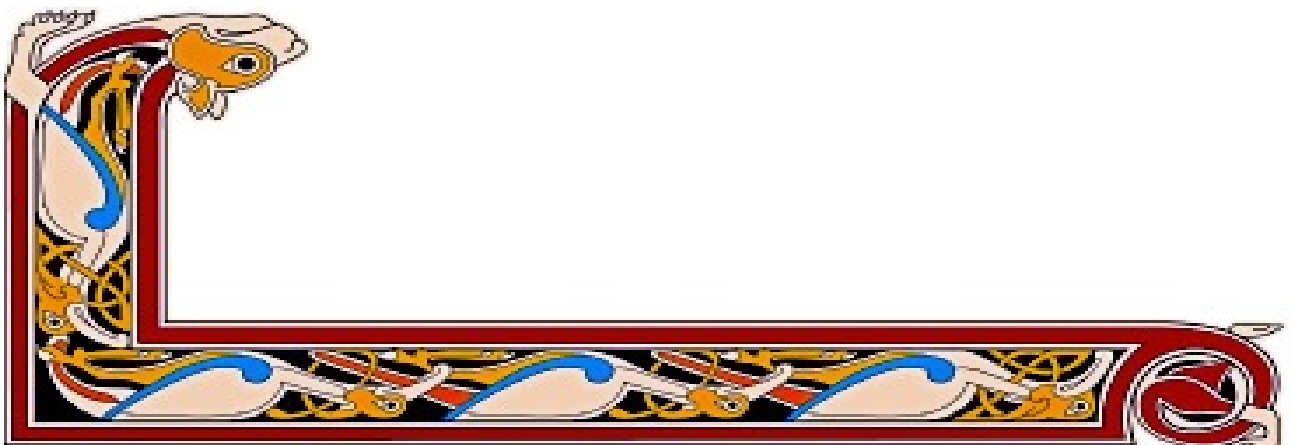


Part 18
SHANGHAI &
JAPAN, 1862



1862, JANUARY 7, Shanghai, Miss Lydia Mary Fay, (working with CMS).

We are permitted to publish the following extracts from a private letter, dated Shanghai, January 7, 1862, and written to a lady in Pennsylvania, a Sunday-school teacher. After speaking of the contribution of the school to Foreign Missions, **Miss Fay** says:

May the sum never be less—may it go on increasing as you grow in grace and abound in every good work. There never was a time when missionaries required as much from friends “at home” as now, on account of there being such constant demands upon their liberality from the starving, suffering Chinese. We have just heard of the sufferings of those at Ningpoo, on the taking of that city by the rebels, who have also proved very unfriendly to foreigners, driving them from their houses, plundering and spoiling their goods—to hundred Chinese converts at once driven off, scattered or killed. The missionaries have exerted themselves to the utmost to provide for as many as possible. Rev. Mr. Russell [Church Missionary Society] kept one hundred in his own house, almost robbing himself to provide for their wants—Mrs. Russell and himself staying many days in the city after the rebels entered, amidst scenes of blood, burning and carnage too shocking to relate. At last the rebels threatened violence upon them, and they were obliged to leave, as have all the missionaries, the city; some are still remaining in the suburbs, trying to comfort and sustain the poor, persecuted converts. We hear that Hanchow [Hankow], one of the largest and richest cities of China, has just fallen into the hands of the rebels, after and long and obstinate resistance of several months; that millions of people have been killed, and long streets rendered impassable by heaps of dead bodies, upon which dogs and birds of prey are continually feeding. But I spare you the horrid details. For the present, we are in comparative quiet and safety. But the rebels have repeatedly sent official letters to Chinese and foreign officials of this place, saying: ‘We want Shanghai.’ ‘We must have it.’ ‘We will have it.’ Success in other places has emboldened them so much, and they are showing less and less fear of foreigners. The French and English are making active preparations to defend Shanghai in case of an attack; and I trust we may be spared the horrors and carnage of other cities. For the last few years it has been a great city of refuge for the distressed and persecuted Chinese from all parts of the Empire, and a great deal of the wealth of the conquered cities has been deposited here for safe keeping. It is supposed this is known to the rebels, and is one reason why they are so anxious to get this city; another is, the enormous revenue received at the Imperial Custom-House, which is in part supervised by the English.

