice to eat, and there is hardly any to be bought!" I told them to complain to the *Taoutai*.

At the church we have service and communion—rendered doubly impressive by the unusual stillness of the city, and the sense of imminent danger felt by almost every one. I then rode to the south gate, where I was fortunate enough to meet with the *Taoutai* himself, and got from him and Capt. Budd, the British commandant, a "pass," by means of which I could get rice brought in to save our poor people from starving. Capt. B. gave me an account of how the rebels were repulsed yesterday, with much loss. Returned to the church, and had a meeting with the communicants, whose minds appeared to be "kept in peace" not that they were not alarmed, but that their confidence in God subdued their fears: it was to me a very impressive instance of the power of true confidence in God.

Preaching in English at the Mission chapel, and **mounting guard from ten till one at night**, brought to a close this strange, eventful Sunday at our hitherto quiet station.

Aug. 30.—The Insurgents seem to have finally retired, having failed in their attempt either to enter the city, or to invade the settlement, or to come to any sort of understanding with the Foreign Ministers, who refuse to recognize or have any sort of inter-communication with them—rightfully enough, I think, as to the substance of the policy pursued; but as badly as can well be imagined, as to the manner of carrying it out.

So matters seem to rest for the present. The city is desolate, though undestroyed. Large portions of the suburbs have been burned to ruins by the defending troops—some think wantonly, or at least excessively; others plead a "military necessity." Reinforcements for Chusan have greatly increased the confidence felt in the ability of the foreign force now here to keep Shanghai in security. There is a great change in our circumstances; but our work goes on. The Refugees from *Chang-chow*, *Voosih*, *Nankin*, and *Soo-Chow* have brought the population of the cities to us instead of our going to them.<sup>34</sup>

## 1860, JULY-AUGUST, Shanghai.

### Rev. Cleveland Keith.

Missionary work has been much hindered by the military operations (if they may be so dignified) in this neighbourhood. As early as June, the population of both city and country was highly excited by the

---

34 *Spirit of Missions*, Vol 26 No 2, February 1861, pp 51-54.

fear of the rebels. All who could, moved away to what they considered more secure places. In the midst of the really pitiable fright of the people, it was impossible to avoid being amused at some of its effects. One set of people would be moving *out of* a hamlet for fear of *danger*, and another moving *into* the same in hope of *safety*. To *move* seemed to be the first impulse.

As the month of July wore on, reports became more and more definite, of the gradual approach of the rebels to Shanghai, and at last, on the 18th of August, they really made their appearance in force, outside of the south gate of the city. This is the point farthest removed from us, and consequently we were safe from peril during the firing at this point. Preparations had been made by the English and French authorities to repel any attack made in the direction of the south gate. That was the front of their position, and the creek, which separates us from the foreign settlement, was their rear. They had no defences for this side, so that if the rebels made a threat of attack on front and rear at the same time, we were defenceless. Under these circumstances, it was thought advisable for the ladies to find places of refuge on board of ships or within the lines, for a few days. No attack, however, was made on our side, although quite a large body approached within two or three miles. Indeed, it seems questionable whether an attack was made intentionally on foreigners at all. Great forbearance was shown to the few who were, for a time, in their power, and few or no shots were fired on their part except at the city, which was evidently considered as under the Imperial Government. They reluctantly came to the conclusion that the Chinese city was held and defended by foreign troops, and then retired,

But far different was their conduct to their own people. Night after night, as they were slowly approaching Shanghai, their progress was marked by burning hamlets. Long lines of fugitives announced their appearance, and at last the remnant who awaited their actual coming would bring the particulars of each scene of havoc. The wanton barbarities which were practised are almost incredible, considering they are candidates for the Empire. I have heard of many cases of thoroughly wanton murder. And then the pillage was carried to the lowest possible degree. For instance, two very poor women of my congregation at Sing Zak, were roused from the cotton fields, where they had hid, and searched, the little extra clothing they had in their houses, and their bed-quilts (which serve also for mattresses), were carried off. The iron pot, in which they cooked, was broken, as were also those of the neighbours. A poor blind girl, in addition to this amount of ill-treatment, was beaten so as to be unable to walk for some days, and the brother of one of the women mentioned above, was deliberately killed. Such are the scenes enacted in every place which the Insurgents visit, and happy are those whose houses are left standing. If this were really a civil war, in the sense of the people as a mass joining in it, it would not be so strange. But these people are alike harmless and helpless. They live in fear of both parties, but suffer comparatively little from the Imperial soldiers.

I have continued my Sunday services nearly as usual, but sometimes with very few attendants, and three times I did not attempt to open the room. Preparing copy for the press, and reading proof-sheets, has occupied a considerable part of my time. A Morning Service, a new edition of a primer of about seventy pages, and about half the Gospel of St. Luke, have been printed during the three months. The demand for these books increases, and as soon as we are able to supply a sufficient variety to keep a school furnished with text-books, there is good reason to hope the use of them will become general. This would be a great boon to those of this people who can never become readers or writers under their own system.

Last Sunday (Sept. 23), I was permitted to witness the baptism of six persons by Mr. Syle, at the church in the city; one of them, the superintendent of his blind work-shop. Thus our little company is added to from time to time.<sup>35</sup> 1860, August, Shanghai.

The tendency of the various reports to focus on big picture or profound spiritual matters tends to by-pass events that deeply affected the personal lives of missionaries in Shanghai. The following account, from an English Methodist missionary wife, gives an account of a missionary family in Shanghai suffering severe illness and the fear of attack by Chinese rebels.

---

35 *Spirit of Missions*, Vol 26 No 2, February 1861, pp 54-55.

## 1860, August, Shanghai.

### Mrs. John Innocent.

Shanghai was in a very unsettled state in August, 1860. The rebels [Taiping] had taken Suchow; the refugees from that place were living on Shanghai city walls. Food was given to them daily, but not sufficient to keep life in young growing lads, consequently many of them, of 16 and 17 years old died. there were daily births and deaths on the wall. Men were constantly taken up as spies, executed and their heads hung on the city walls. One day I counted 40 men taken away to execution. Coming from Suchow, the missionaries, who had been to visit the "Kun Wang," had their boats pushed through the floating corpses of men and women all the way home. Dr. Edkins and my husband, owing to these unhealthy surroundings, came home ill with diarrhoea.

Our house was outside the British settlement, some distance from the London Mission. Mrs. Dawson said she would take charge of our dear George at her home while the unrest passed, as in the event of our having to escape from our house, the child's cries might prove disastrous. At night or two after this my husband and Mr. Hall persuaded me to for the night to Mrs. Edkins. My husband walked down with me, I went very reluctantly. Mr. Hall gave my husband castor oil when they got home, hoping to cure him of his diarrhoea. At six o'clock next morning he came for Dr. Henderson and myself, saying that my husband was very ill. On arriving at home I was greatly shocked to see my beloved husband pale, pulseless, and unable to speak to me. he had Asiatic cholera. Dr. Henderson looked very grave, and put large mustard plasters on his legs and feet, and gave him a teaspoonful of brandy at short intervals. I watched by him and prayed for him all that long day. Mercifully our tender, heavenly Father listened to our prayers, that went not out of feigned lips, and stayed the disease. But for three months afterwards my poor husband was very ill. In the meantime, rebels were scouring the country and nearing Shanghai. We had a mountain chair in readiness, if necessary to carry away our invalid.

August 17<sup>th</sup> I had just taken off a large fly-blisters from my patient and was sitting down to read and watch for the night, when Mr. Hall came in quite excitedly, saying, 'I hear noises, we must have Mr. Innocent away at once.' I said, 'He cannot be moved. It would be cruel to raise him up after that blister.' Mr. Hall, 'It cannot be helped, he must go!' ... We put bolsters and pillows into the mountain chair, and then carried the poor patient downstairs and placed him as comfortably as we could in a lying position. No coolies were at hand to carry the chair. Mrs. Vogler's cook and mine refused to carry the chair. I said to Mr. Hall, 'You and I will try to carry it.' I put my shoulders to the back part, Mr. Hill took up the front. I could not lift my end. Mr. Hall managed to lift his, but we were helpless to move the chair. the men seeing this came to the rescue, and took it with the greatest ease, and we started. At our gate a Sikh soldier shook his lance in our faces and cried, 'Friend or foe?' We gave the password and went on our way. All was quiet on the way and at the London Mission all fast asleep in bed. I got my beloved to bed, and though faint, he did not succumb under the exertion. Next day the rebels did come to a place a mile or two from Shanghai. After a week or two we went back to our house. My husband kept in a very feeble state, leaning on his staff like an old man.<sup>36</sup>

## 1860, August, Shanghai.

### Southern Episcopalian.

#### CHINA.

The Annual Report of the Foreign Committee, published in the November and December numbers of the "Spirit of Missions," mentioned the panic which prevailed among the inhabitants of Shanghai, on account of the advance of the insurgents toward that city. On the 18th of August they came, but were speedily repulsed by the foreign forces, and, after remaining in the neighbourhood for a few days, they retired into the interior.

Danger had been apprehended by our missionaries, and arrangements were made for embarkation on board American ships lying there. Happily, however, it was not found necessary to leave the Mission premises, except for a very short time.

The insurgents, it is stated, repeatedly declared their purpose not to interfere with the foreign population, and were particularly friendly in their expressions toward missionaries, whom, as they said,

---

36 Candlin, G.T. *John Innocent: A Story of Mission Work in North China*, (London, The United Methodist Publishing House, 1909), pp 53-54.

they looked upon as brethren of a common faith. What will be the effect of the repulse they have received at the hands of foreigners remains to be seen.

The following extract is from a private letter from Shanghai, published in the "Southern Episcopalian;":

The English Consul and many merchants and missionaries sympathize strongly with the rebels, and I have no doubt they have been told so, and told, moreover, to "bide their time," but not to come here at present. Soon after the return of the missionaries from Soo-Chow, a meeting was held for conference. All the brethren of all denominations were invited to attend, to discuss the subject, "Are we to regard the Nanking insurgents as Christian brethren?" A very large number attended the meeting, ladies included, and we had a very interesting evening. The question was changed before the discussion began. No one felt prepared to go so far as to look upon the rebels as Christian brethren, and the true subject for discussion was, "How are we to regard the Nankin insurgents, and what is our duty to them at the present time?" There was a good deal said that was interesting. Some were strong believers in and advocates of the rebels, and others were not convinced that they were sincere in their present professions and promises. **Bishop Boone** said he thought there was one proof by which their sincerity might be tested. They professed the Bible as well as ourselves—would they allow that to be the authority in matters where they differed from us in doctrine and practice? The advocates for the rebels thought there were excuses to be made for their heresies and errors. They had studied the Old Testament principally, and had had no assistance in trying to understand the Bible. The prophets of old had had visions and dreamed dreams, and Tai-ping might be under a delusion on that point, and not intend to impose on the credulity of his followers. They were in earnest, and their views of the Divinity of Christ and of the Holy Ghost, and other vital truths, might be corrected. They had applied for missionaries to come among them. **Bishop Boone** agreed that these late facts were most interesting. He thought the missionaries ought to respond to their call, and to deal most kindly and faithfully by them,—point out what we considered vital misconceptions of the doctrines of the Bible, and see whether they will acknowledge the Bible as the standard of truth, or whether the later visions, &c., of the Celestial king would be considered the newer and more reliable revelation. All agreed that many of the pretensions made by the leaders, in the earlier stages of the rebellion, were attributable to the Eastern king, who was killed several years ago. It seems that the man **Mr. Edkins** wished to inquire about is now the second king, next in power to Tai-ping, and, in a book which has recently fallen into their hands, and written by this former teacher, they perceive a very great advance in stating Christian truths over anything that has before appeared. Mr. Edkins wrote to the second king while he was at Soo-Chow, and the letter was forwarded to Nanking. A few days ago two letters were brought to the London Mission, in a silk-bag, from two kings—the one at Soo-Chow, and the one Mr. E. had written to. The second king stated that, as soon as he had received Mr. Edkins' letter, he had started for Soo-Chow, hoping to meet him there, and requesting him to come and see him. He would wait for his answer. He also wished six missionaries to come and stay among them. Mr. Edkins sent the letters for us to look at, and has, of course, gone again to Soo-Chow to have an interview.

