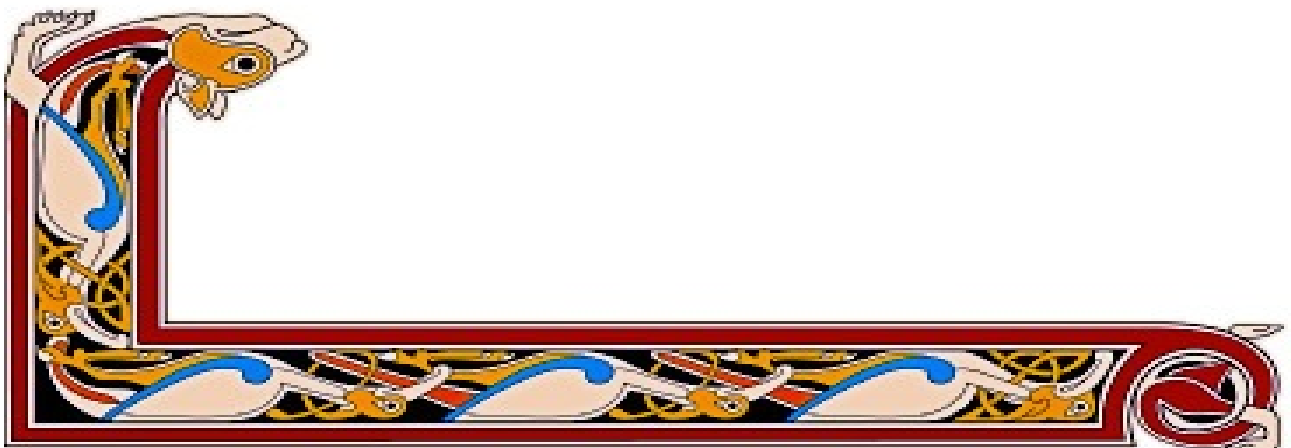


**Part 17**  
**SHANGHAI &**  
**JAPAN, 1861**



## 1861, JANUARY, Shanghai.

### Bishop Boone—Impact of Civil War.

Disturbing accounts began to drift in from America early in 1861 as to the unrest and sharp division of opinion between the states in the North and those in the South. Since nearly all the missionaries of the Episcopal Church were from the southern states, particularly Virginia, they were all much worried to hear of Lincoln's inauguration and not long afterwards of the seceding of South Carolina ...<sup>1</sup>

Bishop and Mrs. Boone were anxious about their children in the United States. All three were at school in the North...(and their parents) envisaged them cut off from their guardian, Henry De Saussure in Charleston [South Carolina] and unable to receive funds from him. To make matters worse, in February 1861 the bishop received instructions from his Mission Board that all possible retrenchments in mission expenses must be made. Contributions from the churches in the South had been cut off and donations from the North were declining sharply because of the war. It turned out that for three out of four years of the Civil War the mission received no funds at all from the Mission Board. Drastic economies had to be resorted to.

If it had not been for the generosity of anonymous Chinese friends the mission would have had a still harder time. An event occurred which remained a mystery to the bishop to his dying day. He was invited one day to go to the Oriental Bank...Here he was informed that the sum of ten thousand taels [silver-\$US30,000] had been deposited to his credit.<sup>2</sup>

## 1861, JANUARY 1, New York.

### Foreign Committee—EPIPHANY APPEAL.

MISSIONARY Rooms, New-York, January 1, 1861.

The Foreign Committee send forth their present appeal under circumstances involving the deepest anxiety. To their hands have been intrusted the guidance and management of the Foreign Missionary work of the Church. That work, after many years of patient labour on the part of the Missionaries, has reached its present proportions of extent and efficiency. It has been rich in blessings to those in whose behalf it was undertaken, and rich in its returns to the Church at home.

The Committee, having the interests of this work constantly before them, have observed, with much satisfaction, its growth in the affections of our communion, as evinced by the steady increase of its contributions. That growth, it is true, has been by slow degrees; and in the carrying out of those measures which the Committee have deemed important to the best interests of the work, there has always been a pressure upon them in pecuniary matters, amounting not infrequently to serious perplexity and embarrassment. Still they have been cheered by the hope that the Church was realizing more and more the importance of this blessed work, and would not fail to sustain it.

In this confidence the Committee made their appropriations for the year 1861—in no case diminishing the amount of their appropriation, and in one case, that of Africa, increasing it. Now, however, they are forced by circumstances to ask, will these obligations be met? **Evils unlooked for and most appalling have fallen upon our nation, threatening the direst consequences.** Of the causes which have produced these results, the Committee find no occasion to speak. The object of their concern is, the effects which present calamities may have upon the Foreign Missionary work of the Church.

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1 “The American Civil War gave the first serious blow to the mission. As was pointed out, Southern Churchmen, especially South Carolinians, had contributed loyally and largely to the China work. Naturally, now that the Church in those States became the Episcopal Church of the Confederate States, whatever moneys were collected in the South would go to the Southern Board of Missions. Under the stress of circumstances, as a matter of fact, they were unable to inaugurate work in China but that is another story. All support therefore from below Mason and Dixon's line was lost to the Board, and, strange as it may seem, the Bishop in Shanghai whose sympathies were with his Southern brethren, was dependent upon their Northern adversaries for his work. As an illustration of how serious this was, it can be stated that almost half of the scholars in his boys schools were directly supported by congregations south of Richmond.” Gray, Arthur R., and Arthur M. Sherman, *The Story of the Church in China*, (New York, The Domestic and Foreign Missionary Society, 1913), p. 73.

2 Boone, Muriel, *The Seed of the Church in China*, (Edinburgh, The Saint Andrew Press, 1975), pp 222 and 225-226.

The Missionaries abroad are entirely dependent, for their daily subsistence and for the means to carry on their work, upon funds paid into the Treasury of the Foreign Committee. FIVE THOUSAND DOLLARS EACH MONTH are required to sustain the Missions in AFRICA and CHINA alone, while, in addition to these, we have to provide for the support of the Mission in GREECE, the Mission in JAPAN, and the Mission in BRAZIL.

THE TREASURY IS AT THIS MOMENT OVERDRAWN \$8,000. It will therefore be seen at a glance how rapidly difficulties must multiply upon a failure of ordinary receipts. The burden attendant upon such a failure the Committee cannot possibly sustain; and in such result, speedy distress must fall upon the Missionaries; and to all our other disasters will be added the grievous one of the breaking up of our Missionary establishments.

WILL THE CHURCH ALLOW THIS? Shall not the heart of God's people, in its holy resolves, rise above present distress, and determine that, let what will come, the Missions of the Church shall be sustained?

Thousands upon thousands of prayers now daily come up before God, through the mediation of our Lord Jesus Christ, that he will turn away these evils from us; and that, in whatever measure these shall, in His wisdom and love, be permitted to fall upon our Country, they may be overruled to the advancement of His Kingdom upon earth. Let us labour with our might that this may be accomplished, and, in these dark hours of adversity, give proof of our faith in God, of our love to Christ, and our devotion to that cause for which HE suffered and died.

Instant attention to this Appeal is earnestly requested. Remittances to be made to JAMES S. ASPINWALL, Esq., 86 William street, New-York.

By order and in behalf of the Foreign Committee. S. D. DENISON, SECRETARY AND GENERAL AGENT.<sup>3</sup>

## **1861, JANUARY 1, New York.**

### **Foreign Missions Committee.**

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, 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

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3 *Spirit of Missions*, Vol 26 No 1, January 1861, pp 17-18.

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."<sup>4</sup>

## **1861, JANUARY 1, Shanghai**

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

Shanghai, January 1st, 1861.

MY DEAR BROTHER: Since my last report, I set out on an excursion into the interior, hoping to see something more of the country than I had yet seen. I left Shanghai on the 15th of November, and on the first day I accomplished only some 15 miles. I landed first at the Loon Hwa pagoda and village, and taking some Bibles and other books for distribution, I went up to take a look at the religious buildings, of which there are a great number. Having seen them several times before, my object was only to see the effect of the rebel visit. I found some of the temples burnt down, others only torn down in part, and defaced. In the interior I saw what struck me most. The images and idols were some thrown down and broken to pieces, some decapitated, and with the hands and feet cut off; others were only disfigured, having the noses cut off, the eyes bored out, or mouths cut from ear to ear. Others again were turned upside down, or placed in

the most ridiculous positions. In every conceivable way it was evidently their desire to show their own contempt for these objects of worship, and to excite that of their countrymen. I was surprised to see with what persistency they had followed up this object. In my trip I visited great numbers of temples, large and small, and in all, and frequently with the evident expenditure of some labor and trouble, I saw, without exception, the same work carried out. Their hands spare not the idols. And will any one say, that such a work persistently carried out, will produce no effect upon the religious faith of a people? I must mention a fact related by one of the missionaries lately returned from the interior, not that I believe it descriptive of a state of things already existing, but rather illustrative of what I believe must be the effects of this revolutionary movement, if it be not crushed by foreign interference. These missionaries stopped at a small village and inquired what gods they worshiped. They replied that the rebels had destroyed their gods, and forbidden them to worship them, and now they had no gods, and would be glad to be taught the worship of some other. What must be the consequence of such a state of things? The rebels themselves have no well-developed system of religion to offer. Some seem to apprehend that the Heavenly King, as he is called, will prove a second Mohammad. I do not and can not believe, from all that I have heard of him, that he has any of the great constructive genius of Mohammed, and if he had, I do not believe that he could resist the overwhelming pressure of civilization and the times, all lending their aid to the power of that word of truth which the rebels at least profess to hold up as a standard of truth. But I must return to my narrative.

The next day I walked on to Tsih Pau, a village of some 30,000 inhabitants, and was invited to spend the day with a Chinese gentleman with whom I had some little previous acquaintance. I consented, although with some fear and trembling at the thought of a Chinese dinner. I will not trouble you with an account of Chinese cooking; suffice it to say that I was awfully sick after dinner, and suffered great mortification of the flesh in taking it down. In the afternoon I went on to Sz Kiung, a village of some 40,000, distant some 8 or 10 miles. When near this village, I was waked and found my boatmen flying with the ignoble crowd, at the cry: "The long-haired men [Taiping rebels] are coming." I conjectured it was only a panic, and walked on to the village, where all were flying, although none could tell me where the enemy was.

To cut along story short, on the next morning I saw the rebel camps and flags scattered over the different hills some ten miles off. I could persuade my boatmen to go no further, and walked on towards the hills, expecting to meet some of the bands scattered over the country plundering and burning, and to get permission to go through their lines. I made several attempts, but not having a guide to lead me to the bridges, and failing to reach them, or finally to attract their attention, I gave it up. I returned to Tsih Pau and there had an opportunity of seeing a small Chinese force preparing for battle, which, from its novelty and many strange features, was deeply interesting. From the tops of the hills around Tsih Pau I had an opportunity of seeing the dense population of China turned out of their houses and flying like flocks far and near, for miles, over the country; and towards evening the dense volumes of smoke uniting and settling down, and the red glare of the setting sun, all united, presented a picture not soon to be forgotten. With sincere esteem and affection, your brother in Christ.<sup>5</sup>

## 1861, JANUARY 4, Shanghai

### Rev. Elliott H. Thomson.

SHANGHAI, January 4th, 1861.

REVEREND AND DEAR SIR: Although the national events of the past few months have been truly great, and we hope will prove the great turning-point to light and truth in Chinese history, yet with us missionaries at Shanghai all has gone on in the regular routine, with scarce a rumor of rebel movements even, to ruffle the placidity of events. In our work as missionaries also there has been little of special note.

With regard to my own work, I have charge of the day school which Mr. Syle formerly superintended. It has also fallen to my lot since Mr. Syle left us, to have the instruction of some of the ignorant and poor members of the city church. There is also a small class of Chinese teachers whom I endeavor to give a little instruction, having formed them into a sort of Bible-class. These duties, with the daily study of the language, I find fully occupy my time at present. With kind regards, I remain, yours truly.<sup>6</sup>

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5 *Spirit of Missions*, Vol 26 No 6, June 1861, pp 180-181.

6 *Spirit of Missions*, Vol 26 No 6, June 1861, p. 180.

## 1861, JANUARY 5, Shanghai

### Rev. S. J. Schereschewsky.

Mention was made in the last number of the purpose of the Rev. Mr. Scherechewsky to accompany, as interpreter, certain English officers in an exploration of the western provinces of **China** Letters from Bishop Boone, dated in February, advise us of the departure of the expedition.

Our great difficulty at the outset was to engage the services of a competent interpreter, and this in the short space of time at our disposal for preparations we found impossible. At the eleventh hour, however, through the mediation of Bishop Boone, the head of an American mission, the Rev. Mr. Schereschewsky, being desirous of penetrating the country, agreed to form one of our party; and we thus, in place of a hireling, secured one who was himself interested in the success of the enterprise.<sup>7</sup>

Mr. Schereschewsky has had remarkable facility in acquiring a knowledge of the Chinese language. This is evidenced by the fact that in little more than a year after reaching Shanghai he was chosen for the post above-mentioned. The following letter was written some time before his connection with the expedition.

#### LETTER FROM REV. MR. SCHERECHEWSKY.

SHANGHAI, January 5th, 1861.

REVEREND AND DEAR SIR: Not expatiating on the present occasion on any extraneous matter, and chiefly confining myself to a few statements that have a bearing upon my own "daily proceedings" as a missionary, I shall rather be short in my communication. These "daily proceedings" are very much the same as they were when I reported last. They as yet consist chiefly in the study of the Chinese language, and hence quite monotonous, and I should think not the most pleasant and gratifying in which one might be engaged. **The doings of a missionary stationed in one place are generally more or less destitute of variety; but especially must this be the case with such as are as yet engaged in the preliminary process of preparing themselves in the language.** One day's proceedings are just the same as those of another, and therefore, as may naturally be supposed, reports made during this preparatory period by one confining himself to writing a *report*, strictly speaking, must necessarily be meager. In fact, having made his first one, he has scarcely any thing to report of at all until he has entered upon actual missionary work. I express this of course with reference only to myself. The case may be quite different with others. And allow me to say, that so far as my own experience goes, I suppose that the preparation in the language is perhaps the most disagreeable part of a missionary's work, and chiefly because it is attended with a certain kind of feeling that one is not engaged in the very work which he has come out to labor in. Such a feeling, unreasonable as it may be, will every now and then trouble one very much. And yet taking into consideration the very great difficulty of the Chinese language, and being also fully persuaded that at least most necessary requisite, one can hardly suppose that he could effectually enter upon his missionary work, strictly speaking, before the lapse of some two or three years. One that has not experienced it, can hardly realize how painful this reflection sometimes is, particularly when one's turn comes to write a report; at least this is the case with myself while writing this. I have already spent a whole year in the missionary field, and am not as yet able to report any thing of *actual* missionary work which I could regard as really worth reporting, unless I should introduce some subjects which would neither have any thing to do with my daily proceedings *as a missionary*, nor would I be the qualified person to discuss them. I must confess this consideration makes me feel rather uncomfortable. However, I hope that I have endeavored to do, under the circumstances, what I regard to be my duty. The preparatory work is indispensable, and thus far I have striven to do this work the best I could. Besides this, I may also report that I have under my superintendence a day school which has been opened about two months ago in the Chinese town, and in which instruction in native classics and in Christian books is daily imparted to some dozen boys. And I may also mention that at the request of the Bishop, I am now attempting to render the Psalms into the Shanghai colloquial. Yours truly.<sup>8</sup>

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7 Blakiston, Thomas W., *Five Months on the the Yang-Tsze*, London, John Murray, 1862, p. 85. Schereschewsky was accompanied by his Chinese language teacher also described as his "secretary." (p. 135; 166). Schereschewsky kept his own journal of the voyage (p. 178).

8 *Spirit of Missions*, Vol 26 No 6, June 1861, pp 179-180.

## 1861, JANUARY 22, Shanghai Rev. Cleveland Keith.

SHANGHAI, Jan. 22d, 1861.

REVEREND AND DEAR BROTHER: The changes of the last three months in our mission have been more than usually great **Mr. and Mrs. Yocom, Mr. Purdon**, and **Mr. Syle**, with his children, have left us for home; and **Miss Conover** has been added to our number again. The departure of Mr. Yocom gives me the charge of the mechanical part of the press, in addition to the *care* of the printing, which I had previously. And I have also some additional preaching duty in the city, in consequence of Mr. Syle's absence. In other respects, my work continues the same as before. My special work in translation has been a series of lessons from the Old Testament for our Sunday services, which have been much needed for some years. **It illustrates the real weakness of missions at Shanghai, hitherto, that so little progress has been made in giving the people a translation of the Scriptures in their own dialect.** So far, we have only the Gospels, Acts, and Genesis, published by our own and the Church Missionary Society missionaries; and the Epistle to the Romans, and that of St. James, published by a missionary of the American Board. The Lessons, to which I have referred above, will soon be completed in manuscript, and it is to be hoped that the whole New Testament may, ere long, be ready. The settled pastor at home can scarcely estimate the awkwardness of continuing to work from year to year without helps in the way of books. It is true that our native ministers, as well as ourselves, can prepare any passage of Scripture for a special occasion. But neither they nor the people can gain that familiarity with scriptural allusions and language, which is so desirable for their spiritual advancement and edification. Their numbers are now becoming sufficiently large to make the right training a matter of great responsibility.

On Christmas-day, sixty-six native Christians joined with us in the supper of the Lord. You will not wonder that it was a service full of gratification to us, were it only from this fact. But every occurrence was in full harmony. The church had been decorated with evergreens, and the children—especially the girls—had been training themselves, under **Miss Conover's** teaching, to make the singing something such as would be heard on that day in a Christian land. I am myself no judge of musical effects, but I believe, even artistically, there was little out of the way. Devotionally, it was a rich treat to hear from so many Chinese voices, in their own tongue, the Te Deum, (for the first time, I believe,) the Gloria in Excelsis, and other chants, and the hymn, "While shepherds watched their flocks," translated into Chinese verse by He Ding. (who will be known by name to many.) And then it was very solemn and affecting to commune in the sacred feast with so many of the very poor, some even at the extreme of earthly want. For our flock is in large part made up of those whose bodies needed much relief, as well as their souls. Many of them, we cannot but hope, have hungered after the true Bread, and have been fed by Him; some, we must fear, are seeking only temporal blessings: all are as yet "babes in Christ." But the transition from heathen darkness to only a faint and dim view of the glories of the Gospel, is "life from the dead." If only we may be permitted to bring many even of these poor and blind and helpless to feel the first warmth of that light, which will shine brighter and brighter until the perfect day, it will be a blessed work for us and for the Church. Yours in Christian affection.<sup>9</sup>

## 1861, JANUARY 24, Nagasaki. Dr. H. Ernst Schmid.<sup>10</sup>

JAPAN.

Nagasaki, January 24th, 1861.

REVEREND AND DEAR SIR; I have now been about five months in Japan; yet you will not expect a regular missionary report of me, however much this time exceeds the appointed period for such communications. I need not give you my reason; it is contained in the well-known fact that **missionaries can not do much more than by the study of the language prepare for future work**, which, indeed, is earnestly hoped for as being near at hand. But it seems to me, nay, I quite believe, that no opening will be made for ministerial work as long as the government of Japan remains in its present form. I do not think that the spreading of Christianity is and will be prohibited, as it has been, on account of its own nature, but because it would increase the more intimate foreign intercourse with the common people. It would

<sup>9</sup> *Spirit of Missions*, Vol 26 No 5, May 1861, p. 147.

<sup>10</sup> A Japanese language description of Dr. Schmid's work is: Sonoda, K., Schmid's Medical Activities at Nagasaki at the end of the Tokugawa Shogunate, pp 262-276 in *Nihon Ishigaku Zasshi*, Vol 35 No 3, July 1969.

show our friendly intentions; it would create in return feelings of friendship amongst them; all of which it is the most apparent policy of the rulers to avoid. They opened the country to foreigners, I think, because they could not well do otherwise, fearing, as they must have done, the power of the nations desiring a treaty. But now they endeavor to the utmost to make the danger arising from this act as small as possible, by restricting foreign intercourse to the narrowest limits. So far has this principle developed itself before our own eyes, that, when we had raised the means of aiding about 2000 poor, suffering, starving people, living in a village about five miles from here, who had lost every thing by a large fire, the government desired us to cease our friendly efforts. The government would give money and food to the hungry and destitute. Now the government does give a little, a very little, rice and money, but nothing in proportion to the actual want of the sufferers. Yet, rather than have the people think well of the foreigners and of their good wishes towards them, the government lets its own subjects die of hunger.

But, with all these cautions, these anxious restrictions, a final change must come. Japan can now be said to exist in a state equal to that of the feudal ages of Europe, when the merchants, always oppressed, began to show the desire of rising to the place due them, because they had become the possessors of the great ruling power—money. In Japan, farmers and merchants, placed into the lowest classes, are sorely oppressed and trampled upon. Formerly, they have most probably borne their despised condition as a matter of course, because there was no accumulation of wealth amongst them; but since foreigners have commenced their trade with them, many of their number are growing rich. They are feeling, with the increase of property, the increase of power riches give. They are finding out the very different position of merchants among foreign nations, and they begin to complain of the yoke that is upon them. Therefore, it seems very apparent, that at some future time they will make the necessary effort to rise to their proper level. And I fear that such can only be effected by a revolution, changing entirely the present form of government. Of course, should the government be wise enough to give them gradually more liberty as they become more and more urgent, the change could become a very gradual and a very peaceful one. But I do not believe that this government will ever have the will or wisdom of such acting. It would be so entirely contrary to all Eastern way of thinking and feeling. In fact, it can not be expected from authorities so ignorant in regard to many points of diplomacy and political economy, however much of these defects may be covered by their sagacity and wary nature.

Indications of approaching changes are already in existence. but I do not see them in the troubles lately arisen in Yeddo. **I look upon the great class of merchants especially as the revolutionary element.** How long before it will begin to act, God alone knows. As much as I would regret to see this beautiful land immersed into the terrors which accompany a revolution, and which must be especially great amongst a people as fierce and revengeful as this, it appears to me nevertheless the only means by which a road for true missionary labor will be opened. And I doubt not that it will be a labor blessed most abundantly; for, although lost in the wildest dissipations, and recklessly, unrestrainedly given to indulgences in all the lusts of the flesh—a nation, to a great extent at least, poisoned through descending generations by the effects of sin—the Japanese have nevertheless that in their character which will make them ardent,

devoted Christians, when once they shall have found the true light. The very manner in which they now sin makes me think so. Whatever they take up to do, it seems to me that they do it with their entire strength; they have no halfway action, nor do they show in their proceedings the amphibian nature of their nearest neighbors. A people marked by such peculiarity of character, when once directed into the true way, must, I can not believe otherwise, must effect much and grow large in goodness, as it formerly was, as it now is, in wickedness.

As regards my own work, I of course could soon enter upon the execution of it. I have had at times a practice which kept me very busy, at times engaged my attention but little; and it has been told me, that the authorities would put a stop to it entirely, by preventing the sick to come to me. At present, it seems that it has not yet been done, for new patients still present themselves. But as in China, so is it here in Japan, the practice is a very unsatisfactory one. Like the Chinese, the Japanese are great believers in their own physicians, which is certainly a very praiseworthy belief, but which in my case is not profitable for me. Then again, these people are very hard to control during a sickness, rejecting a bad-tasting medicine, and neglecting all further attention to prescriptions as soon as a little relieved. Their own physicians complain of this failing, which, however, is not one confined to Japanese or Chinese only. Another difficulty in the way of practicing is the unwillingness of the richer and more intelligent portion of the community to receive medical service and medicine gratis, and the close attachment of the poorer and



most ignorant to the enormous vegetable infusions of their own doctors.

This has brought me to the conclusion that as far as practicing alone goes, a missionary physician is not of much avail amongst Eastern people, and I have with me the experience of other physicians in similar positions to the one I occupy. I have come to feel this want of usefulness, however much my time may be employed, and I have thought of a way wherein I could make myself of more avail. It is to teach the Japanese medical men the modern practice of medicine; and the best of it is, that they are most anxious to learn, and have themselves, by their own requests, drawn my attention in that direction.

I have commenced to instruct a class of physicians in English, intending to do the same for the next four months to come. I want to make them understand such medical terms as can not be translated into the Japanese language, so that I may afterwards use them without fear of being not understood. At the same time, it will advance them far enough to continue the study of the English language by themselves; so, giving them a key to the treasure of medical knowledge contained in English literature, I myself am all this time making such efforts towards acquiring the Japanese language, as will teach me to speak it enough at the end of four months for commencing medical discourses in my class. I am also preparing a medical Japanese-English vocabulary.

Besides my medical class I have another, which I only instruct in English.

In this way my time is very much employed indeed.

The news of troubles in Yeddo may perhaps reach you before the arrival of this letter. It appears that the emperor has difficulties with the princes, and, in consequence, has declared himself incompetent to protect the foreign ministers in the case of an outbreak. They, however, have taken measures to have some of their own protection near in a case of necessity. It is the opinion of some, however, that the emperor is himself afraid of the princes, and that he intimidated or tried to intimidate the foreign ministers, to make them call to their assistance some of the men-of-war, so that in a case of extremity he might himself call upon them for help against the princes. How much there is in this I cannot tell. But the imperial government must be in a strange position, as they but lately tried to kill the prime minister by thrusting a spear through his "cage," which, however, he had left but a short time ago, as if suspecting the assault. Of course it caused a fight between the two parties. There is this great consolation in all these commotions, that all must tend to the promotion of God's kingdom.

P. S.—I have hitherto forgotten to make an acknowledgment of the exceeding kindness with which I was treated by Captain Morton while making my passage on the Swallow from New-York to Shanghai. He did every thing in his power to make me comfortable, and tried his best to relieve, as far as possible, the monotony of so long a voyage; and I have not known a ship-master who attended to his duty with more untiring zeal than did Captain Morton. He was ever at his post, and directed every thing with the mind of a man who knows his profession. The table of the cabin also was well provided, and was often made luxurious by contributions out of the Captain's private stores. I would say, that one who desires a good berth for an Eastern voyage ought to try to obtain one on the Swallow, in command of Captain Morton. I can assure you that, for my part, I would make some sacrifice of time and distance, should it be necessary, in order to be a passenger of his.<sup>11</sup>

## **1861, JANUARY 24, Shanghai.**

### **Bishop Boone.**

#### **EXTRACT OF LETTER FROM BISHOP BOONE, JANUARY 24TH, 1861.**

We are in something of a stir here just now. Admiral Hope is organizing an expedition to ascend the Yangts Keang to Hang Kow, and there will be an effort to ascend the river a thousand miles above that place if practicable. The missionaries are many of them anxious to go along. Mr. Parker and Mr. Smith, with my approbation, hope to go in a boat of Mr. Parker's, if they can get a tow from a gunboat.

**Mr. Scherechewsky** proposes a much more enterprising and serious expedition. Two English officers desire to explore the western provinces of China, to pass through Thibet, and cross the Himalay into Hindoostan. They cannot go without some one speaking Chinese, and have invited Mr. S. to go with them at their expense. It will be a tour of exploration; they for scientific and other purposes, and he with an eye to missionary ends. I have cheerfully given my consent to his going, that a Protestant missionary may go

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11 *Spirit of Missions*, Vol 26 No 5, May 1861, pp 148-149.

over the ground traveled by M. Huc, and passing beyond his region give to our Church a report of the land. The expedition will serve to perfect Mr. S.'s speaking of the Chinese, enlarge his missionary range, and I hope give much interesting information to the Christian world through our Church.

**Miss Emma Jones** proposes to leave us in March, to return home by overland, via England. She does not feel equal to another summer here; her health has never been strong since her return. The **Rev. Mr. Syle** and his children arrived in Bark Pursuit from Shanghai, China, on the 29th of March.<sup>12</sup>

## 1861, FEBRUARY, New York, Foreign Committee Appeal.

### THE EFFECT OF PRESENT TROUBLES UPON CONTRIBUTIONS TO THE MISSIONARY TREASURY.

A good deal of anxiety has been expressed in regard to the effect of the "present distress" upon Missionary contributions. It has been apprehended, and apparently not without cause, that there would be so serious a falling off of these as to lead to disaster in our Foreign Missionary work.

The condition of things in our land is certainly such as to involve much solicitude touching the interests of Christ's kingdom in the relation here spoken of, as well as in other relations. We cannot, however, suffer any settled conviction to possess our minds that this work is to be stopped even for a day, or is to suffer more than temporary embarrassment. We must believe that it has a sufficient hold upon the affections of God's people to carry it forward in spite of any difficulties which it is now likely to encounter. The real ability of the Church has not hitherto been drawn out; and though there may be in the case of some persons an absolute necessity to lessen their contributions, we cannot but hope this will be more than counterbalanced by gifts more abundant from those who have the power.<sup>13</sup>

## 1861, FEBRUARY 14, Shanghai.

### Mrs. Cleveland Keith—(Miss Caroline Tenney).

SHANGHAI, Feb. 14th, 1861.

The accession to our number in December, 1859, as you know, added to my domestic cares and labors, so that I had not the uninterrupted time nor the untaxed strength to give to the work I love best, and I only attempted the care of one day-school and some effort at translating. The unsettled state of the country has, I believe, affected all the day-schools, and I know of some that are disbanded, because no scholars will come. I have not as yet been able to raise mine to its former quality or number, but I cannot give up without a year more of effort. You know so well what they are in general character, that I need not describe them.

During the first half of last year, I finished the translation of the *Child's Book on the Soul*, by Gallaudet, and it is through the press, except a few pages.<sup>14</sup> I hope it may help in the work of education, and stimulate the Chinese pupils to thought and to some feelings of adoration to the Father of spirits. Just before Christmas, I began a new school at Tse Oong Pang, the same hamlet where the old lady teacher Koo-niang-niang worked her last year. It is pleasant to hear the people speak of her as one who "truly believed," and was most diligent, early and late, in reading the Bible. And, indeed, my most vivid recollection of her is of one who was most eager to make herself acquainted with the inheritance purchased for her by her Saviour, and glad to go and be with Him. The present teacher is a young girl once in one of my day-schools, and then a pupil of Mrs. Bridgman's. She is young and not a Christian, and I can not tell yet what her success will be; but **I feel very anxious that every right advantage should be given to the girls taught in Christian schools, that parents may see that it is some "use" to let their girls study books.**

Sometimes quite a number of women of the hamlet, and youths, come in to listen while I am talking to the children. I am going to try to induce the younger women to learn to read, by offering them a reward, and the young teacher a fee for teaching them. I know not which will prosper, this or that, but I must try every practicable means of drawing their attention to the tidings of great joy.

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12 *Spirit of Missions*, Vol 26 No 5, May 1861, pp 158-159.

13 *Spirit of Missions*, Vol 26 No 2, February 1861, p. 49.