In the midst of all these stirring and exciting scenes, it requires strong faith in God, long suffering, patience and perseverance to go quietly on with schools and other missionary work. Servants seem almost distracted, and it seems almost impossible to get them to do anything properly; and I am often obliged to take the time I used to give to Chinese studies or writing, for household duties; even when I have paid servants in the house. Still, I manage to teach several hours a day, and visit my day-school in the city. I have seventy children under my charge, namely, fifty-five boys in the boarding-school where I live, and fifteen little girls in the city. The girls I do not teach English, hence do not spend so much time with them as the boys. They are taught by a Chinese lady, who has been reduced to the most abject poverty, and her husband killed by the rebels at the taking of the city of ‘Soong-Kong.’ She made her escape to Shanghai, was befriended by some of the London missionaries; taught the first principles of the Christian religion; believed its great truths, and was admitted to the communion of our Church a few weeks since. She shows great interest in the study of the Bible and in teaching it to her little pupils. She has two sons of her own, both of whom are in my boarding-school and are studying English, with about forty other promising boys, among whom is ‘Kie Who,’ the lad to whom you have sent the illustrated *Pilgrim’s Progress*. It has not yet been received, but I hope may yet come, as ‘Kie Who’ is quite delighted with the idea of a new book. I have told him he may write to you for himself, thinking it might interest your school. When he went to Mr. Syle’s school he only studied Chinese, and was a very good reader. Is reading tolerably well now in English, and is very anxious to improve. Mr. Syle’s day-school was given up some time before he left, and I have the house now for my day-school, which is a small church belonging to the English Church Mission Society, with which I am now connected.

I am going to have another day-school after the Chinese New Year, which will be in about twenty days. One of our Chinese teachers was married a few weeks since to a nice Christian girl, educated in Mrs. Bridgman’s mission-school. They live here, and I shall get her a class of little girls to teach, which will keep her employed, and be very convenient for my superintendence.

This week is set apart as a special season of prayer by all the missionaries for the outpouring of the Holy Spirit. The Chinese also have their separate services; some of my larger boys seem greatly interested, not only for themselves, but for their friends.

**LETTER FROM THE CHINESE BOYS
SPOKEN OF IN THE FOREGOING COMMUNICATION**

My Dear Miss H__

My teacher Miss Fay has told me I may write a letter to give to you. Thank you for the book wish to sent me, but the Book not yet come. If the Book come, I very thank you. Before I was in Mr. Syle's school to study; but now I am in Church mission school, learn much English.¹ Only seven months Miss Fay has taught me, and other Boys the same. I hope to learn much English, read many Books, then I can write a better letter to you. I think you very kind to send a book give China Boy. I hope truly believe in Jesus, and thank you more. You small friend in China,
KIE WHO Jan 8, 1862.²

**1862, JANUARY 8, Shanghai,
Foreign Missions Committee.**

Mention was made, in the last Annual Report of the Foreign Committee, of the transfer of Miss Fay from the care of the boys' boarding-school of our Mission to that of the English Church Missionary Society. This arrangement was made by request of said Society, and upon consent of Bishop Boonc. Mention was made also of the fact, that when, by reason of pecuniary embarrassment, our own school was disbanded, twenty of the boys were received into the school of the Church Missionary Society.

Miss Fay, under date Shanghai, January 8th, 1862, writes as following:

I am pleasantly and usefully situated here, and, in many respects, just going on with the same work began under Bishop Boone. I still have the twenty boys from his school that I told you of in my last letter.

Our schools are in a very flourishing condition, and a new school-house is being built for us about half a mile out in the country. This place is sold, and we shall move as soon as the new house is finished. The school will then be endowed, and have permanent funds for its support. I am still to have the entire charge of it and its yearly expenses." I pray that God may make me faithful to use wisely and well all the means of usefulness he has so abundantly intrusted to me.³

**1862, JANUARY 10, Nagasaki.
Rev. Channing M. Williams.**

NAGASAKI, January 10th, 1862.