I cannot begin to tell the half of the interesting things we hear about the rebels, nor of the awful state the country is in. Some of the gentlemen who have been in different directions (merchants as well as missionaries) say the country in some places is covered with dead and mutilated bodies. The scene and odor made one of the missionaries very sick. The rebels say the Imperialists kill more than they do, and the number of suicides has been immense. Every sort of wretchedness the country people are exposed to between the contending parties, or there are unrestrained bands of robbers and ruffians following in the wake of each army, and every enormity is perpetrated on both sides that the wicked can devise. The missionaries have urged the rebel leaders not to come to Shanghai, but they always say they must come. They want the custom-house and foreign duties, and merchants do not feel inclined to have them too near their strong boxes. The foreign authorities say they will resist them if they come; but what with? Both the American men-of-war have gone north with Mr. Ward, and the allies have left about 1,200 troops here. These are scattered about, and I think, if they excite the hostility of the rebels by resisting them, and have not force enough to do it effectually, we shall be worse off, perhaps, than if we had no force at all. I don't see the reason for the American forces all being carried off; however, we know that "unless the Lord keep the city, the watch-man waketh but in vain."

## 1860, AUGUST 7, Shanghai. Bishop Boone-Re Miss Fay's Resignation.

Shanghai, 7 August 1860.

My Dear Miss Fay

I have allowed your letter of 13 June resigning your place in the Boys' School, to remain unanswered until now. I wished to take time to see how matters would go on until the vacation. I regret very much your leaving the school. I can bear testimony that you have worked hard & efficiently; I am sure it is a very great trial to you to leave a school for which you have laboured so long.

You know that I have always thought you a good teacher but have also held the opinion that no lady can properly manage a school of forty boys. **I have always thought the school needs the strong hand of a male superintendent.** When I was recently in the U.S, the Presbyters of the mission wrote urgently on this subject.

The Committee, on my recommendation, and that of these letters, appointed a male superintendent, and sent his mother to assist as matron; supposing this would be a much pleasanter arrangement than to ask you to act in this capacity while Mr. Doyen was Superintendent.<sup>37</sup>

They never designed for a moment to dispossess you of your place as a teacher in the school, nor had I any such wish.

You have told me you determined before Mr. and Mrs. Doyen arrived, that you would not teach in the school, if he were made superintendent.

You told me this, plainly upon our arrival, and left them in no doubt of your mind and that you regarded them as intruders.

You now inform me that you are still of the same determination and I know there is such a want of harmony in the personal relations between Mr. and Mrs. Doyen and yourself that there is no prospect of your being able to conduct the school together. Neither yourself or Mrs. Doyen will consent to make friends and live in peace.

These facts constrain me to accept your resignation. Under the circumstances, I cannot blame you for resigning, but I cannot but deplore the circumstances. While saying this, I do not wish to pass any opinion on your difficulties with Mrs. Doyen, or to throw any undue share of the blame upon you.

I trust God may have much more work for your to do for Him and that He will grant you Grace to discharge the same with both fidelity and in peace.

I am, my Dear Miss Fay, Very sincerely Yours,

Wm J Boone.<sup>38</sup>

## 1860, August 31, Shanghai. Rev. D. D. Smith

The following letter gives particulars of the progress of the Missionary in the acquisition of the language, and his employment of the knowledge acquired. It furnishes also some interesting statements in regard to the movements of the insurgents—their visit to Shanghai, and their religious views.

Shanghai, Aug. 31, 1860.

REV. AND DEAR BROTHER: Several months have passed since I wrote you, and what can now be said will not differ much from what was contained in that letter. I was then busy studying this language, and just beginning to understand a few words when spoken by my teacher. The daily routine, as my journal testifies, has been since that time very much the same: each morning beginning immediately after breakfast, my teacher patiently listening to the incessant repetition of verse after verse of the morning lesson, and this monotonous work is kept up till nearly four hours are consumed. I have now been studying about seven months, and feel greatly encouraged with my progress. The language is intensely tedious, and requires unceasing perseverance and patience.

Besides this regular work of gathering up vocabulary, I have been engaged somewhat in making use of

it. For a few weeks, until their vacation, I opened every morning a school of girls, first reading a chapter in the New Testament, upon which a few questions were asked, and after this a few short prayers. I have also a regular day-school at "Sing-Dzak," to which I go two or three times a week. Here there are about twenty-five boys, who are instructed by one of the candidates for baptism, in the Catechism, Creed, Lord's Prayer, and Gospels. The teacher seems to be a conscientious man, and instructs the children faithfully, and from their answers to the questions propounded them, show that they have a little knowledge of the subjects of their studies.

The Chinese system of education, if one may judge from their method of recitation, too often results in the pupil "making nothing of it," both as regards the rapidity with which he pours out the words, and certainly as regards the comprehending a single idea contained in the lesson.

The teacher at "Sing-Dzak" is, like the majority of his nation, very polite and very garrulous, so that with his aid I find my knowledge of the language gradually increasing. Besides this work, a class in our Sunday School, and occasional preaching in English, are all that I can record.

I am very happy to say that my health has been very good, better even, I might say, since I came to China, than it was before I sailed from America. With proper care and prudence I hope long to continue in such a condition as will not impede my duties.

The hot summer is passed, and with it the alarm which we recently received from the rebels. You will have heard, I doubt not, from other sources, before this reaches you, that they have been here. They represented that they were invited by foreigners to come and take the city of Shanghai, and certainly their quiet method of approach, and considerate and respectful treatment of all Europeans and Americans, established beyond a doubt their strong desire to be at peace with us. But whoever invited them hither did not convey to them the opinions which those in authority held concerning them, for they were met in the most warlike manner, with shot and shell. After one or two ineffectual attempts to gain the city, they retreated as suddenly and quietly as they came, leaving only a thoroughly Chinese proclamation, full of bombast and absurdity. Their excesses, together with the outrages of the local thieves among the inhabitants about us, were cruel and abominable. From the accounts given by some of the country people, the horrors of the French Revolution could scarcely exceed the scenes enacted here. My own teacher had his house plundered—all his winter clothing and furniture taken, even the doors and windows of his house carried off. One of his cousins was seized and taken captive to Soo-Chow, and another beheaded.

This is but a specimen of what has taken place. I trust that the rebels may not be stupid enough to return hither again.

A very strong feeling of sympathy for them seems to have filled—does not possess—the minds of many here; but from what I have learned of them, they seem to be little else than marauders.

Some gentlemen lately visited Soo-Chow, and were greatly impressed in their favour. The rebels professed to believe in God, to worship the Saviour, and to have a fair idea of the Holy Spirit. They hold public worship, and were punctual in asking a blessing before and after meals. A second visit destroyed much of the favourable impression produced by the first. The only man among them there from whom much could reasonably be expected, Kan Wong, although a baptized Christian, and formerly a teacher in the London Mission, had so far back-slidden as to adopt polygamy. This he confessed was wrong, but that he had only consented after earnest persuasion, almost from compulsion. He professes to be anxious to do his people good.

A third visit, by one of the gentlemen who first went to Soo-Chow, to the headquarters, the city of Nanking, has resulted in a thorough upsetting of all our hopes that they will or can evangelize China. He found it, as he expresses it, not a purer system than that of the outskirts of their territory, but a "tissue of blasphemy." Their idea of the Deity is material—one of their former kings, who was destroyed for his ambitious desires, has been placed in the calendar, and is worshipped. Another is said to have ascended to heaven, and has married the daughter of the Heavenly Father. Such honors were paid to the chief as led the gentleman to believe that he (Hoong Sin Tsuen) was worshipped next after the Father and the Son—thereby according to him such reverence as fully, or nearly, made him equal to them. Hoong Sin Tsuen, the original chief and mover of the rebellion, is a kind of second Mahomet. He has had his visions, in which a great trust was committed to his charge, and the preaching of a new religion given him. He, too, has been to heaven, and his revelations are such that he is able to dispense with any teaching in the Bible which does not please him. He is said to read the Scriptures constantly; but with such freedom and power

to interpret them, we may well suspect that the truth, pure and unadulterated, is not known or preached.

The city of Nanking does not exhibit signs of improvement. Although the insurgents have held it for seven or eight years, still it is a desolate place. No commerce—no new buildings—only a kind of garrison. The whole movement itself exhibits signs of dissolution. One of the chiefs, and the only one who is a general, has set up for himself, and it is said that others will follow his example

.Many persons, and among them many missionaries, have looked hopefully toward this movement, as a powerful instrument in the regeneration of this unhappy country. Their great opposition to idols, and the incessant destruction of these false gods, with their heathen temples, certainly promised something toward the beginning of better things; though even this method of introducing a new religion is not the best way to exterminate such deep-seated idolatry.

But the other tenet of their creed, the slaughtering of so many human beings, whom they choose to designate as “the Imps,” is most decidedly contrary to the gospel of peace, and is not taught in the Scriptures which they profess to believe.<sup>39</sup>

Instead of setting up the only true religion, I fear it is but displacing one superstition by another equally as bad, if not far worse.

Equally in China as in our own, or any other country, is it true, that an evangelical and enlightened ministry is needed to plant, nourish, and extend the true Church of Christ.

Just as truly here as at home are earnest, faithful, and efficient men needed to spread the truth contained in the living word. You will also hear before this reaches you that hostilities at the North are nearly at an end. The English are victorious, and we can only hope that the result of the negotiations may be favourable for the greater prosecution and extension of the work in which we are engaged. May God hasten it in his own good time. Sincerely and affectionately yours.<sup>40</sup>

## **1860, SEPTEMBER ?, Nagasaki, Dr. H. E. Schmid.**

### **NAGASAKI—FROM DR. H. E. SCHMID.**

I wrote to you shortly after my arrival in China of my safe journeyings so far. Now that I have just been two months in Japan, I can also inform you of a most delightful trip from Shanghai to this place. We are without any regular mails, else would I have given you this information sooner; as it is, I write with the second opportunity offering itself since I landed ere—the first one occurring but few days after the day of my arrival.