14 Gallaudet, T. H., *The Child's Book on the Soul*, (Pts 1 & 2; Hartford, Cooke and Co, 1852). Online at Internet Archive.

I have begun the translation of Gallaudet's *Youth's Book of Natural Theology* and hope to finish it by May or June, and to see it in print by autumn.<sup>15</sup> It is intended to follow the book spoken of above, and perhaps will open to the pupils in the schools a new page of thought. I hope it may give stimulus to their minds, and open their eyes to some of the wonders of daily life, that they may learn to adore the Creator and to feel themselves surrounded by his power and goodness. Hitherto there have been few school-books prepared, partly because the Bible required so much of the available time and attention, partly that there was so much else to do, there was little leisure for translating and preparing school-books. Some Geographies and Arithmetics and *Line upon Line*<sup>16</sup> are, so far as I know, all that Ningpo and Shanghai combined, have hitherto done for school-books, beside Catechisms. Now that children are in the schools from six to ten years, their minds need to be enriched more with general knowledge, and to be stimulated to observation and reflection and reasoning. I have in view one or two books when I shall have finished the *Theology*; and I shall aim to translate at least one book a year as long as I live in China, and health and strength sufficient for the labor he granted me. I have been translating some little tales, mostly relating to converted heathen. These I expect to have printed soon, and bound up with the reprint of *Henry and his Bearer*. New plans and new works open before me continually, and new hope and new joy in pressing forward to the accomplishment of these.

And while the preparation and translation of school-books is a work upon which my heart is much set, I am also anxious to do more for the Chinese adult women than I have hitherto done, and if possible, to be among them more. The sixteen months since our return to China have certainly and by unanimous opinion been most remarkable as to the continuance of rainy and inclement weather. It has kept the country roads almost impassable, and the sky dark and gloomy, and has really been a hindrance to outdoor missionary labors among the stronger sex, certainly not less so in the way of women.

I have spoken hopefully above of plans and labor, but I have not been without discouragements and trials to faith. Soon after my arrival, I took to live with me a bright young girl who had been in the boarding-school, but being found incorrigible in binding her feet, was sent away. She was a quick scholar, and I sent her to the day-school constantly. At the time of the Rebel panic, her mother begged that she might take her to a ship with her, where her husband (not the girl's father) was, and that as soon as the troubles were over, she would bring her back. But she carried her off to Canton, and has doubtless, ere this, sold her to some heathen Canton man. And to add to my regret, the Chinese now tell me that the girl was unwilling to go, but that her mother terrified her into going. She took her Christian books with her, and I can only pray the Great Shepherd to look after this lamb in the wilderness, and lead her to himself. He can make affliction a blessing to her.

I prevailed upon the mother of another girl, formerly in my day-school, a very bright scholar, to permit her daughter to come to live with me, that I might support her and send her to school, and fit her for a teacher. She came awhile, and my hopes were quite raised, but the mother would not let the child rest, and she left me. These have been disappointments that I much felt, for the girls were very interesting, and their welfare was dear to me. Another cause of anxious feeling is the woman who has been teacher of my day-school since 1854. She is very intelligent and capable, but utterly uninterested in religious truth. These things try the faith, the patience, the endurance, and drive us to the promises and to Him who sent us hither. We there learn again, not to be weary in well-doing, being assured that "we shall reap if we faint not."

Believing that God has purposes of mercy toward his people, and knowing that he is faithfulness and truth, and that his promise and purpose can never fail, we wait indeed; and sometimes the delay seems long, but we wait in hope, trusting in God. He called Jonah to warn Nineveh, and it repented, but had not one repented, it was no less his duty to proclaim the word of God.<sup>17</sup> So has our Lord said to his Church, "Teach all nations;" and in doing his will, we need not fear to leave results to him. Though it may not please him to grant to us the success so naturally desired by every human heart, we are persuaded that others will reap it; for it is the order of nature in many things, and preeminently so in the kingdom of grace—"one man laboreth, and another entereth into his labors." But even to us it may be granted before we "depart," that in this land "our eyes should see the salvation" of our God.

When I book my pen, I had no idea of writing so much at length, but as I do not write often, I think I

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15 Gallaudet, T. H., *The Youth's Book on Natural Theology*, (New York, American Tract Society, 1832).

16 Favell, Lee Mortimer, *Line Upon Line*, (London, J. Hatchard & Son, 1838-1839). Two parts.

17 Old Testament. Book of Jonah, Ch 1. (Jonah 1).

am sure of your indulgence. I felt that you would be interested in my quiet and humble labors. I ought to have mentioned the great assistance I obtained from **Mr. Keith** in the preparation of the manuscripts of my translations for the printer, and in the correction of "proofs," and in the business of buying the paper, and of having the books bound. He greatly expedites all my plans in these things, and encourages me in my undertakings.<sup>18</sup>

**1861, FEBRUARY 19, Shanghai.**  
**Rev. Dudley D. Smith.**

SHANGHAI, Feb. 19th, 1861.

REV. AND DEAR BROTHER: I am often at a loss what to write you, for I have nothing new to relate of my own doings, one day's work being so much like another. The language is still my chief difficulty and duty, and it yields very slowly to labor and patience.

Just at this season, being the Chinese New-Year, my thoughts go back to the time, one year ago, when I had but recently arrived. How very strange and peculiar every thing seemed, and what mingled feelings of pleasure and sadness filled me! gladness that I had come to strive for the souls of these poor heathen, and sadness that I could do so very little physically or spiritually for them.

It was a long time before I could rid myself of the feeling that I was not amongst realities. The whole impression, being among a vast people moving constantly about me, pursuing their daily labors, without comprehending a single word spoken by them, was like that of seeing a play acted, in which dumb characters performed their parts mechanically. A year's experience has worn away this feeling. The people are no longer strange, and instead of that want of sympathy which proceeds from an inability to understand their feelings or communicate with them, I find a deeper and more abiding interest growing in me for them. Poor creatures, without any knowledge of God, poor and cold, how much there is to call out the quickest feelings of the heart! Still there are many temptations, and such as I suppose are peculiar to all missionary life. Familiarity with the sight of suffering and with heathenism and its adjuncts, deceit, filth, and stupidity, tend to deaden and push aside those quick feelings. The very fact of living among heathen, also, I think, operates powerfully against good. Living in a land where Satan's seat is, and where he reigns almost supremely, it is not strange that his temptations should be directed against us. Oh! how much we do need and ask for the helping prayers of our friends at home. Still the every-day contact with them increases the habit of doing good among them. The disagreeable features are forgotten in the duty.

During this winter, which has been a very cold and extremely wet season, there has been much suffering.

The refugees which were driven from their homes last summer, have lingered around this city, trying to gather what they could to support themselves. About a hundred have been within a quarter of a mile of our houses. They built themselves straw sheds with whatever they could obtain, and in these slight covers they have lived all winter, the men going out to seek work, while the women worked or begged as the best opportunity occurred. Much help was given these people, work and clothing to the women, and rice to all. Gradually they will be absorbed into the population, and get something like regular employment. Many of them are stout beggars, and prefer that mode of life to any other. When the attempt is made, as it sometimes is, to give them regular labor, and pay them for it, they will refuse, choosing the happy lot of a mendicant. I have tried to influence one or two, but with the same result. The old habit was strong as well as pleasant, and a change would be disagreeable. A poor, abject, blind boy, whom I asked to go to the Blind Institution to work, manifested great apparent willingness to do so, promised, received a little cash in advance, and then stuck to begging.

I had an amusing illustration some weeks ago of the *great unwillingness to change which pervades the Chinese character*. When once they have learnt to do a thing, that method is ever after the best method. Shortly after I had taken charge of the Blind Institution, I was desirous that the people there should learn something else besides making twine, mats, etc., and insisted that they should make baskets. They seemed rather unwilling, but I was firm. At last, just before the former director had left, they came one day in a body to bid him "good-by." After their good wishes they lingered, "having one thing more to speak about," which was, that I had insisted cruelly upon basket-making, a thing which they could not do, and they desired that I be exhorted to cease insisting. They were told that I ruled now, and must be

obeyed. This was too much, and in despair they said: “Well, the best thing we can do is, to make one long rope, and hang ourselves together.”

Just before the Chinese holidays began, I attended the examination of the girls’ school, of which I am sure you will hear through other letters. To say I was pleased, would be hardly up to the mark. It was very gratifying to see and hear all that was done. The pupils bore quite as rigid questioning as any young ladies at home might desire, and answered equally as well. There was scarcely any hesitation in their replies; only one or two were slow in responding. The reading in English was such as to call forth peculiar commendation. It was clear and distinct, without any of the incoherency which I have usually heard among Chinese scholars. In every study they were thoroughly acquainted, showing clearly how careful had been the instruction. They sang several hymns, some in Chinese and others in English; both were very good. I came away with the conviction that Chinese girls could be taught to do any thing, and to do it well. I have heard that some persons believed them incapable of learning our system of musical notation. The girls in this school are a living disproof of such an opinion. I am sure they have a very good idea of music, have good voices, and sing very sweetly.

Since the publication of the English treaty, an expedition under the command of the admiral has been devised, and sent up the Yang-tse-Kiang. The purpose of this expedition is to go up that great river, and open two or three ports for trade, the most remote being Hang-Kow, some 500 or 600 miles from the sea. This place was once said to be a very large city, containing several millions of inhabitants. Great interest is felt in this enterprise, and many persons are desirous of settling there and in the other ports. Two or three missionaries<sup>19</sup> have gone with the expedition, looking for locations for their future working ground.<sup>20</sup> I suppose we may say now that the country is opened, for I cannot see how it is possible to go backwards. We are all deeply interested in this, for we desire that the Gospel should go as far and as quickly into the empire as commerce. Mr. Parker and I are also planning a voyage up the Yang-tse Kiang next week, and our intention is to discover some place farther in the interior, where we may settle, and see what can be done, beginning a new station. The work of missions has hitherto been confined to the borders of China. Now we hope to go inward, and penetrate the heart of this great nation.

When I write again I hope to be able to tell you something of the result of our voyage and its discoveries. Sincerely yours.<sup>21</sup>

## 1861, MARCH 9, on the Yangtse River.<sup>22</sup>

### Rev. S. J. Schereschewsky

Mention has been made [see entry above January 24, Bishop Boone] of the departure of the Rev. Mr. Schereschewsky, with the expedition for the exploration of the Western Provinces of China. The following letters to Bishop Boone give information of his progress and of what he had seen:

On board the *Cowper*<sup>23</sup>, Saturday, March 9<sup>th</sup>, 1861.

RT. REV. AND DEAR SIR:—Intending to write a full report from Han-kow, I shall on the present occasion confine myself to a few general statements only. The admiral’s expedition has thus far proceeded much slower than was expected. This was chiefly caused by several vessels having here and there run aground.<sup>24</sup> The navigation of the Yang-tse from Shanghai to Ching-Kiang is quite difficult. Otherwise, everything has gone on very well. About two days ago our party had to change quarters from on board the *Attalante* to the *Cowper*, the former being sent by the Admiral to survey the Po-Yang lake.

19 See above **1861, January 24**, Bishop Boone.

20 See following letter by Rev. S. J. Schereschewsky.

21 *Spirit of Missions*, Vol 26 No 6, June 1861, pp 181-182.

22 Eber, Irene, *The Jewish Bishop and the Chinese Bible: S. I. J. Schereschewsky (1831-1906)*, (Leiden, Brill, 1999), pp 75-81. Schereschewsky was interpreter to Captain Thomas A. Blakiston, Royal Artillery, who intended to follow the river to Chongqing [Chungking], cross into Tibet then cross the Himalaya Range into northwest India. Blakiston, Thomas H., *Five months on the Yang-Tsze: with a narrative of the exploration of its upper waters and notices of the present rebellions in China*. (London, J. Murray, 1862. Reprinted London, Cambridge University Press, 2010).

23 SS *Cowper*, 1860. Type: Steam transport; Purchased: 1860; Sold 1861 and renamed *Fei Seen*. 342 tons Propulsion: Paddle. Notes: 16 Jan 1861 Shanghai; 16 Mar 1861 River Yang-tse; 15 Apr 1861 Shanghai; 1 May 1861 Hong Kong; 12 May 1861 Shanghai; 28 Jun 1861 Hong Kong; 12 Sep 1861 Hong Kong.

24 This was a characteristic of navigation on the Yangtse River in ancient times and continues today as sandbanks shift under the strong waterflow.

The country from Ching-Kiang upward becomes more and more hilly and picturesque, and presents a very different aspect from the dead level around Shanghai. Some of the scenery on either side of the Yang-tse is, if not grand, at least very pretty. The finest landscapes we have yet seen are in the vicinity of Po-Yang lake, namely, at Hu-Kow and Kiow-Kiang. Some of the hills there reach the elevation of nearly 4000 feet [1200 metres]. At Nanking nature is also very beautiful; but “only man there is vile,” very vile indeed, viler than I in the least expected.

I have now a decidedly bad opinion of the Tai-ping insurgents. Since I have come in contact with them, and seen with my own eyes what they really are, I have come to the conclusion that they are utterly unworthy of any Christian sympathy. The spurious Christianity which they [lines omitted] ... the ruinous condition of the places held by them, if not personally seen. No trade, no agriculture, not any other element of even well-organized heathen society, are to be met with in the places occupied by these pseudo-Christian insurgents. It is positively preposterous to call them, as some do, “the regenerators of China.” But more of them in my next.

For the last few days, we have had quite warm weather. The scenery here, while I am writing (about 100 miles from Han-Kow), is really magnificent. **The country, being occupied by the imperialists, exhibits more and more the signs of cultivation, a feature not met with in any region accounted rebel territory.** The dialects spoken on the Yang-tse, from Ching-Kiang upward, are more or less modifications of the “Mandarin.” I have thus far found little difficulty in getting on with the natives on the score of language. A little Shanghai colloquial, and a little “Mandarin,” will carry one through this whole region.

I have thus far enjoyed good health, and hope that this has been the case with yourself and yours.<sup>25</sup>

## **1861, MARCH 16, on the Yangtse River.**

### **Rev. S. J. Schereschewsky.**

Yo-Chow, 140 miles above Han-kow, March 16, 1861.

Rt. Rev. and Dear Sir:—I mentioned in my last letter that I purposed to write a full report of what has come under my observation thus far. I intended to do this at Han-Kow. And if the time had allowed me, I might have done this very easily. I would have had simply to prepare a copy of my journal, in which I have entered almost everything that I deemed worth noticing. I had supposed that we, that is, my travelling companions and myself, would stay at that place several days, so that I could find sufficient time to execute my design. But only one day was all the time that we could spend at Han-Kow, and this one day was necessarily spent in making the necessary preparations for our further progress. We were taken in tow by the *Coromandel*, the admiral ship, and have proceeded in this way only to this place, namely, Yo-Chow. The first intention of the admiral was to proceed much further, perhaps as high up as I-Chang, about 200 miles from this place, but he just now changed his mind, and is going to return to Han-Kow today, leaving at one o'clock p.m. And hence I have found it absolutely impossible to copy my diary, which to execute would require at least three days' hard work. And now the notice of the admiral's leaving us was so sudden, that I found it very difficult even to pen these lines without being a thousand times interrupted. I shall, however, endeavor, on the present occasion, to give such information with reference to the region through which I have travelled, as would answer, as I suppose, the purpose. And allow me to say, that after all, my personal incidents are, in my estimation, too trifling, and my way of relating to them too indifferent, to try your patience with a perusal of them.

And now I shall proceed to make a few statements with reference to the general appearance of the country on both sides of the Yang-tse-Kiang, as far as we have proceeded.<sup>26</sup> The aspect of the country from Shanghai to Ching-Kiang, about 153 miles distance, is very little different in its general features from the region around Shanghai. It is just as low, flat and monotonous. Near Ching-Kiang, the banks become more elevated, and several ranges of hills run in different directions, so that the country assumes a hilly aspect. Some of the hills are of considerable height, and render the scenery very pretty. Both banks of the river are more or less hilly up to Kiow-Kiang, a distance of about 300 miles. From the latter place, about fifteen miles below Han\_kow, the country becomes level again for several hundred miles, with the exception here and there of detached elevations or small ranges of hills. At Ching-Kiang, the scenery is very fine. The city is situated on several hills, some of them high bluffs rising up perpendicularly from

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25 *Spirit of Missions*, Vol 26 No 7, July 1861, p 211. *The Church Journal*, 10 July 1861.

26 A 19C map of the river from Shanghai to Chungking [Chongqing] is at Appendix 1/

the water. There are also in its neighborhood some very pretty islands. The extent of the city will be the same as that of Shanghai. As mentioned in my last letter, Nanking is very beautifully situated. Its walls inclose a great variety of hills and valleys and plans, with several water-courses running through in different directions. It is perhaps the largest *walled* city in the world; there are about thirty miles around the walls. It is situated about half a mile from the Southern bank of the Yang-tse, on a creek of considerable size, which is the West of the city. It enjoys a very healthy climate, etc., etc. But the finest scenery I have as yet seen is to be met with the vicinity of the Po-Yang lake, particularly Hu-Kow and Kiow-Kiang. Some hills in the locality reach the height of 4000 feet [1200 metres].<sup>27</sup> But to judge from the lagoons and swamps that abound in that place, it must be rather unhealthy. And this I suppose can pre-eminently be predicated of Han-Kow, situated as it is on a very low level, which even in this season of the year, is to a considerable extent under water. When the river rises, the whole region around that place must be completely flooded, to judge from the watermark on the banks of the Yang-tse.

Han-Kow is an open town on the mouth of the river “Han,” and hence the name. Opposite Han-kow, on the other side of the Han, is Han-Yang.<sup>28</sup> Opposite on the Southern bank, stands the city U-Chang, the capital of Hu-Peh, and the residence of the viceroy. None of these three is, I suppose, larger than Shanghai. The former two, on the contrary, seem to be much smaller than Shanghai. The size of this place has, therefore, been grossly exaggerated. It is, I think, extremely ridiculous to suppose that it once contained eight millions of inhabitants. A million is perhaps the highest number that could be at any time assigned to these three towns, even in their most flourishing condition. At the present time, owing to rebel occupation, these three places put together will not, perhaps, contain more than one hundred thousand people. Of these three, Han-Kow is fast recovering, Han-Yang is in complete ruins, and U-Chang better preserved than any other town on the banks of the Yang-tse Kiang. It is also quite a clean place, and has broader streets than many other Chinese towns. The Yang-tse-Kiang is as broad here in this place, about 1000 miles from Shanghai, as it is near Ching-Kiang, and nearly as deep. It is, indeed, a magnificent river. At this place is the entrance into the Tung-ting [today Dongting] lake, in Hu-Kow. It is the largest in China.

The country from the neighborhood of Ching-Kiang up to Kiow-Kiang has the appearance of a desert, rather than an inhabited region. You will see nothing but neglected fields, deserted hamlets, and ruined cities. The population has vanished from these once so populous districts. One may travel for miles without meeting with any signs of life. This is no exaggeration. It is almost impossible to realize the fact that only a few years ago this whole tract of land was as richly cultivated and as populous as any part of China. Whatsoever may be said of the insurgents, one thing is a fact, that desolation and ruin are the results of their occupation of any place. The last place in their possession on the Yang-tse is An-king, in the province of An-Hwui. The Yang-tse, through the above mentioned region, exhibits the features of one of the most solitary streams. From Han-Kow and upward, it is almost filled with junks, going up and down. One would hardly suppose that he sees the same river, so great is the change from a dead silence to a scene of bustle and busy life, as the country in general seems to have risen suddenly from the dead. Throughout the while rebel territory, as may naturally be supposed, provisions are very dear and scarce, and in some places not to be had at all. It has been the constant wonder of many,—where do the rebels get their provisions, seeing that neither commerce nor agriculture is carried on among them?

... nothing to do with them. Besides, they believe that missionaries have nothing to teach them; on the contrary, that the former ought to be instructed by them. This much I have learned during my stay at Nanking. Even [Rev. Issachar] Roberts, the quasi “Minister of Foreign Affairs,” among them, is barely tolerated at Nanking, simply on account of Han Kow Tsuen’s personal regard toward him. They would like to get rid of his presence—the sooner the better. But I am in a great hurry—the Admiral is going in half an hour—and simply conclude with the remark that the best missionary station would be Kiow-Kiang, on the Po-Yang lake. Although not one of the healthiest places, it is much healthier than Han-

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27 Po Yang Lake has been severely damaged by changes in river flows. *The Guardian*, 31 January 2012. *Xinhua*, 5 February 2013.

28 The location is known today as Wuhan, arising out of the conglomeration of three districts— Wuchang, Hankou, and Hanyang. Schereschewsky was reading the *Romance of the Three Kingdoms* during his journey, concerning a famous battle of the 3<sup>rd</sup> century AD. Luo Guanzhong [Lo Kuan-Chung], *San Guo Yan Yi*, *Romance of the Three Kingdoms*, published in English as *San Kuo* or *Romance of the Three Kingdoms*, (Shanghai, Kelly and Walsh, 1925), many reprints available.

Kow. The people are very friendly toward foreigners. The language is, on the whole, the Mandarin.<sup>29</sup>

## 1861, Hinckley, England.

### Rev. John Liggins.

#### JAPAN.

Burbage, Hinckley, England, 1861.

REV. AND DEAR BROTHER: As some persons, because Japan is not opened to missionary labors to the extent they wish it was, speak as if it were not opened at all, it seems necessary to state what missionaries can do at the present time in that country.

1. They can procure native books and native teachers, by which to acquire the language, and of course the acquisition of the language is, during the first few years, a, principal part of their duty.

2. They can, as they are able, prepare philological works, to enable subsequent missionaries and others to acquire the language with much less labor, and in much less time, than they themselves have to give to it; and each, in the course of a. few years, may make his contribution towards a complete version of the Holy Scriptures in the Japanese language..

3. They can furnish the Japanese, who are anxious to learn English, with suitable books in that language, and thus greatly facilitate social and friendly intercourse between the two races.

4. They can dispose by sale of a large number of the historical, geographical, and scientific works prepared by the Protestant Missionaries in China. Faithful histories of Christian countries tend to disarm prejudice, and to recommend the religion of the Bible; while works on true science are very useful in a country where astrology, gcomancy, and many false teachings on scientific subjects generally, are so interwoven with their religious beliefs.

5. They can sell the Scriptures and religious books and tracts in the Chinese language, and thus engage in direct missionary work. As books in this language are understood by every educated Japanese, and as the sale of them is provided for by an article of the treaty, we have here a very available means of at once conveying religious truth to the minds of theJapanese.

6. As the keeping of the above books for sale brings the missionary into constant intercourse with the people in his own house, and as very many of them make inquiries about Christianity, an excellent opportunity is thus afforded him for explaining to them what Christianity is, and of urging home its claims upon them; and here is another very important way of carrying on direct missionary labor.

7. They can by their Christian walk and conversation, by acts of benevolence to the poor and afflicted, and by kindness and courtesy to all, weaken and dispel the prejudices against them, and convince the observant Japanese that true Christianity is something very different from what intriguing Jesuits of former days, and unprincipled traders and profane sailors of the present day would lead them to think it is. *Living epistles* of Christianity are as much needed in Japan as written ones; and it would be very sad if either are withheld through a mistaken idea, that Japan "is not open to missionary labor." Just after the signing of the Treaties, the statement of some was: "Japan is fully opened to the spread of Christianity." This the writer opposed at the time, as contrary to the facts of the case; and he has now endeavored to show that it is equally erroneous to assert, as some now do, that it is not opened at all. What the writer has said on the subject, is not the result of hearsay, or of a flying visit to Japan; but of an experience in the work during the ten months that he resided in the country. This experience convinces him, that if missionaries faithfully embrace the openings which there are already, others will speedily be made; and the time will soon come, when it may be said with truth: "Japan is fully opened to the spread of Christianity."

But perhaps it may be asked: "Is it not still a law that a native who professes Christianity shall be put to death?" To this an affirmative answer must be given; but it should be remembered, that another law was passed at the same time, which declared that any Japanese who returned to his native country, after having been, for any cause whatever, in any foreign country, should be put to death. As this latter law, though unrepealed, is not executed, so it is believed that the law against professing Christianity will in like manner not be enforced.

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29 *Spirit of Missions*, Vol 26 No 7, July 1861, pp 211-213. *The Church Journal*, 10 July 1861.



In conversing with Mr. Harris, the United States Minister at Jeddo [Tokyo], on this subject, he stated that he had used every endeavor to have this obnoxious law repealed, but without success; a principal reason being that the government feared that it would form a pretext for the old conservative party to overthrow the government and again get into power. What the "Liberals" even did concede, resulted in what was feared; though owing to the energetic conduct of the Foreign Ministers, and the influence of the Liberal party in Japan, the "Conservatives" were compelled to adopt in great measure the "Liberal policy."

"I do not believe," said Mr. Harris, "after all that the other Foreign Ministers and myself have said on the subject, that this law will ever be enforced; but if it should be, even in a single instance, there will come such an earnest protest from myself and the Representatives of the other Western Powers, that there will not likely be a repetition of it." The non-repeal of this law, therefore, while it is a matter for regret, is nevertheless not to be adduced as a proof that Japan is still closed to missionary effort; but only as a reason for a prudent course of procedure on the part of the missionaries. Hoping that the Foreign Committee, the Board of Missions, and the Church generally will continue to give a generous support to the Mission in Japan, I remain, Rev. and dear brother, faithfully yours in the Lord.<sup>30</sup>

## 1861, APRIL 6, Shanghai.

### Mrs. Jane Edkins, London Missionary Society.

Our American brethren are in great distress just now, and scarcely know what to do. The news from America is so gloomy, and then that affects missionary societies greatly.<sup>31</sup>

## 1861, APRIL 6, Shanghai.

### Bishop Boone.

#### BOYS' SCHOOL DISBANDED-MISS FAY AND BOYS TO CMS.<sup>32</sup>

WE learn by letters from Bishop Boone that, in consequence of failure of timely receipts from this country, he had found it necessary to disband the Boys' Boarding School. Eighteen of the pupils had been transferred to the **School of the Church Missionary Society, which had some time previously been placed under the care of Miss Fay**. To this position, Miss Fay was invited by that Society after Mr. and Mrs. Doyen assumed the charge of our Boys' School, and accepted with the consent of the Bishop. Miss Fay, however, we are happy to say, is still a member of our Mission. In consequence of the disbanding of the School, as above mentioned, Mr. and Mrs. Doyen have retired from the Mission.<sup>33</sup> The Bishop advises the Committee of **the return of Mr. Hubbell to the United States**.

In a letter dated Shanghai, **April 6th, 1861**, the Bishop writes:

There is nothing just now to report from China save the return of the Expedition from Han-Kow. The general feeling is that of disappointment; the Rebels are threatening Han-Kow, and will no doubt worry any place where trade grows up. There is only, it is supposed, an unlimited market for opium, arms, and ammunition. The Rebels, in my opinion, are a sham out and out; especially when they make any pretension to morality.<sup>34</sup>

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30 *Spirit of Missions*, Vol 26 No 6, June 1861, pp 184-185.

31 Edkins, Jane. *Chinese Scenes and People*, (London, John Nisbet, 1863), p. 203.

32 See Part 16, Miss Fay's letter of resignation and Bishop Boone's response.

33 *JAPAN, Conference of Protestant Missionaries to Japan 1833*, p 62. "In September of this year, Mr. James S. Doyen, who in 1859 had gone with Bishop Boone to assist in school work connected with the Episcopal Mission in China, (Resigned 1861) having adopted Baptist sentiments, united with the Baptist Church, and on the 7th day of the month was, by the missionaries, assisted by Rev. Mr. Ludlow, ordained in Yokohama to the ministry. On the 9th of December following he became a missionary of the A.B.M.U. Mr. Doyen, with the hope of more speedily acquiring the language and of doing better work for the Master, took up his residence with a native family at Noge, Yokohama. *Am. Bapt.* 1874. Mr. Doyen also removed to Tokyo, and "at the suggestion of some Buddhist priests who expressed a desire to hear about Christianity, took up his abode in quarters offered him in one of their temples in Shiba. He was attended by a recent convert who acted also as interpreter. Towards the close of the year, however, Mr. Doyen was obliged by failing eyesight to seek a change, and accordingly returned to San Francisco. He there became interested in work among the Chinese, and in August, 1875, his resignation as a missionary of the Union was accepted by the Board."

34 *Spirit of Missions*, Vol 26 No 7, July 1861, p. 222. *The Church Record*, 3 July 1861.

**1861, APRIL 1861, New York.**

**Foreign Missions Committee.**

**RETURN OF THE REV. MR. SYLE.**

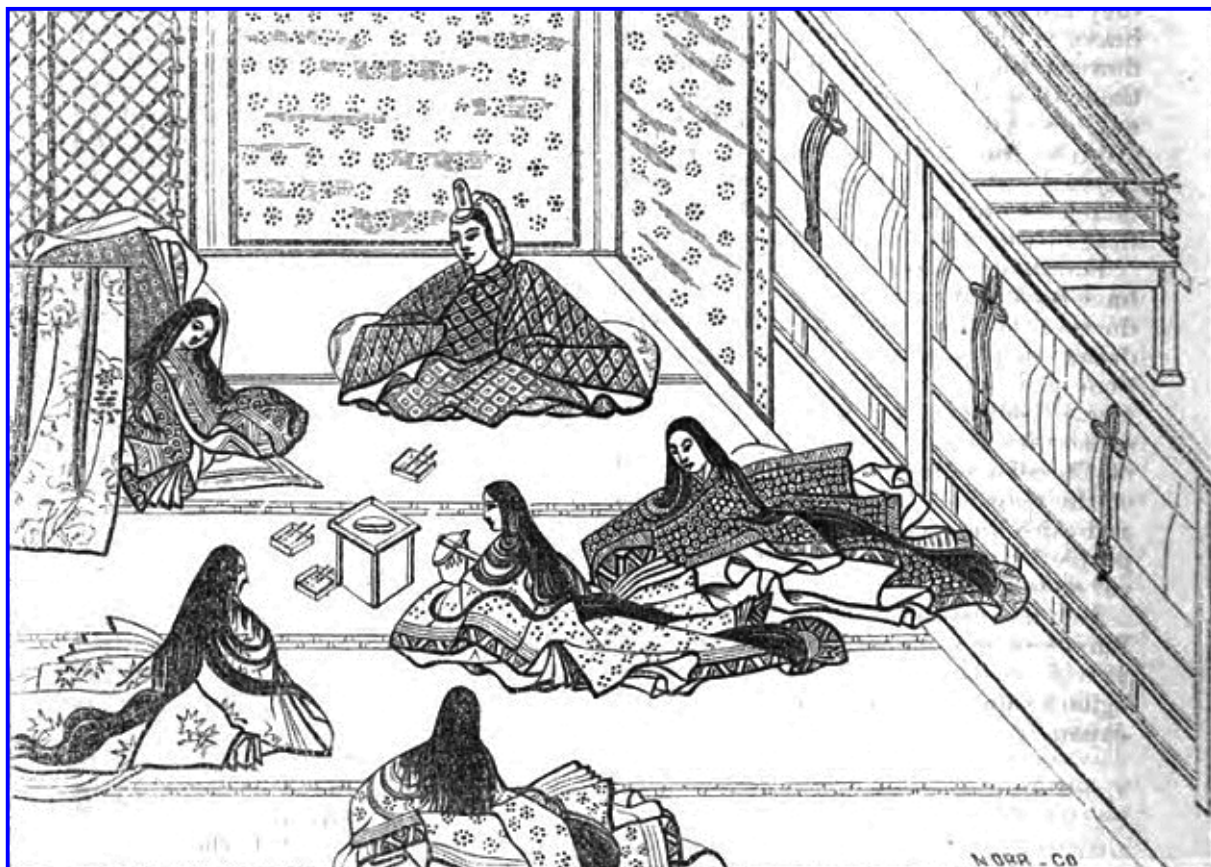
At last accounts the Rev. Mr. Syle was making arrangements to embark, with his children, for the United States, by the first convenient opportunity.<sup>35</sup>

**1861, APRIL, New York.**

**Rev. John Liggins.**

**JAPAN.**

**The Mikado, or Spiritual Emperor of Japan, and his Wives.**



*[Illustration is from a native drawing.]*

In Japan there is the singular custom of two Emperors reigning at the same time. This has been the case since the middle of the twelfth century, when a celebrated general, Yoritomo, took up arms to defend his sovereign, and then afterwards deprived that sovereign of a part of his power, and retained it himself.