REV. AND DEAR BROTHER: The end of a year reminds me that it is necessary to send you a report. I heartily wish it could be an account of numerous admissions into the Church of Christ, "of such as shall be saved" in this land. But the time for such communications from Japan, has not yet, in the providence of God, arrived. We must be content still to labor on with patience, perseverance, and prayer, till He who is Lord of the harvest shall in his own good time, pour out the dew of his blessing, and enable us to gather the ripe sheaves into his garner. Till then, reports must necessarily be short

My time has, of course, been almost entirely occupied with study, and I hope some progress has been made, though in a language so difficult, of which there is neither dictionary nor grammar, and with indifferent teachers, it can not be otherwise than slow. As a beginning in the work of translation, I have rendered the Lord's Prayer, the Creed, and the Ten Commandments into the book style. Like all first translations, however, as further insight into the language is gained, they will be found, most probably, very imperfect. Future revisions, corrections, and improvements will be necessary to prepare them for publication.

A larger number of Testaments and Tracts have been given away, and religious conversations held with my visitors more frequently than in the previous six months. Generally they receive the books

1 Mary Fay had left the American Church Mission following Bishop Boone's closure of the Boys' School and was working with the Church Missionary Society school to which most of her former students had transferred. See following letter.
2 *Spirit of Missions*, Vol 27 No 4, April 1862. pp 149-151.
3 *Spirit of Missions*, Vol 27 No 4, April 1862, p. 81.

without hesitation, but at times they are politely declined. One old Buddhist priest, who is a frequent visitor and has always a number of questions to ask about Christianity, will never consent to accept a book as a present He has borrowed and read nearly every book I have, and one on the evidences of Christianity he has taken several times, but he invariably returns them—saying, that as the law does not permit Japanese to have such books, he brings them back after reading them, so that, should there be any investigation made by the authorities, the books will not be found in his possession.

You will have already learned, that **Dr. Schmid has been compelled by ill-health to retire from the Mission, and to return home.**⁴ This is greatly to be regretted, as his skill was highly appreciated by the Japanese, and his practice would have increased to any extent that his time and strength would have allowed. His labors would have done much good in removing the fears that may be felt of missionary labors among the people, and would have proved an important aid in our future work in Japan.

There are some things in the political world which may be noticed, as they may very materially affect our work. First may be mentioned the permission given to merchants to visit foreign countries for purposes of trade. The particular conditions which will be attached to this permission, seem not to have been made public. No doubt it will be guarded at first by many restrictions; but, however limited, it must prove another entering-wedge which will eventually lead to unrestricted intercourse. It is an immense step in advance of the law so lately in force, prohibiting a Japanese who had once left his country, from returning, even though he had been driven off by a storm. The new law goes into operation in the spring, and some merchants are making preparations to take advantage of the privilege. One vessel has been purchased here and two at Kanagawa for this purpose.

Having a like tendency with this, is the proposed Embassy to England and France, which, it is now definitely settled, will leave very soon. [Since this was written, ... Steamer Odin, having on board the Japanese Ambassadors, has been in this port. She left for Hong-Kong on the 30th inst.] Such visits can not fail to give the Japanese more enlarged views, and induce a more liberal policy in their intercourse with foreigners.

But what will most affect us should it unfortunately happen—is a war with some foreign power. Reasons are not wanting to make us fear that it may occur, though when no one can tell. Such acts as the



murder of unoffending foreigners, the attack on the British Legation, and the non-observance of treaty stipulations on the part of the Japanese, or the not unfrequent causes of irritation and complaint, which are given the Japanese by private individuals, or by foreign officials, if continued, will eventually lead to war. You may have seen an account of the conduct of the Russians in landing on **Tsushima, an island on the west coast of Kiusin [Kyushu]**, for the ostensible purpose of refitting a ship. The Japanese were very much alarmed, thinking very naturally, that Russia, from her known desire to obtain ports further south, had a design of getting permanent possession of the island. The matter appeared so serious that the English admiral considered it his duty to go and ask what were their intentions.