I found Mr. Williams hard at work with the language, quite able to speak the same as far as necessity requires it.

As for myself, I have, of course, commenced the study of the language, and also my practice. I had quite an amount of it while in Shanghai, where I spent my time in attending to the wants of sick Chinese, and several of our own missionaries; but I found the practice among the Chinese a very unsatisfactory one, as they will only take medicine from a foreign physician for a little while, and if not cured soon, will return to their own medical men. Then, too, they are not to be dieted, nor will they adhere to prescriptions promptly. I have seen similar notions here in Japan, and only hope that I may see less instead of more of them.

I am of the firm opinion that things here have generally been represented in exaggerated forms. It is certain, to my mind that most of the people writing about Japan are of two classes: one class containing the enthusiasts, that would or really could not see any defects; another class, the men of “first impressions,” the men “taking bird’s-eye views,” staying a few days and then going off again; or such as can only stay a short time, yet want to make a book about Japan.” These are always ready with book and pencil in hand to take notes of everything they see and of anything they hear, without regard to the source.

---

39 The United States was on the verge of its own Civil War in which Christians, north and south, found themselves engaged in killing each other. At least one Episcopal bishop, Leonidas Polk, a former West Point trained army officer, was a Confederate general. There is a vast collection of images of Bishop Polk online at Google Images. See online 1 January 2012 at — <http://www.historynet.com/leonidas-polk-southern-civil-war-general.htm>

40 *Spirit of Missions*, Vol 26 No 1, January 1861, pp 21-22.

I think there are some things worthy of admiration in the Japanese. They are in general a very polite and kind people, and what I consider their grand point, they are open for progress. This is the great quality in the Japanese character: it is it which will carry them ahead of the Chinese, who at present are far ahead of them in civilization. And yet they lie, and steal, and cheat, as well as the Chinese—this is a fact, no matter what Japan enthusiasts may say.<sup>41</sup>

## **1860, SEPTEMBER 2, Shanghai.**

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

We continue Mr. Syle's Journal. It contains many facts of interest. The condition of things among those who have fallen into the hands of the rebels is most distressing.

1860. Sunday, Sept 2. Preached on board the United States ship *Hartford*, after which, in going to the city, I had to pass through the burnt district all around the Eastern side of the city, where a most deplorable destruction of property has taken place, there have been (as was alleged) a "military necessity" for clearing away the whole suburb, lest the rebels should find a cover there in their approach to the city. It devolved upon the French to guard the wall on this side, and consequently the odium of causing this destruction has fallen on them—how deservedly, it is hard to say. At all events, the people regard them as *unfriendly*, to say the least, and I was questioned, while passing through the streets, as to whether or not the French were in league with the insurgents!—a thing as likely as that the old East India Company should have determined to force their religion on the Hindoos, but nevertheless as readily supposed to be the fact. To meet (as I did in the afternoon) a company of Christian communicants, and to preach in a Christian church in the middle of a heathen city, protected by the troops of two Christian Powers against the approach of a pseudo-Christian enemy, was a situation so strange, and so full of suggestions as to the greatness and thoroughness of impending changes, that I could not fail to see in these circumstances a token that the Lord was "making bare His arm" preparatory to striking some heavy blow directed against the reign of Satan in this empire.

Sept. 8.—This evening I made one of a little company at Mrs. Bridgman's, who shows an admirable perseverance in endeavouring to introduce into the Chinese Christian families (of which there are seven immediately around us) some idea of rational social intercourse—a thing of which Chinese society, as far as I have been able to ascertain, knows hardly anything. There is a great deal of ceremonial intercourse, but it accomplishes no more than the exchange of formal visits does with us at home. There is a good deal of feasting together among the men, and of gathering together in family re-unions among the women, but intelligent conversation, in which both the sexes take part, is a thing which even our Christianized Chinese have hardly begun to understand, much less to appreciate.

Sunday, Sept 9. A good many of our former scholars have found employment as interpreters to the foreign troops now quartered here. One of them (a youth recently baptized) is thus connected with the Punjab regiment, which is quartered at the old Examination Halls near our church. Not finding the commanding officer in his quarters, I left a note requesting that the interpreter might be allowed to attend service, etc., and accordingly he was at church in the afternoon.

So far as I have seen, there is decidedly good moral tendency among the officers and soldiers of the English expeditionary force; as to the French, we know little, but there is some degree of liberty enjoyed by the two Protestant French missionaries whom we have here, in going among the troops; they have, from the chief of the department in France, a written permission to minister to any of the soldiers who may be Protestants; and this order even a Roman Catholic general or colonel cannot venture to disregard. These things are all symptoms of a less ferocious and overbearing state of feeling among military men than that which prevailed in former days.

The difference, however, between a Christian and a heathen soldiery, is very apparent. The Chinese dread the neighbourhood of their own soldiers as much as that of the rebels, there being little to choose between them, so far as pillage is concerned: while the foreign soldiers, after a few outbreaks, are generally brought into good order, and become good neighbors.

Sept. 10.—I had occasion to-day to call on an active and influential Chinese merchant, who is engaged a good deal in transacting business for the Chinese authorities. He is their agent for the purchase from the foreigners of arms and ammunition; for enlisting mercenaries, i.e., free-booting foreigners, especially

---

41 *Spirit of Missions*, Vol 26 No 3, March 1861, p. 88.

Manilamen; for superintending disbursements to refugees, etc. It was in this last capacity that I went to see him, and ascertained that the foreign merchants here had subscribed about ten thousand dollars for the purpose of relieving the wretched families who had been driven from their homes at *Chang-chow*, *Voosih-soo-chow*, and other places, by the insurgents. A hundred more of these families have come into our immediate neighbourhood, and this fact makes it incumbent on us to do something for them ourselves. It is a very difficult task, however, for houses, even of the poorest kind, cannot be procured for them, the owners being unwilling to rent, for fear they should be considered as harbouring suspicious characters, or even spies of the insurgent party, for it is one of their devices to introduce their followers into places they mean to capture, in all sorts of disguises—those of beggars and refugees included. All I can do at present, therefore, is to give them **old matting with which they can make themselves little tents**, and to distribute among them rice and medicine.

**Refugee tents built from matting.**



Sunday, Sept. 23. In the afternoon, at Christ church, baptized six adults, three of them aged women, one of whom had been for years under instruction; of the two men, one was Mr. Smith's personal teacher, and one was the manager of the Blind Institution. The number of applicants still on my book is unusually large, and some of the cases peculiarly interesting. Indeed, in these days of adventure and vicissitude, the time would fail to tell of all the strange things that come to our knowledge in regard to these generally unromantic and commonplace people. But no man is commonplace if only the real history of his inmost heart and anxious mind is honestly disclosed.

Sept. 25.—The officers and men of the (USS) Hartford sent me \$100—an entirely voluntary subscription on their part—for the benefit of the refugees in our neighborhood. The chaplain, our good brother, the

Rev. Mr. Bartow<sup>42</sup>, yields to no one in sympathy for the Chinese, individually and nationally.

Sept. 26.—Spent a good deal of time to-day in conferring with the *Te-paw*, a local petty officer, whose business it is to look after the affairs of a small section of the township. He professes to have consulted the *Che-Heen* district magistrate, a mayor, on the subject of the refugees, and their united wisdom has reached the conclusion that the best thing to be done is to give these poor houseless creatures a small sum of money, on condition of their all moving away to some other district.

Sunday, Sept. 30.—Our deacon, Chi, was sick today, so that all the services devolved on myself. The number of communicants has now become too large to allow of their meeting in the vestry as heretofore; we therefore have moved to the vestibule. This afternoon one of the oldest of them gave a very graphic account of the way in which his neighbors slighted him, as though he was no longer one of their community. “You have cast away your *ancestors*,” they say, “what can you want with *neighbors*?”<sup>43</sup>

Oct. 16.—After some days of very anxious thought, I have been brought to the conclusion that it is best for me to return home with my children by the next good opportunity that occurs. The Bishop concurs in the propriety of my taking this course, and I am therefore beginning to make preparation accordingly. Today I transferred to Mr. Keith the charge of our little printing office, and began to dispose of those surroundings which, only a few months since, had helped to make my house a happy missionary home.

Oct 26.—Took part in examining, for priest’s Orders, the Rev. Messrs. Smith, Thomson, and Schereschewsky, and united with Mr. Keith in signing their testimonials.

Sunday, Oct. 28.—The abovenamed brethren were ordained by our Bishop, in the Mission chapel; the candidates being presented by Mr. Keith, and the sermon preached by myself on 2 Tim. iv.2.<sup>44</sup>

Nov. 3.—All the ordained members of the Mission met this morning, at the Bishop’s request, in his study, and proceeded to organize the Mission as such, by acting on Canon 13, Sect.VIII of the “Digest of the Canons,” adopted at the last General Convention. This having been done, the Bishop appointed myself, Mr. Keith and Mr. Thomson, as a Standing Committee. In the afternoon this Committee met, and organized itself by electing its officers and making rules. Thus we have, after many years’ consideration of the matter here on the spot, and some painstaking legislation on the subject at home, attained a practical result in the form of a Mission organization which seems calculated to work well, and to facilitate the making of those adjustments as to where responsibilities and duties rest, without which no system can work vigorously and satisfactorily.

Nov. 4.—This is the sixteenth day of almost continuous rain—such a season as we seldom have at this time of the year. The poor refugees suffer very much, because their little sheds are not weather-proof. Their condition is improved, however, for the men have, most of them, been provided with employment, and several of the women are furnished with needle-work, for which they receive wages. Our next-door neighbour, Mrs. Culbertson, of the Presbyterian mission, has exerted herself a great deal in superintending the work of nearly a score of these poor women, who gather together, babies and all, on her verandah every day. Oh, it is a pitiful sight to see them working away so willingly, though their clothes are drenched with the rain, and their hands shaking with the cold!

Sunday, Nov. 11.—Going through the city, I passed the *Zung Wong Mian*, generally called the **Tea-Gardens**, which have recently been assigned to the French for barracks. The people are beginning to wonder what will come of all this. Everything in the once-crowded pleasure grounds seemed silent and deserted, except a few workmen, and the noise they made in pulling down some of the old houses, broke the stillness.

In the afternoon, the Bishop came into the church, and confirmed thirteen—an interesting service always, and on this occasion especially to me, because of the near approach of the day when I shall resign

---

42 Rev. Theodore B. Bartow. Protestant Episcopal Church, Ordained 1832. Rector of Christ Church, Frederica, St Simons Island, Georgia. Commissioned US Navy Chaplain, 8 September 1841. d. 18 May 1869.