The Emperor who resides at Miaco [Kyoto] is considered the more exalted of the two—being, indeed, regarded as a regular descendant of the gods, and a kind of mediator between the people and the gods of the Sintoo [Shinto] religion. Being also the visible head of this religion, and looked upon as too holy to engage much in secular affairs, he has been generally styled by Europeans: “The Spiritual, or Ecclesiastical Emperor.” By the Japanese themselves he is most generally called Mikado, or “Holy One;” or, in full, Mikado sama, “The Lord, the Holy One.” Other titles frequently used are Dairo sa-ma, “Lord of the Palace;” and O-o sama, the “Great Lord.” In historical and other books, he is generally called Ten no, “Heavenly, or Divine Emperor;” and Ten shi, “Son of Heaven.”

All these titles show the great reverence with which he is regarded, and they are much more exalted than the terms applied to the Emperor who lives at Yeddo [Tokyo]. In order to secure the direct

transmission of the divine dignity, the Mikado has no less than twelve lawful wives, who are the children of the chief nobility. They are distinguished from other Japanese women by the double spot always placed on their foreheads, and the absence of any ornamental head-dress; it being the rule when in the presence of the Mikado, and on all visits of ceremony, to wear the hair in its natural state, flowing over the shoulders to the feet. Their robes are so very long and large, and the silk of which they are composed is rendered so stiff and heavy by inwrought gold and silver flowers, that it is very inconvenient for them to move about. I ought to have mentioned that a kind of preeminence is given to one of the twelve wives, who is called Kisaki, or "Queen Consort." She is represented on the left of the picture [previous page], near to the Mikado.

For two hundred years these Mikados have been uniformly opposed to the introduction of the Christian religion into Japan: not only on account of the seditious policy of the Jesuits in the seventeenth century, but also, doubtless, because they rightly believe that the success of Christianity will involve the overthrow of the religious systems prevailing there, and cause the idolatrous reverence of the people for themselves, which they so much covet, to cease.

But notwithstanding the opposition of Emperors and Princes, God in his good providence has caused the Christian religion to find an entrance into long-closed Japan. J.L.<sup>36</sup>

## **1861, APRIL 22, Shanghai.** **Rev. Elliott Thomson.**

SHANGHAI, April 22d, 1861.

DEAR SIR: In writing you a line again, allow me to return a little to the past year, that I may take up more connectedly the manner in which I have been employed.

At the time that **Mr. Syle** found it necessary for the benefit of his children that he should leave us, and take them home to America, it so happened that I was living in the city, in one of the rooms attached to the Church. And thus upon Mr. Syle's having to retire from his duties, a part of the same, such a part as I was able to perform, fell into my hands. The charge of the Blind Asylum was one of these duties. Mr. Syle had long had charge of this Institution, and during this time a number of the inmates under his instruction had become Christians; the further instruction of these, and care of them, with the preaching to those who were yet in heathenism, devolved upon me.

The financial part of the work the **Rev. Mr. Smith** had taken until his recent departure to Chee-foo [Chefoo-today Yantai] in Shan-toong. This will also be in my charge hereafter. I regret this, inasmuch as it is better, if possible, to separate the religious instructor from all pecuniary connection with the taught.

The instruction of these poor people brings out many of the curious notions that still cling to them even after they have renounced idolatry and its practices, and have acquired some considerable knowledge of Christian truth. There was the case of an old man in whom something of this sort showed itself. He is a Christian himself, but his wife was not; he is not remarkably bright, but seems to be a good, sincere old man. Not long since his wife died, and I thought it advisable to see that no heathenish ceremonies were performed over her. It is the case, at the death of any, to have quite an amount of ceremony performed, the amount being in proportion somewhat to the wealth of the survivors. On these occasions they have quantities of the imitations of the common articles of life burned; these are made of paper or wood or straw; they have paper cut in the shape of the common coin, bread made of paper, and so on with various things. These are burned for the use of the dead person in the land of spirits.

Our **Deacon Chi** went up to see what was done. When he arrived at the house he found the old man had gone to his daily work, but that some of the neighbors had come in and were proceeding to burn the paper bread and paper coin for the use of the departed spirit. He went after the old man to ask him about the matter, and finding him at his work, asked him how was this? "Oh!" said he, "it made no matter about him, as he was a believer in Christ. He expected to reach heaven and be happy there, but his wife, what was she going to do in the other world, if nothing was done to provide for her here by her friends?" It is sad to see how the old notions cling to them.

The condition of the unbelieving is hard to impress upon them; in fact, we know that is not necessary to go to heathendom to find how slow men are to believe. The condition of this man's mind was

interesting, and the occasion was one which gave the opportunity of laying hold upon an error to eradicate it. For one of the great difficulties with the Chinese is their impenetrability, not that they are of the porcupine style, but rather like some animal of which I have read, that rolled itself into the shape of a ball, presenting nothing but a smooth surface, which could not be grasped. The difficulty with the Chinese is, that it seems so hard to lay hold of their true notions of a thing: there is either nothing to grasp, or it is too complaisant, agreeing placidly with all you say. Though to outward observance the religion of the Chinese is very little regarded even by themselves, yet when we come more closely to them and their various kinds of trades, etc., one will feel what a work it is to uproot heathenism from their hearts; it is woven into the life and in their ways of supporting life.

We had an interesting case of a man not long since, who presented us with a case of this kind, where his business was in part an idolatrous traffic. He was a Ningpo man, and seemed, as I should say, to be sincere, for he still came to hear and be taught. His case was this: He came and learned our catechism, and attended worship, and I gave him various parts of the Gospel and of the Acts to read. He asked several times when he could be baptized. So that on a certain Sunday, I asked him to come into my study, and **Mr. Keith**, who preaches on Sunday, in the city, began to talk with him. After answering various questions, Mr. Keith asked him if he did not sell incense for idol worship. He said frankly, yes, that it was a part of his support—his bread depended on that. We of course had to defer any hope of allowing him to be baptized till he was willing to give up all connection with such a trade. And this is not the case with one kind but many kinds of business—the sale of teas, articles for idolatrous worship, in some way or other, enter into it. I have not yet made particular inquiries about it, but I believe there are very few kinds of business which in some way are not in connection with idolatry. Thus, those who become Christians find that one of the crosses they have to take up is this, to cast out the heathenism of their trade, with the profit accruing therefrom.

After the charge of the Blind Institution, my two schools are the next things that I have been employed upon in the city; they are doing quite well now, that the city is regaining some of its prosperity. We are gradually introducing the use of the Alphabetic character [romanised] in these schools, and the difficulties are being overcome, and they were not small, but by the perseverance of Mr. Keith and our Bishop a system has been made out, and adapted to the dialect of this place, and we hope soon to have quite a little Christian literature in it; but what was still more important, the aversion of the Chinese to any thing new has been so far removed, as for them to be willing both to learn and to teach it. The same plan was adopted at Ningpo, and has proved very successful, I believe. It is unquestionably a great step to get them out of the chains of their own hard, unyielding system, where a child is three years merely learning the name of the characters without knowing the signification, and many, very many never get beyond that. In these schools the catechism prepared for the Chinese is taught; the Gospel and the Acts, Genesis, our Church service; then of course verbal instruction. They attend worship in the church on Sundays. Our schools are one of the most pleasant and hopeful parts of our work, and we trust in due time the seed sown will bring forth an abundant harvest.

The other work that I have in the city is a class of teachers whom I endeavor to instruct. I have a very interesting class. They come to me on every Friday evening, and take up parts of the Gospel, upon which I ask them questions and allow them to give their views of what they read there. This class of men, whom we call teachers, that being the term applied to them by the people, is the one on which our chief hope depends; these are neither the very rich nor the extremely poor, and are the reading part of the people.

The congregations which had fallen off during the rebel movements in this direction, since the peace, and as the place is under the protection of the foreigners, the people have come in in great numbers from other places, so that the city has become crowded, and as a consequence our congregation is large. Mr. Keith and our Deacon Chi have been doing the preaching part of the work in the city, as I have hardly acquired sufficient fluency to undertake that part of the work; yet, I hope to do so very soon. I have found so far, that, with the daily study in the acquisition of the language, other duties are laid upon me. I have occupied my time fully for the past months. We look anxiously for some one to come out and help us with our diminished number and in-creasing work. With an earnest prayer that the Church of our love may be supported and blessed in this hour of trial, that you and all our brethren in our beloved land may be guided by wisdom from on high, I remain, very sincerely, yours.<sup>37</sup>

**1861, APRIL 23, Shanghai.**

**Bishop Boone.**

Bishop Boone, in a letter dated Shanghai, April 23, 1861, mentions the departure northward of Mr. and Mrs. Parker and Mr. and Mrs. Smith of the Mission in China, and says: "They have long been impatient of staying at Shanghai. Going into the interior was our plan on the voyage, and indeed before we left New-York. The neighborhood of Shanghai is overrun by the rebels, and is unhealthy. We were anxious to go up the Yang-tse Kiang, but the rebels have made such desolation all along its banks, and seem to promise so little where they are in strength, that by one consent the river has been abandoned.

The only other quarter accessible is towards Peking. The region is fine and the climate quite equal to that at home. The people are also a fine, frank race. The language, the Mandarin; all these things are favorable. I gave my consent to their going to Che-foo, which is on the Gulf of Pe-che-le, just round the Shantoong promontory.

We are glad to give, in this connection, the following interesting narrative of a visit to the portion of **China** to which our missionaries have now gone. It is taken from one of the publications of the London Missionary Society:

**VISIT OF REV. JOSEPH EDKINS AND REV. GRIFFITH JOHN  
TO THE PROVINCE SHAN-TUNG.**

The following very interesting letter describes the visit of our active and enterprising Missionaries Edkins and John, through an extensive district or province of North China previously unknown. They were not only the first Protestant missionaries, but, to a great extent, the first foreigners who had ever been seen by the Chinese inhabitants. The country appears to present many scenes of beauty and fertility, and also an amount of peace and prosperity, affording a striking contrast to the provinces of the South. The people proved hospitable and kind, and were ready to listen to the gracious and wonderful truths, which they heard for the first time, with attention and pleasure. Shantung, although less populous than some other of the Chinese provinces, contains a population of nearly twenty-nine millions; and we can not wonder at the mournful reflections with which Mr. John concludes his letter, and which, we trust, may have their just influence in stimulating our zeal, our efforts, and our prayers:

What is one station and two missionaries for the whole of Shantung province, with its twenty-nine millions of human souls? or for the twenty-eight millions of Chih-li? or for the teeming millions that line the banks of the mighty Yang-tse? Nothing, absolutely nothing. Let us pray that the Lord of the harvest may thrust forth more laborers to gather in the precious produce of this mighty field.

Shantung, Che-fu, Feb. 2d, 1861.

MY DEAR BROTHER: In my last communication I informed you that I was about to leave Shanghai for a season, to join Mr. Edkins at Ché-fu. The 'Mary Land' sailed on the morning of December 19th, and anchored in Ché-fu harbor on the evening of the 29th, a remarkably quick passage for the season of the year.

**DESCRIPTION OF SHAN-TUNG PROVINCE.**

The province of Shan-tung, with the exception of the peninsula, is nearly level Its area is about 65,000 square miles, or equal to that of Scotland, Ireland and Wales together. The census of 1812 gives for its population 28,958,764, which is an average of 444 to a square mile. The Grand Canal, which traverses the province from Lintsing Chen, in the north-west, in a south-easterly direction through the western districts, adds materially to its importance. The Shan-tung peninsula is bold and rugged, and its shores are full of indentations, some of which are tolerably good harbors. The principal is Ché-fu. Though comparatively a small town, the harbor is far safer and more convenient than that of Tung Cheu-fu.

Tai Shan, one of the highest mountains in China, is situated in this province. This mountain is celebrated not only for its height, but also as one of the principal rendezvous of devotees in China. Its bases and sides are covered with the most magnificent temples in the province. In the spring, the roads leading to it are thronged with pilgrims coming to pay their vows and offer up their prayers.

The province is celebrated in Chinese history from its containing the birth places of the sages Confucius and Mencius. The tomb of the former, who died B.C. 479, at Kinh-feu,[Qufu] is a majestic monument embosomed in a forest of oaks.

### **HOPEFUL CHARACTERISTICS OF THE PEOPLE.**

The people are thrifty, harmless, and unsophisticated. They are finer in appearance and more manly in character than those of the south. The humanity which one sees here is more intelligible to us as foreigners, being more like that we have been accustomed to. They seem also to be more susceptible of religious impressions. Many of them have a distinct notion of a Supreme Being, who dwells not in temples made with hands, and who can not be represented in carved wood or chiseled marble. Idolatry, though common, has not apparently as strong a hold on the general mind as it has in the province of Kiang Su. The priests are fewer and poorer, and the temples are not so numerous, opulent, and ostentatious. Though the opposition of the human heart to the truth as it is in Jesus is as universal as unregenerate man, and will manifest itself wherever the Gospel is preached, still it seems to me that Christianity will win some of its speediest and most brilliant victories in Shan-tung. This people are better prepared for the reception of the truth in its simplicity and purity, than any I have hitherto seen in this land. There is one feature in the social life of the Shan-tung people which will, in course of time, prove very helpful to the onward progress of the Gospel. I allude to their clannish disposition. Everywhere there are small towns and villages with populations varying from 500 to 5000, entirely of one or two families. To influence one family is, to a certain extent, to influence the whole; and the conversion of the principal man or men would be followed by the respectful attention, at least, of the whole clan to the truth.

Very little, as yet, has been done towards the evangelization of this most interesting part of China. The Roman Catholics have some converts in the western part of the province, but none, I believe, on the peninsula. I have not met any in this part. A few seem to know the name, but nothing further. Ché-fu, Wei-hai-wei and other places along the coast, east of Tung Cheu-fu, were visited by Messrs. Medhurst and Stevens in 1835. An interesting account of this visit is given in Medhurst's 'China.'<sup>38</sup> Even at that time the travelers were received kindly and treated hospitably by the people.

For some years, at Shanghai, books have been distributed on board the junks which frequent that port from different parts of the country. Many copies of the Scriptures and other Christian books have reached this place; and it is by no means a rare thing to meet with persons who have heard the Gospel preached at our chapels in the city of Shanghai. Mr. Edkins, and a brother missionary of the American Baptist Society, visited the province about three or four months ago. Both have been here ever since. On my arrival I found that two of the natives and a Nankin man had received the ordinance of baptism—probably the first time the ordinance has ever been administered in Shun-tung by a Protestant missionary. May this be but the earnest of a glorious harvest to be gathered in in the province!

### **A PREACHING HOUSE ERECTED AT THE DISTRICT CITY OF FUH-SHAN.**

Since my arrival I have visited nearly all the towns and villages in the vicinity of Ché-fu, and have been generally pleased with the conduct and character of the people. Most of them are able to read, with considerable ease, the Mandarin version of the New Testament. They receive the books thankfully, and listen to the preaching attentively. On the 4th ult. Mr. Edkins and myself rode to the district city of Fuh-Shan, with the view of renting a room for preaching. We called at the magistrate's office, to inquire of him whether there would be any objection to the landlord's letting it. He received us kindly, and replied that, both nations being now one family, there could be no objection on his part. The house was rented, and the Gospel has been preached daily at Fuh-Shan ever since. We visit the place occasionally. The city is very small, and the population only about 10,000.

### **HEALTHINESS OF CHE-FU, AND BEAUTY OF THE SCENERY.**

Between it and **Ché-fu [Chefoo, today Yantai]**, however, there are several small towns thickly populated. This, though circumscribed, is an interesting sphere of labor. Even now it is superior to Tung Cheu-fu in a commercial point of view, and as it is to become the consular port, it will rapidly grow in importance. The climate is very cold in the winter, but very salubrious. No sooner does one set his foot on shore, than he begins to feel its quickening and invigorating effects. Every breath seems to inspire a new life into the whole frame. The scenery in spring and summer must be exquisitely beautiful. Even now it is charming. On a fine day, when the north wind is thoroughly hushed, there are views from the top of the neighboring hills which far surpass every thing I have seen in the Flowery Land. The wide-spread ocean, sleeping as calm as an infant; the pretty harbor, as placid as a lake; the snow-clad mountains towering one above the other, and stretching away indefinitely toward the east and west; the little towns and villages, nestling in the bosom of the rocks; the winding paths, now ascending the brow of the rock and now

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38 Medhurst, W. H., *China: Its State and Prospects*, (London, John Snow; Boston, Crocker and Brewster, 1838).

descending into the valley, and thronged with a busy peasantry and their beasts of burden, and a glorious sun benignantly smiling upon the whole—all conspire to fire the imagination and ravish the heart. It is man alone that poisons the golden cup which Nature holds out with a cheer to her, ‘ sons and daughters. ‘ And only man is vile.’ How true! How true of Shan-tung!How true of the whole of this highly favored land!

### **JOURNEY TO THE CITIES OF TUNG CHEU-FU, AND HWANG HIEN.**

On the 24th ult. Mr. E. and myself left Ché-fu for the cities of Tong Cheu-Fu and Hwang-hien. The former is a departmental city, and is sixty English miles from this place; the latter is a district city, and is about 80 English miles distance. The means of traveling are horses, mules, asses, a large chair borne by two mules, and carts. The sedan chair of the south is seldom seen here, and boats would be altogether useless. We had two ponies for ourselves, and two mules for our books and luggage. We stopped at a place called Kang Yiu, to feed our horses and refresh ourselves with some bread and eggs. Whilst waiting, we had an opportunity of speaking a few words to those who gathered around us. I was pleased to find one or two in the crowd who had heard the Gospel at Shanghai. We spent the night at Kiu Shi-li-pu, that is, 90 lee [li=Chinese mile]from the city of Tung Cheu-fu. The Shan-tung people all sleep on *nikangs*; these are square or oblong mounds of earth, which are heated in the night by means of a flue, which runs through. They often get cold before the morning, and thus, instead of giving, they absorb heat. The southern men, on this account, generally avoid them. We were fortunate enough to find here and elsewhere wooden bedsteads, which we invariably chose. Our fare, though humble, was very acceptable. Early on the following morning we were on our saddles again. “We break-fasted at Tsih-shi-li-pu, about seven miles distant. Here I preached to a large number of attentive hearers, and gave away a few books. Two or three made themselves known to me as having heard the doctrine before at Shanghai.

Mr. Edkins being unwell, our progress during the remaining part of the day was comparatively slow. We reached Tung Cheu about five p.m. We were led to a comfortable inn in the center of the city. No sooner did we arrive than messengers were sent from each of the Mandarin offices to inquire into our history. “Your honorable names? Your honorable country? Whence are you from? Whither are you going? What public office do you fill?” etc. These, and such questions as these, were put by each new messenger. Probably their principal object was to learn whether we were public officers, and if so, to give us a reception worthy of our rank and position. Saturday I spent in preaching and distributing books along the streets. Large crowds followed me, many from mere curiosity, to see and hear a foreigner, but some with no other intention than to learn what this new doctrine is. The city of Tung Cheu is divided into two, the city proper and the water city. The former is surrounded by a wall, and is entirely distinct from the latter. The principal hongts are in it. In this city there is a hill called the Punglai Hill, on the top of which there is a beautiful temple, called the Punglai Koh. This temple commands a magnificent view of the sea, of the islands, and of the surrounding country. The city of Tung Cheu is considered large in this part of China. The population is about 150,000. The east-west street is thronged from morning till night with the country people, who bring their goods to sell. The whole country seems to be pouring into the city in the morning, and out again in the evening. A chapel opening into this street would be well attended all day. As a Missionary Station it is preferable to Ché-fu. The population is not only much larger, but settled, which is not the case at the latter place. The position, also, is more central for the whole province. Mr. Hartwell, a missionary of the American Baptist Society, has, since our return, rented a house in the city. He intends to remove there within two or three weeks. It is cheering to see these important places taken up with such promptitude. No objection was made by the magistrates, though they were told plainly that his only object in coming is to preach the Gospel.

On the following day, rode to the city of Hwang-hien, with sixty or seventy copies of the New Testament and some tracts. After spending an hour and a half in preaching and distributing books, I returned to Tung Cheu. Mr. E., being unwell, did not accompany me. At this city, as well as elsewhere, the people were very quiet and harmless. With very few exceptions, the books were sought with eagerness. Some of the more cautious refused to accept of them; because, being the first time that books have been distributed at the place, they doubted the propriety or safety of doing so. This city, though large, is inferior to Tung Cheu in rank, population, and beauty of position. It is situated on that immense plain which stretches southwards beyond Shanghai, northwards beyond Peking, and far into the west. Every part of the province may be easily visited from it. It is on the highway to Peking, and is now frequently visited by foreigners on their way to-and-fro between Ché-fu and the capital.

We started the following morning from Tung Cheu, and reached Ché-fu in the evening. The sixty

miles of this day, and the forty of the previous, were rather too many for both the pony and myself.

### **SIGNS OF THE TIMES IN CHINA.**

To appreciate the present state of affairs in China, it must be borne in mind that there are three parties with whom the missionaries have to deal—the People, the Imperial Rulers, and the Nankin Insurgents. It is, with the first of these, the people of the land, that the missionary has most to do, and from them he experiences least opposition. Confining ourselves to the history of our own mission, it is perfectly accurate to say, that never has there been a time when free enough access has not been enjoyed by the missionary to more people than his strength would allow him to deal with; and what more could be asked?

This, which has always been true of our missionary efforts, is most painfully realized now, when the masses of accessible population spread out before us beyond the limit of vision, and their number surpasses all ordinary habits of computation. Our opportunity for evangelizing China is unlimited. Our prayers for this end are answered. Our expectations are fulfilled. Our hopes are realized. We have nothing more to pray for in this respect, but that God will keep open the doors of usefulness which his providence has unlocked; and (in this we must add) give us grace to enter in and follow on.

Is the field, then, so entirely free? someone may ask. Are there no hindrances? and the answer is, the field is free, but of course there are hindrances; the Prince of the power of the air would be either bound or destroyed if there were not. And the particular form which those hindrances take at the present time have reference to the two political parties, or governing factions, who are called respectively the Imperialists and the Insurgents.

As to the Imperialists; the opposition they feel against all foreigners arises from the instinct of self-preservation. They have an unerring consciousness that the approach of the foreigner is the signal for them to vacate the seat of power. Once and again, and now the third time, warning has been given them; and they are virtually preparing to depart. The prestige of semi-divine authority, which was everything to them, is gone. They have made the humiliating acknowledgment, that there are other nations upon earth equal to themselves, and entitled to be so treated. The simple facts embodied in the following paragraph exhibit, for the first time, a public recognition by imperial authority of the several foreign treaties in their true light as general, national transactions:

The Chinese Imperial Almanac, for 1861, appeared as usual at Peking, about the first of March last. It comprises twelve large volumes, affording, beside the names of all the government employees throughout the empire, a compendium, month by month, of all the events transpiring during the year. Foreigners are no longer considered as 'outside barbarians,' because, for the first time, they are spoken of with respect in this publication, which gives the text of the different treaties concluded with them.

The act is suicidal, and lets out the life-blood of the ruling dynasty; but so long as any vitality remains it will show itself in struggles, to thwart the movements of those powers on whom will be laid the responsibilities of governing the country when the Tartars disappear. This source of opposition, then, is but feeble compared with what it has been in the former days of successful exclusion. We may well be thankful for the orderings of Providence, which have taught "the heathen that they are but men;" and we may renew our confidence that as these opposers of the spread of His Gospel have been "brought to naught," so shall all other opposers be in the Lord's good time and manner.

As to the third party, of which mention has been made—the Insurgents—we are constrained to count them also as opponents, seeing they have set up a system of positive error, which is daily becoming more and more definite—crystallizing, as it were, into Mohammedan and Mormon forms of blasphemy and sensuality.

The latest assumptions of the insurgent chief, Hung Siu-tsieun, may be gleaned from the following account of what is now a court ceremonial at Nankin:

The kings and chief men entered the inner court, where the *Tien-wang* (Hung Siu-tsieun) sat enthroned, while the others, at least three hundred in number, remained in the outer court. I was among the latter, and witnessed their proceedings, which corresponded with those going on in the inner court, though but imperfectly seen from my position.

At 12 o'clock, noon, on a given signal, all fell upon their knees in a direction toward the *Tien-wang*. They then chanted his praises, or wished him 'long life,' in the royal style, shouting: 'Ten thousand years,



ten thousand years, ten thousand times ten thousand years.' Then, turning in an opposite direction, they were told to worship the Heavenly Father; when they all knelt again, and in front of a table, on which were several basins of food and two lamps, that were intended for sacrifice. At the head of the worshipers was a man with a paper, containing a prayer to God, which he read and then burned.

The assembly now rose up, and very soon all were summoned to fall down once more in the direction of the king, in which attitude they remained a considerable time in solemn silence.

While these ceremonies were in progress, a small yellow chair of state issued forth from the outer court toward the outer wall. It bore a decree for publication, which, freely translated, reads as follows:

The Heavenly King [Tien-Wang] issues this decree, that our cousins Ho, Fuh, [here are given all their names, about twenty in number,] constitute the Six Boards, etc., and this decree is now promulgated for the information of our officers and people.

God and Christ dwell with men, and thereby heaven and earth are renewed.

The Father and the Elder Brother have appointed ourself and our son to be lords, [sovereign rulers,] and thereby the court is renewed.

The Father, the Son, and the grandson have together become lords, and thereby the heavenly kingdom [or dynasty] has become renewed.

The Father, the mother, the elder brother, and the sister-in-law have together come down, and thereby the heavenly palace is renewed.

The peaceful heavenly Sun enlightens all places, and thereby the world is re-newed.

The heavenly generals and soldiers act in unison, and thereby the military government is renewed.

On earth, as in heaven, the sacred decrees are obeyed, and thereby the hills and the rivers are renewed.

The Serpent [the devil] and the brutes (the Imperialists] have submitted or been destroyed, and thereby men are at peace, officers and magistrates tranquillized, and the people renewed.

For a myriad of years, and for myriad of myriad of years, the country is renewed, the winds are tempered, the rains obedient, heavenly grace transcendent, and all nations renewed.

This is from the king; given on the first day of the first month of the eleventh year of the great peaceful heavenly kingdom, that is, 9th of February, 1861.

That such a power as this—supposing it to acquire control over any portion of the present Chinese Empire—will be anything but a persecuting opponent, it is not reasonable to expect; therefore it is well for us to make our calculations accordingly, and not to say we are “disappointed” or “discouraged,” when Satan throws up these new entrenchments to check the progress of the kingdom.

By the most recent accounts from China, we learn that these Insurgents have possessed themselves of the famous and important city of Han-kow, which lies about five hundred miles up the Great River, the Yang-tse, which has been declared open to commerce, and therefore to missionaries. If the usual process of devastation and derangement of business is carried out here by the marauders who hail from Nankin, it seems inevitable that a conflict between them and the foreigners will take place at this spot. Of this, however, we shall be better able to judge when we hear of the movements of Com. Stribling, who is reported to have ascended the river in the “Hartford.” Recent events have taught us that “there are some things worse than war;” and missionaries have long ago learned that the proclamations of the Gospel can not stop for wars and revolutions.

E. W. S. [Rev. Edward W. Syle].<sup>39</sup>

**1861, APRIL, Dublin.**

**Bishop George Smith, Bishop of Victoria, Hong Kong.**

**EXTRACTS FROM AN ADDRESS DELIVERED BY THE BISHOP OF VICTORIA,  
AT A MEETING HELD IN DUBLIN, APRIL, 1861.  
MISSIONARY EFFORTS AT HONG-KONG.**

I SHOULD state that in the colony of Hong-Kong, though it is a day of small things, we are doing something to extend the kingdom of Christ. In my own house, in which I reside—St. Paul's College—we have forty Chinese boarders, who receive the benefits of a Christian education. And the Government is not altogether useless with regard to the work of Christian education amongst the native population. £1500 a year are spent by the Colonial Government in instituting Government free day-schools in different parts of the city of Victoria and the village in the island of Hong-Kong. When I left Hong-Kong, between 800 and 1000 Chinese boys were registered on the books, and received a gratuitous daily course of instruction, of course through the medium of the Chinese language, and employing as class-books their own Confucian classics. I am glad to state to you that a very liberal and unobtrusive course has been adopted by the local government. I am myself Chairman of the Board of Education, and we have six other members of the Board, of whom three are clergymen and one of them a missionary. We have made the Chinese New Testament a text-book in the schools. We requested our inspector of schools to establish it as a rule in the various free schools, and to instruct our school-masters, that if any Chinese parent objected to the New Testament being committed to memory by his sons, then the master should wait upon him at his own dwelling, and endeavor to show him the unreasonableness of his objection; and if he continued in his objection, then that, as to the son of that parent, we should not enforce his instruction in the New Testament; but I may tell you this, that we have never, so far as I am aware, had any case of a Chinese parent objecting; but, on the contrary, we have had one case of a heathen Chinese parent sending a message to the school-master that his child should not be instructed in the books of the Confucian sages, but should be altogether instructed in the Book of the Christian religion. And now the first book we put into the hands of those 800 or 1000 Chinese school-boys is the New Testament! and there is not a single youth who has been six months in our schools who has not committed to memory the greater portion of our Lord's Sermon on the Mount! Now I believe that the post of inspector, which was lately filled by a Lutheran missionary, who has recently resigned, if filled by a competent man of missionary principles, would afford a large sphere for influencing favorably toward the Christian religion the native population of Hong-Kong, amounting now to 80,000 souls.