It is indeed "the day of small things" in Japan; but in the review of the past year some progress is seen, and faith and hope look forward to a bright future. There is no cause for discouragement; though little, very little has been done, compared with what we all wish to see accomplished, yet enough has been done to carry light, and life, and liberty to many benighted, dying souls—if the rich blessings of God is added. He only can give the increase. And he can effect his purpose of mercy by few means and instruments, as well as by many. May I not beg, that the prayers of the people of God may ascend, supplicating a blessing on the little that has been attempted—that the Holy Spirit may cause the seed sown to spring up and bear fruit, and that God would open a "wide and effectual door," for proclaiming the glad tidings of salvation throughout the length and breadth of this heathen land?⁵

4 Dr Schmid arrived in New York on 1 July 1862 and resumed his medical practice. *Spirit of Missions*, Vol 27 No 8, August 1862, p. 255.

5 *Spirit of Missions*, Vol 27 No 7, July 1862, pp 218 -220.

1862, JANUARY 16, Savannah, GA.

Mrs. Isabel C. Habersham.

Mrs. William Coleman,
Care of Col. Freeman,
Washington, D.C.

Savannah, January 16th, 1862.

Revd. Mr. Denison,

Dear Sir,

I learned through Miss Boone a day or two since, that you have letters for us from our friends in China. As our last letters were written a year ago, you may imagine how anxious we are for tidings. Will you have the kindness to forward any letters, either for the Elliotts, or our family, to my sister Mrs. Coleman, whose address I will send in this. Please attend to my request at your earliest convenience, as my sister may succeed in getting a pass to return home. It was a great gratification to us to hear that our friends were well up to the 4th October. As I have not the satisfaction of knowing that any of my letters reach China, I will enclose in this for Mrs. Boone, one sheet of note paper which I hope will be allowed to pass, as it has not a word that could be objected to. If however, it does not reach you, will you let Mrs. Boone know that her friends are all well, and tell her not to think of us as unhappy or suffering. We hear that she needs more sympathy than we do. Is it true that Miss Boone is on her way home and where is Miss I? We are much concerned to hear the fate of Mr. Parker. Has young Shenfrille the Africa returned to his own country? I will sent our Missionary funds through our appointed Agent.

Very respectfully yours,

Isabel C. Habersham.⁶

1862, JANUARY 22, Shanghai,

Rev. Cleveland Keith.

SHANGHAI, January 22d, 1862.

THE beginning of another year finds us in the midst of much perplexity and perhaps danger. Ever since the rebels took Soochow, they have hankered after Shanghai, and the lapse of eighteen months has not diminished their craving. It must be admitted that the inducement for them to take it is very great. Here are gathered the wealthy refugees of many cities, and the plunder they might gain would be enormous. This, too, is a point from which the imperial forces continually send parties to annoy the rebels, and a large revenue from foreign trade is collected here. But this desire of theirs is opposed by the English and French forces, whose commanders have given them to understand that an attack here will be considered as an attack on the foreign forces. But still the rebels insist upon their right to come, and say that they will fight the foreigners, if necessary, to carry their point. To enforce their claims, they are said to be advancing in very large numbers, to surround the city and settlement, and finally to take it. Whether they will really make the attempt to attack, as well as besiege us, we can only conjecture. But the sufferings of the country people around us are a dreadful reality. For ten days now the villages have been robbed, burned, and plundered within sight, and some of them not more than three miles distant from our houses. One night an alarm was given, and all the ladies were hurried across the bridge, which separates us from the main settlement. It turned out to be caused by some thieves, but the residents on this side the bridge have since kept up a strong patrol to prevent false alarms, and to give notice in case of real danger. What will be the final issue we can not tell, but the present effect is to keep all minds in such a disturbed state as to prevent the quiet thought necessary to lead men to the Gospel. The last year has been a time of great sifting among our converts, and, as you know, we have had some very sad cases of desertion. But we remember that St. Paul once wrote, "All have forsaken me," and are not entirely cast down. A sentence in Bishop Payne's report was very encouraging to me. He says (or perhaps it is one of the other missionaries who says it) that all their "suspended communicants have been restored." So perhaps, after many days, we may find the bread which has been cast upon the waters.