43 Chinese in Australia also made it clear that becoming a Christian was a rejection of Chinese traditions. See Appendices, No 11, “Reports and Journals of Missionaries and Catechists.”, pp 410 ff. Welch Ian, *Alien Son: The Life and Times of Cheok Hong CHEONG, 1851-1928*, PhD thesis, Australian National University, 2003. Online at: <http://hdl.handle.net/1885/49261>

44 “Preach the Word; be prepared in season and out of season; correct, rebuke and encourage — with great patience and careful instruction.” 2 Tim iv.2. New International Version.

my charge of the church. The little flock here is a very humble one, a large proportion of them being blind, and very poor, and their number only thirty-three; but these very circumstances seem to touch one's heart of their own simple force.

Nov.12.—In company with Rev. D. D. Smith and Mr. Craven Wilson (a resident here), visited the Institution for the Blind, which has now been for four years in successful operation. I resign my charge of its affairs into the hands of these gentlemen, with a full confidence that my poor blind people will not suffer by the change.

After preaching at the church, I visited, on my way home, a sick man—one who had done work for us when the church was built, ten years ago, but of whom I had lost sight. Now of his own accord he sends for medicine, with which (thanks to a handsome donation from Dr. Jayne, of Philadelphia) I am able to furnish him. Next to having a missionary physician of our own, it is a good thing to have a good supply of simple medicines, especially quinine, conveniently put up for use.

Nov. 15.—I find that I have made no notes in my journal of the public events of the last few weeks connected with the movement of allies on Peking, which has resulted in an enforced ratification of the treaty of *Tien-tsin*, made in 1858. One part of the Convention which accompanied this ratification was that its provisions were to go into immediate effect. One of these provisions is that foreigners might have access to all parts of the country; and of this several of our missionary brethren are availing themselves.<sup>45</sup> One has gone to *Hong-chow*, and another is about to follow to the same place; two or three are already at *Che-foo*, and one is going to *Tien tsin* in *Shang-tung*; two others are on their way to *Soo-chow* and two are understood to be travelling toward Nanking, where Mr. Roberts, the home teacher of *Hung-Sin-tsiuen*, has been well received. Our own Mr. Parker is making a boat excursion to *Soong-kiang*.

Sunday, Nov. 18.—A death occurred in the girls' school last week, and today I preached at the Mission chapel in the morning by the Bishop's request. Such visitations of God's providence seem to make considerable impression upon the people around us, both old and young; they are a timid race, and instinctively seek for some refuge when danger is felt to be impending. Thank God for anything which makes them fly to Him who is able to save.

It was communion day in the city, and I saw gathered around me the little flock over which I had watched, with some intermissions, since the church was built—ten years ago. I gave them a few words of farewell counsel, exhorting them simply and entirely to “put their trust in the Lord,” and not let their “hearts be troubled,” no matter what might happen around them. In the afternoon I baptized two adults—one man and one woman, these being all whose state of preparation seemed satisfactory at the present time, though there are about twenty more on the list of learners.

**And so ends—for the present, at least—my appointed ministry in this city!** May it please the Lord to hasten the time when native priests and Bishops shall exercise their ministry in this place, to the honor of His name and the good of souls. Great, very great changes, are going on, and that very rapidly. To my own mind, it seems inevitable that the influence of foreign nations must become *paramount* in this empire, and the Chinese learn *everything anew* from those whom they have heretofore affected to despise. My earnest hope is that while scores and hundreds of men will be found ready to come to these ends of the earth to carry on all kinds of work—commercial, military, diplomatic, scientific—the young men of the Church may not be found lacking in either numbers or energy in the prosecution of the work—the *much hard work*—which China now calls for, more than ever before.

Nov. 19.—**The fifteenth anniversary of my arrival at Shanghai**, and the anniversary, also, of the death (1834) of the chief promoter of this China Mission—Augustus Lyde,—a fitting day, therefore, on which to send in to our Bishop, as I am now doing, my formal resignation of the station of “Christ church in the

---

45 The view of most officials, foreign and Chinese, was that this clause was intended to allow businessmen to travel within China on business. It was not envisaged that it would be used by missionaries to establish permanent mission stations. By 1886 the Chinese Government had conceded this privilege. US Minister to China, Charles Denby, stated: “Since [1886] the Government of China has, in the most emphatic manner, recognized the right of missionaries to go anywhere in the interior, to buy land and reside on it. The recent amendment to the Berthemy Convention has settled this question.” US State Department Archives, Despatches from US Legation, Peking. Denby to Tsungli Yamen, 31 August 1895. See also Daigle, Jean-Guy, (2003), ‘Challenging the Imperial Order: The Precarious State of Local Christians in late-Qing Sichuan’, pp 1-30, *European Journal of East Asian Studies*, Vol 4 No 1, June 2005, p. 4.

city," to which he had appointed me.<sup>46</sup>

## 1860, SEPTEMBER, Shanghai.

### Rev. Henry. M. Parker.

Since my last report. I have, I fear, but little to write you of any interest. My routine of labor is about the same. The acquisition of the language, to which I endeavour to devote five or six of the best hours of the day, must, for several years, continue to be my chief occupation. You have had, doubtless, before, very startling descriptions of the difficulties of the language. I, at first, was very much inclined to regard these as exaggerations; but every day convinces me that there was not much, if any, misrepresentation. One of the difficulties of the language, which makes itself felt only as you advance in the use of it, is, that the relation of words is indicated almost entirely by position, and this position is again regulated by long usage, and the ways in which ideas stand related in the Chinese mind, and the mode in which they conceive of things. The Chinese mind is so very different from the European, and their modes of conceiving of all things, that I must confess I do not believe a foreigner can ever equal the native in his power over it, and through it, over the native mind. For this reason I am ever looking for the appearance of some man of decided ability for the rapid and extensive diffusion of Christianity among them. Another difficulty which consumes a great deal of my time, are the tones and breathings. To give you some idea: I have spent two and three hours in endeavouring to catch the sound of a word, and the same time in endeavouring afterward to pronounce it, and perhaps the very next time I will have the same difficulty. Do not waste any sympathy on me, however, my dear brother, as imagining me labouring under a heavy load. I only hope that one of these days God may so enable me to know the powers of the world to come, so that I may labour in good earnest for the salvation of men's souls. It is hard for a man who has been accustomed to self-indulgence for many years of his life, to come right down to the hard work which ought to characterize the missionary, unless he be stirred to it by some such extraordinary realization of eternal things.

If I have not the fiery zeal and untiring energy which I would, desire, I have still to thank God for strength and health, and for an unabated sympathy and interest in these people to whom He has sent me. I find sincere pleasure and delight in the work of imparting to them, so far as I am able, the hopes of immortality and of a better life, through the merits of that Saviour who is both theirs and ours. I know that God is no respecter of persons, and I feel well assured that the same Almighty Spirit that first quickened me to a realization of spiritual truth, is able to quicken these dead souls by the same power, and call them from darkness into His marvellous light. I know there are some at home who believe with the early Jewish Christians, though with much less reason, that the western nations are the chosen and exclusive people of God. I cannot so read either the Bible or things around me.

Since I last wrote, I have succeeded in obtaining the control of a Chinese school of about 20 boys, at the rate of six Mexican dollars a month, on condition that the Christian books were taught half the day, and the Chinese the other half. I am glad to say that it is a source of much (pleasure to me, as I am uniformly treated by scholars and parents with kind and polite attention, and) with a deference and humility that I scarcely expected, from what I have always heard of Chinese conceit and vanity. We are required, as you know, to visit our schools as a regular thing three times a week, which I think quite as often as necessary. If I were better up in the language, I should like to have five or six of these schools under my control, and hope to have one of these days: they secure a more steady and attentive congregation, and a better informed one, I am inclined to think, than you can collect at mere preaching stations. At present I spent the time in conversation with the people.

I find among these poor people, which may surprise some in Christian lands, a very general belief in the immortality of the soul. As to its condition in another world, there is, as you might expect, great diversity of opinion among them; and you will scarcely find two among them believing the same thing. Some of the poor—and I am only brought in contact with these—seem to make no moral distinction, but believe that they will all have their lot equalized in the next world; that is, that they will become the rich in an after-state. Some go a little farther, and believe that the good enjoy happiness, but that the bad are in a state of unconsciousness. Some believe in a state of purgatory, whence they can be rescued by the prayers of their priests. I have had them to acknowledge very frankly, as indeed Confucius himself did,

---

46 *Spirit of Missions*, Vol 26 No 3, March 1861, pp 82-85. Extracts in *The Church Journal*, New York, 13 March 1861

that they knew nothing of what came after death. When told of the resurrection of Christ and of ours, they are of course incredulous, as were the Athenians of old. What seems to the missionary constantly the hardest and most difficult thing to be achieved with these poor, is to bring them to any conception of the Deity, his existence and superintendence of his creatures. But thanks be to God, that which is impossible with man is possible with God. It is of course much easier to impart an idea to the educated and intelligent, and thus a man might feel at first that he was making much more rapid progress; but the Bible shows us that this is but a mental conception, conceived in the 'pride and vanity of man's wisdom, by which world knew not God; God hath hid these things from the wise and prudent, and revealed them unto babes; and he hath chosen the poor, rich in faith, and by this faith alone we can know him. The religious faith of China—certainly about the European ports, if I may take Shanghai as a fair specimen, and the success of the pious has been less here than at many others—is daily dying out. Almost all of the people laugh at their gods. When I first arrived, from my window, I could see priests, at almost any hour of the day, moving among the people and in religious processions; now for days I do not see or meet one. The present Rebellion, if it does no other good, must give a severer shock to their faith than it has ever yet probably received. We know that no people or state can exist without a religion—and I do not suppose that any one can well doubt that the Christian must be that religion. It may at first, and probably will be, mixed with much error, and heresies doubtless will grow up, as in all times past; and there will be tares mixed up with the wheat, but there will be enough to make the true Church of God rejoice.

I do not know, my dear brother, what has been the effect at home upon the Church, of the apparent disappointment in the country not having been opened to us. I cannot but see a wise Providence in this temporary delay. The Church has sent out large numbers—I wish she had sent treble the number. If these had been at once scattered over the country, without knowledge of the people or language, and at once separated from all previous social relations, from what I myself have seen, I cannot but believe there would have been many difficulties and disappointments and many probably would have returned in disgust. There are not many men, I believe, who are natural missionaries, i. e., with that remarkable adaptability to new circumstances, languages, and manners. There are many, I believe, who can become missionaries by a gradual preparation. God grant that the Church may not go back from the good work, but may send us increasing numbers yearly. Half the globe has yet to be taught the Gospel of Christ.<sup>47</sup>

## **1860, SEPTEMBER 20, Shanghai.**

### **Rev. Elliott Thomson.**

The following letter from the Rev. Mr. Thomson speaks hopefully of the prospects in China:

Shanghai, Sept. 20, 1860.