#### **CONDITION OF THINGS IN JAPAN.**

Then, if I look northward to the partially opened region of Japan, what a call there presents itself to some of the younger clergy to go forth in the spirit of Evangelists, and await the openings, and take advantage of the opportunities that arise along the coast of the Japanese empire. At the present time there are difficulties. The Japanese Government fear the introduction of revolutionary ideas. They are not like the Chinese people, who are but partially subject to the central Imperial power; on the contrary, the Government of Japan is a strong, well-compacted organization. It consists of an aristocracy of about 264 territorial lords or princes of the empire, who possess all the privileges and powers of petty chieftains and sovereigns in their respective territories; and within that body there is a close oligarchy of some eight or ten members, who form an administrative Council of State, and are at this time the real governors of Japan. Now, this proud and exclusive body remember certain events that transpired about three centuries ago—the civil convulsions and internal conflicts that then took place; and they remember too, that the representatives of Christianity—the emissaries of the Papacy—helped to increase the violence of civil discord; and there is now a strong dislike to anything like the introduction of the Christian religion into that country. I believe that the receiving of a copy of the Holy Scriptures, or the reading of the Bible, would entail certain death on any Japanese subject. And such being the case, of course the missionaries who go forth must be eminently qualified, by prudence, discretion, and solid judgment, for so precarious a tenure of their position. But I also believe that such is the friendliness, such the enlightened spirit, and such the susceptibility to kindness of the native races, that if the missionaries are content to reside in their stations, and to exhibit the amenities, the suavities, and the graces of the Christian religion, they will produce an impression upon the native population, and the door of usefulness will be considerably enlarged. The most promising career of usefulness is, I believe, for a clergyman to go to each of the newly opened ports, especially commencing with the Consular port, Nagasaki, and employ himself by administering to the spiritual necessities of our countrymen and Europeans in those ports, giving his spare

time—for there are very few members of those European communities there: not sufficient to engross the entire time of an active missionary—to the study of the language, and thus, by linguistic preparation, make himself ready for more aggressive attempts upon the superstitions and errors of the population at some future time. The Society for the Propagation of the Gospel in Foreign Parts is willing to send such a missionary-chaplain to Japan. The Church Missionary Society is unwilling to establish a mission there; but the other Society have expressed to me their willingness to set apart £1000 in the present year to send forth any clergymen who may offer themselves for this work.<sup>40</sup>

**1861, APRIL 30, London.**

**Bishop George Smith, Bishop of Victoria, Hong Kong.**

**EXTRACT FROM AN ADDRESS MADE BY THE BISHOP OF VICTORIA,  
AT THE ANNUAL MEETING OF THE CHURCH MISSIONARY SOCIETY, LONDON,  
APRIL 30TH, 1861.**

Then, again, as regards the great rebellion which has so long convulsed the interior provinces of China, I have always held the opinion that although that subject is one full of difficulty, and requires one's statement to be modified with caution, yet that the spectacle of that Taeping rebellion abounds with signs of the most preponderating hopefulness as regards its ultimate advantage to the prospects of Protestant missions. It is no common thing that we there see a body of native revolutionists and reformers accomplishing a work of demolition in the land. We see idolatry extirpated, the priests driven out, fugitives and despised, and, more than that, we find the Holy Scriptures—at least, the New Testament—published and circulated in the Chinese tongue, and in the common language understood by the people. I cannot contemplate any other result than the spread of Christian truth in the land. Then, if we look to the intercourse which the leaders have held with the representatives of foreign nations, I believe that on the whole we may expect that, when we have full intercourse with them, they will be more amenable to instruction, and more readily brought into conformity with the religion of Christ, than that Pagan dynasty to which they are opposed. In my recent letters from China I find that the missionaries of Ningpo have lately pushed their operations into the interior, and that they now occupy a station at Hangchow. There the scene was one of anarchy and desolation; but we must ever remember that though we may be permitted to regard this movement as one with which we have nothing to do, neither pressing fraternization on the one hand, nor repression by armed intervention on the other, yet it must be confessed that at the present time the prevalence of rebellion in the interior provinces of China does constitute a very serious obstacle to all missionary operations; and that perhaps for a whole generation to come it may interpose an almost insurmountable barrier to our unimpeded progress into the interior. At the Mission station at Ningpo, we have a body of faithful missionaries at unity among themselves and at harmony with the members of the various Protestant Missions around them. It is one of the comforts of my official duties when I am permitted to visit our dear brethren at the station at Ningpo, that I find there a body of men of high intellectual attainments and Christian character—the best and surest guarantee for eminent missionary usefulness. I find that these dear brethren are accustomed to meet frequently in prayer, and that the whole details of that station are managed in a spirit of prayerfulness. I find also that converts are diligently instructed. When holding a confirmation among the natives, I had reason to believe that the candidates were more than ordinarily qualified, by strict preparation and careful discipline, and I am led to expect upon my next visit to Ningpo, which will take place a few months hence, that it will be my privilege to admit two native Christians to the office of deacons in the Church of Christ. Although eighty five native communicants, a small body of catechists, and the prospect of two native deacons, may seem a small aggregate of missionary results, I can yet look back upon the time when such a prospect would have gladdened my heart. In 1845 I lived, a solitary Englishman, within the walls of that city, and with only two American neighbors at a distance of a mile from my house. When—solitary, alone, weak, and helpless—I contemplated the spectacle of Paganism, and listened to the sound of chanting and of bells in their Buddhist temples, my only alternative was to retire to a little nook on the city wall, overlooking the broad expanse of unreclaimed Heathenism, and to lift up my heart to God that the day might arrive when I might behold something approximating a missionary harvest. We see that result approaching at the present time; and I would commend, in concluding my address, our dear brethren to your affectionate interest and prayerful sympathy.<sup>41</sup>

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40 *Spirit of Missions*, Vol 26 No 7, July 1861, pp 219-220.

41 *Spirit of Missions*, Vol 26 No 6, June 1861, pp 188-189.

## 1861, MAY, New York, Foreign Missions Committee Appeal.

### TREASURY OF THE FOREIGN COMMITTEE.

THE FOREIGN COMMITTEE in their Epiphany Appeal expressed anxiety lest the direful calamities with which our country was threatened should so seriously interfere with their receipts as to bring disaster to the Foreign Missionary work of the Church.

In the progress of events those dreaded calamities have fallen upon our land, and such is their nature and extent as now presented, that it would be hardly possible for language to exaggerate their awfulness.

The effect of these upon contributions to the Treasury of the Foreign Committee is now plainly seen. By a comparison of the receipts of the current missionary year to the 15th of April, with those of last year for a corresponding term of time, it will be observed that **the falling-off thus far in the current year is \$14,669.44.**<sup>42</sup>

## 1861, MAY, New York, Miscellaneous.

### THE AFFAIRS OF CHINA.

It is said that "Lord Elgin's credentials, as Plenipotentiary to China, are literally stained with opium. They went down with the 'Ava' when she foundered at Ceylon; and, when recovered by the divers, it was found that they were damaged by the drug which formed part of the cargo." This, if true, is indeed a significant fact. England's diplomacy in China is stained with opium, and moreover, He who in his providence rules the nations, is aware of it. Opium, and the incidents connected with it, originated those complications on the coast of China which have necessitated wars, carried on at vast expense, and with little of satisfactory result. We send forth expeditions, with immense cost, to China, and our armies are irresistible so long as they remain on the coast. **Under the severe pressure of Armstrong guns<sup>43</sup> the Chinese are ready to concede every thing.**<sup>44</sup> Treaties are entered into and signed amidst all due formality; and so long as we are enabled to stand over this intractable school-boy with the rod in our hand, he sulkily does what we compel him to; but his feelings have undergone no change towards us, except that with each new correction he dislikes us the more, and he is secretly resolved in his own mind to play the truant again so soon as our vigilance relaxes. Such has been our past experience. Such we fear it will still prove to be. We go forth and beat into tremendous excitement and agitation some limited portion of the vast ocean of Chinese life. Canton is bombarded; Peking lies at our mercy: but after performing great acts, we are forced to retire, from the necessities of the case; and the waters, rapidly subsiding, relapse into their former state of sluggish impassibility. Meanwhile, our withdrawal on such occasions appears to have something awkward about it. The Chinese present us with a state document, which we have agreed to accept, and then, with all Chinese ceremonial, bow us out; while we retire with the uncomfortable feeling that our claims are met with a bill, accepted indeed, but which we have sad misgivings indeed will never be paid.

This has been the fate of former treaties. Upon the one which has just been concluded it is premature to express an opinion. Experience of the past is not favorable. It is true our artillery guns were never before planted on the walls of Peking, nor proclamations posted about the city, making the inquisitive population acquainted with the provisions of the new treaty, and convincing the Pekinese at least of this, that England is not as they had been taught to think, the vassal of China, and that our combined force of Europeans and Asiatics did not come for the purpose of bearing tribute to the Celestial Emperor. We destroyed also the summer palace, of the restoration of which in the present exhausted state of the Chinese treasury there is little prospect; and its ruins remain to tell we have been there, and that we did it, as the least objectionable way, amidst a choice of difficulties, of expressing our just indignation at the treacherous murder of British officers and their companions under a flag of truce. We have also our Plenipotentiary residing at Peking; but then we have a brigade of troops wintering at Tientsin, and it is impossible to say how our representative will fare at the hands of the Chinese, and whether he will find his post tenable when these troops are withdrawn.

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42 *Spirit of Missions*, Vol 26 No 5, May 1861, p. 145.

43 See explanation online, 1 January 2102, at — [http://en.wikipedia.org/wiki/Armstrong\\_Gun](http://en.wikipedia.org/wiki/Armstrong_Gun)

44 See online 1 July 2013 at — [http://en.wikipedia.org/wiki/Armstrong\\_Gun](http://en.wikipedia.org/wiki/Armstrong_Gun)

Meanwhile the prospects of the future are any thing but serene. Already little *gaucheries* have occurred, which show that the national mind of China is not mollified towards us. Two Englishmen have been seized by the Chinese authorities at Wang-Chow, a fort near Foo-chow. Their arms were pinioned, they were tied to a pillar to be hooted at by the crowd, and finally thrust into the common receptacle of Chinese felons, their necks being made fast by chains to the prison-bars. After a detention of six days, they were forwarded on an overland journey to Ningpo, occupying three weeks instead of seven days, the delay being caused by their being promenaded through various towns and villages.

**The recent treaty secured free access into the interior under passport regulations.** This privilege, however, when attempted to be acted upon, does not appear to be practicable. Two missionaries, the Rev. Messrs. [Rev. James William] Lambuth<sup>45</sup> and [Rev. Young John] Allen, proceeded on a visit to Hang-chow, now in the possession of the Imperialists.



The government officers, however, would not permit their entrance, and when to some of them who came on board their boat the missionaries offered Christian books, they were rejected on the names Jehovah, Jesus, being found in them, these being, as the Imperialists declared, rebel terms.

Meanwhile our opium traffic and the Taeping rebellion are pursuing their usual course of devastation.

On the first of these subjects our views remain unaltered. It is a fruitful source of poverty, demoralization, debility, and death. We have heard evidence of a conflicting character, but the testimony of the evils, both physical and moral, attendant upon its use, is preponderating to an immense extent. The very fact of the anxiety of the Chinese to be cured of the propensity, proves how deep-seated is their consciousness on this point.

Again, as a matter of commercial policy, we believe it to be “intensely mischievous to every branch of

45 Rev. James William Lambuth, Methodist Episcopal Church, South. b. Alabama 1832. Arrived Shanghai with Mrs. Lambuth 17 September 1854. Returned to US on sick leave on 3 September 1861. Returned Shanghai 9 February 1865. Wylie, op cit, p. 231. See Hale, Robert E, (2007) *Death, Beginnings and Travels of Charles Marshall*, online 1 January 2-12 at — <https://sites.google.com/site/accsacw/Home/charles-k--marshall2> Founder of Methodist Episcopal Mission, South, in Japan. d. Kobe, Japan, 1892. Lambuth, J. W., *In memoriam, James William Lambuth, D.D. : veteran missionary of China, founder of the Southern Methodist Mission of Japan*. Kobe, Kobe Publishing, c1892). Cain, Rev. J. B. Cain, “The Story of the Lambuth Family: Millsaps College Archives, online 1 January 2102 at — [http://www.millsaps.edu/library/library\\_cain\\_lambuth.php](http://www.millsaps.edu/library/library_cain_lambuth.php) Rev. Young John Allen of the Methodist Episcopal Church, South. b. 3 January 1839, Georgia. Attended Emory College. See Young John Allen Papers, Emory College, online 1 January 2012 at — <http://beck.library.emory.edu/youngjohnallen/overview.php> Arrived Shanghai with Mrs. Allen 13 July 1860. d. 30 May 1907. Wylie, op cit, p. 260. See online 1 January 2012 at — [http://en.wikipedia.org/wiki/Young\\_John\\_Allen](http://en.wikipedia.org/wiki/Young_John_Allen) See also Young John Allen, *Biographical Dictionary of Chinese Christianity*, online 1 January 2012 at — <http://www.bdcconline.net/en/stories/a/allen-young-john.php>

trade." "Our commerce with China has been the most disappointing chapter in the history of free-trade." Our imports from China have amazingly increased. Take the averages of the two periods from 1843 to 1846 and from 1854 to 1858, and the average of the latter period is double that of the former. The average increase of tea imported from China is to the value of £1,557,761, and of silk to the value of £2,915,379; but our exports to China of British produce and manufactures have decreased, on a comparison of the same periods, by £22,774. The discrepancy is great. Were the trade in a healthy state our exports to China ought to increase in a fair proportion with our imports from it. But this is prevented by the interference of the Indian trade. The average value of imports from China during the years 1854-58 amounted to £8,967,055; the average exports from India to China during the years 1853-54 to 1857-58, amounted to £7,385,728. But of this latter sum not less than £6,365,319 is for opium; cotton and sundries stand at a reduced figure of £970,409. The opium traffic interferes with the expansion of trade in those articles which are beneficial to the consumer, while their sale feeds the various branches of healthful industry at home. The revenue from opium is raised at the expense of other and superior branches of commerce.

Moreover, the raising of this article is most expensive. The sums realized at the annual sales are not all clear gain to the authorities. Large deductions have to be made, so much so, that the gross revenue of £5,800,000 might be reduced to £4,000,000. The breadth of acreage taken up for opium within the last twenty years has been greatly increased; but there has been a proportionable increase of expense, while the greater the quantity brought into the market, the less its ratable profit.

Without the opium trade the nation would have been immeasurably richer, although, it is true, the same facility would not have existed for the accumulation of private wealth. There are in Calcutta large English and native houses. Their princely wealth, and, as regards many of them, their princely munificence, alike testify how lucrative the trade is to them. We cannot pursue the subject further at this time. Such of our readers as wish for more information can consult with advantage the pamphlet from which we have just quoted.<sup>46</sup>

The Tae-pings appear to be making progress. One of the chiefs of a local insurrection, Honan, is reported to have given in his adherence to the Tae-ping Wang; and the leader of the insurrection in Shense is said to have done likewise. The missionaries, Lambuth and Allen, in their return from Hangchow, fell in with an enormous force belonging to the Tue-pings. The canal was crowded for twenty miles with their boats. The leaders received them kindly. "We distributed Christian books to the soldiers, and answered all their inquiries about religion." Certainly the contrast between the Imperialists and Tae-pings is marked—the hostility of the one, the friendliness of the other—to missionaries.—*Church Missionary Intelligencer*.<sup>47</sup>

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46 McLaren, David, *An Inquiry into the Results of the Opium Trade with China*, (Edinburgh, A. Elliott, 1860). (Available on JSTOR).

47 *Spirit of Missions*, Vol 26 No 5, May 1861, pp 154-156.

**1861, MAY 3, Chee Foo, Shan Toong Province.**

**Rev. H. M. Parker.**

MY DEAR BROTHER: You will see from the date of my letter that I am no longer at Shanghai, but settled, and I hope permanently, in the province of Shan-Toong [Shandong]. The reasons which led us, the Rev. Mr. Smith and myself, to take this step, and induced the Bishop to yield his consent, have, I suppose, been already placed before you by the Bishop himself; yet as they were in a measure personal, and dependent upon my personal observation, I will myself briefly relate them.

**Province of Shantung [Shandong].**



Shortly after the date of my last report, the English expedition for the opening of the Yang Tse left Shanghai, and I was in hopes of accompanying it, but was disappointed. Not very long after, however, a private opportunity offering through the kindness of a friend of the mercantile community, by the advice and consent of the Bishop, I availed myself of it. My chief object was to see for myself the state of the country, and determine upon the practicability of an interior station, as well as the best location for it.

I may say that I left Shanghai with bright hopes of effecting this long-desired object, of establishing far in the interior of China a centre, from which might sound forth to the surrounding country the glad tidings of the Gospel. I left about the 25th of March, and passing down the comparatively small river on which Shanghai is situated, we soon entered upon the waters of the great river. Truly, it is a magnificent stream, watering and bearing on its bosom the product of some two thousand miles of country, and that the richest and most populous of China. In the midst of its broad waters, over which the eye can not reach, lie immense and fertile islands, supporting a dense population. About thirty miles up the river we began to see the first breaks in that immense flat in which Shanghai lies, consisting of a few isolated hills. About sixty or seventy miles up, regular ridges of hills begin to extend themselves all along the line of the river, at varying distances, sometimes coming precipitously down to the water's edge. These hills extend with little interruption up to Nanking. They are, for the most part, barren and almost entirely destitute of all growth. The country on either side, however, is very fertile. These hills are neither very grand nor beautiful, and become rather monotonous. Beyond Nanking many of them are terraced almost up to the summit, and must be very beautiful.

The city of Nanking, the circuit of whose walls is nearly forty miles, is beautiful only in situation, presenting little more than a pile of ruins. But I must turn from the physical to the religious and moral aspect of the country and the condition of the people, which is to us of most importance. This is sad in the extreme. The country from Shanghai up to Nanking, which formerly supported a dense population, is now, with the exception of a few fortified towns, almost a wilderness.

Here and there, from amid ruins or deserted houses, some two or three miserable inmates would stand

to show themselves, and if you followed them up, as I did in some few cases, you would find them with faces on which the terrors of death were but too evident. Nothing gave me a stronger impression of the lawlessness of the country, and the want of security to life and property, than finding amid the crevices of the rocks, hidden from the view, little patches of grain, where I suppose the miserable refugees may have gathered a few handfuls. Many of them eat the bark of the trees, grass, leaves, and in fact, almost every thing. At Naugking itself the state of things was not much better. For two or three days I could not throw off a feeling of gloom and despondency. The sights of disease and misery surpassed any thing that I have seen in this land of misery. Every thing told me that I was in the midst of a people groaning under the worst form of military despotism. Every man seemed to stand in continual fear of losing his head, and for the most trifling offenses. On the approach of their armies, the largest cities are left almost without inhabitant, and they enter but to plunder and destroy. Some of their chiefs, when remonstrated with for the destruction they were working, said it was perhaps best to make a thorough work of it, and purge the land of imps, that is, idolaters. I spent much of my time at Nanking, in thought as to what was best to be done, or whether any thing could be done to arrest the fearful evil, but I was compelled to come to the conclusion, so far as I understood Chinese character, that the evil was inevitable. Amongst a people utterly without faith, and radically and inconceivably and blindly selfish, there are no materials for the formation of a new government; and when decay once begins in a state so corrupt, it must proceed, until by bitter misfortunes something better is wrought out. From the extent of their operations and the size of their armies, I saw that there was no probability of sufficient quiet, or perhaps of safety along the Yangtse to be able to do any missionary work, at least it was no place for one with the language still to acquire. For some time I was afraid the troubles would extend over the whole Empire, which, **together with the troubles at home, had almost determined me to resign and leave.** There was work undoubtedly at Shanghai, but I have felt for some time that the field presented to me some insurmountable obstacles to missionary work. Under these circumstances, the Bishop yielded willingly to my proposal to go North, where on the mountainous promontory of San Toong [Shantung; Shandong] there seemed more prospect of quiet and successful work. I hope the end may fully justify the move. We have but just arrived, and in my next I will be able to give you a more satisfactory account of our location. Very truly, your Christian brother.<sup>48</sup>

**1861, MAY 14, Savannah GA.**

**Mrs. Isabel Habersham – Civil War mail.**

Savannah, May 14<sup>th</sup> 1861.

Revd. Mr. Denison,

I sent you by a Schooner which was to sail yesterday, a box directed to Bishop Boone, Shanghai. The bill of lading I will enclose. Will you have the kindness to have the box opened, and take out three packages which are in the top, two marked for Willie and Tommy Boone, and one for Miss Haines, all which please have delivered when convenient. There is a letter for Willie with his packages. I would not have given you this trouble but for the difficulty of getting anything from our Port at present.

I directed the freight paid on the box, but in the hurry of getting it off at 9 o'clock in the morning I fear it was not done. If however you will let me know the expenses of the box, I will refund the amount when I send you the Sunday School, and Chinese Society money, and I hope to do this in a few weeks. I sincerely hope that our Missionaries will not suffer, on account of the present troubles. I think I may promise ... State that you will receive nearly if not quite as much, as you did last year according to the statement in the May number of the Spirit of Missions. Will you also do me the favour to include Mrs. Boone's letter in your next overland package, and to forward one to Mrs. Nelson, as I have no confidence in the mails at present, and will send this by express.<sup>49</sup>

Before closing may I be excused for saying a few words about the present troubles which make us indeed sick at heart. I appreciate the kind words in your letter of Feby 5<sup>th</sup>, but where are the hope there expressed. I am yet to learn if we have any friends left in the North. I cannot however admit that the South is responsible for the present state of things, but think we have evinced wonderful forbearance

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48 *Spirit of Missions*, Vol 26 No 10, October 1861, pp 268-269.

49 A Confederate Post Office was created on 21 February 1861. The United States Post Office continued to handle mail until 1 June when the Confederate Post Office assumed the task. Private mail services operated between North and South until 26 August 1861. Most of the US Post Office staff in Washington joined the Confederate Post Office.



under the greatest wrongs, & only acted in self defence. Even the firing on Sumter which it is pretended carried the whole North over to the enemy, was forced upon the South, and there is but one opinion here on that subject. The strife will be a very unequal one, with the whole Navy at the North, our Ports blockaded and many of our won Forts in the hands of the enemy; but we are wonderfully calm and hopeful, which I attribute to the fact that we are in the right, and may trust our cause with the Judge of all the Earth. May he sanctify our troubles to us, and give us hearts to forgive our enemies. I do not know that has become of the “hot bloods” of the South—I see only calmness and resolution under trial. I pray God to restrain the wrath of man and to bring good out of the present evil.

Very respectfully and truly,

Isabel Habersham.

I hope I have not done wrong in expressing my opinions so freely to one with whom I have corresponded for so many years. I do not expect you to think as we do on this subject, only to judge us, with as Christian and charitable a spirit as you can, which I am sorry to see some of the Bishop and Clergy are not doing. I have concluded to send Mrs. Nelson’s letter myself to Virginia.<sup>50</sup>

**1861, MAY 17, SHANGHAI.**

**Rev. Cleveland Keith.**

SHANGHAI, May 17th, 1861.

REV. AND DEAR BROTHER:— My last report was written about the last of January, I believe. Since that time, our numbers have been gradually decreasing. Mr. **Shereschewsky** went in February; **Miss Jones** in March; **Mr. and Mrs. Doyen** soon after; **Mr. Hubbell** about the same time; and nearly a month ago, Messrs. **Smith and Parker**, with their families, left us, to establish a new station in the Province of Shantung. I suppose there never has been so rapid a thinning-out of a missionary station. In January, 1860, there were twenty-one adults connected with the mission; in May, 1861, there are seven; and counting all who still belong to China, only 13. **The bishop, Mr. Thompson, and I, with Chai’s help**, have now all the ministerial work to do here. The consequence is, we do not enlarge in our plans at all. It has been so since the mission began, with the exception of the short time Mr. Liggins and Mr. Williams were at Dzang-Zok. One cause why so few new efforts can be made is, the absolute necessity of providing (for the converts we now have, and whose numbers we may expect to increase yearly with more rapidity) something of a Christian literature, if I may so call it; for we do not yet possess either Bible or prayer-book in their completeness, and they seem to be too necessary to come under that term. Steady progress is now being made towards a point which will enable all our native Christians to obtain, if they please, a good knowledge of Christian truth. The Gospels, except St. Mark, are all in their native tongue, as also Acts and Genesis, the full Morning and Evening Services, (except the Psalter,) and now the full Communion Service. For this latter, we still need the Epistles, and our hope is, that before the close of the year, the main part of them, at least, will be ready. Hitherto, there have been only manuscript copies of the Occasional Services, and those not completely translated; now we hope to have all of them that are likely to come into use here at present, completed and printed. No one, who has not tried it, can well imagine the amount of time and care required to translate, revise, and print, even such familiar books, in a foreign tongue, especially when they constitute the only books of the language. Our little press now provides us means of issuing our books in a form which seems likely to exert a beneficial influence on many who would otherwise be left entirely to oral teaching.

As it has fallen to my share to prepare copy, and correct proof for the press from the beginning; and as the whole charge has devolved on me since Mr. Syle left, it may be well to chronicle its issues for the first year. I may premise that we have hitherto printed most of our books in a very large type, to facilitate the easy learning the new system, and our *small* type is the size usually found in family Bibles at home. The Gospel of St. Luke, and the Acts, were our first books of Scripture, (St. Matthew having been cut on blocks previously,) making volumes of 112 and 120 octavo pages respectively. Then followed a Primer of 75 pages, (a little larger than duodecimo,) for teaching the system of writing and spelling, (the previous edition on blocks being defective in some points.) Then followed the Morning and Evening Services, making 84 and 24° pages respectively, (of same size.) After these, a Geography, (compiled by Mrs. Keith, and formerly cut imperfectly on blocks,) of 135 pages, small size and type. Next, Gallaudet’s

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50 Habersham, Miss Isabel, Savannah GA. Samuel D. Denison, 1858-1875 (#03281-) in the Southern Historical Collection, The Louis Round Wilson Special Collections Library. The University of North Carolina at Chapel Hill.

*Child's Book on the Soul*, (also translated by Mrs. Keith,) of same size and type, 123 pages. After this, the Gospel of St. John, 100 pages. The last sheet of the Communion Service (48 pages) is just passing through the press; and the Catechisms on the Creed and Commandments (42 pages) are finished, except the last pages. Our printing has all been done by boys formerly in the school, except the first one we had, who was from the London Mission Press, and staid only a short time. A useful employment is thus made for some of those trained up by us, which may keep them free from many temptations to which they would otherwise be exposed. Three of the other missionary bodies here are now using these books, and I have little doubt that, as our supply of different books increases, all will join in teaching them, except so far as they may interfere with their denominational peculiarities.

The protection which foreigners have extended to this place, from the rebels, has had the effect of causing swarms of people, from disturbed or threatened districts, to congregate here; and the vast amount of building going on indicates that it will cause a very large permanent increase of population here. One effect of the influx is to bring up the numbers of our city congregations to something like what they were before the first occupation of Shanghai by the rebels. Thus great numbers are brought to the hearing of the Gospel, who hear it for the first time. May the seed spring up in many of their hearts!

The general condition of the country seems to grow more and more hopeless. Anarchy and civil war appear likely to do their work in all parts of the country, before anything like a settled state of affairs can again prevail. From whence the future order—bringing power will come, we have as yet no clear indication. The Moderate party among the rebels may possibly oust those who now control the movements and reap the fruits of their ferocity. Or some third party may take the field, and win its way, free from the stains that attach to both Imperialists and rebels. It may be that, unknown to us, such a movement is already on foot. We long for the time to come, for with it will come, we doubt not, the advance of the Gospel into ever province. May the American Church lie found worthy to take her rightful share of the labor and the reward. Yours very truly, in the Gospel of Christ.<sup>51</sup>

## **1861, MAY 18, Shanghai.** **Bishop Boone.**

### **Deposition of Rev. Tong Chu-Kiung.**

The following letter from Bishop Boone will give rise to feelings of sorrow and disappointment in many hearts. Our native Deacon, Tong Chu-Kiung, who, it will be seen, has renounced the ministry, was known personally to many in this country and to many more through the publications of the Foreign Committee. The temptation to which he has yielded was, no doubt, very strong. As the Bishop remarks, "nothing but grace can enable one to stand his ground."

The peculiar temptations which beset those who from among the heathen are led to confess Christ, and who are without those surroundings which in Christian lands serve as helps to steadfastness, should engage the earnest prayers of Christians in their behalf.

Shanghai, May 18, 1861.

My Dear Brother:—Since my last letter to you, I have had the most melancholy duty to perform that has devolved upon me in my Episcopal office. It was to depose Tong Chu-Kiung from the ministry, upon his own resignation. He has for months been bent on resigning, and has been treated with the utmost consideration and kindness. He assigns two reasons: want of success in his work, and insufficient support. We none of us justify him in either. On the first he says: "The reason my mind is made unsteady, has arisen from the experience that I could not have satisfaction with my work. When I go out to do this or that with full vigor, yet I come to the ground, finding the people would get no good from me; and I could do them no good with a pair of dry hands, just as equal to doing nothing." On the second head, he writes: "I am not satisfied too, without having our condition improved a little. And to live without any certain lodging, and leaving wife and children behind, without having anything to depend upon when time of need comes. For indeed I do not wish to leave my wife and children to live on subscription and alms in future. If I had no wife and children, these thoughts and feelings might never have come across my mind. But I am under such circumstances, that I cannot be refrained from resigning."

The subject of a stipend for the native clergy has engaged our most anxious thought for years. We have examined our teachers (men of far superior attainments in Chinese to any native deacon we have,

and men who would out-rank them in the estimation of the Chinese), as to the necessary expenses of their families and the families of Chinese gentlemen of their class. We have had statements from our native deacon Chai, and have granted all that was asked to cover these necessary expenses; finding Chai's estimates and those of our Chinese teachers agree; and we are convinced that the stipend is as large as the Committee ought to give. You will observe Chu-Kiang does not complain that his salary is not enough for his support, but that it does not allow him to lay up anything for his family. He ought not to complain about a house, as we always allowed him house rent in addition to his salary; and recently lent him \$300 with interest, from the Committee, to aid him to build a house. He received \$14 a month from the Taou Tai for translating the English newspaper for him; he was allowed to take Chinese scholars who wanted to learn English; from this source he had \$20 a month when he left us. Putting all together, we have, salary \$25, paper \$14, scholars \$20,—\$59 a month.