6 Samuel D. Denison, 1858-1875 (#03281-z), Southern Historical Collection, The Louis Round Wilson Special Collections Library, The University of North Carolina at Chapel Hill. On the broader issue of sending mail from South to North during the Civil War era see Kimbrough, John L, *Civilian Through-the-Lines Mail Accepted and Rejected—An Overview*, Online 1 July 2013 at — <http://www.jlkstamps.com/csa/archives/civilian.pdf> See Walske, Steven C. and Scott R. Trepel, *Special Mail Routes of the American Civil War: A Guide to Across-the-Lines Postal History*, Confederate Stamp Alliance, (2008). The second Mrs. Boone was related to Miss Habersham. Miss Habersham was a cousin of the second Mrs. Boone whose mother was Mrs. Esther Habersham.

My own work has proved somewhat different from what I supposed when I last wrote. I have been permitted to pass my translation of Exodus through the press, and to print about half of my translations of the Prophets for Sunday lessons. Two or three more weeks of quiet would enable me to finish this book. I have also been able to prepare a first draft of some of the Epistles.

I fear now that I shall be obliged to be absent for a time, as Mrs. Keith's health is so poor that it seems necessary for her to try a change. Japan is the place which appears to offer the most advantages for health, and I hope much from a visit there. With sincere Christian regard, yours in the Gospel.⁷

1862, JANUARY 22, Shanghai,

Rev. Issachar Roberts, Independent Baptist.

FINAL APPRAISAL OF TAIPING AFTER FIFTEEN MONTHS RESIDENCE IN NANKING.

From having been the religious teacher of Hung-sow-chuen in 1847, and hoping that good—religious, commercial and political—would result to the nation from his elevation, I have hitherto been a friend to his revolutionary movement [Taiping], sustaining it by word and deed, as far as a Missionary consistently could, without vitiating his higher character as an Ambassador of Christ. But after living among them fifteen months, and closely observing their proceedings—political, commercial and religious—I have turned over entirely a new leaf, and am now as much opposed to them, for good reasons I think, as I ever was in favor of them. Not that I have aught against Hung-sow-chuen, he has been exceedingly kind to me. But I believe him to be a crazy man, entirely unfit to rule, without any organized government; not is he with his coolie kings capable of organizing a government, of equal benefit to the people with even the old Imperial Government. He is violent in his temper, and lets his wrath fall heavily upon his people, making a man or woman “an offender for a word,” and ordering such instantly to be murdered without “judge or jury.” He is opposed to commerce, having had more than a dozen of his own people murdered since I have been here, for no other crime than trading in the city, and has promptly repelled every foreign effort to establish lawful commerce here among the them whether inside of the city or not. His religious toleration, and multiplicity of chapels, turn out to be a farce—of no avail in the spread of Christianity—worse than useless. It only amounts to a machinery for the promotion and spread of his own political religion, making himself equal with Jesus Christ, who with God the Father, Himself, and His own Son, constitute one Lord over all! Nor is any Missionary, who will not believe in his Divine appointment to the high equality, and promulgate his political religion accordingly, safe among these rebels, in life, servants, or property. He told me soon after I arrived that if I did not believe in him I would perish, like the Jews did for not believing in the Saviour. But little did I then think, that I should ever come so near it, by the sword of one his own miscreants, in his own capital, as I did the over day.

Kan-wang, moved by his coolie [coolie] elder brother (literally a coolie at Hong Kong) and the devil, without the fear of God before his eyes, did, on Monday the 13th inst., come into the house in which I was living, and then and there most willfully, maliciously, and with malice aforethought, murder one of my servants with a large sword in his own hand in my presence, without a moment's warning or any just cause.⁸ After having slain my poor harmless, helpless boy, he jumped on his head most fiendlike, and stamped it with his foot, notwithstanding I besought him most entreatingly, from the commencement of his murderous attack, to spare my poor boy's life.