My Dear Sir: In writing with regard to our work, or the people among whom we dwell, it were an easy thing to write page after page of the sufferings and the miseries to which they are subject; but when one turns to his work, it is, indeed, sad to feel how little he can do, and how slow they are to receive the great and precious truth which we would declare; yet the seed is being sown, and if the husbandman will but have patience, he will reap in due time: for he knows the seed which he sows cannot "return void.

The prospect is certainly brightening. Not only are some being gathered in, but the people are far more friendly, more kindly disposed toward us than even a short time back; and we cannot but trust that the truth being made known unto them, their sorrow and distress will lead them to cast away their vanities and turn to the one true God.

Now certainly is the time for the missionary and the Church to put forth the most earnest efforts, to use the advantage thus opened to reach their hearts. We who are in the field hope and trust that many strong-bodied, earnest-hearted young men will come up to the "help of the Lord." There seems, also, every probability of a speedy conclusion of the war at the North (in fact we had hoped it was over, but there still seems a little delay), when the gates of this long-closed empire, with its hundreds of millions, will be thrown wide open. And we pray that the hearts of the people may be opened to receive the "glorious gospel of Christ.

Since last I wrote it has not been my privilege to do much direct missionary work; my time has been chiefly occupied with the language, and even that has been interrupted by the disturbance at the time the insurgents advanced on the city of Shanghai. My teacher fled with his family, and was absent two weeks.

---

47 *Spirit of Missions*, Vol 26 No 3, March 1861, pp 85-86.

and even our own households were in too confused a state for a few days to do any kind of studying. The distress of those who were burnt out of house and home, it is apprehended, will be very great this winter. There are also many here who have fled from the surrounding districts, some with no shelter but a mat of straw to spread over them.

The Missionary ought to be thankful for the means put in his hands to benefit the poor suffering humanity he sees around him; though it may not be large, yet it will give a bond with the sufferers that may end in their soul's benefit.

We would ever desire your earnest prayers, and those of all who love our Lord Jesus Christ. Yours sincerely.<sup>48</sup>

## **1860, SEPTEMBER 26, Shanghai.**

### **Rev. Issachar Roberts, Independent Baptist.**

CHINA.—The following important letter appears in the *China Mail*. The initials, we understand, are those of Mr. Roberts, with whom Tai-ping-wang was acquainted many years since at or near Canton, and after whom, it may be remembered, he inquired early in the present year. The letter is dated from Soo-chow on the 26<sup>th</sup> September last:—

I have the pleasure of informing you that I arrived safely at this place on the 26<sup>th</sup> instant. I have had an interview or two with Chung-Wang, the Faithful King, who is the Commander-in-Chief of the army that took Soo-chow, and had thoughts of taking Shanghai, but had no intention of fighting with the foreigners there. He received me with all kindness and courtesy, and the probability is, will accompany me to Nanking in a few days. Kan-Wang returned here about seven days before I arrived. This King Chung-Wang has no disposition to get into collision with foreigners, but on the contrary, wishes to maintain the greatest friendship and cordiality, both in commerce and religion. He is greatly at a loss to know how two nations worshipping the same great God, like the Western Powers and Tai-ping-wang, can fall out and fight; he is not inclined to be caught in such an inconsistency. I told him if he would write a letter to the English Ambassador, I would translate and circulate it through the newspaper system, so that the Western Kings should see it, and their subjects too,—the very thoughts of his heart which he wished to communicate should be spread far and wide, and have their due effect in moulding public opinion in reference to him and his doings. This seemed to be a new idea to him, at which he rejoicingly laughed heartily, and agreed immediately to do so. He has written a letter, which is now before me, in course of translation, and will be ready for the press before I leave this place. My health is very good, spirits fine and prospects promising. I have preached once to the King and his counsellors, and to about a hundred of his highest officers, by invitation, and receive from all every attention and courtesy that I could ask.

(The chief at Soo-chow is the same personage who approached Shanghai on a peaceful mission and was rudely received by the allied forces. His letter to the Western Powers will reach us probably by next mail.<sup>49</sup>)

## **1860, OCTOBER 1, Shanghai.**

### **Rev. Henry M. Parker.**

SHANGHAI, October 1, 1860.

MY DEAR BROTHER:—Since I last wrote we have passed through very striking and impressive scenes, and in some measure, also, stirring and exciting. That which was stirring and exciting at the time, was, however, of little significance; and although it obliged us, several times, to put the ladies in places of safety, yet I do not think that, even then, the most thought that there was serious danger, or anything more to be dreaded than passing through a dark room, without light to survey its contents. We were, in other words, in great ignorance and doubt as to the character and disposition and intentions of the Insurgents towards us, owing, in a great measure, to the difficulty of measuring aright Chinese ideas and actions. Thus they declared (and it was their policy, undoubtedly) that they had no desire to quarrel with their Christian brethren, and no intention to fight them, and yet they marched down on Shanghai, held by foreign troops. As to their military character, some of the missionaries, who had previously visited them, estimated them

---

48 *Spirit of Missions*, Vol 26 No 1, January 1861, p. 22.

49 *The Church Journal*, New York, 9 January 1861

as much above their countrymen, and some of their acts gave color to it; and yet, by other accounts, they were represented as scarcely at all superior, which we found to be the true estimate.

The bubble, to many, has burst, and there has been a bitter disappointment as to the moral and religious character of the Insurgents, revealed by closer contact with them. As to my own views and hopes, it is not so: I never saw reason to believe that they possessed the spirit of the Gospel, which alone can impart the truth and life contained in it, and which would have been miraculous, almost in the highest degree, and outside of the ordinary operations of God's Spirit. I cannot say, therefore, that I am disappointed at finding that they come up neither to the faith nor practice of the Bible, or that my hopes and expectations from them is at all appreciably diminished. I cannot but regard the movement as one of great significance and importance.

There are two facts connected with it that I consider of special importance. One is, that their treatment of the temples and idols must inevitably make a powerful impression upon the Chinese mind and faith; done, too, as they declare, by the authority, and in the name, of the God of Heaven; and they show, also, both by their acts and words, the wrath of God revealed from heaven against idolatry. The second is, the position they give to the Bible. Nothing is more remarkable in China than their unbounded admiration for their own classics, and their consequent disregard of all foreign literature. Nothing forms a greater obstacle, and nothing is so frequently held up to the missionary to damp his confidence. The Bible comes in opposition to this feeling, and they hold up the Bible before their own followers, and before the masses of China, as a great—the greatest of books—revealing the way of life.

Their conduct may prejudice some, but on the whole, it must call an amount of attention to the Bible which centuries might not have gained for it in the Chinese mind. Should they succeed to the Empire, I must think that it would advance our work incalculably, so far as human foresight can conjecture. Of this, the complications daily increasing at the North with the Imperial Government, seem to increase the probability.

Of myself, I have little to report. I progress but very slowly with the language. The little that I gain, however, endeavour to bring into use, in my intercourse with the people; and if it is not always very edifying to them to be spoken to in what they sometimes mistake for a foreign tongue, somewhat kindred to their own, it still gives me a great deal of pleasure to believe myself understood, and a deal of amusement to find myself mistaken.

From my school and the small parish attached to it, I still derive a great deal of pleasure, as the people show an increasing sense of my good-will toward them, and desire to benefit them, and always yield me a very polite and attentive hearing.

The difference between heathen at home and in a heathen land, however, is very striking. At home, take up almost any man—the most ignorant—and although he may never have thought enough to bring his thoughts of religion into any form, yet with very little teaching and study he can give you tolerably clear expressions, because, almost imperceptibly, they have imbibed the leading forms of thought. To get a regular heathen, on the contrary, to take in the leading truths of our religion, so as to mentally conceive of them, is no easy task.

In my school, several of the boys have got through one or two of the catechisms on the Creed, the Ten Commandments, the Lord's Prayer, and the Sacraments. The recitations, for accuracy, you seldom hear equalled at home. I ask them questions on any part that they have previously been over, and with most there is no hesitation, and seldom a word left out. This is owing to the admirable training of the memory. When you examine the intelligence, there is as great a deficiency. Your brother in Christ.

## **1860, OCTOBER 1, Shanghai.**

### **Mr. James T. Doyen.**

The following extracts relate to a want which has long been felt in the prosecution of the Missionary work in China. We trust that Mr. Doyen may long be spared to prosecute his labours in the direction referred to; and that it may be his privilege to train many of the youth in China in the school committed to his oversight.

One of the objects which I have kept steadily in view, is the preparation of Christian juvenile books for the young. Such a literature, *well done*, would be one of the greatest boons to Chinese youth, as their simplest school-books are not supposed to be intelligible, even to teachers, without a commentary; it is

much to be regretted that better books have never been prepared for the children of the “celestial” Empire. Easy lessons adapted to the comprehension of their tender age, would possess immense advantages over the books now in use among them; which are quite unintelligible until after years of most laborious study: add to this the almost total deficiency of either moral sentiment or religious principles. The child’s mind is never once directed beyond the things of time and sense; the immortality of the soul is never once alluded to; and while his opening thoughts and aspirations are stifled by the sole and over development of mere memory, and a thorough worldliness engendered and fostered by a system of education which points to riches, and high station, as the supreme reward of educational or literary exertions, his morality, he is taught, consists in what they call “filial piety,” i. e., loyalty to the Emperor's edicts and laws; beyond this, they do not pretend to go. It is said, “the heathen have imagined a vain thing;” and is it not even so?

By the advice of the Rt. Rev. Bishop, I have wholly devoted myself to the diligent study of the language, with the exception of one hour a day, which I devote to a Bible-class of twelve boys: this I hope is useful to them, and also to myself, as it brings me in contact with the minds of Chinese youth, to whom, under your direction, and the blessing of God, I have dedicated my life. Judging from what I have been able to do, with the aid of my native teacher, for the last two months, I feel much encouraged ; and doubt not that, with the blessing of God, I shall soon be enabled to acquire this difficult language and literature with success.

As yet, I have seen but little of Chinese habits, manners, and customs; but this is all too well known to you to need any description here. I will close with merely adding, that as far as I have seen, they lack but the one thing needful to raise them very high in the scale of real greatness. They have acute minds and many of the elements of civilization. They are not, indeed, the ideals, or realizations, of the charming descriptions drawn by the earliest Roman Catholic missionaries, of a patriarchal people; but their natural abilities are such that, on no other ground than their want of the true religion, can their long stationary, or rather backward tendency be solved.