The cause of his discontent is the disproportion between the salary we allow and the amount which his school-companions, who speak English, and found reliable in character, are now making. One of them who has been residing with Chai, has just gone to Teen-sing [Tientsin-Tianjin] in the employ of the English officers of the Chinese custom house. He gets taels 1200—\$1600 Mexican a year; and I have no doubt, handsome perquisites besides. He-Ding, since our boys school was disbanded, has got employment at the English Consulate. His salary is \$85 Mexican a month, and perquisites. Chai's brother, Chok-lur, who was a very dull boy, makes his thousand dollars a year. Chu-Kiang could not stand by and witness all this unmoved.

The question may be asked, if these English-speaking Chinese can command so much more for their services, why should not the Committee give them this large sum and retain them in its employ?

We are restrained from entering upon this course by very grave and important considerations. I have already said that we allow a salary that will put them on a footing with the Chinese literary class. This claim would put them equal to the successful merchant, and worldly man. No Chinese congregations could ever be expected to support their ministers on any such a scale. The second objection is that it would alter the basis upon which our salaries are adjusted. It is now distinctly understood to be that of our reasonable wants, to cover the comfortable support, for a man and his family. This pleads for more—for enough to lay up.

Thirdly, such hired services in the ministry are not worth having. If a man will not serve God in the sacred ministry, when a comfortable support for himself and family is guaranteed—support that will allow him to live as do the people of his own nation and as his habits call for—he is not meet for the service, and it can answer no good purpose to retain him by a subsidy.

This desire for more, is working strongly now upon all of our Chinese.

We know that the God-fearing Christian minister has, like Mary, chosen that good part which shall not be taken away, but it requires the eye of faith to see this is such an atmosphere as we have here in Shanghai surrounding those who know something of Chinese and English both.

**Mr. Schereschewsky** has been heard from in the extreme West of China, going on well.

June 3d. We have heard today from the Parkers and Smiths. They seem delighted with the change they have made. They are in raptures with the climate, scenery, etc. They have secured a house, a very good one they say, in a village about three and a half miles from Chee-foo or Yea-Tai [today Yantai], as the people themselves call their port. But the inhabitants are very much opposed to their residing there, and declare they will kill the man who dares to rent them the house. They have a large granite house which was formerly used as a banking-house, and which accommodates both families. I hope they will be able to stand their ground. There can be no doubt that the Chinese everywhere shrink from foreign intercourse. Who can wonder at it, when it has so recently led to the capture of their capital, the burning of their Emperor's palace, and the destruction of one of the very largest public libraries in the world.

It will take us some time to live it all down. I wish our brethren at the village near Che-foo, great and rapid success in ingratiating themselves with their neighbors.<sup>52</sup>

**1861, MAY 29, Brooklyn,**  
**Rev. Edward W. Syle.**

BROOKLYN, 29th May, 1861.

REVEREND AND DEAR BROTHER: In preparing communications for the SPIRIT OF MISSIONS I am constantly reminded of the two opposite ways in which the cooperation of a Christian community in any good work may be secured.

One is the way of the Romanists, who say to the people: "Make your offerings to God through us. We are his appointed agents, and are responsible to him. You need not be concerned as to the result, nor trouble yourselves about the manner in which your money is employed, for we are divinely guided, as well as divinely authorized." This method, when honestly acted on, works efficiently, (notwithstanding the error in principle which underlies it;) because it touches a powerful spring in the human heart—the simple sense of obligation to God; and it satisfies the judgment of the conscientious by making them feel that they are pursuing a method indicated and approved by the Lord himself. The earnest-minded Romanist, therefore, presents his gifts "before the altar," and goes his way to attend to other things, not knowing—and indeed not caring to know—in what way his money is employed. God and his priest will attend to that.

The other way (which is distinctively the Protestant one) requires much more of the individual Christian. It expects him to *understand* what he is about to do with the resources God has committed to his stewardship; to take an *intelligent interest* in the works in which he engages; to pray specifically for their success, and inform himself carefully as to their circumstances. This method also works efficiently, when thoroughly carried out; for it secures the prayers of God's "royal priesthood," the people of his love, making their petitions to the Father of all, through the beloved Son in whom he is always "well pleased;" and the earnest-minded Protestant feels that he is a "worker together with God," when he tries to be ready for every good word and work, and *takes pains to inform himself*; that any work in which he does engage may be truly counted, and be prayed over as "good" in the sight of God. As has been remarked, either of these methods, *if thoroughly carried out*, is efficient to the end proposed, (whatever that may be,) for the reasons just now sufficiently indicated. And it should be added, that either method is *inefficient*, if not thoroughly and consistently carried out.

If the Romanist undertakes to supplement his method by conveying full and accurate information, and so enlisting the people's interest, he sets them off *thinking for themselves*, and that will never do for his purpose; consequently he selects out from the correspondence of the missionary his "Lettres Edifiantes," that is, such portions of his communications as will subserve the purpose of making the people feel that all is going on well and prosperously abroad, persecutions being counted a mark of prosperity. To publish the whole of what even *their* missionaries report home, would not answer the purpose at all. A Secretary of the Society "De Propaganda Fide" has been known to acknowledge that they would not dare to make any such free disclosures.

On the other hand, if the Protestant missionary—not having a hearty confidence in his own distinctive method of speaking out the truth, even the whole truth—if he undertakes to "keep to himself" (which is a mild, venial phase of *suppressio veri*) whatever he thinks will "stumble the faith of his weaker brethren," he makes a fatal mistake; he *impairs the confidence* of those who cooperate with him at home; he signs the death-warrant of his own influence. The distinctive peculiarity of the Protestant method is lost, and as an inevitable consequence, its efficiency also is gone. His letters may be considered "deeply interesting;" he may give charmingly graphic descriptions of men and manners; he may sketch very admirably the outlines of his field, and may be able to lay off, even as a wise master-builder. The work to be done in that field; but if his brethren at home have in their own minds the suspicion that there are many unpalatable things left unsaid which they would like to "know about," before they join hands with him in carrying on the particular work he is engaged in, the missionary soon finds a "lack of service" at home corresponding to his own lack of candor abroad, and he has to go back and learn anew even that poor lesson of a low-grade morality: "Honesty is the best policy"

Such thoughts as these recur to me, dear brother, as I take up the recent communications that have come to us from China, especially those which relate to the Nankin insurgents. When that remarkable movement commenced, the Protestant missionaries in China had great hopes from it. Few hoped more than myself, and I am not ashamed to own it, but rather to feel (as Paley expresses it) that "a man ought to be ashamed of himself if he is not deceived sometimes." We could not be otherwise than hopeful when

we found a large number—an immense multitude—of men and women receiving and acknowledging the Scriptures, observing the Sabbath, proclaiming the Ten Commandments, and opposing all idolatry, even destroying the images of the Romanists, as being "idols." Moreover, they sang Christian hymns, and used the Christian doxology; and they declared that they regarded the people of western nations as "foreign brethren. Naturally and rightly, there was a strong presumption in their favor, when we found them professing such things, and moreover acting on them with a good deal of consistency, though they were almost entirely removed from the influence of the living missionary teacher.

And the interest which was so strong at the first has hardly diminished in degree, though it has confessedly been changed in character. The numbers of the insurgents have greatly increased, and their political influence has become extended over very large and important regions of the empire, so that foreign nations are at this moment considering whether or not they should be recognized as among the *de facto* governments of the world. At the same time, the religious element which predominated among them at first has evidently become less prominent, and has, moreover, deteriorated in quality, so to speak. It is now doubtful whether we can call them Christians at all; and, as an indication of this, may be quoted the fact that, only a few months since, when the Shanghai Missionary Conference met to consider the practical question of dealing with the insurgents, (who had then recently captured Soo-chow,) not one of the missionaries present cared to discuss the question as first proposed: "Should we regard the Nankin insurgents as Christian brethren?" but the phraseology was changed into a form more susceptible of discussion, their recognition "as Christian brethren" being regarded as *out of the question*.



Under these circumstances, it is that we find ourselves obliged to *take some action* in the case of these insurgents. The time for such action has come upon us, and it may not be deferred. The British **Admiral Sir James Hope**, has headed an expedition up the *Yang-tse* river; amicable relations—at least amicable enough for trading purposes—have been established with the "powers that be" at Nankin; and a recent letter from a young American of our acquaintance, a communicant of our own Church, mentioning the fact of his having visited Nankin for mercantile purposes, and of his having been the *first* to do so successfully.

Now that, the diplomatists and merchants and travelers of our day should be prepared to enter upon their department of the great work to which Providence is now calling the western nations, and that the Church should not be ready to do her part, is an idea not to be entertained. The only question is: "What should we set about first?" And that we may have an intelligent understanding of the case with which we have to deal, we can hardly do better than consider the following document:

#### **TOLERATION OF CHRISTIANITY IN CHINA.**

*Edict for the Toleration of Christianity, given by the young Prince, the eldest son of Hung Siutsieun, on solicitation of the Rev. Griffith John, the Rev. H. Z. Kloekers,, and others, at Nankin, Nov. 1860.*

The Decree of the Heavenly Father has has been received; and it is our pleasure to proclaim it to you, our brothers Ho and Fuh; to you, our uncles, Kan, Tah, Yuh, Siu, Ngan, Hien, Fu, and Chang, to you all, our younger brethren, the heavenly leaders, generals of divisions, principal magistrates and magistrates general, divine controllers, court directors, metropolitan protectors, divine leaders, members of the six boards, chief attendants; and to all our ministers, both within and without our capital, that you may know the same. The true doctrine of the father and the sire is the Heavenly Religion, and in it the religion of Christ, and the religion of the Lord of Heaven are both included. The whole world, with our sire and our self being one family, all who kindly and lovingly conform to and keep this doctrine, are permitted to come to our court.

From a memorial presented by our uncles, Kan, Ngan, and Chang, we see and know that Yang Tuh-sin (Rev. Mr. John) and the others, missionaries from foreign lands, deeply interested in the Heavenly Kingdom, reverently obedient to the father and the sire, and grateful for the bestowment of power and authority to effect wondrous deeds, attracting the near and the remote, have come on purpose to observe these glories, to do homage to the High Ruler and to Christ, and to ask permission to propagate the true doctrine. Considering that the present is a time of war, and that troops are moving in various directions, we are truly afraid that the said persons, while devoted to the propagation of religion, may sustain serious injury by the revolutionary army, to our deep regret; seeing, however, that they are really faithful men,

and reckon it as nothing to suffer with Christ, we do regard them with high esteem.

Let our brothers and uncles, therefore, give commands, that they be treated kindly and lovingly, and that there be no occasion for strife or quarrel; and let all, realizing that the father, the sire, our sire, and ourself are one family and one body, treat the missionaries with extraordinary courtesy. This is from the prince.

#### NOTES AND EXPLANATIONS BY THE TRANSLATOR.

For duplicate copies of the Chinese of the foregoing edict, I am indebted to the Rev. Messrs. John and Kloekers—the original of which, written on satin, with the vermilion pencil, by and in the name of the son of Hung Siutsiuen, and stamped with the seal of the Celestial king, his father, has been sent, by Mr. John, to one of the secretaries of the London Missionary Society.

“Mr. Hamburg, in his ‘Visions’ of Hung, gives the following particulars of this youth: ‘In the tenth month of this year, [1849,] on the ninth day, [June 28.] at the rising of the sun, the first son of Hung Siutsiuen was born. Just at the same time, thousands of birds, as large as ravens and as small as magpies, made their appearance. They continued long hovering about in the air, and finally settled on the trees behind his house. These birds remained in the neighborhood of the village about one month, to the astonishment of the people, who said the crowd of birds came to do homage to the new-born king.’

Though I have tried to make a full and accurate translation of the edict, I am by no means sure that I understand the original. Indeed, I do not know in what sense some of the terms are employed by the royal youth; it is quite certain, however, and it is a notable fact, that the toleration of Christianity is freely granted, equally and alike, to both the Roman Catholic and Protestant missionaries.

Two important inferences may be plainly drawn from this document; one regarding the polity, and the other touching the theology of the insurgents.

It is often asked, have the rebels any regularly organized government? And if they have, what is it? Their long list of officers enumerated seems to me a sufficient warrant for an affirmative answer to the first. There can be no doubt that they have a regularly organized government, however much it may differ from that of the Manchus and from all that have preceded it. Many of its details are purely Chinese, and well defined; others, however, seem quite new, and it is not easy to say at present, what they are either in their theory or practice.

The military element enters largely into the whole great movement; and there is in it likewise a strong theological element, with, as the edict evinces, something friendly toward foreigners. The probability is, and I have no doubt the fact would be patent enough if they were allowed to speak freely for themselves, that these men do not yet know what precisely will be their settled and permanent forms, military, civil, and ecclesiastical. At present, and at the distance we see them, they seem less a *state* than an army or a collection of armies. It is a fact, however, that they have a *civil* as well as a military department, yet, how far the two are distinct, the one from the other, I am unable to determine.

I have said above, and I repeat it here, for the sake of emphasis, that I do not know in what sense some of the terms in the edict are employed. This is the case both in regard to the titles of the officers and to the appellatives given to the Supreme Being.

Yang Siutsing, the infamous Eastern king, was, evidently enough, a bold blasphemer and an imposter, but it is not so clear that these two epithets are justly applied to the deceased Southern and Western kings, or to Hung Siutsiuen, now styled the Celestial King, Tien Wang. With our notions of things celestial and terrestrial, there is a shocking impropriety in calling any human government or ruler heavenly. But men’s notions, like their tastes, will differ; and keeping in mind the very limited instruction these men have yet had in Biblical theology, they should not be judged of by us too hastily.

The four distinct persons, in the edict designated *Yay, Tay, Tag, and Chan*—that is, God the Father, Jesus the Saviour-Hung Siutsiuen, and his son, are declared to be one family and one body: in what sense they are so regarded is not evident; but this is evident, and I think certain, that they are declared one in quite the same sense, if not exactly the same, as in a previous clause, where the young prince says, the whole world, all its nations and individuals, with our sire, and our self, are ‘*one family*.’

This may be too favorable a view of the use of the terms in question; and for the present I am not anxious to defend it. At the same time it is not only safe, but right for us, until more fully informed, to put the most favorable construction upon the language of men struggling, as they are, amid thousands of

difficulties, for light and freedom.

The composition of the edict, considered in a literary point of view, is by no means bad; on the contrary, if it be the work of the young prince, now only in his twelfth year, it certainly does him no small credit.

E. C. B. (Rev. E. C. Bridgman)

Instead now of adding remarks and explanations, I will only beg those whose interest in missions leads them to peruse these pages, to read the so-called “Edict,” together with Dr. Bridgman’s remarks, a second time, giving special attention to the following points:

1. The “Decree” which the young prince says “has been received,” purports to come from “the Heavenly Father,” the “Heavenly Sire,” (our blessed Saviour.) and “Our Sire,” (HUNG SIRE-TSIEUN,) collectively. The proclaiming of it is intrusted to a lad of twelve years old.
2. The foreign missionaries are represented as having come to Nankin on purpose to observe the “glories” there exhibited, and to “ask permission to propagate the true religion.”
3. The translator (a missionary of nearly thirty years’ acquaintance with Chinese) finds the phraseology so unusual and hard to render, that he candidly says he is “by no means sure” that he understands the original. His other remarks on this point are deserving of careful attention.

Hoping that at least our brethren in the ministry, to whom their congregations naturally look for instruction in such matters, will comply with my suggestion, and give these documents a second reading, and promising myself the pleasure of resuming the subject on a future occasion, I remain, Reverend and dear brother, yours, in the common work of our common Master.<sup>53</sup>

**1861, JUNE 2, Shanghai.**

**Rev. S. J. I. Schereschewsky.**

SHANGHAI, June 2d, 1861.

REVEREND AND DEAR SIR: You are aware that some time last winter (that is February the 11th) I set out, in the company of two British officers, on a tour to Western China, Thibet, etc., etc. The object of this undertaking on my part was to make explorations with reference to the missionary work in the interior, and also to get an opportunity of acquiring a greater command of the Chinese language. Now, we failed to carry out our main object. We found it impossible to penetrate into Thibet. This was owing, to some extent, to the obstacles thrown into our way by the Mandarins, but chiefly to the state of anarchy which now prevails almost all over the Empire of China. However, we succeeded to ascend the Yangtsekiang nearly two thousand miles, and thus to traverse almost the whole length of China, from east to west. We passed through the richest and most important provinces. We, indeed, reached the western frontier of China. We were the very first foreigners who penetrated so far in the Celestial Empire as such, and this was quite gratifying, especially to me, who had thus the pleasure of being the first Protestant missionary who traversed, and carried the word of God to, those distant and unknown regions. I say the first Protestant missionary, for missionaries of the Church of Rome you will meet in almost every important town. They have succeeded, as it appears, to gather a considerable amount of converts. I met with native Roman Catholics almost every where. In some places they formed a large proportion of the population. I cannot but think that the Church of Rome displays an uncommon amount of activity and energy in the conversion of the heathen—much more in proportion, I am persuaded, than is displayed by our own Church. It is a great pity that the true Church should not at least be as zealous to spread the whole truth of God as the corrupt Church of Rome is to propagate her doctrines and superstitions. Our missionary force has of late been sadly reduced, and we are in constant apprehension, lest the Committee should resolve upon further retrenchment, and perhaps even upon recalling of missionaries. This would be a very melancholy event indeed. **The unfortunate complication of affairs at home is of course the main cause of the rather discouraging condition of our mission; but enormous sums of money are now raised for war purposes.** Why should not the Church raise sufficient means for the purpose of carrying on her truly holy war against the powers of darkness and the strongholds of the devil? But it is not my design on the present occasion to make an appeal; simply the fact of my witnessing such great activity on the part of the Church of Rome, induced me to make these remarks.

A full and particular report of my journey I shall transmit to you as soon as time and circumstances

shall allow me to reduce my journal, in which I recorded almost every thing that I thought worthy of notice, to a readable and connected shape. In the mean time allow me to state that I am, for the present, prosecuting my work pretty much in the same way as I formerly did, chiefly consisting in the further study of the Chinese language, (the Chinese language can not be studied too much,) and in translating the Psalms into the vernacular of Shanghai, etc..<sup>54</sup>

**1861, JUNE 3, Chefoo [Yantai].**  
**Rev. Dudley D. Smith.**

“CHEFOO,” SHAN TOONG PROVINCE, CHINA, June 3d, 1861.

REV. AND DEAR BROTHER: In my last letter I said that I hoped to write you from some place on the “Yang tse Kiang,” far up which river I then thought I would soon be living. You will have heard, before this reaches you, that our plans have been changed; the very unsettled and distressing state of the country in the interior of China absolutely forbidding any attempt to establish a new station in that direction. We (that is, Mr. Parker and I with our families) left Shanghai on the 28d of April, and after a pleasant voyage of ten days arrived here on the 1st of May.

This is a new country to us, and one in which very few foreigners have resided. I should make an exception, however, of this particular locality, for it is this place which the French troops occupied as their rendezvous during last summer while the war against Peking was going on. Since peace has been reestablished these soldiers have been withdrawn, and now there remain but a mere handful of men on shore, and two or three ships in the harbor.

It is also a very beautiful country. Where we are living the mountains almost entirely encircle us. The harbor of Chefoo is closed in by high mountains, which come down almost to the water's edge, and on two sides are points of high rocky hills, linked with the other high land by long low sandy belts—evidently the growth of years; the drifting bottom gradually elevating and connecting the islands with the main shore. Farther out in the sea are abrupt, rocky, and apparently barren islands. From the tops of the loftiest peaks can be discerned range after range, as far as the eye can reach; broad valleys lie between, in which are many villages and towns.

There are very few rivers with water in them now; what are so called are only shallow sandy channels, which conduct the freshers from the mountains to the sea. I have seen several, and all but one or two were perfectly dry. These two were quite shallow, having too little water in them for the lightest draught boats. Besides these, deep gorges mark the face of the country in every direction, down which, during the winter, the melting snow and rains are carried down to the sea.

The view from the top of the mountain is exceedingly lovely; the more distant hills almost purple in their hue; the rich fields in most admirable cultivation, the contrasted colors of the deep green of the wheat, and the rich dark russet of the plowed land; thick clumps of trees profusely sprinkled about, and then the blue sea spreading out before us; all these combined make as fine a landscape as I have ever seen. The towns and villages, of which there are many, are handsome, and are well built of stone and hard burnt brick. The houses are constructed very much as all Chinese dwellings, a single door-way admitting to a large court, around which ranges of rooms are built, the doors opening on the court, or else ranges of buildings parallel with each, with courts between. They are but one story in height, well tiled, and floored with hard cement.

Many of them are ceiled with firm white plaster, which is as good as any in America. Some of the walls and ceilings are covered with a kind of wall-paper of very neat patterns; this is their own invention.

The mode of conveyance in this part of the Empire is almost exclusively upon the backs of mules and donkeys. Long droves of these animals are passing constantly loaded with every kind of produce and merchandise. Some of these beasts are so small, that often, when heavily loaded with straw or other bulky material, they are scarcely visible. There is also a kind of cart, heavy, clumsy vehicle, two-wheeled, without springs, most painful to behold. These are drawn by two, three, or four mules, as the load requires. The people travel either on the backs of their donkeys or else in large heavy palanquins slung between two mules. These palanquins are made of wood or of matting, and are sometimes large enough to accommodate three persons. The motion in riding is unpleasant, twisting, jolting, jerking the poor sufferer most unmercifully.



The people, I think, are superior to those in the lower country, especially about Shanghai. Their size at once attracts attention. They are finely developed, large-framed men, and we meet many who are above six feet high.

Although they are essentially Chinese, yet their character seems to be more marked and independent. Perhaps their hardy life, living among the mountains, does much to bring out the more manly traits of character. They are said to be (by those who have seen more of them) more religious or superstitious than those about Shanghai, clinging with more tenacity, and caring evidently more for their customs and observances.

Their temples are kept in good condition. Their processions are orderly and more respectable, and there is an appearance of vigor and earnestness, such as I have not seen before in Chinese worship.

These *decided* characteristics are such as commend the people at once to our sympathies, and give us encouragement. Although they may hold with firmness to their own heathenish rites, yet this shows an earnestness which, when rightly directed, will be far better than a stolid indifference to any religion.

The Chinese that I have hitherto seen *care* too little for any thing. It is something for which to be thankful that these people differ somewhat from them.

The customs of these people are somewhat different from those at Shanghai. One I will mention. At the latter place the dead are placed above ground, the thick heavy coffins strewed all over the face of the land exposed to the weather, or else covered with brick and frequently hidden beneath high mounds of earth. It was always a painfully unpleasant sight. *Here* we see no coffins. There are mounds of earth, but I believe the dead are buried beneath the soil. Graveyards may be seen all over the fields, some of them quite large. Trees are planted in them; broad spreading, stunted pines, cedars, and arbor vitae. Neat tombstones of white flint, much like marble, carved with Chinese characters, are in every such burying-place. These resting-places of the dead are very neatly kept, and are quite pleasing in their effect. They remind me of our own cemeteries at home.

Although the personal habits of the people are not tidy, yet their cultivation of the soil is as beautiful and neat as I have ever seen. The wheat is sown in clusters, in regular rows, and in harvest-time, instead of reaping, these clusters are pulled up by the roots. The vegetable gardens are as thoroughly and systematically cared for as the most fastidious could desire. To see them from a little distance has a very pleasing effect. In the fields, the other day, I met a sowing-machine of native manufacture, drawn by a mule, by which, at one and the same time, furrows for two rows of seed were opened, the seed deposited, and the earth drawn over the seed after they were sown.

We have been in "Shan Toong" a month, but have not yet got to work. It was more than two weeks before we could find a vacant house, and some time before we could get possession of it. We are in a village about three and a half miles distant from the port of "Chefoo." The village is called "Choo Kie," simply "the residence of the Kie family." These people, with true Chinese exclusiveness, were vehement against our coming among them. They used every endeavor to prevent us. They petitioned the Mandarin of the district, who came down and used his influence against us. They threatened to kill the owner of the house, who lived in another village, for daring to bring foreigners among them. They sent various deputations of their own friends and of some foreigners here. They called on the English Consul, who, of course, had nothing to do with the matter, and, finally, they offered to give us a house in another village, free of rent, if we would not come among them. But, having rented the house, we persisted in coming, and are now safely quartered in the house.

The storm which was raging on our account is at last dispersing, and we hope soon not only to have no difficulty with the people, but to be considered by them as their best friends.

As soon as they find they cannot succeed, they will submit, and we shall have no further trouble. Just now the yard is full of workmen, who are fitting up the buildings so that they may become habitable.

The language differs somewhat from that spoken in Shanghai. It is, however, that called the "Mandarin Colloquial," which is spoken by all the educated men of the kingdom, and is the Court dialect at Peking. When learnt it will be more available than any other local dialect. By a little change and adaptation, what we know of the "Shanghai Colloquial" can be made use of here.

I have engaged a teacher, who promised to come to-morrow; with his help I hope soon to be busily engaged gathering up materials for usefulness.

I forgot to say that the place at which we are living is about 380 miles due north of Shanghai, in N. latitude 37 deg. 32 min., and E. longitude 121 deg. 23 min.

We are all in good health, and hope to continue so in this fine dry climate, and with the blessing of God upon us, to go forward in the work in which we have begun, seeing the fruit of our labors.

With all things *temporally* in our favor, we need but his grace to open the hearts of these poor heathen, and to keep our hearts warm, that we may have great success. Without his grace we are powerless. We ask the prayers and sympathies of the whole Church in this new enterprise. Affectionately yours in Christ.<sup>55</sup>

## 1861, June 13, Nagasaki. Dr. Ernst Schmid.

### JAPAN.

THE following communication from Dr. Schmid, our missionary physician to Japan, although commenced many months ago, has only recently come to hand. The delay in its transmission has been owing to his inability to finish it—first, for want of time, and subsequently, on account of sickness.

The Doctor had until recently a most extensive practice among the Japanese. Great numbers came to his rooms, and were treated there from an early hour in the morning until three or four o'clock in the afternoon. He had patients, also, in various parts of the city; and in addition to all this, gave instruction to a class of Japanese youth, his duties in this line being often protracted to a late hour at night. His labors were pursued under circumstances very unfavorable to health, and he broke down. He rallied several times, after temporary prostration, and renewed his efforts; and yielded to medical advice to quit work and leave the East, only after finding himself utterly unable to continue at his post. **The Doctor embarked for home in a ship bound to England, and his letters, dated on board the vessel in March last, were mailed on the way.** It is to be hoped that he will speedily be fully restored, and able to return to his interesting field. It will be seen how wide the field of usefulness is which is opened to him there, and how fully his heart is devoted to the work. His communication, though long, is full of the most interesting details, and gives a description of scenes in domestic life, and other particulars, such as almost no other foreigner there has had opportunity to observe:

NAGASAKI, Thursday, June 13th, 1861.

MY DEAR AND REVEREND SIR: Since I sent you my last communication, a most favorable change has taken place in the work intrusted to my care. At that time I had only seen a most unsatisfactory kind of practice, as I described it to you; irregular and fluctuating in the most deplorable manner. At last it seemed to cease altogether, and the students also, that had collected themselves around me by degrees, having become frightened by the dark hints of some people, who had in fact no business at all in the matter, came to me and asked me to seek the formal permission of the Governor of Nagasaki for practicing on the sick and instructing my pupils. I complied with their request, especially as former physicians had been obliged to go through the same form, and made an application to the Governor through the American Consul. True to my expectations, the answer was a favorable one, given in Dutch, as all official documents, and is rendered in the following manner:

After receiving your communication, No. 35, of the 5th of the 2d month, (15th March, 1861,) wherein it was stated, that some individuals had been prevented from applying to Dr. Schmid for medical aid, this matter has been investigated by the proper persons. But these have not been able to ascertain the names of such individuals, nor have they been prevented by any one from our side. Consequently there exists no hindrance in case his medical treatment should be required." Respectfully submitted," 23d day, 2d month, 2d year, Manyen,"(Signed) OKABE SURUGANOKAMI."

As you perceive, the Governor only speaks of patients and not of my pupils in this answer. But in a conversation with the American Consul he assured him that neither to students nor to patients coming to me should any difficulty be made.

No sooner was this answer known than my practice began to grow rapidly, and at the beginning of June, the excess of work it imposed upon me had, for the first time, forced me on a bed of sickness.

It requires so much more time here to examine the same number of patients than it does at home. First, the Japanese do not know the value of time, or rather time is of little value with them. So they spend much of it in their profound salutations, of which, as far as I was concerned, I have in vain endeavored to release them.

Again you will, as a matter of course, understand that my examinations are also slow on account of my yet limited knowledge of the language, the study of which I have had to abandon, as a regular one, ever since the reception of the above permission of the Governor. But as I am obliged to speak it daily for many hours, I am progressing in it little by little nevertheless. Necessity, I have found before now, to be the best of instructors. My teaching English to a number of Japanese also gives me a good opportunity of improving myself in their own language.

#### **EXTENSIVE PRACTICE.**

As my practice is not at all restricted to patients consulting me at my residence, but extends all over the city, it brings me in very intimate intercourse with the people, and shows me traits of character in them which I, in no other way, could have learned to know. And it is this closer acquaintance with them that has caused me to become deeply interested in and greatly fond of them, in spite of their many horrid vices. For I have not been so fortunate as to discover that I had judged them too harshly, in attributing to them those glaring defects I enumerated in my former communications. No, I have rather seen still worse habits. But I have likewise found manifestations of such of the nobler human passions as are most adapted to secure the sympathies of the beholder. And these made the more favorable impression when exhibited by the Japanese, because to the occasional visitor they seem especially devoid of them. In my frequent visits to their houses, I found them possessed of a most tender and affectionate bearing toward each other in their families. The most peevish, fretful, and exacting patient can be seen surrounded by a host of friends, related or not related, who are ready to comply with every request, without regard of any private discomfort, and appear to do all this with a patience that is never at its end. The mutual love between child and parent is especially developed. A most striking example of this I have almost daily opportunity to notice in the house of a native physician, who has an only little son, quite a pretty child, with large dark eyes, already an adept in performing the low Japanese bow, although not able yet to walk perfectly. The father, thinking that he himself shall not live long on account of some hereditary disease, told me how much he would like to have his photograph taken for his little son, that when the same was grown up, he might look at it and know how his father's features had been. This man, though generally grave and most dignified, I have seen put away all gravity and turn himself boy again, as soon as he would enter his home and have his little son brought to him.

#### **CHOICE OF SERVANT.**

If endeavoring to secure a good, trusty servant, one who does not steal, or at least cheat, too much, a Japanese friend will generally recommend the employment of a married man, because the knowledge, that should he steal and avoid the law by running off; his wife and children would suffer in his room, keeps him from committing the crime.