And not only so, but he insulted me myself in every possible way he could think of, to provoke me to do or say something which would give him an apology, as I then thought and think yet, to kill me, as well as my dear boy, whom I loved like a son. He stormed at me, seized the bench on which I sat with the violence of a madman, threw the dregs of a cup of tea in my face, seized hold of me personally and shook me violently, struck me on my right cheek with his open hand; then, according to the instructions of my Kind, for whom I am an ambassador, I turned the other, and he struck me quite a sounder blow on my left cheek, making my ear ring again; and then, perceiving that he could not provoke me to offend him, in word or deed, he seemed to get the more outrageous, and stormed at me like a dog to be gone out of his presence... I then despaired of Missionary success among them, or any good coming out of the

7 *Spirit of Missions*, Vol 27 No 5, May 1862, p. 149.

8 Rapp, John A., “Clashing Dilemmas: Hong Rengan, Issachar Roberts, and a Taiping ‘Murder’ Mystery,” pp 27-58 in *Journal of Historical Biography*, v. 4 no. 1, Autumn 2008. The murder of Roberts' servant is at pp 28-29 but Rapp states that Roberts later withdrew the accusation. *North China Herald*, 8 February 1862. See comment of Bishop of Victoria, Hong Kong below at **1862, February 14**.

movement—religious, commercial, or political—and determined to leave them, which I did on Monday, January 20th, 1862. I. J. Roberts.⁹

1862, JANUARY 23, Shanghai, Bishop Boone.

CHINA.

Our last letters from China give us occasion still for the anxiety expressed in our last number, and growing out of the approach of the rebels towards Shanghai. The following extracts relate to this subject.

Letter from Bishop Boone.

SHANGHAI, January 23d, 1862.

I THINK I have never known so much anxiety from the rebels as we have now. The alarmists say that there are 200,000 men marching down upon us, and we have only 3000 men to withstand them. Their numbers are grossly exaggerated in the above statement, but it is certain we are begirt on every side by great numbers, who can besiege us, as long as they please, unless our force is increased. The pressure of anxiety on the minds of the poor ladies here, is sad to behold. I could heartily wish my wife was at Elizabeth with our boys, but we rejoice that we are in God's hands.

The Bishop mentions that Mr. Cunningham, of Russell & Co., Mr. Webb, of Dent & Co., Mr. Kurd, and the neighbors, at a public meeting called for defence. A defence committee was appointed. It was to devise ways and means for protection. All real property was to be taxed—land one per cent, houses two per cent—to raise the funds needed. The Bishop entertained no fears for the larger settlement, but was afraid, in case of a general attack, that all the troops would be occupied there, and the mission be left without protection. In such a time as this, he says, there is scarcely any missionary work going on, except the preaching of the Word.

The Bishop reports the arrival of Yoong Kiung (This, as our readers will probably remember, is the young Chinese who, after completing his studies at Kenyon College, embarked last September for Shanghai.) and his acceptance of him as a candidate for orders, and mentions also the great kindness of the Bishop of Victoria in procuring Kiung a free passage. “He is uniformly kind,” says the Bishop, “to all our missionaries.”

In another letter the Bishop adds: “The rebels are all around us; we can see them from our back-windows, and see the blazing houses of the poor country people, north, south, east, and west of us. If Shanghai is not given up to them, they propose to cut off the head of every foreigner that falls into their hands.”¹⁰

1862, FEBRUARY 14, Hong Kong. Bishop Smith, Bishop of Victoria, Hong Kong.

Hong Kong, Feb. 14, 1862.

Last week this colony was enlivened by the presence of the Japanese Ambassadors, now *en route* to England.¹¹ They honored me with a visit to my residence, and spent a little time in examining various items of interest. I accompanied them to the cathedral and conducted them over the building. They are men apparently of some intelligence and high standing in their own country. On perceiving me take off my hat when entering the church, they quickly turned to an attendant, who forthwith by their direction unfastened

9 *The Church Journal*, 14 May 1862.

10 *Spirit of Missions*, Vol 27 No 5, May 1862, p. 148-149. *North China Herald*, 18 January 1862, p. 11 mentions that Bishop Boone was a member of the American Defence Committee “empowered to adopt such measures for the defence of this portion of the Settlement as the means raised will allow.” See Report of the Hong Kew Defence Committee—*North China Herald*, 1 February 1862, p. 19. The Committee was dissolved after that meeting.