The following extracts are from [a more recent report of Mr. Doyen](#):

Student life is necessarily “still life;” and hence my record of the last three months presents but an unvarying age; though, from my peculiar position, I have been obliged to accustom myself to pass from action to study, and from study to active duties again, as much of the temporal economy of the school passes through my hands. Since the Chinese are not in the least inclined to anything like promptitude in business transactions, it is necessarily a severe tax upon one’s patience, especially to one who feels at all the preciousness of time—and this I think I have good reason to feel, for I have three duties to perform at once, any one of which would quite sufficient to occupy my undivided and constant attention. First, my theological studies, to which I devote my evenings; yet even then I am frequently interrupted, either by duties of charity or social intercourse; add to this, that the study of the Chinese characters is very fatiguing to the sight, rendering night-study almost out of the question, and you may readily imagine that what I can accomplish in this department is painfully unsatisfactory. Secondly, I have a general supervision over the institution, which, as I just hinted, necessarily breaks up much of my time, and sadly hinders the concentration of mind so essential to solid study; besides this, I have two classes in English—of twenty boys; this is no sinecure. The Chinese are not a whit more ready in learning English than we are in acquiring Chinese. I need hardly enter into details with regard to my pupils; not, indeed, that I refrain from so doing because I feel ashamed of teaching reading and spelling to a class of little boys, but simply for the reason that it is a subject devoid of special interest at present. Thirdly, the language is the study which the missionary must begin with the utmost assiduity, from the moment his feet first press the shore of China till—when? He leaves the country forever, or death releases him. There is literally no end of study for him. Forty thousand characters stare him in the face, while a knowledge of twenty thousand would be considered prodigious, even for Chinese literati; and even ten thousand is above the ordinary amount of scholarship among them; while a foreigner who fairly gains a thorough acquaintance with five thousand is a rarity indeed. It is not my design to complain, or querulously to set forth my duties as something superhuman. I merely wish to place before you my exact position, which is the end proposed in drawing up the quarterly reports.

Among my other avocations, I have not failed to study the character and disposition of the Chinese. They fear nothing but the Emperor, and love nothing but money. They are pliant and insolent; hence they must be governed, and held in with an “iron hand,” but “gloved with velvet.” A Chinese school requires to be directed with extraordinary firmness; and yet with a mildness and gentleness absolutely proof to

attack, one must be perfect master of his passions among a people who pride themselves on this of all things, and yet who are absolutely indifferent to the things of eternity. “*Cui bono?*” is their supreme rule of life; knowledge that will enable them to increase their incomes, they seek with avidity; knowledge for knowledge’s sake, they think supremely ridiculous—an idea well worthy of the “western Jews.” And though education is very general as far as it extends—for Chinese education is either very limited or rather extensive—yet it is very rare to see a Chinese reading. It is my design to attempt creating a taste for reading among our own people, which would soon render them superior to the heathen teachers, whom they highly respect for their attainments, yet who know nothing beyond their classics, which were written long before the Christian era; for this purpose I need juvenile books, especially illustrated ones, as they are much attracted by our beautiful engravings, so much superior to their own distortions. I feel no doubt of perfect success in this matter, as a lively interest is already excited among the boys, by the perusal of some volumes which I fortunately brought with me from America. Allow me to place before you an incident which illustrates the point in hand. Not long since, observing an unusual quiet in the two wings of the house devoted to the boys—for a Chinese school is a perfect uproar, as all the pupils recite and con over their tasks at the top of their voices, no one heeding his neighbour in the least—forgetful of its being holiday, I stepped out of my room to learn the cause: judge of my surprise on beholding a Chinese reading aloud and translating to an admiring, or at least profoundly attentive audience, the “Wide, Wide World.” Surely if the authoress could have seen their eager upturned faces, she would have forgotten for a moment her triumph in the West, and thought of other conquests in the East! Of course, this is not exactly the kind of literature which I would place in their hands. I want something more adapted to the young, and of a more decided religious and scientific character. I merely adduce this instance as an illustration, to show that a taste for reading can be formed among at least our own boys.

I cannot close without expressing my joy and hope on having been enabled, by the blessing of God, to prepare myself, somewhat successfully, for my post as superintendent; hitherto I have had every-thing to begin; now I have everything to perfect, which may be a work of time; yet I feel saddened with anxiety at the present state of fearful disorder which prevails here. I merely advert to it, as you are, doubtless, made aware, by the public journals published in China, of the ruinous anarchy, and consequent distress, of this unhappy people—murdered on the one hand by the rebels, and plundered on the other by the Imperial army. Allow me to recommend them to your most fervent supplications at the throne of grace, as well as the good work which we have been chosen to perform among them. I remain, very respectfully, yours.<sup>50</sup>

**1860, OCTOBER 4, Shanghai.**  
**Unknown Episcopalian Writer.**

SHANGHAI, Oct. 4, 1860.

MY DEAR BROTHER: Mail day finds us still in perplexity from the state of the political horizon. The rebels have overrun this province, and have thrown everything into a complete state of anarchy. They have no treasury, no commissariat, and live by robbery. Nothing can well exceed the misery and desolation their visits cause; they do not attempt anything like civil government. They impress the young men into their service as soldiers, and even brand them on the cheek, to prevent their running away; the middle-aged they impress as coolies, and their enemies assert that they kill the old who are useless to them. They have, however, retired from Shanghai, not to return again, I think.

With the imperial government things do not seem to progress favourably at the North. When the Taku forts were taken, it was supposed the Chinese court would at once come to terms. Kwei-liang, who negotiated the treaty last year, was sent to meet the ambassadors of the allies at Tien-Sing. He agreed to all that Lord Elgin and Baron Gros demanded, but the demands were so unpalatable to the court that they would not allow him to sign. Upon his refusal to sign, an advance on Peking was ordered. San-ko-lin-sin (nicknamed by the sailors Sam Colinson) made a sudden attack on the advancing allies, at a place called Fung-chow, about fourteen miles from Peking. The Chinese were beaten with a heavy loss. The Emperor, we are informed, then sent out his brother, but still the court could not bring itself to accept all of the demands of the allies. It is not known what they are, but they must be very distasteful to the Chinese. He insisted the allies must not enter Peking with an army. He was sent back, and an advance on Peking ordered.

---

50 *Spirit of Missions*, Vol 26 No 2, February 1861, pp 57-58.

**Wading through Peiho River mud to attack the Taku forts.**



The Chinese here think the Emperor will destroy himself, as the last Emperor of the Ming dynasty did. Should he do this, or fly away into Tartary, and refuse to treat, the allies will be in an awkward position. Will they set up a creature of their own, and sustain him with an army? Shall we have the scenes of India enacted over again?

Peking is a cold place to winter, and if the Central government is destroyed, what is to become of the eighteen provinces? The Lord have mercy upon this poor afflicted people, and cause all this to work together for their good.

**Miss Conover arrived on the 28th of last month**, after a very pleasant passage of 115 days. She is in good health and spirits for her work. Affectionately and sincerely yours.<sup>51</sup>

**1860, OCTOBER 10, New Haven, Ct.**

**PEC Board of Missions—**

**SUB-COMMITTEE ON THE CHINA AND JAPAN MISSIONS.**

Rev. Dr. Peterkin, on behalf of the chairman of the committee to whom was referred so much of the Annual Report of the Foreign Committee as relates to China and Japan, presented and read the following Report:

The Committee to whom was referred so much of the Report of the Foreign Committee of the Board as relates to China and Japan, beg leave to report: That, having had under consideration the various documents placed in their hands, they find abundant cause for congratulation and thankfulness to God, in the view which is presented of the great progress and strengthening of our Mission in China. The arrival of the Bishop at his post, with a largely increased band of laborers, the admission of another Native candidate for Holy Orders, the unusually large number baptized and confirmed, and the general tokens of living growth, and the blessing of God's good Spirit, all these should be devoutly recognized as so many encouragements to this Church to persevere in this great work for Christ.

51 *Spirit of Missions*, Vol 26 No 1, January 1861, pp 29-30.

In Japan, no direct Missionary work has been or can be done, as yet. Your Committee, however, cannot but regard this fact, that a commencement has been made in disabusing the Japanese of the idea that Romanism and Christianity are identical, and that even a number of religious books, including, however, twenty copies of the New Testament, have been put in circulation, as more than abundant reasons for continuing in that Empire the work which we have there undertaken. In conclusion, your Committee would propose the following Resolution:

**Resolved**, That this Board commend the Missions in China and Japan to the prayers and alms of the members of our communion, and solicit for them contributions adequate to their growing importance and prosperity.

J. WILLIAMS, J. PETERKIN, JOHN BOHLEN.

The Resolution connected with the Report was adopted.<sup>52</sup>

## 1860, OCTOBER 10, New Haven, Ct. Foreign Committee Report.

### CHINA.

Shanghai.—Rt. Rev. W. J. BOONE, D. D., Missionary Bishop;  
Rev. E. W. SYLE, Rev. ROBERT NELSON, Rev. CLEVELAND KEITH, Rev. HENRY M. PARKER, Rev.  
THOMAS S. YOCOM, 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; Mr. YANG HE DING,  
Teacher in Boys' School;  
Mrs. BOONE, 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.

SINCE the meeting of the Board last year, a sudden and unexpected change has intervened in China, and the present is a time of great anxiety in regard to the course of events in that land. War has been declared against the Empire by the governments of England and France, and hostilities, it is feared, have already commenced. Of the length or fearfulness of the struggle it is impossible even to conjecture; but if protracted, it cannot be doubted that the loss of life will be immense, and an amount of suffering entailed which no pen can describe.

While threatened by foreign enemies, a fearful internal war prevails in China. The insurgents or rebels, as they are usually called, have renewed the contest with the imperial government, pushing their conquests vigorously, and causing the direst alarm in some portions of the country. Among the events marking their recent progress was the burning of the suburbs of the city of Hang Chow, making by this act two or three hundred thousand people homeless and helpless.

Some remarkable statements respecting these insurgents have recently appeared, touching their possession of the Bible, and their adoption of it as the standard of faith. They observe the Christian Sabbath. Copies of prayers used among them have been published, in which they address God as "Our heavenly Father," and speak of the Son of God as the Holy Saviour.

It will no doubt ere long appear how great importance is to be attached to these statements, and what may be the extent and value of the religious element among them.

Bishop Boone, in a letter dated 16th July, says:

I am not one of the sanguine ones with respect to the rebels; but they appear to reverence the Bible and to reject idolatry. They have many practices at war with the Bible they receive, and appear to have no idea of the divinity of our blessed Lord. These facts make our intercourse with them one of great delicacy. A too sudden appeal to the Bible against them may cause them to discard the whole authority of the book. Not to call attention to these glaring departures from its doctrines and precepts, would compromise our own standing. The Tai-ping-wong, Hung, is a polygamist. Would he prefer to give up his harem and reign as a Christian prince, or will he cleave to it and renounce the Bible? He claims to be a son of God, as well as Jesus. Will he admit the divinity of Christ, and his own consequent inferiority of nature? These

---

52 *Spirit of Missions*, Vol 25, Nos 11 & 12, November-December 1860, pp 405-406.

questions time alone can answer, but they are of deepest interest, and I cannot but think that it may please God to make our Mission useful at such a juncture. If they would use our Prayer Book, or services selected from it, it might be of immense service in securing their orthodoxy.

The panic growing out of the advance of the insurgents has severely affected the city of Shanghai; and although assurance has been given by the foreign powers that that city would be protected against the attacks of these people, the inhabitants, at last accounts, were fleeing by thousands.