#### **PERSONS OF MORAL CHARACTER.**

There exist also some people who live moral lives to all appearances, which is the more admirable in a country where a man, occupying a high official position, distributes among his officers, as prizes, at their regular sharp-shooting exercises, the most obscene pictures imaginable. And of those I would call moral people, I remember especially, and with fondness and sincere esteem, a native doctor of very superior intelligence — a man whom I have often thought as wanting but the "one thing needful" to make out of him one of the finest specimens of mankind. I have often conversed with him on the folly of the various religions of his country, and how I would wish him to know our Saviour's teachings. At last I have given him a translation of one of the four Gospels into Chinese and Japanese, which he is now reading. Of course these things must be done quietly, and then only toward a man you consider trustworthy, for the Government still place the old obstacles into the way of Christianity. But opportunities of speaking of Christianity in itself, without comparing it with their creeds, can be made use of more unreservedly. Especially during my visits at the houses of my patients, I have often found occasion to do so, and I have particularly told them of our ways of living and acting as influenced by Christian principles, without seeming at all to force such conversations upon them. And many I have found to listen, not out of their usual politeness, but because they desire to hear and know, being not only polite, considerate, and kind, without show, but also of a very inquiring mind. And all acknowledge freely the superiority of the different Caucasian nations, for which reason mainly, and less on account of the happy results

accompanying my practice amongst them, they have shown themselves almost invariably disposed to submit to any treatment proposed by me. It is, then, but just to mention here the degree of courage with which they undergo any painful surgical operation. Such as bear themselves like cowards belong to the exceptions.

#### **PRESENTS.**

At first it was with much trouble that I could make them understand why I would not receive any of their presents, and they seemed often offended or distressed at my refusal. In fact, it caused myself sometimes pain to decline them; in cases, namely, where poor people wanted to show their gratitude in bringing me such little trifles as a quart of dried beans or a dozen of eggs. I feared then often that they thought in their hearts I rejected their offerings on account of the littleness of them. It was touching to witness, in some instances, the efforts they made to induce me to accept at least some trifling thing. Such, for example, was the case with the grandfather of a young girl of fifteen years, from the peninsula of Simabara, where, as you will remember, the last Christians defended themselves and were destroyed about two hundred and fifty years ago. This damsel came to me with an obstinate and painful disease of her eyes, depriving her almost entirely of the sense of sight. She had never before been in the presence of a "Horanda," [Hollander] which word has become synonymous in their language with "foreigner," and was therefore at first comically afraid of me, never allowing me to approach her in order to make the necessary applications to her eyes, without having some friend close to her side, whose hands she held tightly clasped within her own as long as I was busy with her eyes, or stood even near her chair. But as the completion of her cure extended through nearly three months, she got over all this fear and diffidence, and when entirely well, parted with all the ease of an old friend. Her grandfather, seventy-two years old, was so much pleased with the recovery of his favorite grandchild, that he sent me a large bag of rice, raised by his own hands, and especially picked out for me. He was much grieved when I declined it, and endeavored in various ways to make me accept it. I succeeded but partially in satisfying him, when I took out a handful of the grain, which I put in a paper, and on which I wrote his name, saying that I would keep it as a remembrance of his kind intentions.

#### **OTHER CASES.**

It may, perhaps, be interesting to mention a few more cases in illustration of the confidence of the people reposed in, and the gratitude expressed by them toward me.

I was called one day to the house of a very rich merchant in one of the offshoots of Hamanomachi, which could be properly translated by "Broadway," and which, curious enough, is the Broadway of Nagasaki. In a finely decorated apartment, on a bed made, as customary amongst Japanese, on the thick floor-mattings, the mattresses and quilts and all other bedclothes consisting of beautiful silks, I found the mother of the family in great pain, surrounded by all the elder members of the household, who were, masters and servants promiscuously, sitting in the fashion of their country, closely around the bed. This was done, of course, out of their anxiety to relieve the suffering relative, but it deprived her of what little air could enter the close apartment I discovered that she was affected with hopeless organic disease of the heart. She had severe pains and was gasping for breath. There seemed but a short span of life left for her. General dropsy had already made its appearance in feet and legs. All the functions of her body were inactive; all secretions arrested. No medicine, so her native physician told me, seemed to make the slightest impression on her. I endeavored first of all to ease her of her pain, being at once convinced that the most that was left me to do was a palliation of her sufferings. This point I happily soon gained, and from that hour had obtained the most unlimited and even uncomfortable influence over my patient. She would be dissatisfied if I did not spend a long time in the house, whenever I paid her a visit, and as the door of my office in our missionary dwelling-house on the hill could be seen from her sick-chamber, she had it watched constantly by one of her attendants, armed with a good spy-glass, so that she might be told the very moment I quitted my room. If, then, I did not come to her at once, she would fret, and if I had to omit a visit during a whole day, when more urgent cases took up my entire time, she would actually grow worse, and insist on sending one messenger after another after me. And this continued, though for days and days all medicine proved of no avail, and though the dropsical effusion had even ascended to her chest, and was fast overwhelming her. I had gone through the whole *materia medica*, as physicians say, and had but one last resource left me. Though disinclined to resort to it, I was forced to do so. Happily after a few days it began to tell on the patient. The functions that had been asleep or dead awoke to new life, and the dropsy left entirely. Her expressions of gratitude knew no limits. She could once more sit in a chair and participate in general conversation, whereas before she had lain down in an idiotic stupor. She

spoke of moving into one of her "chawzas" or tea-houses, as the rich Japanese call their summer residences in the country. She said that then she would come daily to worship me. Poor woman, I knew too well that she would never again walk up the many steps that lead to our missionary residence. But, of course, I did not tell her so; rather did I speak to her of the wrong of worshipping men, and how she ought not give thanks to me for having been saved for a time from impending death, but ought to tender them to the good Being above, by whose permission alone the change could have been wrought in her condition. In my endeavors to explain all this to her, there was much, very much of imperfection, and not alone because my stock of Japanese was so small, yet she and her family had understood enough to interest them and cause them to inquire about it of my assistant and favorite pupil, a Japanese doctor with whom I had often conversed on the subject of the religion of Christ. It was about this time that I had my first attack of illness, and I thought of restoring health and strength by a little sea-air. When, however, this sick woman heard of my intended absence, she called her family members around her bed, told them that as I was going away she would die, and soon fell so much more ill, that I felt it necessary to forego my contemplated trip to Shanghai.

In another instance, a woman came to me with dropsy of the abdomen in its highest degree. Her condition was such that I considered a removing of the water by an operation the best thing that could be done, being convinced that she would not have strength enough to undergo a cure by an internal treatment. But she was afraid of it, and told me of her having already declined the operation as proposed by Dr. Von Siebold, imploring me at the same time to give the internal treatment at least a trial. I did so reluctantly. There was soon a very marked diminution of the effusion, but her little strength was speedily exhausted. At this time she heard of the sickness of one of her children, and at once decided on returning to her home, (some one hundred and fifty miles distant,) that she might nurse her sick daughter, declaring, however, at the same moment, her intention of coming back in a few months to put herself again under my care. As she showed so good a cause for her return home, I could not think of persuading her to stay, but thought in my mind that she would never present herself a second time at my office. However, I was mistaken. She did come again, her disease having once more attained to the same degree it had reached when first I examined her. She was despairing of life, and told me that she wanted me to perform the necessary operation, no matter whether it would cure or kill her. This is really all that need be told of this case; but it may be agreeable for you to hear how she underwent the operation with perfect calmness, and recovered so completely, that when I met her again, a year afterward, I scarcely recognized in the fat, healthy woman, the miserable, skeleton-like looking being she was when first I saw her. The gratitude shown by her and her family was very great, and after her return into her own country, her husband would write frequent letters to my native assistant to tell me of his wife's continued good health, and of his undiminished thankfulness.

#### **SECRET GIVING.**

Several times a Japanese, bringing a small present of eggs or confectionery for me, would give it to one of my servants, with the injunction, not to carry it in to me until he had gone away again, so as to make it impossible for me to return his gift. The very gold pen with which I write these lines I found one day in my room, neatly put up in a small paper-box, and accompanied by a note, without name, begging me to accept of it as the expression of thankfulness of one of my patients. Though I inquired diligently, yet have I never been able to find out the author of the note.

#### **NUMBER OF PATIENTS TREATED.**

So far went my report in June, 1861. It is only left for me to give a short statement of the number of patients I attended last year. It is very nearly a thousand. But of these many have been under my treatment at different times for various diseases, so that, were I to give the number of the different cases, I should have to show a much larger cipher. In quite a number of families I have been the regular family physician.

#### **MALADIES.**

The maladies I most frequently met with are those of the brain, heart, lungs, the stomach, and the skin. Many are the victims that fall to the great destroyer of mankind, "pulmonary consumption. [tuberculosis]" The great, abrupt, and frequent changes of temperature, the way of dressing, leaving the chest so much bare to every draft and rough wind, and their frequent excesses, must contribute as some of the principal causes to the prevalence of this malady. Apoplexy, in its different forms, may be accounted for by the exposure of the shaven skull to a fiery, burning sun; by the enormous drafts of saki drunk by many individuals almost every night before retiring, (I know a man who was in the habit of drinking about eight

pints every night;) by the comparatively little exercise, and in some degree, doubtless by their peculiar sitting posture, preventing the perfect flow of blood to, and return of it from, the lower extremities. Diseases of the digestive apparatus are easily traced to the incredible consumption of confectioneries, and again of saki, and of all kinds of the most indigestible food. It really seems as if these people endeavored to make as many dishes as indigestible as possible. Nothing can surpass in unwholesomeness the "mochi," the great New-Year's cake. It is made out of a peculiar kind of rice, which is of a certain gummy quality, and which they operate upon until it is converted into a substance resembling India-rubber in toughness. This horrible article of food takes, it seems, also an active part in the production of certain of the numerous skin diseases that come under the eye of the physician in Japan. Add to this half-decayed animal and vegetable food in general, on which many of the poor are forced to subsist, residences in moist, damp places, and the terrible consequences of the besetting sins of the people, and you will have before you some of the great sources of the many diseases of the skin, in most hideous and in all possible forms, from the simple rashes to the dreadful mutilating leprosy of old. In concluding this short account of the principal maladies I have had to contend with, I must not omit two of the fevers, the typhoid and typhus, the latter of which especially plays a most important part in the pathology of Nagasaki. In the hands of native practitioners, both fevers prove very frequently, nay, almost universally fatal, as they have not the least insight into its nature. But I have found it, though unusually rapid in its progress, yet very amenable to treatment.

### HOSPITAL.

By the kind help of friends amongst the foreign English merchants, I have been so happy as to open a hospital for a limited number of patients, which has been filled nearly the whole time of its existence. In fact, every thing went on so prosperously, so promisingly, so interestingly, that only the unexpected failure of my health could have induced me to leave my post at this time. But I hope sincerely that, though deserted at the present, it may not be always so.

### THE FIELD IN A MISSIONARY POINT OF VIEW.

Before closing this report, I would add a few more words in regard to the sentiments of the people at home, about Japanese Missions. There has occurred much to cool their enthusiasm in this point. Yet much to be regretted as it is, it could not well be otherwise. And why not? Because the enthusiastic and, therefore, not exact representations of the state of many things and affairs in Japan, such as have been sent home by writers carried away with superficial impressions, inspired the readers at home with expectations in regard to the undoubted results of missionary labor as soon as ever begun, which bore in themselves the causes of their disappointment. They were too great, too high. In our American treaty, people read that the trampling on the cross was to be abolished, and the performance of Christian worship freely allowed to all foreigners. Hence, Japan was at once looked upon as opened to Christianity. But the same readers seemed to forget that in the same treaty it was agreed upon that Americans should not speak to natives in any way that might wound their feelings in regard to their own religions. A faithful adherence to this latter too general, and hence very unfortunate clause, would prohibit even a most indifferent allusion to Christianity. Happily such is not required. But, withal, the laws of the Empire are still the same as they ever were on the subject of the Christian religion. Death still threatens those of the Japanese who would confess Christ. And it matters very little whether our minister at Yeddo tells a missionary that he would protect a native persecuted by the Imperial Government for the sake of his confessing our Saviour. Sentiments such as these expressed by our ambassador, to whose sagacity in dealing with the Japanese undoubtedly all praise is due, are certainly most admirable. But I do not see how he could effect what he promised. First, the Japanese Government has most surely a right to enforce its rules on its own subjects. Again, it has become the policy of all foreign ministers to adopt non-interference with the internal affairs of this nation. But even should the American Minister desire to create an exception to this, where is his power to interfere? Japanese, as all eastern nations, and as most nations, are only effectually convinced by a visible display of power. **But our Minister cannot point out to them a single American man-of-war in all the Eastern waters. The Japanese know it, and at present they are also aware of our unhappy affairs at home, keeping the entire attention of our Government concentrated there.** They know that our plenipotentiary, as well as all our consuls out here, are actually without any power, because they have no navy to back them. But again, suppose our minister qualified to protect a native Christian, there is still enough of difficulty left. The Japanese Government could make the man disappear—could execute him, and would profess with the most innocent face that it knew nothing of him. No, no; as long as you expect Japanese to become openly Christians under the promised protection of any foreign plenipotentiary, who, moreover, may be

tomorrow replaced by another holding different views, so long do you expect impossible things, I firmly believe. The fear of the people is great. Their loyalty is also great. And they know that their own law points to a death which would descend on the heads of their unhappy families, if even they themselves escaped.

### **THERE IS MUCH TO ENCOURAGE.**

But I don't see why such hopes should be raised in us; I don't understand why we can't be satisfied with things as they are. They certainly assume in their true state a face promising enough to keep up all sympathy/or and interest in Japanese Missions. Many, many Japanese are inquiring into the religion of Christ. They seek for books to enlighten themselves on all its points. But it is needful for them not only to read of Christianity, but to see it demonstrated in the life of the Christian man, and especially in the example of Christian families. They are powerfully influenced by example, because, as our esteemed Minister Mr. Harris so properly says, they are yet children and require to be trained by degrees. They must learn by experience that it is better to be honest and truthful than to cheat and tell lies, that virtue is better than vice, and that all the principles which govern the actions of a true Christian can alone constitute true happiness. All this can not come at once, but only gradually in a country where change has heretofore been almost unknown. Yet they already have begun to comprehend, or at least, to admire that Christian love which, without any temporal benefit to themselves, actuates Christians at home, to send out. to them the blessings medical science confers on mankind, and they also learn to understand the self-sacrificing purposes of the clerical missionary, who comes to undergo, day after day, the tedious study of their language, banishing himself from home and country and from all the genial influences of the society of his own race, to become able to tell them of the teachings of our Lord Jesus. It is an enormous and difficult task, that of the Japanese language, provided one wants to master it thoroughly; and a minister of the Gospel must do so to become successful. Why, then, should people at home be any more disappointed, because no visible results have yet been produced by missionary labor in Japan. Can any thing be expected after so short a time and especially with all the terror of the law still upon the people? And again, are we justified in looking for a free profession of Christianity from a people for centuries crushed by a most sanguinary rule, and governed by nothing but fear? I think not. But the time for a glorious work of Christ, I most sincerely believe, is nevertheless close at hand in Japan. That law appointing death for every native Christian will before long be destroyed, because the Government see more and more how they have not to fear of the Christian religion what once threatened them by the Romanists. The knowledge of Christ's teachings extends more and more over the islands, as one can judge by the number of religious books taken and bought by the people, and what is so auspicious a point, there is not that apathy and indifference in the Japanese which constitutes the chief obstacle to the spread of our faith in China. Rather is the Japanese mind aware of the hollowness of all their religious forms, craving after a faith that can satisfy both heart and mind, and will undoubtedly embrace Christianity openly with all the fervor of its constitution as soon as fear shall no longer forbid it. That such can be reasonably expected by a mere reference to their past history, and without all these encouraging signs visible amongst the people, is clear to every one who will inquire but a little way into Japanese history. Each religion, the Roman Catholic no less than that of Buddha and Confucius, as it became known, grew mighty in its professors just in proportion as it could give better satisfaction to the heart than the old one, Then let me beseech you never to abandon our Japanese Mission as long as there exists the least means of its support. The future, and not a very distant one, will undoubtedly prove that Japan is to be of the eastern world, the most prominent proclaimer and the staunchest carrier of the pure religion of our Lord Jesus Christ.

Most sincerely yours.

H. M. Ship ACTION, SIMON'S BAY, CAPE or GOOD HOPE, March 20th, 1862.<sup>56</sup>

**1861, JUNE 18, Nagasaki.**

**Rev. Channing Moore Williams.**

REVEREND AND DEAR BROTHER: It can be as little satisfactory to you to receive, as it is to me to write a letter, when there is no proper missionary work to report. A few Testaments and tracts given, and religious conversation with some few Japanese, in whom we feel confidence, while full of interest to us, are not facts of sufficient importance to form the subject of a communication to you, as no hoped-for results — the touching the conscience and conversion of the heart to God — are yet manifest. To report

such cases, before some evidences of the moving of the Spirit of God, leading them to repentance, and to bring forth the fruits of faith, are seen, can only create false impressions.

It may appear singular that so little has been accomplished; but the peculiar difficulties of our situation, the antecedents of Christianity in Japan, the jealousy of government, the sweeping clause in the Treaty, that "Americans shall not do anything calculated to excite religious animosity," the ramifications of the system of espionage, reaching every where, alike the cottage of the poor and the "forbidden inclosure" of the "Son of heaven," should all be kept in mind. When these things are fully comprehended, it will be seen that great caution is necessary. A false step may be fatal, and surround us with such a host of spies, that intercourse with the people will be virtually cut off.

#### **LAW AGAINST CHRISTIANITY UNREPEALED.**

Though the practice of trampling on religious emblems is abolished, still the law against Christianity is yet unrepealed. You are aware that the laws are published by being written on boards, and exposed in a public place on the streets. On one, in front of the residence of the Governor, is written: "Forbidden things: 1st. The sect of Christians (Kirishitan.)" This must create the impression on the minds of the Japanese that the government regards Christianity as the greatest of all evils, and its prohibition of first importance. It must be remembered, too, that they are unable to draw a distinction between Protestant and Roman Catholic Christianity.

#### **MEANS EMPLOYED TO PREVENT CONVERTS.**

The means used by the authorities to prevent converts to Christianity being made, are most thorough, and if strictly observed, would be most effectual. The head-man of each street, at the beginning of the year, presents to the Governor the following declarations: *First*, one signed and sealed by all the residents in his street, men, women and children: "Hitherto we have not been of the sect of Christians. Our sects are written above our individual names. If there should be a wish to change our sects, we ought to inform you of the abandonment (of our previous faith.)" The second is made by every five *heads of houses*, and js to this effect: "We have not been negligent in searching constantly for the sect of Christians, among our band of five men, and have mutually made examination. The above certainly observing, we have received, and affixed the seal of the temple (to which each belongs.) If there should be any doubtful (suspicious) circumstances, we ought immediately to give information. If any (by us) concealed fact is disclosed, you may order whatever (punishment you wish for our) crime." The third is by the head-man of the street: "Having made examination into the sect of all the above persons, and having caused the temple seal to be affixed, I present this. If there is one who errs from the above meaning, you ought to order (punishment for) the crime to us."

Thus each individual is compelled to sign a paper once a year, declaring that he or she is not a Christian, and also specifying the sect of Buddhists to which he belongs. Should a person become a Christian, it must necessarily be known to government, for all true Christians must refuse to sign such a paper. But lest one should falsely sign it, every five heads of families are made spies on, and somewhat responsible for, all the members of the five families. Then, too, they have to get the Buddhist priest to affix his seal, thereby making the certificate of the class most interested in preventing the spread of Christianity, necessary to settle the soundness of the faith of each person in the community. Should the priest have his suspicions of any one who inclines to Christianity, he will have only to withhold his seal, and this would lead to a strict inquiry into the conduct of the suspected person. At present, though these forms are all observed, and these declarations are made, the heads of houses do not examine into the religious belief of their neighbors. And there is, probably, sufficient public opinion against giving information to government, to deter most persons from incurring the odium which attaches to an informer, unless he was prompted by revenge, or a love of filthy lucre, in some base fellow, sunk too low for public opinion to reach, should induce him.

#### **ANOTHER METHOD.**

Another most effectual method which has been adopted for the suppression of Christianity, is the appeal they make to the cupidity of men. They offer large rewards to all who inform of those who become Christians. On the "statute boards," in front of the Governor's residence, the tariff of prices paid for the discovery of Christians is still publicly made known. Formerly the money was also placed there, to be the more tempting inducement to passers-by, to hunt out believers in this proscribed sect. To one who should inform on a Christian of the sect called Bateren, was offered five hundred pieces of silver, in value about



five hundred and sixty Mexican dollars. For one of the sect called Iruman<sup>57</sup>, three hundred pieces of silver was given. For a person who had been a Christian, but had renounced his faith, and become Buddhist, three hundred pieces. For one who had lived with a Christian, one hundred pieces. For the discovery of a member of any sect, other than the two mentioned above, was given one hundred pieces. A check, however, on false accusations, is found in the treatment of the accuser. He is kept in custody till the charge is substantiated. If the accusation proves false, he is punished.

#### **PREPARATORY WORK.**

By what is said above, of having no strictly missionary work to report, I do not wish to convey the idea that missionaries in Japan are idle, or have nothing to do. There is a preparatory work, the acquisition of the language, and preparation of books, which must be done, and which will tax all the energies, time, and talents of the most gifted and most studious for many years. Nor would I give the impression that we are discouraged by the difficulties which meet us. For one, I may be permitted to say, that they are neither so many nor so great as I anticipated before coming here. But if they were a hundred-fold more and greater than they are, we have no right to be discouraged, so long as we have the Bible in our hands, and can there learn that the heathen have been given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession, and that to his Church the promise has been made, that "the abundance of the sea shall be converted unto thee." Instead of being cast down, we can only thank God for what he has already done for us, and take courage, believing that for the future, he will do for us, and for his Church, "far more abundantly than we can ask or think."

#### **MEDICAL DEPARTMENT OF THE WORK.**

There is one feature in our missionary work which is so encouraging, that I cannot forbear to make some mention of, though it belongs to another to report to you on this branch—the practice of medicine among the natives. Dr. Schmid is succeeding admirably in his labors among the Japanese. He has treated successfully a number of difficult cases, and, as a consequence, is fast gaining a reputation for skill. His success, together with his kind attention to the sick, bring him a large number of patients, many of whom come a long distance to consult him. The number of his patients is rapidly increasing, and soon he will have more to do than he can possibly attend to.

Please accept my warm thanks for the two letters you have so kindly written me, and also for the newspapers, at this time so full of details of most painful interest. The condition of our country is most distressing. What will be the end of these troubles, it is impossible to foresee. The people of God can only look up to him who "doeth according to his will in the armies of heaven, and among the inhabitants of the earth," and pray him to avert the calamity which threatens our land. The present unsettled state must seriously affect the receipts. It is sincerely to be hoped that your embarrassments may speedily terminate, and that the Committee will not be compelled to order farther retrenchment in the missionary work of the Church.<sup>58</sup>

### **1861, JULY 9, Boston.**

#### ***Daily Journal.***

The Treasurer of the Foreign Committee has received the following:

“DEAR SIR: Inclosed find \$100 note of Safety Fund Bank, Boston, contributed for Foreign Missions, in response to the sentiments of the inclosed communication. Please acknowledge in the SPIRIT OF MISSIONS as from St. Mary’s Church, Dorchester, Mass.

The communication referred to is from the *Boston Daily Journal*, July 9th, 1861. We gladly give place to a portion of it:

#### **THE MISSION CAUSE**

To the Editor of the Boston Journal:

We regret to learn from the SPIRIT OF MISSIONS that Bishop Boone, in consequence of failure of timely receipts from this country, has found it necessary to disband the Boys’ Boarding School in China. The *Missionary Herald* comes to us with anxious forebodings of similar calamities to the missions of the

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57 *Bateren* and *Iruman* are alternative words used in pre-modern Japan to describe a Japanese Roman Catholic Christian. The first seems to have referred to a person in religious orders, i.e., a priest or brother, while the latter seems to have referred to believers in general.

58 *Spirit of Missions*, Vol 27 No 1, January 1862, pp 24-26.

American Board.

Ought this to be? Are the Christians of the United States, having put their hands to the plow, ready thus to *turn back*?

There are many Christians in this country who are at this moment perplexed to know how they shall safely invest the money that is lying idle in the bank to their credit. Others there are who promise themselves to make large legacies in their wills to the cause of missions. Let such now become their own executors, and dispense while they live the sums they intended to give when they die. Let those who call themselves the servants of God, who are seeking safe and profitable investments, try the experiment of 'lending to the Lord.' Let every one who thinks it is better to be a citizen of a Christian country than an inhabitant of a heathen land, see if he can not deny himself something in order to make the lands now heathen become lands of CHRISTIAN LIGHT and LIBERTY.<sup>59</sup>

## 1861, JULY 13, Chefoo [Yantai].

### Rev. Dudley D. Smith.

It is just two years today since you bade us "good-by" on the Golden Rule, and my mind reverts to that occasion with deep interest.

I am making progress in this language, this new dialect. We have not yet finished the repairs necessary for our new house, but in a week or two we hope to get rid of the carpenters.

We are still greatly pleased with this country. It is very healthy, and abounds in every thing that will make us happy. I only yearn to be able to preach to the people.

I pray that these troubles in our homes may have the gracious effect of driving our people more zealously to the place of prayer, that all these calamities may be for the blessing of the Church.

You can scarcely tell how intensely eager and anxious we are to hear from home.<sup>60</sup>

## 1861, JULY 17, Shanghai.

### Bishop Boone.

Bishop Boone, in a letter dated 17<sup>th</sup> July, mentions the **return of the Rev. Mr. Schereschewsky to Shanghai**. When his party reached the western borders of China, they found the country so overrun by rebels, that they could get neither boats nor land-carriage, and so were obliged to return.

Bishop Boone mentions, also, the **return of Miss Conover to the United States**. Consideration of health made this necessary. She sailed from Shanghai on the 13<sup>th</sup> July.

The **Rev. D. D. Smith, in a letter dated at Chefoo, 13<sup>th</sup> July**, says: "I am making progress in this language, this new dialect. We have not yet finished the repairs necessary for our new house, but in a week or two we hope to get rid of the carpenters.

We are still greatly pleased with the country. It is very healthy, and abounds in every thing that will render us happy. I only yearn to be able to preach to the people

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From **Japan** we learn that the Governor of Nagasaki has given to Dr. Schmid written permission to practice and to teach; and the Doctor writes that he is worn out with the amount of practice he has. Bishop Boone says the Doctor seems to be doing a noble work.<sup>61</sup>

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59 *Spirit of Missions*, Vol 26 No 8. August 1861, pp 241-242.

60 *Spirit of Missions*, Vol 27 No 1, January 1862, p. 24.

61 *Spirit of Missions*, Vol 26 No 10, October 1861, p. 286. An account of Western medical knowledge introduced to Japan prior to the arrival of the Protestant missionaries in the second half of the 19<sup>th</sup> century is Otori, Ranzaburo, "The Acceptance of Western Medicine in Japan, pp 251-274 in *Monumenta Nipponica*, Vol 19 No 3/4, 1964.

## 1861, JULY 23, Hinckley, England

### Rev. John Liggins.

#### JAPAN.

We are glad to read the following correction by the Rev. Mr. Liggins, of an error made by the Bishop of Victoria.

Burbage, Hinckley, England, July 23, 1861.

The *Spirit of Missions* for July, just received, contains part of an address delivered in Dublin, in April last, by the Bishop of Victoria.

In it, the Bishop is represented as having said;—

I believe that the receiving of a copy of the Holy Scriptures, or the reading of the Bible, would entail certain death on any Japanese subject.

This statement of Bishop [George] Smith will be read with great surprise by missionaries who have sold many copies of the Word of God to the Japanese, and who have yet to learn of any such fearful consequences resulting as he speaks of. Before the Bishop's visit to Japan, the writer had sold sixty copies of the Scriptures and books wholly religious; besides two thousand magazines, partly religious, and partly secular. This was during the first ten months of missionary labor in Japan, and since that time the demand for religious books has gone on increasing.



In a letter recently received by the writer from the **Rev. Mr. [Guido Herman] Verbeck**<sup>62</sup>, of Nagasaki, he says: "I have lately sold sixty copies of a new work which contains a complete summary of Christian truth." The Rev. Mr. Brown, of Kanagawa, writes that "he has sold two hundred copies of the New Testament to the Japanese."

But not only does the sale of hundreds of copies of the Scriptures prove that there is little foundation in fact for the beliefs expressed by Bishop Smith, but the treaties lately concluded with Japan expressly provide against any such dreadful occurrence as a Japanese subject being put to death for possessing a copy of the Bible. An article of the American Treaty, which is also found in other treaties, provides "that the Japanese shall be permitted to buy whatever Americans may have to sell, the only exceptions being opium and firearms." Mr. Harris, the author of the treaty, told me he had this article worded as it is, expressly to cover the sale of the Scriptures, and other Christian books, by the missionaries; and that he should interfere at once if there was any attempt to violate it.

Such being the state of the case, we are surprised at the Bishop of Victoria's statement, and would fain believe that the remarks which he made upon the subject were not reported; but if they were reported aright, then we have another evidence how a person who makes only a brief visit to a country or mission station, is apt to make mistakes in what he says about it. As the mistake in this instance has obtained currency in *The Spirit of Missions*, I trust that this correction of it, will also.<sup>63</sup>

## 1862, February 12-14, Charleston, SC.<sup>64</sup>

### Death of Rev. Henry M. Parker.

Rev. C. P. Gadsden offered the following Preamble and Resolutions which were adopted:

The sad intelligence has reached us of the death of the Rev. Henry M. Parker, one of our Missionaries to China. He fell, in company with another Missionary of the Cross, the Rev. Mr. Holmes, of the Baptist Mission, at Cheefoo, in October last, before the murderous assault of the insurgent Chinese.

It was a Martyr's end; for these brethren, in the spirit of Christian love, had gone forth to endeavour to dissuade the approaching foe from the indiscriminate slaughter of the defenceless people, among whom they were labouring. The effort was unsuccessful; and they were called to seal, with their blood, their testimony to the peaceful and loving principles of the Gospel. Escape, under the protection of the French Commandant, was before them, had they not chosen to listen to the call of humanity rather than to

62 Griffis, William E., *Verbeck of Japan: A Citizen of No Country*, (New York, Fleming H. Revell Co, 1900).

63 *Spirit of Missions*, Vol 26 No 9, September 1861, pp 269-270. *The Church Journal*, 11 September 1861.

64 Included in context but out of date sequence..

provide for their own safety.

Mr. Parker was a native of South Carolina; a candidate for Orders in this Diocese; and was ordained by Bishop Boone, on letters dimissory from our Diocesan. The prayers of his brethren went forth with him to his self denying work among the heathen; and now the tidings of his violent death fills us with sorrow.