11 See online at — “Japanese Embassy to the United States, 1860,” [http://en.wikipedia.org/wiki/Japanese_Embassy_to_the_United_States_\(1860\)](http://en.wikipedia.org/wiki/Japanese_Embassy_to_the_United_States_(1860)). For an account of the USS Powhatan see: Johnston, James D., *China and Japan: Being an Narrative of the Cruise of the U.S. Steam-Frigate Powhatan in the Years 1857, '58, '59, and '60, Including an Account of Japanese Embassy to the United States Illustrated with Life Portraits of the Ambassadors and Their Principal Officers*, (Philadelphia, Charles DeSilver; Baltimore, Cushings and Bailey, 1860). Lt. Johnston was the Executive Officer of the USS Powhatan.

the strings which confined their cumbrous head gear, and continued bare-headed during the whole time. They particularly inquired the use of the Communion-table. They proffered their hand to me, and shook hands in European style on their departure.

Japanese Ambassadors, 1860.



Hand-coloured image. Charles D. Fredericks.

The preceding mails will have conveyed to you the tidings of the capture of Ningpo and all the neighboring cities by the rebels, including also Shaou-hing and Yuyaou, our Church Missionary Stations. It is grievous to contemplate the spectacle of our Mission work thus interrupted and, our stations broken up by the incursions of those who must now be considered as mere bands of lawless marauders, without one particle of claim to the sympathy or consideration of the Christian nations. The flight from Nanking of the American Baptist Missionary, the Rev. I. J. Roberts and the letter which he has published [see above January 22] show that the last element of hopefulness from this movement has long ago passed away, and that no consideration on behalf of the Missionary can interpose to save the Taeping insurgents from the just consequences of this growing hostility towards foreigners. The poor old man [i.e. Roberts] has never been distinguished for his powers of discrimination or strength of judgment. But I believe no one was prepared to find him so recently penning letters from Nanking and belauding the state of the headquarters of the Taepings as the most moral city and the most open to Missionary efforts in the world; and yet so soon to witness his present description of their moral condition. The Hung-sow-chuen mentioned in his letter is the Teen-Wang, the “Celestial King” and the head of the Taeping rebellion, once his Missionary pupil at Canton. The Kan-ang, or “Shield King,” who murdered the Chinese boy in Mr. Roberts’s presence and caused his immediate flight from Nanking, is a late catechist of the London Missionary Society at Hong Kong. This Chinese was previously for some time an inmate of the house of the late German Missionary, the Rev. T. Hambert, his name is Huang-jin, and he is a relative of the Chief King himself. He joined his relative at Nanking some two or three years ago, and was forthwith invested with the title of “Shield King” and surrounded by the mock pomp of royalty. His head, like that of the crazy Chief King himself, seems to have been turned. His long connection with the Missionaries of the London Missionary Society, and the good instruction which he received for so long a period from them, naturally led many persons to cherish strong hopes from his moral influence over the Teen-Wang...

The whole recent character of the movement is such as to terminate all favorable hopes of its tendency and objects. The Taepings set out well; and the Missionaries to China, and Christians through out the world, were fully justifiable in cherishing no ordinary degree of hope as to its probable influence on the evangelization of China. Whether a more direct opening of diplomatic intercourse between the British

Plenipotentiary and the *de facto* Government of Nanking might not have been successful some years ago in gaining a right direction to the movement, and preventing the unfortunate result of that sanguinary collision above a year ago under the walls of Shanghai—is a question which may be viewed differently by different mind. At its present stage of degeneracy it deserves only to be left along, and if, by their sanguinary misdeeds, they spread anarchy and interrupt foreign trade over the fairest provinces of China, it is not difficult to predict that foreign nations will be compelled at length in the interests of our common humanity to interpose on behalf of the pacification of this empire. The Manchu Tartar dynasty is no hopelessly corrupt and treacherous, and the remembrance of the fate of the unfortunate captives at Peking is so recent, that the treaty powers of Europe must naturally and properly hesitate before they consent to prop the Imperial Government of China. The joint occupation of the free Consular ports on the seaboard is a not improbably result of present complications. It must be regarded at home in its political and commercial aspects; for the religious character of the Taeping movement deserves no further consideration in the decision of British policy in China.