These events, however, had not interfered with the usual routine of the Missionary operations in Shanghai, and it is hoped and believed that the Missionaries will be able to pursue their labors there without hindrance from either of the causes above mentioned.

Bishop Boone and his fellow-voyagers arrived at Shanghai, on the 21st December, after a very long voyage. Some months before there had been a serious outbreak there, growing out of reported instances of kidnapping of the Chinese by foreigners, combined with the excitement resulting from the repulse of the foreign forces at the Peiho. For a time the condition of things was fearful, and foreigners could not with safety venture into the streets. Our Mission Church in the city was attacked by a mob, doors, windows, and lamps, were broken, and the books and robes thrown into the street. The Chinese authorities, however, interfered, and protected the building from utter destruction, and afterward paid the Mission a sufficient sum to repair the damages.

One week after the arrival out of the Bishop, the Mission was called to mourn the loss by death of Mrs. Syle—a lady who had served faithfully for many years in the work, and one to whom all the Mission family were tenderly attached. She had been waiting, with intense interest, the arrival of the Bishop and the large company which went with him, and this wish of her heart was gratified, although she was very soon thereafter called away.

The Rev. Mr. Keith and Mrs. Keith, who sailed some months before the Bishop, arrived in Shanghai, on the 18th October.

The Bishop found that very decided progress had been made in the Mission during his absence, and shortly after his arrival he confirmed 35 persons, viz.: In the School Chapel, 27; and in the Church in the city, 8.

The Rev. Mr. Syle, under date of 6th October, reports the baptism of three of the older scholars of the girls' school, and also of a blind boy—making the whole number of baptisms up to that time 103.

The Bishop, since his arrival, has baptized two adults, under circumstances of peculiar interest, and has admitted as a candidate for orders one of the graduating class in the boys' School. At the date of the last letters received from Shanghai, Mr. Syle reported 23 candidates for baptism.

All the newly-arrived Missionaries have been laboriously engaged in the study of the Chinese language, under the confident expectation that the time is not distant when they shall be able, by God's blessing, to go forth into other portions of the great field which that country presents, proclaiming the Gospel of the Son of God. Miss Conover, after spending about a year in the United States, sailed for China on the 5th June last. The Rev. Mr. Nelson, whose return to this country was mentioned in the report of last year, has been actively engaged in an agency in behalf the Mission in China. He expects to sail for Shanghai in January next.

#### STATISTICS.

Clergy: Bishop,  
3 Presbyters (one in United States);  
Deacons, 6 American, 2 Chinese—12.  
Candidates for orders: 2 American, 2 Chinese.  
Single ladies, 5.  
Baptisms: adults, 31, infants, 4—35.  
Communicants: Foreign, 21, Native, 69—90.  
Marriage, 1.  
Day Schools.—Male 6, Female 3.  
Boarding Schools, 2: 1 Male, 1 Female, with 40 pupils each.<sup>53</sup>

**1860, OCTOBER 10, New Haven, Ct.**

**Foreign Missions Committee — Japan.**

**JAPAN. NAGASAKI.**

Rev. JOHN LIGGINS, D. D.,

Rev. CHANNING MOORE WILLIAMS,

H. ERNST SCHMID, M. D.

THE experience of the past year has deepened the impressions expressed at the meeting of the Board in 1859, touching the necessity of extreme caution in the prosecution of the work in Japan. The time of the Missionaries has been spent chiefly in learning the language of the country, thus preparing themselves for active Missionary duty when opportunity for this shall offer.

The following extracts from an unpublished communication from the Rev. Mr. Liggins, give particulars in regard to the distribution of books, and furnish evidence of the fact that there is inquiry among some respecting Christianity. After mentioning the fact of his commencing the regular study of the language about two months after his arrival in Nagasaki, he says:

Being presented about the same time with several native books, containing phrases in Chinese and Japanese, it occurred to me that if I should translate the Chinese phrases of some of them into English, and Romanize the Japanese, it would be of service to foreigners when commencing the study of the Japanese language, and also to the Japanese when learning English. A book containing about two thousand of these phrases is now in the hands of the printer.

Finding the Japanese to be very eager for all kinds of secular knowledge, I early supplied myself with copies of all the geographical, historical, and scientific books published by the Missionaries in China. I have sold several thousand copies of such books to government officers and other intelligent men from various parts of the Empire. Several of the books are now in course of republication, with Japanese interlineations, by a gentleman of Miaco, who has been to Nagasaki expressly to see me about these books, and with him I am now in correspondence.

As a Christian element is more or less introduced into these books, and the Holy Scriptures are often referred to in them, many of those who have read the books have been to me for a copy of those writings which are referred to as the only standards of religion and truth; and when I had reason for believing that they were not spies, and were really anxious to read the Scriptures for themselves, I have sold them to them. I could have sold a very large number of the Scriptures, and other religious books, had I judged it expedient to do so; but besides being apprehensive of the Japanese authorities making trouble, I was also advised by Mr. Harris, the American minister, to sell religious books cautiously, and, at present, only to a very limited extent. I have, therefore, sold only about twenty copies of the New Testament, and forty copies of other religious books. They are all in the Chinese language, which is well understood by those to whom the books were sold. I have had pleasing evidence that some of these books have been well read. No less than eight intelligent Japanese have come to me and used language like the following: "The doctrine of these books is indeed most excellent, and how have we been mistaken in supposing that Protestant and Roman Catholic Christianity were the same. Would that the truth contained in these books was widely known in Japan." But when I have urged, upon these men to embrace the truth for themselves, and seek the salvation of their souls, the answer from nearly all of them has been the same: "It is a capital crime in Japan to become a Christian; and we should suffer death immediately on the government being aware that we had professed to be Christians."

Of course I could only refer them to the words of the Saviour: "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

As this was generally met by an evasive answer, it was evident that much as they were persuaded of the truth and excellence of Christianity, they are like those who, in the Saviour's day, were afraid to confess Him openly for fear of the Jews. Nevertheless, we should pray for all such; and especially should we pray that that terrible law may soon be repealed, which, while it is unrepealed, Satan will not fail to make use of, to deter many who are almost persuaded to be Christians, from becoming altogether such.

The Rev. Mr. Liggins has been compelled by failing health to retire for a time from the field. He reached England early in August last.

His colleague, the Rev. Mr. Williams, is the only ordained Missionary of our Church now in Japan.

Dr. H. Ernst Schmid, whose appointment as medical Missionary to Japan was announced in the Report of last year, sailed on the 13th March last. He reached Shanghai July 10th, and, at last accounts, expected to leave for Nagasaki about the 25th of that month.<sup>54</sup>

**1860, OCTOBER 10, New Haven, Ct.**

**Report of Rt. Rev. Wm. J. Boone, D.D.,**

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

SHANGHAI, 27th June, 1860.

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

DEAR BRETHREN:

SINCE my last report I have been permitted, by a gracious Providence, to return to the missionary field, accompanied by a goodly band of fellow-laborers. We were blessed with good health on the voyage, and were enabled, the most of us, to give considerable attention to the study of the Chinese language, in which the beginners were much assisted by Hay-Kway; and this study was found an invaluable resource to keep off ennui. Our passage was unusually long, being one hundred and sixty-three days; but the ship was well found; the captain was kind and attentive, and one who gave personal attention to all things that concerned the comfort of his passengers, and we had a very pleasant passage notwithstanding the length of time we were at sea.

It was a great disappointment to me to learn, on our arrival, that the English and French treaties had not been ratified, and that war was inevitable from the disastrous defeat the allies had sustained at the mouth of the Pei-ho.

A still heavier blow awaited me, a severe personal bereavement. Mrs. Syle was taken away from us the 28th December, seven days after our arrival. She had been with us since the Autumn of 1845, and had become united to us in those bonds of sympathy and love, which association in the missionary work knit closer, I believe, than any other vocation. She possessed an uncommonly fine mind, and a warm, generous heart, that knew no selfishness. She was frank and out-spoken, and was beloved by every member of the Mission. To me, she was one of the very dearest friends whom a kind Providence had granted to me in my pilgrimage, and it grieved me to the heart to see her so suddenly and unexpectedly snatched away from her husband and children, and loving friends, and from her missionary work, for which she was improving in fitness and power every year. But it is our Heavenly Father who has taken her away to Himself, and we know that He is too wise to err, too good to do what is unkind.

The point which seems to claim most attention is the present state of the country. Nothing can be more deplorable; in this province the government seems wholly overthrown; the people have lost all confidence in the power of the mandarins to protect them, and things are in a state of complete anarchy. The governor-general is a fugitive from place to place. The rebels have taken Soo-chow and several other important cities, each of which is more or less sacked and plundered, so that there are tens of thousands of houseless men, women, and children, who are roaming throughout the province. And where the poor people are not actually turned out of their houses, terror drives them forth. Shanghai is almost depopulated from this cause. It is truly a pitiable sight to see a people so terror-struck. The face of the river has been covered for days with boats, in which rich and poor, even the very poorest, have been moving off everything; and now the rebels have met them in the country towns to which they had fled.

It is matter of joy to be able to report that no native Christian has given way to this terror and fled.

At the North, the English and French armies are concentrating around the mouth of the Pei-ho, determined to capture the Ta-Koo forts. It is reported that this attack will be made from 15th to 25<sup>th</sup> July, and it is generally supposed they will be captured, and that negotiations will soon after be reopened, and the English and French ambassadors proceed to Peking.

This is the most favorable issue we can look for, but the dynasty may succumb to the blow, and the anarchy we are now suffering from in this province may become universal throughout the empire.

May God, in infinite mercy, direct all these changes to the advancement of His own glory, and to the good of this people.

---

54 *Spirit of Missions*, Vol 25 Nos 11&12, November-December 1860, pp 437-438.

Our labors are continued as heretofore. The rebels have not visited the place, and probably they will not visit it, having wisdom enough to know that it will not further their cause to come into collision with foreigners.

Mr. Syle is at Christ Church in the city, with Wong-Kong-Chi as assistant deacon. He reports twenty-seven communicants in good standing and two suspended, and three candidates for baptism.

Mr. Keith has two small preaching places, at which the attendance, in the present disturbed state of things, is very small. His greatest encouragement is from the number of children who hear the Gospel from his lips.

The school chapel has reverted to my care since my return, and I have Tong Chu-Kiung as assistant deacon. The attendance here is not affected by the times, as the congregation is made up principally of the pupils of our schools, our teachers, servants, &c.

There have been 16 baptisms in this chapel since my return: adults, 12; infants 4. Candidates for baptism, 23. Communicants: foreign, 21 ; native, 40—61.

The recently arrived missionaries are all engaged in studying the language as their principal duty.

Mr. Purdon and Mr. Schereschewsky spent a month or six weeks at the hills, distant about thirty miles from Shanghai, but have recently returned to us, as I thought the country around too unsettled to render it a safe residence.