Be it therefore Resolved, That we deeply lament the loss of the Rev. Henry M. Parker, the peculiarly painful circumstances of whose death, fills us with sympathy for his bereaved family and his fellow labourers in a heathen land, whom we would affectionately commend to the sustaining grace of a Covenant God.

**Resolved**, That this afflictive Providence attracts our attention to the China Mission, where several of our brethren, from the **Confederate States**, are "preaching the unsearchable riches of Christ," and that we see in it no cause for discouragement, but rather an incitement to more energetic support, inasmuch as "the blood of the martyr has ever proved the seed of the Church."

**Resolved**, That these proceedings be entered on the Journal and a copy sent to the afflicted family of the deceased.<sup>65</sup>

### **Schereschewsky on the Important of Mandarin. (undated)**

A missionary without a respectable knowledge of the book language of China could not expect to have any access to the educated Chinese. Besides, the Chinese literary language is the embodiment of the Chinese mind. There are some fifty or sixty thousand characters in the whole range of Chinese literature. It is true that one-fourth or one-fifth of this number will be quite sufficient to answer all practical purposes—but think of even 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. Great patience and perseverance are most necessary. A missionary who has gone 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.<sup>66</sup>

### **1861, OCTOBER 12, Chefoo.**

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

The particulars of the sad event mentioned by Bishop Boone are given in the following:

CHEFOO, Oct. 12th, 1861.

DEAR BISHOP: I do not know when the mail will go, and write as I have opportunity. I have the very worst news to give you. The rebels have been here, and are still in the neighborhood; and we fear that Parker and Holmes are dead. Just one week ago, we heard that the rebels were within one hundred "le" of our village. Mr. Morrison, the English consul, sent us a note that day, advising that we ask the French commander to make our village an outpost, and thereby save ourselves from annoyance. We at once called upon him, and urged as strongly as possible our desire that he should do so. He *declined*, saying he had only three hundred sailors and no soldiers; but advised us to bring the ladies and children into "Yen-Tai," where they would be safe. We got back to Chookie" about eight o'clock in the evening. The next morning, as I was coming into Yen-Tai, to preach for Mr. Hall, Parker asked me to beg Mr. Holmes to come out immediately and go with him to see the rebels. They (Parker and Holmes) had for more than a week previously spoken of doing this, as they thought they might prevail upon the rebels, or their chiefs if they could see them, not to come to Yen-Tai, and not to pass through our village. I presume they judged these rebels by those whom Holmes and Parker had already seen at Soo-Chow and other places. Mr. Yates will remember that they talked it all over while hewas here. Mr. Yates said once that "he could, with his double-barreled gun, keep them all off." Well, Parker and Holmes left Chookie about eleven o'clock Sunday morning, saying they would certainly go on until they met them, and would probably be gone Sunday night and Monday night. They each had a revolver with them. The next day, I went in and brought Mrs. Holmes out to spend the day and night with us. About five P.M., Monday, we walked out in the direction Parker and Holmes had gone. The road was thronged with refugees flying toward Yen-Tai.

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65 Journal of the Proceedings of the Seventy-Third Annual Convention of the Protestant Episcopal Church in South-Carolina, Held in Grace Church, Charleston, on the 12th 13th 14th February, 1862, pp 18-19.

66 Boone, 1975, op cit, p 221.

They had been running away in this manner for two days preceding. Just as we got out of the village, I met two white men coming toward me. They were two butchers and compradores who live in Yen-Tai, and supply the ships with beef, etc. They at once told me that they had met the rebels about eight miles off, and being themselves unarmed, had made signs of peace and friendliness to the rebels, who instantly acknowledged them by putting their lances under their arms in fighting fashion, and rushing upon them at full speed. The compradores fled, and having good horses, easily escaped. My heart instantly misgave me for Parker and Holmes, and up to this moment they have not returned. A man, who says he escaped from the rebels, came down and reports that he heard them say, during their talk that night, that in that day they had killed two "Yang Kevaits," and had secured their horses. Parker's and my horses were very fine and swift animals. Our fears are the worst. If Parker and Holmes were attacked as these compradores say they were, I do not know whether they would draw their weapons or not; you can judge as well as I can; but if they did, and fired them, I am sure they have been sacrificed, unless trusting to another hope, which is, that they escaped; but of this you can guess as well as any of us. Mrs. Parker and Mrs. Holmes are in the deepest distress.

To return a little. After hearing the report of the compradores, I immediately asked them to give Mr. Morrison the whole account for my sake, and I also wrote a note to Mr. Hall, asking him to help me to see Mr. Morrison, and in the morning to bring out horses enough to take the ladies and children into Yen-Tai. Before Mr. Hall could do any thing, (Mrs. Hall being sick,) Mr. Morrison sent out his servant with horses, and in a few minutes came himself with another horse and eight French soldiers to escort us into town. This was nearly eleven o'clock.

We sent the children, nurse, and Chinese females who were at our house at once into town, and I returned and took Mrs. S, Mrs. P, Mrs. H, and Harry, each on a horse, and led them to town. I took the precaution to bundle up some clothing in sheets, and sling them on the backs of the horses. I left our best servant at the house, with Mr. Morrison's gun, telling him to protect the house, and promised him I would come back instantly. It was four o'clock when we got to Yen-Tai. The mail had just arrived, and I delayed a few minutes to open a letter or two, and the first one I glanced at gave the tidings of the death of Mrs. Dashiell. I *could not* leave my wife then, and so, while I was in the house, my horse was led away to be fed. When I went to look for him, I couldn't find him, and had to wait an hour before I could get away again. Then it was after sunrise. I immediately went at full speed toward Choo-kie, but found the road alive with refugees from Chookie, who said the rebels were in the village. I had no arms, and so returned, not daring to risk a flight from them through such roads and over such hills as we have here. When I got home, Mr. Rau and Mr. Bonheure offered to go with me again, and as the servant whom I had left there had not returned, I rode out to see if I could help him. On the road I met him, and he gave me the gun, and then Mr. Rau and I went on over the hill to have a look. Some of the people said there were twenty rebels on horse-back; others ten, four, two, etc. So I thought the least I could do was to go and look after the house, if I could. Presently two rebels, mounted on white horses, appeared coming up the hill. They came within one hundred yards, and stopped. I told them to go back, which they did; and I rode on briskly after them. They went on at full speed, and I continued to follow, when, as I got nearly into my village, I saw several more; the number I could not make out. They turned and pursued me, and I, not desiring to have an encounter, rode rapidly away toward Yen-Tai. Mr. Rau had no arms, and was all the while with me. The men who were behind found they could not overtake me, and discontinued the pursuit. Just at that moment we turned a curve in the road, which at that place was a deep ravine, and upon the bank, within fifty yards, were two more rebels, mounted and having long spears. They at once descended into the road to intercept us. The first one poised his lance, and there was no escape but through the road which he occupied. I immediately fired one barrel at him; he staggered, and Rau and I passed him. The other fellow ranged his horse square across the road, and also placed his lance so that I could not have avoided it. I fired the other barrel, and his horse fell. Mr. Rau and I then got completely away, and over the hill to Yen-Tai. Mr. Rau, who was behind all the time, says both of the men got up and went away, and I am sure neither of them was killed. They came no farther that day. In the afternoon, I procured six other men, who took arms, and with twenty coolies, we went out and brought in as much clothing and bedding as we could find. Our house was completely gutted, and I suppose all that the rebels deemed valuable was taken. Mrs. Parker's trunk of silver was taken. At the time we were saving these goods, the rebels were just two and a half miles further on, murdering people by the hundred, and burning the village. Several hundreds now lie dead there. This day was Tuesday. On Wednesday morning, the rebels appeared at the top of the hill which over-looks Yen-Tai, and sent their runners, who came right down into the plain into the nearest village, not more than two "le" from us. The French soldiers were ready. The "Insolent,"

[British] gunboat, was stationed off the town, and two large French boats, each having a gun. Unfortunately, the French fired too soon, and the English were compelled to throw a shell among them at the top of the hill. One or two shots and one or two shells dispersed them, and they left us. We regretted ever since that they were not allowed to come down over the hill, and then receive a sound drubbing.

Sunday, 13th.—What an eventful week this has been! Yesterday, just as I was writing, a rumor that the rebels were descending the hill to the south-west of YenTai, was spread about, and all the people of the different villages came pouring into our place. However, nothing came of it. No further alarm has occurred.

On Wednesday, I took three ladies and the children on board the *Amalia*, for there was a fear lest the rebels might come down upon us at night. I brought them back on Friday, and here we will remain in safety, I trust. To-morrow morning early, the French are going out toward "Foo-Sau," ten miles distant, and if possible, attack and drive away the enemy. Mr. Matthew Holmes<sup>67</sup> and Mr. Danforth came down last evening from "Tung-Chow," but saw no rebels. They report that all the country they passed through, and Mr. Holmes, who came from Tientsin overland, also says, that for three hundred miles the whole land is one scene of desolation. The rebels have burnt every thing, have killed all the donkeys, cattle, sheep, hogs, and whatever they found. The men who would go with them, they spared; the others who did not flee were slain. Several poor creatures are now in our bouse, having most ghastly and horrible cuts in the head and arms. Many of them look as if they had been hacked with an ax. I can see the pulsation of the brain through the cleft of one of these gashes in the head. Mr. Danforth had heard that two foreigners had been killed by the rebels, and all the Tung-Chow people were alarmed for Parker and Holmes. We trusted that they had escaped and made their way on to Tung-Chow. The arrival of these gentlemen dispelled the last hope.

Besides this, last night, Mr. Morrison and I examined a man who lives about eleven miles from here. He is a playactor and an opium-smoker. He was taken by the rebels, and used by them as a waiter and laborer. He reports that on Monday, the 7th, the rebels told him they had killed two persons, and described them to him. Asking him, as he had been to Yen-Tai, if people wearing such dothing and beards were foreigners. He also saw a foreign stirrup, which, not being large enough, they broke. I feel assured, and dreadful assurance it is, that poor Parker and Holmes are dead, murdered by those fearful wretches. We console ourselves that they went on a peaceful errand, with the best intentions, and that they doubtless met a quick death. God grant it was not otherwise. Last Monday, a band or army of Cantonese and Fok-Kien junk-men marched out to our village. They had been asked by the mandarins of Yen-Tai to come on shore and defend them from the rebels. They marched out, as I said, having all kinds of formidable weapons—gingalls, swords, spears, English muskets, with bayonets, and small cannon. I would rather fear than trust them, and their after conduct proved it. On Tuesday, during the panic, they came ashore and began to plunder, different factions robbing the friends and patrons of the others. They met, and began to kill each other. The French then took part, and several were shot down and many wounded. Afterward they were all ordered off shore, and every native with arms ran the penalty of his life. The French have four hundred or five hundred men here now, and tomorrow will go out toward "Foo-Jau." Mr. Holmes, Mr. Danforth, and I want to go along to search for the bodies of Parker and Holmes. If the road is infested too thickly on Wednesday, the French admiral will go in his gun-boat to a point farther up the coast, where it will not be more than seven or eight miles from the place in which we suppose the unfortunate men perished.

It is a long time, I know, after the sad occurrence; but it can not be helped. I have used every effort to get assistance, but without avail, and you know it would not have been wise to have risked my own life at such a time as this. We have received every kindness that the heart could ask from persons on whom we had no right to call. We have also seen specimens of human meanness.

The first party that ransacked our house took the silver and all the valuable clothing that they desired. We managed, the same afternoon, to go out and collect as much as was possible. We saved Mrs. Parker's winter clothes, and some of Parker's. The second party of rebels that went into the house smashed nearly every thing that remained. I do not know what there is left. You may imagine what my feelings are and have been during all these fearful times. It seems like a horrible dream, and to see those two poor bereaved women is enough to wring tears even from the fiends who destroyed their husbands.

Poor Mrs. Holmes gave it up at the very first, and every hope which was suggested made but a slight impression upon her. When Matthew arrived, she broke down completely, and was almost like a dead person. Poor woman! but two months ago she had both husband and babe; now she is a childless widow. Mrs. Parker has always been hopeful, and yet, after the blasting of them all, she bears up wonderfully. She is greatly comforted with the firm assurance that poor Parker passed quickly from this sad world to his heavenly rest.

I have myself been noticing him, for several weeks preceding, that there seemed a deeper seriousness—something like a fitness for heaven coming over him; his prayers were most spiritual, and Mrs. S. and I spoke of them to each other. We are sure that "it is well" with him and with Holmes.

I can not tell you at this moment any plan that I have formed; I am in such a nervous, excited condition that I can not trust myself to say any thing definite. The mail will perhaps go off in two days, and this sad letter, I suppose, will be all I shall be able to send. After you have read it, and have communicated its contents to our friends, and to those of Mrs. Holmes, I would be glad if you would write to Mr. Denison, or send this letter to him, if you think it will be legible, that he may send it to our friends. But about this you can use your own discretion.

Tuesday, 15th. — Yesterday, Matthew Holmes, with eleven others, including myself, went out twenty miles, to search for the bodies. They were reported to be at this place, but when we arrived, it was a mistake. We found a man who said he knew the exact spot where they were killed, which was about fifteen miles further on. Matthew Holmes, with half the company, went on to that place, while I, with the remainder, returned. My horse was a poor animal, and would not eat, and fearing lest the rebels might cut off my retreat, I came home again. The French had gone out that morning early to attack them, and we did not know but that they might drive them on our road. It has since appeared that they did not find them, and now there is no danger to the party that is out. I was the only married man in the company, and felt justified in returning, (there was another married person in the party, who had a Chinese wife.)

Since I have come back, I have heard that a man, who says he was an eye-witness, states that Parker and Holmes were killed and stripped, and then burned. I presume the rebels felt afraid after they had murdered them, and desired, by burning the bodies, to avoid all detection. If this be the case, Matthew Holmes will not find them. I had heard, some days ago, that they were burned, and I am disposed to believe it. Along the road, yesterday, I saw sights which were appalling. In one village, where great slaughter has been done, were more than thirty bodies lying unburied. The ponds seemed filled with women and children. In some instances, the poor wretches were bound with their hands behind them, and then burned in their houses. I asked one of the villagers how many had been killed; he said the number could not be counted. All along the road, with the exception of persons returning home, it was as still as death. Some villages were almost entirely deserted. Every where we could see the poor survivors burying their dead. It was an awful day with me.

Wednesday, 16th.—Well, it is all over. The bodies of our poor friends have been recovered and decently interred. They were found about one hundred and five "le" from here, most frightfully mangled. Holmes had received ten wounds, most of which were about the head, inflicted with a sword or spear. All the upper portion of his person was burned. Apparently, he had fallen into a fire, or upon a pile of fodder, which was afterward set on fire.

Parker had some six or seven wounds, most of which also were on his head. His right hand was cut through at the knuckle, where the fingers join the hand. They were evidently defending themselves, for most of the wounds were on the right side. We had their bodies placed in Chinese coffins, the decomposed state of them both preventing any delay. This morning, at nine, the English gunboat Drake carried them across the harbor to an island upon which other bodies are buried. A little more than a month since Parker and Holmes attended the funeral of two children there. We have had every kindness shown us. Mr. Morrison, the English consul, who is a son of Dr. Robert Morrison, has attended most assiduously upon every desire. He seemed to anticipate our wants always. I believe if he had not come out to Chookie on Monday night, Mrs. Smith, myself, and all who were there, would have been killed before other help could have come.

We have depended chiefly for all our help upon people of other nations; and English, French, and Germans have all shown themselves very ready to do us kindness. I can scarcely realize what has happened during the last ten days. I have been in a very great state of excitement; have been broken of rest, and engaged in most unnatural and un welcome duties. Mrs. Parker will, of course, return to

Shanghai, and thence to America. How soon I can not yet tell, for all her affairs, furniture, etc., at Chookie, have yet to be collected. Doubtless she will go down in less than a month hence. Mrs. Holmes, I believe, thinks of remaining here, and doing what good she can among the people. She is thoroughly at heart a missionary, and has already been teaching the poor fugitives in the house something. As for myself, I have had no time to collect my thoughts. Our house is in quite good order at Chookie, and we could becomfotable there. I have had strong feelings toward remaining here, and applying myself most vigorously to my work.

My teacher, who is a very respectable man. and would long ago have been a mandarin had he been rich enough, is evidently deeply impressed with what has occurred. His house was plundered, all his furniture and clothing stolen, and now he is living here in Yen-Tai with me. A great change seems to have pervaded his mind. and the other night he came in the house voluntarily to tell me that he valued the friendship of foreigners more than that of his own people, and that, after after, when he should be instructed, he would like to " enter the doctrine." I have much confidence in him, and hope one day soon to see him the first disciple of our church in Shantoong.

By next mail I will be more able to tell you more; and after I get your reply to this, can more fully decide what is best to be done. One thing is certain about these rebels—they have no religious feature about them. There are no temples destroyed and no idols broken. Plunder alone is their object.

I have a strong desire to make, through our minister, or some other personage fitted for the office, a demand upon the Tai-ping Government for all damages we have suffered. I am of the opinion that they ought to be made to pay most severely for all this that they have inflicted upon us. Some steps ought to be taken with regard to the murder of Parker and Holmes. It is time for foreign nations to put a stop to that most abominable imposture whose headquarters are at Nanking; and I trust that the death of these two men, who ventured themselves among them on a peaceful errand, will be the turning-point of foreign interference with them.

Mr. Hartwell heard a rumor that our friends passed the outskirts, not having any thing to do with the advance-guard, and penetrated to the headquarters of the chief. After they had talked awhile with him, they asked him how he could go through the country murdering and plundering in this way, and, I suppose, telling him (what he doubtless knew) that it was very wrong. The Chief would submit to no such reproof, and in anger commanded their death. This I do not believe; but that the sight of two good horses excited their cupidity, and to obtain them, they were instantly set upon and killed. I send you the report which a French medical man has made, after examination of the wounds of our brethren, so that you may use it in making an official demand upon the rebels for reparation. The rebels are now ravaging all the promontory to the eastward of us, and will doubtless return to the southern shore, to their main army, before cold weather sets in. Next spring, I presume, they will try to reach Peking. The French have some soldiers here now, and a large frigate. The English have two gunboats, and will, all the winter, have a man-of-war at this port; so that it is beyond the power of the rebels to do any harm to Yen-Tai. It seems that hitherto they have not attacked any walled city, having no arms fit for such an undertaking. Mr. Hartwell, who is here from Tung-Chow, has heard that a larger army is to come down to take all such cities as have walls around them.

Mrs. Smith is fully employed. She has charge of the housekeeping here at Holmes's house, besides the sad office of comforter to the two bereaved ones. She is quite well, and keeps going all the time. Fanny is also very well, and fatter than ever. Harry has a couple of playmates in two little Chinese "proteges" of Holmes. He wept sorely when he heard of his father's death, and does now whenever we talk with him about it.

The weather, fortunately, has been bright and warm; otherwise I know not what we could have done.

Dear Bishop, this will be a sad letter to you, and it grieves me sorely, sorely, to have to write it. By one means or another, our poor mission is shortened of its members; yet each removal makes me cling closer to it. Oh! that I could do something! I have gone over, in my mind, more than once lately, your visit to our seminary, when so many of us gave ourselves to your call. Only two remain. I remember the pleasure with which you told us that "Mr. Parker, who is from my own native State, is going." I pray that God may keep your heart strong in this sad bereavement.

Mrs. Smith joins me in love to you, and in strong and earnest desires for God's blessing upon you personally.



Mrs. Smith speaks of writing to Mrs. Boone; I do not know whether she will have time. Remember me to each member of the Mission. Yours, with sincere love.<sup>68</sup>

DEAR MRS. BOONE : Mr. Smith's letter has told you all the sad, sad news. It distresses me to have dear Mrs. Parker go alone, but she would not let Mr. Smith go with her; he urged it much. His letter will tell you all—but one thing which I see he has omitted, and I want to ask Bishop Boone to add it if he sends the letter home. The reason why we staid so long at Chookie, when an earlier flight might have saved all this. It was very doubtful if the rebels came so far this way; the general opinion was, that they would not. The people were watching every movement, and any attempt to send away our possessions would have at once caused a panic and flight, and then the village would be plundered and burned by the Yoo Fee or local robbers. This happened in places the rebels did not touch. We did not want to be responsible for the plundering of these poor people, if the rebels did not come. It was the same time that our friends went out. Dear Mrs. Boone, I can not write; we have passed through fearful scenes in the past week, and though perfectly well in body, my heart is sick and weary. Mrs. Parker's going makes me very lonely, and I long for you, dear friends at Shanghai; yet stronger still is the feeling that we must not leave this people now. Dear Mrs. Boone, this will be a great shock, and a great sorrow to you. "Verily, our God is a God that hideth himself." But it is he that hath so ordered, and he doeth all things well. Dear love to all from S. I. S.<sup>69</sup>

## 1861, OCTOBER 15, Shanghai.

### Rev. Cleveland Keith.

SHANGHAI, October 15th, 1861.

REVEREND AND DEAR BROTHER : Since I last wrote, we have passed through a long and trying summer. The heat has been greater and more continuous than for many years. There has been a good deal of sickness among some of the missionaries here and at neighboring ports; but we have all been kept in tolerable health, which is a cause for great thankfulness.

I have felt it necessary to limit myself during the hot weather to light work, such as correcting the press, keeping up my share of our ordinary services, and other routine work; past experience and observation having convinced me that this is the wisest course; I have also, since my last communication, assisted in preparing the remainder of the Prayer-Book for publication.

With the coming of the cool weather, I hope to be able to go on with what has long been near my heart, the translation of the Epistles into this dialect. If my health and strength are continued, I may hope to accomplish the first draft of them before the end of winter. At intervals of other work, I am engaged in preparing a Dictionary of the dialect for publication, if circumstances should allow it. The cost may prevent it. But I have a good degree of confidence that if once finished, means could be raised here to print it.

From the public papers you will learn the events which are so fast occurring here, and shaping the future of this country. The death of the Emperor, and the accession of a mere child to the throne, may either hasten the improvement or the destruction of this government; but which, we have no grounds even for conjecturing. The campaign this summer has been marked by comparative success on the imperial side. No new places of importance have been lost, and some have been retaken. But in our neighborhood they have not been able to drive the rebels to any distance; and there can be no doubt Shanghai would fall into their hands unless protected by foreign arms. For more than a year past, the smoke of fires kindled by these marauders has occasionally approached within a few miles of us. The poor country people have been robbed and murdered sometimes, and at others only slightly harassed, but they have had no protection from the imperial troops, that was worth the name. Prices of the necessary articles of life have risen and risen, until rice and fuel are at least double old prices, and many other articles cost three or four times as much as formerly. There is, of course, a vast amount of distress and want caused by all this, but it is not so visible to the eye as last year. The refugees have mostly settled down into something like regular habits of life, and, except that beggars are more numerous and of a better class than before, all goes on, to the outward eye, much as in peaceful times.

But, so far as I can perceive, there is no movement among these afflicted people toward the Gospel.

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68 *Spirit of Missions*, Vol 27 No 2, February 1862, pp 51-56.

69 *Spirit of Missions*, Vol 27 No 2, February 1862, p. 56.

Help for the body they desire and appreciate, but help for the soul they do not care for. There is, as yet, no waking of the general mind to perceive the truths of the Gospel, either to accept or oppose it. Missionaries are, to some extent, known and distinguished from other foreigners, but I think any good-will felt toward them is principally due to acts of kindness and to their dispensing charity. Many missionaries have left Shanghai on account of the peculiarly great hindrances here to the progress of the Gospel. But, while many places should be occupied and efforts made as far as possible for *all* parts of the country, surely our Mission has a special call to Shanghai and this vicinity. We should have a *strong working force here*. The labors and prayers already spent here should be followed by more earnest labor and more importunate prayer, until it shall please the Lord of the harvest to give the increase. To this worldly, money-loving people is the word of salvation sent through us; and I trust God will give grace to the Church at home and to its messengers here, to be found faithful stewards. If we could only see a small degree of the earnestness which men are showing now at home to sustain an earthly government, exhibited by Christians to sustain and extend Christ's government until he shall possess all, how it would gladden our hearts and strengthen our hands.

Now may be a time of sifting to the Church as well as the nation. Oh! That there may be found much pure grain. Our hearts look anxiously to see the tokens of a determination on the part of Christian people to show themselves true and faithful to the banner under which they first enlisted.

P. S.—My report was written before the sad news of Mr. Parker's murder; but the Bishop is writing you all about it. May God bless this blow to the awakening of the Church from its slumbers.

I am glad to be able to report my own and Mrs. Keith's health as pretty good, and I hope we shall be permitted to do our usual amount of work this winter. I intended to send you more of our publications, but no vessels leave now for home, and I shall have to wait.<sup>70</sup>

## **1861, OCTOBER 23, Shanghai.**

### **Bishop Boone.**

THE tidings from China, contained in the following letters, are most distressing. In a form hitherto unexperienced in the history of the Foreign Missionary work of our Church has trial overtaken us. Of the bitterness of that trial, so far as it relates to the family upon whom the crushing weight of this heavy blow has fallen, we do not venture to speak. May God comfort those who, in this mysterious dispensation, mourn the sundering of tenderest ties. The affliction, the details of which are here presented, and the spreading anarchy which seems likely to involve the whole Empire of China in wildest confusion and distress, have made the hearts of our missionaries very sad. These things try severely the faith and patience of the missionaries, and of the Church at large. Nevertheless, there is nothing strange in trials of whatever form; nothing is more habitually experienced. Through chastenings of every sort the individual Christian pursues his onward way. Through afflictions of endless variety the Church of Christ moves onward in the accomplishment of God's gracious designs of love and mercy. "What I do thou knowest not now, but thou shalt know hereafter." May He who in His infinite wisdom sees fit to suffer the ark of God to be tossed and buffeted by opposing winds and waves, give us unflinching faith in Him who guides, and unflinching energy and determination in the work which, as a portion of His covenant people, He has given us to do. In these dark days of adversity it is an unspeakable comfort to know that He is with us. He is in the hinder part of the ship—though to us he may appear to be asleep—we shall not perish. Let it not be necessary for him to say to us as to the disciples of old: "Why are ye so fearful? How is it that ye have no faith?"<sup>71</sup>

### **MURDER OF REV. HENRY M. PARKER.**

#### **Letter from Bishop Boone.**

SHANGHAI, October 23d, 1861.

MY DEAR BROTHER: I have never taken pen in hand to write to you in so sad a mood. The day before yesterday I received a letter from Mr. Smith, saying that our dear brother Parker's widow and orphan son were on board the Contest, on their way to Shanghai, the husband and father having been murdered by

70 *Spirit of Missions*, Vol 27 No 2, February 1862, pp 56-57

71 *Spirit of Missions*, Vol 27 No 2, February 1862, p. 49. See report by Rev. J. B. Hartwell, American Baptist Mission in *Daily Evening Bulletin*, (San Francisco CA), 24 January 1862. (Reprint from the *Shanghai Times*).

rebels near Che-foo.

Dear brother, you can scarcely imagine the thrill of horror that ran through our little company on hearing this news. It seemed too dreadful to be believed. I went immediately in quest of our dear bereaved sister, accompanied by Mr. Schereschewsky and another friend. It was a rainy, dark night, and we searched the harbor until nearly eleven o'clock, without finding her. We concluded the steamer had not come into port, and that the letter had been sent up overland from Woosung. It was not until between nine and ten o'clock next morning that we learned, to our great mortification, that she had been lying in the harbor all night; a boat sent by us had pulled round the vessel, and mistook her for another steamer.

We found Mrs. Parker and Harry both well, and brought them ashore to my house. Mrs. Parker has since removed to Miss C.[Caroline] Jones's, as she can be more private and quiet there. She proposes to return home by the overland mail that leaves here the first week in November. The insurance is so high, we have no American ships going to the United States now.

I send you Mr. Smith's letter, which will give you the particulars of our sad loss. We mourn for Mr. Parker as a noble, generous friend, and a beloved brother in our missionary work. He was a man of singular simplicity of faith, and was accustomed to acknowledge God's hand in the minutest events that befell him, and seemed always to have a reference to God in all his thoughts and plans. From what I can learn, he appears to have been ripening fast at his home in Shantoong. He took greatly to the people of that Province, preferring them to those at Shanghai, and repeatedly said he could spend his whole life most happily among them, ministering to them. His increasing patience and kindness to all around him was matter of remark in the family, and he so frequently at family prayers gave out the 28th hymn, commencing with the words, "With joy shall I behold the day that calls my willing soul away," that my informant tells me she had determined to ask him what it was that made this hymn, at this time, so great a favorite. And what is still more remarkable, in conversing with a gentleman at Che-foo on the danger of being cut off by the rebels at Dzu-ke, he said that, to have his wife and child killed by them was a horrible thought to him, but for himself, such a death had no terrors, if it befell him at his post, doing his duty as a missionary.

Mr. Holmes, a Baptist missionary, was also killed at the same time.<sup>72</sup> They were both fearless, noble young men, in the prime of early manhood, and we can not but grieve at their untimely end, that they should be cut down so soon, removed from the vineyard before it was noon; and it fills our minds with horror to think of the guilt of those ruthless men who shed their innocent blood.

Our consolation is that they were messengers of peace, their object was to save life; their precious lives were laid down as an offering in behalf of the poor defenseless natives to whom they had gone preaching the Gospel; and we are not without hope that the Chinese at Chefoo and Dsu-kc know that they were the victims of these bloody men because they stood up for them. Yes, their blood, like that of the martyrs, will prove the seed of the Church. Mr. Smith, you will see, thinks a good impression has been produced on the minds of the people at Dzu-ke [Chuku; Dzu-ke, Chookie], and he desires to stay there. I encourage him to do so, and I think he may without danger, as there is always warning of the approach of these bands. I am more afraid that Mrs. Smith will be unable to stand the winter climate, than that the rebels will disturb them there again soon. They will make a fair trial of the climate, and if Mrs. Smith can not endure the cold, they will come down to us. If they hold out long enough to enable us to hope their stay at the North may be permanent, Mr. Schereschewsky will join them, as he is one of our number who has devoted himself to the Mandarin dialect. He will have work enough there, in translating the Prayer-Book and the books of the Old Testament into the Mandarin spoken by the people.

Except when we look-up to heaven, our prospects are most gloomy. Saddest anarchy is spreading over this whole Empire. Every blow which the English have given the government has weakened it, until it is now powerless for good; and as the Tai-ping rebels scatter, they throw off the control of the central government at Nanking. In the western part of the Empire, where Mr. Schereschewsky was turned back, the rebel king, called Shih-ta-kai, rules probably wholly independent of Nanking; and so probably are the

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72 Rev. James Landrum Holmes, Southern Baptist Convention. From Preston County, W. Virginia. Graduated Columbian College 1858, Arrived Shanghai with Mrs. Holmes in late 1859. Made a number of visits to Taiping sites. In September 1860 moved to Chefoo where he was murdered in October 1861. Wylie, op cit, p 251-153. Mrs. Homes remained in China until 1875. She received a pension of \$600 from a grateful Chinese businessman whom she had looked after in his youth. See *The Baptist Encyclopedia*, 1881, pp 1081-1082. See also Pruitt, Anna Sewar, *Up from Zero*

northern horde, who are destroying with a more demoniacal fury than even their brethren on the Yang-ts-Kiang. It was the chief of a band of these men, claiming to belong to the Tai-ping-teen-kwo, who killed our dear brother, and his friend, Mr. Holmes. I will bring their case before **our Minister, Mr. Burlingame**, and urge him to demand of the government at Nanking the punishment of this chief, and the most ample reparation for the property destroyed.<sup>73</sup>

## 1861, OCTOBER 24, Shanghai.

### American Press Reports on Chefoo Murders.

We give such accounts of the murder of our Missionary, the Rev. Mr. Parker, and the Baptist Missionary, Mr. Holmes, as we find in our contemporaries. The Shanghai correspondent of the *New York Commercial Advertiser* says:—

There have been some stirring times with the rebels up at Chefoo, to the Northward of Shanghai, and we have received the sad intelligence of the murder of two of the missionaries stationed there—Mr. Parker of the Episcopal, and Mr. Holmes of the Baptist missions, both Americans. The rebels were advancing upon Chefoo and Yentai, the village where these missionaries and their families resided, and Messrs Parker and Holmes went out to endeavor to prevail upon them not to molest the villagers of the latter place. That as Chefoo, where they might get something valuable, was too strongly guarded by the English and French for them to attack it, it would be useless to make a descent upon a little village where they would get nothing, and that they might better pass by without molesting the people. But it appears that they did not success in their humane efforts to save the country people from blood-thirsty invaders. They were cruelly murdered by the command of the rebel chief, and their mangled, half-burnt bodies were not found for more than a week afterwards. Mr. Holmes was struck five times on the head with swords, and twice with spears, his left hand cut, and, after receiving seven wounds in the lower part of his body, was burnt. Mr. Parker had seven spear-thrusts in the face and neck, and several severe cuts. Their families, and the other missionaries who live in Yentai, narrowly escaped with their lives, being obliged to flee at midnight, the English Consul, Mr. Morrison, sending them horses at 11 p.m. They reached Chefoo at four o'clock in the morning.

The Rev. Mr. Smith, one of the missionaries living at Yentai, after taking his family to Chefoo in safety, returned with a French gentleman to look after their valuables, but before reaching Yentai, they were set upon by the rebels, and obliged to retreat. As they were galloping back, they came to a sort of ravine, where the road was very narrow and defiled between two hills. Here two mounted rebels barred the way, but Mr. Smith, having a double-barrelled gun, shot them both dead and escaped. The unfortunate villagers, who had not been able to escape from their fury, were slain in hundreds, and the ponds in the neighborhood are said to be filled with the bodies of men, women, and children, while the roads are strewn with corpses.

A private letter, dated at Shanghai, Oct. 24, is given in the *Christian Intelligencer*.

We have received very sad news from Chefoo within the last week, and it cast a gloom all over the place.

Last Sunday night, just after the service in the Episcopal mission chapel, Bishop Boone received a letter from Mr. Smith, of their mission at Chefoo, stating that the Rev. Mr. Parker, of the Episcopal mission, and a Mr. Holmes, of the Baptist mission, had been murdered by the rebels; that they had been obliged to flee with their families; and that Mrs. Parker and her son were on the steamer which brought the letter. The Bishop went out in a sampan, and tried to find the ship; but after going about until nearly midnight, came back without finding it. It had not yet come up the river. Upon further intelligence, we learned that the rebels had been advancing on Chefoo, devastating the country all around, slaughtering the villagers, and burning the villages. Messrs Parker and Holmes, who were living at a little village called Yenta, went out to meet the rebel chief, to see if they could induce them to pass by their village without molesting them; for as Chefoo was too strongly guarded by foreign soldiers to be taken by them, and as they could get nothing valuable at Yentai; they begged them to spare the inhabitants. The chief, it seems, ordered the two missionaries to be killed, and also made an immediate descent upon the village. Mr. Smith, who was living there too, took all the missionaries' families to Chefoo at midnight, and they *just* escaped, and that was all. Mr. Morrison had sent horses for them at 11 p.m., and urged them to go to

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73 *Spirit of Missions*, Vol 27 No 2, February 1862, pp 50-51.

Chefoo immediately; he also sent down himself with some French soldiers, to guard them to the city. From all accounts, the rebels must have entered the place at daylight, and they destroyed everything, smashed crockery and furniture, poured molasses and oil on the carpets, pulled the springs out of the sofas, and acted like fiends. I cannot begin to tell you the deeds which were done by them.<sup>74</sup>

## 1861, NOVEMBER 2, Shanghai

### Rev. Dr. E. C. Bridgman.



#### DEATH OF DR. BRIDGMAN

The *Evangelist* announces, on the authority of a private letter from Shanghai, Nov. 1, the death of Rev. E. C. Bridgman, the eminent missionary of the American Board, whose name has been identified with the mission in China from its beginning. He died on the 27<sup>th</sup> October. Dr. Bridgman has labored in the cause of missions for the long period of thirty-two years. His last public service was in the London Mission Chapel, at Shanghai, where he preached to an interested audience. The letter states his disease to have been dysentery, in which his weak state of body yielded after a sickness of about ten days. Dr. Bridgman was greatly beloved by those who knew him, and respected by the foreign community, a very large number of whom followed him to the grave.<sup>75</sup>

## 1861, NOVEMBER 23, Shanghai.

### Bishop Boone.

Bishop Boone, writing from Shanghai, under date of 23d November, 1861, says:

We have nothing new to report. The Rebels are all around us, within five or six miles, burning and destroying as heretofore, making the land a wilderness, cutting off supplies, and making living inordinately dear. **Ah! Civil war is a bitter scourge, and we think of our own dear native land suffering from this same scourge, but we cannot believe to the same degree, it fills us with grief too big for utterance.**

**Mr. Smith** clings to Choo-kie, and writes that Mrs. Smith is quite well, which is a great relief to us, as we feared her cough would trouble her this winter. **Mr. Schereschewsky** proposes to join them in January, as he has always preferred to devote himself to the Mandarin dialect.

Advices have been received mentioning the departure of **Mrs. Parker** from Shanghai on the 7<sup>th</sup> of November, and of the safe arrival of herself and son in England.<sup>76</sup>

## 1861, NOVEMBER 28, Chefoo.

### Rev. Dudley D. Smith.

CHEFOO, November 28th, 1861.

You have heard of the sad bereavement we have suffered in the death of dear Parker and our friend Holmes. You will have seen Mrs. Parker before this reaches you. We were forced to fly in the night at the approach of the rebels. Thank God, we were saved, though very narrowly. Since Mrs. Parker's departure I have repaired what little damage was done to our house at Chookee, and have returned with my family. We are finally comfortable settled for the winter, and expect Mr. Schereschewsky to live with us. He comes up in a month.

The people of this village seem to keep aloof from me now. I impute it to the fact that much of the plundering of our house was done by them between the time that the rebels had left and our return to it.

I am greatly pleased with this part of the country. The weather is the finest I have seen any where. We are in excellent health.<sup>77</sup>

74 *The Church Journal*, 15 January 1862.

75 *Vermont Chronicle*, 28 January 1862. Buried in Shantung Road Cemetery, date of death given as 1 November. Mrs. Bridgman [Eliza Jane Gillett] died 10 November 1871 and was buried in Shantung Road Cemetery. Elliston, E.S., *Shantung Road Cemetery, Shanghai, 1846-1868: with notes about Pootung Seamen's Cemetery [and] Soldiers' Cemetery*, (Shanghai, Millington?, c1946).

76 *Spirit of Missions*, Vol 27 No 4, April 1862, p. 81.

77 *Spirit of Missions*, Vol 27 No 4, April 1862, p. 81.

## **1861, NOVEMBER-DECEMBER, New York.**

### **Board of Missions Annual Meeting.**

The Bishop of Delaware, as Chairman of the Special Committee to whom was referred the Annual Report of the Foreign Committee, presented and read the following report:

The Special Committee to whom was referred the entire Report of the Foreign Committee, have endeavored to give to it all the attention which their very limited time and other pressing duties permit. This attention is far short of what the magnitude and interest of the subjects embraced in the Report justly claim.

The Board of Missions holds its annual session under circumstances of a grave and affecting character, and the work intrusted to our care has sensibly felt in its various departments the effect of social convulsions. It is in no calm and peaceful world that we essay to preach the unsearchable riches of Christ, but amid strife and uproar, confusion and distress. We assemble not for mutual congratulation upon the triumphant progress of our work, but earnestly and anxiously take counsel together under trials, hindrances, and discouragements.

Our foreign operations have been embarrassed by lack of needful funds for their prosecution. A land distracted by civil strife, and from a large portion of which customary contributions have been withheld, has not furnished the means upon which your Executive Committee confidently relied for carrying on their missions on what was supposed to be a prudent and reasonable scale. We have also been hindered in our work by wars and insurrections in the East, by the inroads of disease and death among our faithful laborers, and by the apostasy and instability of converts who had been looked upon as promising fruits of our missions. These difficulties and disappointments have been sorely felt. But are we to be surprised at their occurrence? Are not trial and hardship to be looked for in the cause in which we are engaged? Is the evangelizing of a dark and wicked world to be carried forward, however humble the scale, without opposition and hindrance? Is the empire of the Prince of darkness to be overthrown without a struggle? No. In our last year's experience we recognize inevitable incidents of Christian missions. In every age such have been the trials of the faith and patience of the Church of God. They call us to renewed exertion, to more fervent prayer, to simpler trust. If God grant us not only to labor but to suffer for his name's sake, we ought to accept it as an honor and a token for good. Instead of fainting under the burdens of this critical season, we have to gird ourselves with fresh energy for our great enterprise. The Gospel is more plainly than ever the need of an unquiet, stormy world. And in pressing with vigor and self-sacrifice our assaults upon heathendom, we may look most confidently for the blessing of God in our own home-field. If faithful, as a Church, to our great Head, we may be sure that he will not forsake us in our time of need. If our resources had been heretofore tasked to the uttermost, we might be now excused in restricting our operations and narrowing our field of labor. But if, instead of this, we have fallen greatly short of what we might and should have done, far be it from us now to draw back or falter. While untold treasures, and thousands of precious lives, are willingly offered at the shrine of patriotism, let not the Church of the living God, purchased with his own blood, grudge the cost of her holy warfare against the kingdom of sin, Satan, and death.

Except to the eye of faith, it must be allowed that this Report, so far as it refers to our affairs in China, presents little for congratulation. Amid war and tumults, and every disadvantage arising from some of their worst effects, our mission has been contending with the depravity of the human heart, rendered ten-fold more strong in its resistance to truth and moral light by hereditary heathenism. We need not wonder, therefore, that as grace often seems to achieve few triumphs in our own congregations at home, so there, our missionaries are obliged to tell the tale of their discouragements, as well as of their labors, and their perseverance. The defection of the native deacon, Tong, of whom such hopes had been entertained, gives us a new idea of the difficulties with which they must contend; but as the fall of Demos, and of others, marked the history of the apostolic Church, we see in this case nothing that might not have been expected in the progress of our own work. It affords reason for sorrow and for renewed exertion, but none for despair; and while our missionaries still continue to teach and to preach Jesus Christ, we feel that they have a right to "glory in tribulations also," and to let none of these things move them.

The Report upon Japan very happily introduces the language of Mr. Liggins, who, writing from experience, shows that the work we are now able to do there, though it be apparently small, is yet a work that must be done as a beginning, and one which, by God's help, will in future bring forth abundant fruit. A difficult language to be mastered, and elementary books are to be prepared, and the Holy Scriptures are

yet to be translated into the Japanese. It should gratify us, that while these works are going forward, some souls are also brought under the influence of the Gospel, and furnished with religious instruction through the medium of books and tracts...<sup>78</sup>

## **1861, NOVEMBER-DECEMBER, New York.**

### **Foreign Committee Report.**

The published statements which have been made from time to time by the Foreign Committee will have prepared, in part at least, the minds of the members of the Board for the sad account of deficiency in receipts, and consequent embarrassment which have attended the operations of the Board in this department during the past year. With the causes which have produced these results, arising out of evils, which now afflict our country in its political relations, all are familiar, and no language which the Committee might employ could possibly deepen the impression which the events of past months have made upon the minds of all. So far as those events are concerned, the Committee propose only to exhibit their effects upon the work, and to make these ground of earnest appeal for such active cooperation and effort as present exigencies require...

For several months, receipts from the Southern States have been almost entirely cut off. This has resulted from the suspension of mail facilities. So long as these were continued, contributions from those States were received.

It is proper here to remark, that so far as the Committee are advised, there is no disposition on the part of the churches at the South to withhold their contributions from the Foreign Missions of the Board. The only change which has been inaugurated there, is that made by the action of a Convention of several of the Southern Dioceses, held in July last. By this action it was ordered that their own agent should receive their funds, and disburse the same by direct remittances to the various Missions, leaving them to adjust their accounts with the Foreign Committee.

By comparing the foregoing Financial Statement with that made in last Report, it will be seen that the receipts from contributions this year fall short of those for the year ending first of October, 1860, in the sum of about \$23,000.

This large diminution, entirely unlooked for at the beginning of the financial year, has resulted in the suspension of a portion of the work, and in the accumulation of debt; of these, more particular account will presently be given; and the Committee take occasion here to remark, that in a work carried on at distances so remote, it is impossible, at once, to adjust the expenditure to an income so rapidly diminished. And although early advice was given to the Foreign Missionary Bishops to place the missions upon a scale of reduced expenditure, the Foreign Committee did not anticipate so large a deficiency in funds as is now realized, nor look for the curtailing of the work to such a degree as will now be necessary, except measures be devised for the adequate relief of the Treasury.

The results consequent upon the falling off of receipts, as stated above, are as follows:

IN CHINA, the Boys' Boarding-School, of forty pupils, has been disbanded; the Superintendent of the School, Mr. James T. Doyen, a candidate for orders, and his mother, the Matron of the School, have retired from the Mission; the Boys' School-house has been sold for 10,000 taels, (about \$12,000;) \$6000 paid in cash, and \$6000 remaining upon bond and mortgage for one year; and the Foreign Committee have authorized the use of this money, and the pledging of the mortgage by Bishop Boone to meet current expenses.

The pressure in money matters has moreover led to the resignation of Mr. Edward Hubbell, lay agent and candidate for orders, and of Mr. He Ding, an efficient native Chinese teacher. It has occasioned, also, the detention of the Rev. Mr. Nelson in this country, who was preparing to return to China.

Besides these direct effects of an impoverished treasury, various circumstances have led to the withdrawal of several other members of the mission, some by resignation and others by leave of absence for the time being; of these, more particular account will be given in another portion of this report.

According to the best estimate which the Committee are able to make, \$5000 are needed to carry on this mission, including the mission to Japan, to the first of January next; this sum should be remitted

instantly. This estimate contemplates the using of the money received in the sale of the school-house, as above stated, and presupposes, also, the ability of the Bishop to raise \$5000 upon the bond and mortgage.<sup>79</sup>

## **1861, NOVEMBER-DECEMBER, New York.** **Bishop Boone's Report to Foreign Missions Committee.**

### **CHINA.**

PRINCIPAL STATION: 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. Elliott M. Thomson, Rev. Dudley D. Smith, Rev. Samuel I. L. Schereschewsky; Rev. Wong Kong-Chai, Native Deacon; Rev. Wong Voong Fee, Catechist and Candidate for Orders; Mrs. Boone, Mrs. Nelson, Mrs. Keith, Mrs. Larker, Mrs. Smith; Miss Lydia M. Fay, Miss Catherine E. Jones, Miss J. R. Conover.

THE lapse of little more than two years has witnessed great changes in the condition of this field, both with respect to the Empire and the Mission. In 1859 the Church, stimulated by the intelligence that the ancient barriers, which had for centuries shut out the nations from free entrance into the interior of China, were broken down, responded nobly to the appeals of the Missionary Bishop, and furnished the means necessary to equip and send forth a large additional force. The Bishop's efforts were equally successful in enlisting men, and in July of that year twelve new missionaries, in company with others returning to the field, embarked for China.

On reaching there, they found the aspect of things greatly changed. Treaty stipulations with England and France, it was declared, had not been fulfilled, and the combined forces of these nations were preparing to enforce them at the cannon's mouth. The war thus inaugurated has terminated in the success of these nations—success secured by great destruction of life and immense sacrifices of property on the part of the Chinese, and resulting in the deepening of their previously bitter hatred of their enemies.

Beside this conflict with foreign foes, their internal enemies, the Chinese Rebels, have pursued their work of devastation, spreading ruin and desolation over large districts of the Empire; and, by their horrible cruelties and blasphemies, proving their profession of being converts to Christianity to be utterly false. In the month of August, 1860, they came down in large force to Shanghai, intending to take possession of the city. They were, however, driven away by the French and English soldiers stationed there, and have never since that time renewed the attempt. Their descent upon Shanghai created a terrible panic, particularly among the Chinese. The danger for a time appeared so imminent, that arrangements were made for the embarkation of the missionaries.

Great changes have, moreover, characterized the history of the Mission during the period referred to, and especially during the past year. In addition to those already mentioned, namely, the retirement of Mr. and Mrs. Doyen and Mr. Hubbell, the sale of the Boys' School-house, etc., the Committee have now to report the resignation of the Rev. Mr. Purdon and the Rev. Mr. Yocom, who have returned to the United States, and of Miss Emma G. Jones—the last, after many years of faithful service in the field.

The Rev. Mr. Syle, finding it necessary to bring his motherless children to this country, embarked from China in January, and reached New-York in March last. He is engaged temporarily in parish work, in Newark, N. J.

The Rev. Mr. Nelson, whose detention in this country has been already mentioned, is now in Virginia, supporting himself, it is supposed, by parish work.

Changes of location have also occurred among those who remain in China. The Bishop and other missionaries found themselves thwarted in their purpose to open an interior station up the river Yang-tse-kiang, by the presence of the Rebels, by whom that portion of the Empire had been laid waste. Still this object, *an interior station*, which from the time of their sailing had been one of deep interest, was not lost sight of. Several of the missionaries were exceedingly anxious to enter upon a new field, and one free from some of those adverse influences encountered in Shanghai. Accordingly, the Rev. Mr. Parker and his family, and the Rev. Mr. and Mrs. Smith, removed some months ago to Che-Foo, a city lying far north of Shanghai, upon the Gulf of Pe-che-le. Their letters from that place make mention of the beauty of the

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79 *Spirit of Missions*, Vol 26 Nos 11-12, November-December 1861, pp 331-334 (shortened).



country, the salubrity of the climate, and of the encouragement afforded by the character of the people among whom they live. They had found some difficulty in procuring a permanent residence, by reason of the prejudice existing against foreigners. It was hoped, however, that no serious opposition would arise on this account, and that they would be allowed quietly to pursue their work.

The Rev. Mr. Schereschewsky, who, by great diligence, and by peculiar aptness in the acquisition of the Chinese language, has attained unto remarkable proficiency in the same, considering the short time he has been in China, was invited last winter to accompany, as interpreter, an expedition started for the exploration of the western provinces of the Empire. This enterprise, so well calculated to perfect him in the language, and to open to him, and through him to the Church, stores of interesting and valuable information, was approved by the Bishop, and subsequently by the Foreign Committee; and Mr. Schereschewsky left with the expectation of being absent one year from Shanghai. The expenses of the expedition are paid by those who engaged the services of Mr. Schereschewsky.

**Miss Fay**, who has for many years been connected with the Boys' Boarding-School, in which she has taught with great assiduity and success, retired from the same, on the charge of the school being assumed by Mr. and Mrs. Doyen. With the consent of the Bishop, she accepted the invitation to become the Principal of the Boys' Boarding-School in Shanghai, connected with the Mission of the Church Missionary Society of England. This arrangement does not, however, sever her connection with the Mission of the Board; and it seems, moreover, to have been very providential, for when the boarding-school of the Board was disbanded, a large number of the pupils were received into the school of the Church Missionary Society; so that Miss Fay has twenty-four of her old scholars under her care.

**Miss Conover**, whose departure, on her return to China, was mentioned in the report of last year, reached Shanghai on the 28th October.

Recent letters from Bishop Boone bring the painful intelligence of his having deposed from the ministry the Rev. Mr. Tong. The Bishop speaks of it as the most melancholy duty which has devolved upon him in his Episcopal office. It was done at the request of Mr. Tong himself, and after, we may well believe, the most earnest remonstrance and affectionate counsel on the part of the Bishop.

Mr. Tong assigned two reasons for his request; first, want of success in his ministry; and, second, want of sufficient salary to enable him to lay by in store for the time to come. Full particulars in relation to this sad event were published in the September number of the Spirit of Missions. From these it will be seen that a strong pressure is brought to bear upon those in the Mission who speak both English and Chinese, arising out of demand for the services of such persons in mercantile life. The Committee share deeply in the disappointment which this defection has occasioned. They had great confidence in the Christian character of Mr. Tong, and rejoiced in the promise of usefulness afforded by his more than ordinary abilities and apparent devotion to his work. '

#### STATISTICS.

Bishop, 1; Presbyters, 7; Deacon, (Native,) 1,  
Candidates for Orders, (Native,) 1  
Single Ladies, 3  
Confirmed, 13  
Baptisms, (Infant and Adult,) 17  
Communicants: Foreign, 15; Native, estimated, 82: Total, 97.  
Girls' Boarding-School—Scholars. 40  
Day Schools no recent returns.

NOTE:— A letter received from Bishop Boone, since the above report was prepared, mentions the return of the Rev. Mr. Schereschewsky to Shanghai. When his party reached the western borders of China, they found the country so overrun by Rebels, that they could get neither boats nor land carriage, and so were obliged to return.

The Bishop mentions also the departure of Miss Conover from Shanghai, on the 13th of July, for the United States. Considerations of health made her return necessary.

#### **JAPAN. Nagasaki.**

Rev. John Liggins, Rev. Channing Moore Williams, H. Ernst Schmid, M.D.

The condition of this Mission remains in most respects unchanged since last Report.

The Committee are not advised of any freer opportunity for direct missionary effort than existed when

that was made.

What can be done there is set forth in the following communication from the Rev. Mr. Liggins:“ See entry at April 11.<sup>80</sup>

## **1861, NOVEMBER-DECEMBER, New York.** **Bishop Boone’s Report to PEC Board of Missions.**

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

Shanghai, July 31st, 1861.

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

DEAR BRETHREN; I have never had so sad a heart to undertake my annual report to you. The last has been the most trying year of my Episcopate—a year of continued trials from its beginning to its close. My last report was scarcely gone before we had a visit from the rebels. Through God’s good providence, they did us no harm, but many of the natives connected with us lost every thing; and their presence rendered our work and position very trying.

After the rebels were gone, the dismemberment of our Mission commenced. Mr. and Mrs. Yocom retired, by the advice of their physician; Mr. Purdon left us because he did not regard the field, upon acquaintance, as one suited to him; Mr. Syle went to make some provision for his children, and Miss Jones, under the conviction that her work in China was done. Her departure left Mrs. Boone and myself the only remnant of our first band, who came to Shanghai in 1845. But further reductions were before us.

In February the mournful intelligence of the political disturbances in our native land reached us; and connected with it we received from the Foreign Committee the reasonable request that we should retrench all we could. When we received this intelligence, our treasury was overdrawn \$15,000, and we had had no remittances from the treasurer for some months. It seemed to us impossible to pay this debt and carry the mission on through the year with what we could hope to receive from the United States.

After consulting with the Standing Committee, I determined to disband the Boys’ School and offer the premises for sale. The Foreign Committee had authorized me to sell these premises before I left the United States, only binding me to apply the proceeds to the same object.

This led to Mr. and Mrs. Doyen’s leaving the Mission. When the school was disbanded their occupation was gone.

Mr. Hubbell also retired at this time, by my advice. He was sincerely attached to the work, and left it with great reluctance; but under the circumstances, I could not withhold the advice; he suffered much from the summer heats, and found the acquisition of the language very difficult. He had no prospect of holding out more than one or two years. Even this does not end the sad story of our losses. Miss Conover, impelled by ill-health, and under medical advice, left, us on the thirteenth of July, in the bark Daniel Webster, for San Francisco, on her way to New-York.

Miss Fay, last autumn, before we heard of the distress in the United States, had, by my consent, taken charge for a year, of the school of the English Church Missionary Society. Thus our mission in a few months has been reduced from twenty-one to eleven. When we look back at what was transpiring in the United States at the time we were being thus reduced, we may regard it as a Providential shortening of sail to meet the coming storm. Had our mission continued in full strength up to this time, we would have been long since hopelessly bankrupt.

But it is my painful duty to report other defections, for which we can offer to ourselves no such solace. One of our native deacons, Tong Chu Kiung has retired from the ministry, and was deposed by me, May 4th, 1861. This deposition was on his voluntary resignation for causes not affecting his moral character. His object appeared to be more gain; a larger support for his family than we could give. He is now engaged in the Foreign Custom House, at a salary of about \$100 a month.

One of our native candidates for orders has also retired. It was by my advice; his mind and health were both, in my opinion, unequal to the duties of the holy office.

We have lost both of our foreign candidates for the Diaconate. Mr. Hubbell took a letter of dismissal to the Bishop of Ohio, and Mr. Doyen withdrew his name. October 28th, 1860, I ordained Samuel I. J. Schereschewsky, Elliot H. Thomson, and Dudley D. Smith, priests.

Mr. Parker and Mr. Smith, with their families, left us in April, to commence a mission in Shantung, there being no opportunity to go into the interior near Shanghai, as the country was overrun by rebels. They have succeeded in renting a house two or three miles from Chefoo, and are much pleased with their prospects.

Our missionary work has been continued here during the year, but under heavy discouragement.

In our school chapel, now called Kiu Tsu Dong, or "The Church of our Saviour," we miss the boys in all our services, and one third the church is a blank. There have been four baptisms—three infants and one adult. The case of this latter will interest many in the United States; it was of the old woman, Ne Boo-boo, who accompanied Mrs. Boone to the United States in 1852. She has had a hard struggle, but the truth has triumphed at last. I have been assisted by both Mr. Keith and Chai in preaching in this church, and recently by Mr. Thomson.

Mr. Keith has had charge of the press, and has preached for Mr. Thomson at Christ Church, and has aided me, as I have said above. The printing done at our press, in the Roman character, is thus reported by him: St. Matthew's Gospel, 124 pages; St. Luke, 128; St. John, 100; Acts, 112; Prayer-Book, 200; Child's Book on the Soul, 123; Geography, 135; Primers, 75; Catechism, 61—in all, 1158 pages. Our usual edition is from 1000 to 1500, which will give us about a million and a half of pages.

Mr. Thomson has had charge of Christ Church in the city. Mr. Keith and Chai have done most of the preaching; but Mr. T. has taken the oversight of the parochial work, including the Blind Asylum, schools, communicants, etc. He reports eight baptisms.

Mr. Schereschewsky has returned from his expedition; the party were turned back by rebels in the western part of the Empire.

The departure of Miss Conover has left Miss C. E. Jones alone in charge of the Girls' School. The burden is too great for one person; but we have no assurance that we shall be able to sustain a girls' school long, and therefore do not venture to write for help.

#### STATISTICS OF THE MISSION.

Clergy: Bishop, 1; Presbyters, (two absent in the United States,) 6; Deacons: American, 1; Chinese, 1; Candidate for Orders: Chinese, 1;  
Baptisms: Adults, 9; Infants, 3; Total, 12;  
Communicants, Foreign, 12; Chinese, 57;  
Single Ladies, 1;  
Marriages, 3;  
Day-Schools: Male, 3; Female, 2.

#### JAPAN.

I send a most interesting communication from Mr. Williams. Dr. Schmid has been very successful in winning the confidence of all classes, and I trust this mission will be fully sustained by the Church. The Doctor is sadly in want of medicines.

#### STATISTICS .

Presbyters, (1 absent.) 2; Missionary Physician, 1.

I feel that it is indeed a sad report I am making to the Board; missionaries diminished in numbers; operations contracted; native assistants deserting us; communicants falling off; treasury deep in debt, June 30th, \$10,537.29. We can only look upward; to turn our eyes to the native land only increases our despondency. But we will look up and take courage. The Loan REIGNS, and his kingdom—whatever may become of the kingdoms of this world—can not be moved. Let our united prayer, then, be: His kingdom come; his will be done on earth as in heaven.

I am, dear brethren, yours in the Lord,

WM. J. Boone, Missionary Bishop to China.<sup>81</sup>

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81 *Spirit of Missions*, Vol 26 Nos 11-12, November-December 1861, pp 372-374.

## 1861, DECEMBER 24<sup>TH</sup>, Shanghai.

### Bishop Boone.

Just as this number is being made ready for the press, tidings are received, through the daily papers, of the rebels in force towards Shanghai. Dates to 1<sup>st</sup> February state that the city was invested by them. It is hoped and believed that the forces of the allied powers would be able to defend the city in case of attack. The Consuls of these powers has issued a proclamation declaring the city to be under their protection. Reinforcements had been sent to Shanghai.

The following extract gives extra particulars concerning the murder of the Rev. Mr. Parker and the Rev. Mr. Holmes:

#### EXTRACT OF A LETTER FROM BISHOP BOONE.

SHANGHAI, December 24th, 1861.

I HAVE just this moment heard from Mr. Smith. He writes, under date December 12:

We are in most excellent health. Mrs. Smith seems to be improving constantly. Her cough is scarcely noticeable. We walk out daily at noon."

His letter contains also information concerning **the death of Mr. Parker**. He says:

One of my servants went up to his house some days ago, and on his way passed through Koong-Kiihtswong, the village near which Mr. Parker and Mr. Holmes were murdered. According to my desire, he made inquiries about the circumstances of their death. He found a man who witnessed the murder. He was the keeper of the tavern at whose place they had slept the night before they were killed. This man told them that the rebels would certainly kill them if they met them. At daylight they mounted their horses and rode out as a party of scouts were approaching. They met them one le (one third of a mile) from the village. They dismounted from their horses before the rebels came up, which, I suppose, was to disarm their enmity. A party of fifty or sixty rebels as soon as they saw them rushed upon them and surrounded them, and without a word of parley, immediately chopped them down. Mr. Parker and Mr. Holmes did not draw their pistols, for there was no time. As soon as the keeper of the tavern saw this, he fled for his life to the mountains. This, I am satisfied, is the true account of this sad affair.<sup>82</sup>