Mr. Yocom is rendering efficient service in the management of the press.

Our two boarding-schools are continuing the even tenor of their way. Mr. Doyen has not yet commenced his duties as superintendent of the boys' school, being principally engaged in studying the language. Mrs. Doyen is making us a very efficient matron. There were a large number of baptisms in this school during my absence; there have been none since my return. The girls' school has been very much favored with a blessing from on high. We have had nine baptisms connected with it since my arrival—two teachers, one male and one female, and seven pupils.

The male teacher is a man of fine character, and has been with us for many years. The case of the female teacher has something peculiar in it. She is the widow of the first teacher I had on coming to Shanghai, and tells me that when her husband died, seven or eight years ago, he told her not to burn any incense for him, or have any superstitious ceremonies at his funeral, and that she must come to me for baptism. She has been all these years making up her mind to come, and I have only heard of the fact when examining her for baptism. I never knew before that such an impression had been made on my poor teacher's mind. Who shall say how many have been, and now are, deeply impressed with the truth of Christianity of whom we know nothing.

#### **STATISTICS OF THE MISSION.**

Clergy—1 Bishop, 3 Presbyters (1 absent); Deacons—6 Americans, 2 Chinese	12
Candidates for Orders—2 Americans, 2 Chinese	4
Baptisms—Adults, 31; infants, 4	3
Communicants—Foreign, 21; Native, 69	90
Marriages	1
Single ladies present, 4; absent, 1	5
Day-schools—Male, 0; female, 3	9

#### **JAPAN.**

Japan is quiet at present, and will, no doubt, be much influenced by the manner in which our difficulties in China are settled.

The Foreign Committee, at the request of Mr. Liggins and Mr. Williams, granted them permission to remove to Kanagawa, if it should meet my concurrence. I have had some correspondence with Mr. Williams on this subject, and he writes me that he is now satisfied that Nagasaki is the best place for our missionaries at present. As my opinion decidedly concurs in this judgment, our missionaries will continue at this port for the present, where they can enjoy most quiet and the best facilities for studying the language.

#### **STATISTICS.**

Presbyters—1 present, 1 absent	2
--------------------------------	---

Should God spare my life to send you a few more annual communications, I shall hope to report a great expansion of the field occupied, and many new converts made. As it is, this report proves that our work progresses; as we report many more baptisms than in any former year, though the laborers left in the field were so few. Dear Brethren, this mission claims your earnest prayers. We are in the midst of a great upheaving; He is overturning whose right it is to reign. We need wisdom to discern the signs of the times, and great grace to enable us to avail ourselves of the opportunities God is now granting to us to do our Master's work. Pray for us that these gifts may be vouchsafed to us.

I am, dear brethren, Yours in the Lord,

WM. J. BOONE, Missionary Bishop to China. <sup>55</sup>

## **1860, NOVEMBER 7, Shanghai.**

### **Bishop Boone.**

Since I last wrote, many noteworthy events have occurred. First, through God's blessing, we have peace once more. You will have heard of this through the papers long before this reaches you, but I cannot pass it over without recording my hearty thanks to God therefor. We have not yet heard what the French settlement is. The English have exchanged the treaty of Tien-Sing, which goes into operation at once, and have added a convention of Peking, which seems to be, under the circumstances of the case, upon the whole, moderate. But it will be a long time before the soreness will wear off from the minds of the people at the North; and the Court will not easily forget how this treaty has been obtained. Yet God will overrule all for the accomplishment of his own purposes. The Rebels have left us in quiet now for some months, but the effects of their devastation are left with us, in thousands of poor, houseless, starving wretches. **On the 28th of October, I ordained, in our school chapel, Messrs. Scherechewsky, Thomson, and Smith, priests.** The occasion was a very interesting one to us all. Mr. Syle preached the ordination sermon; Mr. Keith presented the candidates; and both he and Mr. Syle assisted in the laying on of hands. We find our Mission very much strengthened by the addition of these three presbyters.<sup>56</sup>

## **1860, NOVEMBER, Shanghai.**

### **Rev. Thomas S. Yocom.**

The Rev. Mr. Yocom and Mrs. Yocom have been compelled by failing health to retire from the Mission in China. They left Shanghai in November, on their way to the United States.<sup>57</sup>

## **1860, NOVEMBER 21, Shanghai.**

### **Bishop Boone.**

BP. BOONE, under date of Nov. 21st, 1860, writes as follows:

People do not put much confidence in the peace. I am more hopeful than most, provided the allies will have patience, and mingle moderation with firmness. Lord Elgin is not yet down from the North, but is expected soon.

The rebels are in our neighborhood again; they will not attempt anything against foreigners, but the poor natives suffer beyond description

<sup>55</sup> *Spirit of Missions*, Vol 25 Nos 11&12, November-December 1860, pp 465-469.

<sup>56</sup> *Spirit of Missions*, Vol 26 No 2, February 1861, p 62.

<sup>57</sup> *Spirit of Missions*, Vol 26 No 2, February 1861, p 62.

**1860, DECEMBER 5, Shanghai.**

**Rev. Dudley. D. Smith.**

SHANGHAI, Dec. 5, 1860.

REV. AND DEAR BROTHER: The mail closes to-morrow, and before it goes I must send you a few lines. As far as regular work and daily intercourse in full missionary capacity among the Chinese are concerned, I cannot yet say much. The bulk of my time is given to the constant acquisition of the language, and as the knowledge of that increases, its daily use will throw me more closely with the people and enable me to sympathize more perfectly with them. When not otherwise engaged, the best part of each day is spent with my teacher, and, as in my last letter, I can yet report a steady improvement and gain.

I go frequently to my school at "Sing Dzak," where there is usually an average of fifteen or eighteen pupils. They recite in the Gospels and in the Catechism on the Creed. Since I have been there nearly every one has gone through the Catechism, and is now rapidly advancing in St. Matthew. The teacher tells me that he explains to them the lessons which they daily recite. Lately I have given them the Primer, printed in Roman letters, to learn. This, I presume you know, is the new system adopted among the missionaries, of teaching our pupils to spell their own words, and thus not confining them exclusively to their own crabbed characters. These are the first steps toward writing the local dialect in characters which are familiar to every foreigner, and which, I trust, will eventually supersede the intensely difficult Chinese system of committing to memory so many thousands of their characters.

You will have heard before this that I have been admitted to the order of priests. Two others of our number with myself were examined before the Bishop on the 26th of October, and on the 28th were by him ordained. How much I could wish that, with this extension of privilege in the Church, my sphere of usefulness among these people for whom I am to work were increased. Our Brother Syle shortly leaves, either for America direct or via England. He has lately given into my care, together with Mr. Thomson, the care of an "Institution for the blind."<sup>58</sup> About sixty poor persons who are without sight, are employed in daily work—either in the manufacture of twine, mats, picking oakum, or any other such simple thing which they are equal to. This Institution, I presume, has been ere this noticed in the "Spirit of Missions," and must be familiar to its readers. These sixty persons are employed six days in the week, for which they receive in compensation either fifty cash (about five cents) per day, or else the proceeds of their work. Of course the Institution is not self-supporting; for, I believe, such enterprises, even in our own country, never reach that point. The material is purchased and given them, they work it up and sell for themselves. The cost of the Institution is about one thousand dollars per annum, which amount is subscribed by the foreign community here, who, I find, are a most liberal and generous company of people. Other donations are occasionally sent in, and from these amounts the work is carried on. I feel great interest in the undertaking, for among these poor creatures are some of our best native Christians. There is great satisfaction, too, in such an Institution, for these poor blind people have more unmistakable claims upon the charity of those who go among them than any other class of indigent Chinese. It is, also, pleasing to see the effect that regular, steady, fixed employment produces upon them. Their countenances indicate great contentment and satisfaction. They evidently feel that they are elevated. Such an Institution as an "industrial school" is, I believe, a very rare and surprising thing among them. Its influence upon the people at large is manifestly good; for the can understand by such fruits as this how the religion we would preach benefits the whole man.

Since I wrote you, my teacher, who has been for some time a candidate for baptism, has been admitted into the Church. I consider him a good, faithful man. Now his wife is also desirous to be baptized. Very recently, too, his father, who has suffered great distress, first by the outrages of the rebels, and than by the loss of his wife, has expressed a wish to become a Christian. It is very pleasing to see such men wishing to "enter" the religion of Christ; for it is seldom, I learn, that the teachers can be persuaded to give up their own opinions and learn those of the Bible. Although knowing more of the contents of the Scriptures than the rest of their people, they are very slow to be convinced of their truth or value. It is by these slow degrees, as member after member of a family is brought in, that the native Church seems to grow. Oh, for the day when thousands and millions may come flocking to the service of the true and living God!

---

58 Miles, M 2011, "Blind and Sighted Pioneer Teachers in 19<sup>th</sup> Century China and India (Revised Edition). Online at <http://www.independentliving.org/docs7/miles201104.html> See discussion of China missionaries at Ch. 6.

Peace is now declared between the allies and Chinese, but the treaty has not yet been published here, and we do not know what are to be the privileges given to us, or to any foreigner who may desire to venture into the interior. As far as the rebels are concerned just now they are still roaming about the country, doing much evil. Several gentlemen came down, a day or two ago, from Nanking, having been on a visit to their headquarters. They have brought back an invitation to all missionaries to come up and preach among them. One who has taken up his residence among them has been offered several thousand dollars with which to build a church. There is still great dissatisfaction as regards the creed of the chief. He is most certainly an Arian in belief, and evidently considers himself an equal with our Saviour. He has his revelations from heaven, which enable him to promulge such doctrines among the people as he pleases. I presume any bold proclamation of the truth in Nanking would bring an early issue between the rebel chief and the Christian missionaries. I trust that this will soon be brought to pass, and that many who can communicate with the people will be among them, preaching.

We are blessed with most excellent weather. The winter has set in, but very mildly. I enjoy the life here very much, and am truly glad that I have come to China. My only regret is, that I cannot do more in the way in which I trust to be ere long employed.

With best wishes for God's blessing upon you, Sincerely and truly yours.

Since writing this, I have heard that the treaty has today been published in the city. The substance of it I do not know.<sup>59</sup>

## **1860, DECEMBER 19, Richmond VA.**

### **Rev. Robert Nelson.**

#### **FUNERAL SERMON ON THE DEATH OF THE REV. JOHN. T. POINTS.**

An Eloquent Tribute. The Vestry of St. John's Church, in this city, have published, in handsome style, the funeral sermon on the death of **Rev John T. Points**, the late rector of St. John's, by **Rev. Robert T. Nelson**, of the **Episcopal Mission of China**. We observe that the handsome granite monument, erected by the ladies of his congregation and the Masons of this city, has been completed, and now marks the spot where sleep the ashes of the admired and beloved young clergyman.<sup>60</sup>

---

59 *Spirit of Missions*, Vol 26 No 3, March 1861, pp 86-88.

60 *Daily Dispatch*, Richmond, 19 December 1860.