The course of the Taeping insurrection during the last ten years has been most extraordinary. They commenced with religious manifestoes, the adoption of Christian forms of prayer, and the publication of a Protestant version of the Old and New Testaments. It is eight years ago since, by personal examination and collection of copies of the books of Genesis and Exodus, and S. Matthew's Gospel, I discovered their literal and verbal agreement with the version of the late Dr. Gutzlaff, published at the expense of the British and Foreign Bible Society. The friends of Missions were reasonably justified in all the sanguine expectations which they formerly entertained. It was impossible to take any other view at that time. Very candid and honest mind ought, however (I think), clearly and plainly to disavow all present sympathy and consideration of a movement which has degenerated into a national scourge. At all events, I can see nothing to induce Christian people at home to stand between the Taepings and the natural consequences of their follies and crimes.¹²

1862, FEBRUARY 26, Chefoo, Rev. Dudley D. Smith.

CHEEFOO, CHINA, Feb. 26th, 1862.

REV. AND DEAR BROTHER: It has been a very long time since I have written you concerning my work in this part of the country. Many reasons have combined to make me postpone sending you a letter—the chief among them being, that I was wholly engaged in learning this new dialect, and thus had nothing of any real interest besides to write about. I have always found it very difficult to acquire, with any great rapidity, this vast and almost interminable language; and the drudgery necessary to become master of it, or at least a sufficient amount to be of any use in preaching, has sometimes well nigh discouraged me. I am very glad now to say that I find myself gaining ground rapidly, and able to take a most interesting part with my other brethren in the great work that we have come to do.

Since the visit of the rebels, last October, and the distressing death of our dear brother, Parker, (of which you have had accounts from our Bishop,) Mrs. Smith and myself have quietly lived in our house at "Choo Kie"—a little village three and a half miles from the port of "Chefoo."

We had all the damages occasioned to our house by the rebels quickly repaired. We cleared out the mass of destruction which they left behind, and in one month after our flight were again comfortably settled for the winter. We were compelled to return to the same house, for it was too late in the fall to engage and fit up another. The associations, all reminding us of our dear friends, have been very painful and very hard to bear, but our heavenly Father has been very kind to us in permitting us to remain and find such an interesting field as this has since proved to us.

The winter has passed very pleasantly. It seems to have been the mildest known for several years. We have never had the thermometer down to zero, and but two real snow-storms, and the greatest depth of snow has been only eight inches. I am sure this has been a great blessing to the poor Chinese in this province; for the rebels, in their raid through the country, carried off nearly all the clothing. Many and many a family saved only that which they had on their backs—and when you remember that the Chinese have no fires with which to warm themselves, as the foreigners have, you can imagine how precious to them is their clothing. We are rejoicing in the early opening of spring, which is just commencing, and

very soon now the country will be as beautiful as we can wish to see. What a dreadful curse that so lovely a part of the world should be ravaged by such lawless creatures as the rebels.

The Chinese, through this whole province, have lately again been in great dread, apprehending another visitation from them. When the rebels retired last fall, to their quarters, on the Yellow river, they warned the people that in the spring they would come again and make a thorough sweeping of the country, promising to start on the 15th of the first month. Up to this time they have not come, but punctually on the day, the 15th, the poor villagers began to make movements for safety. Many went into the walled cities, and many more have come down to Chefoo, (or Yentai, which is the Chinese name of the port.) Last year the rebels were driven away by the French and English forces stationed there—otherwise the place also would have been sacked.

We held ourselves, also, in readiness, to make our escape before they should approach; and I had determined, when they should have advanced within one hundred miles of us, immediately to go into Yentai. All the rumors have proved false. We have heard, however, that the rebels did leave their winter quarters early in the first month, but were met by the Imperial general "Sung-Ko-Sin-Sing," and severely defeated. We may, perhaps, have no more trouble from them this year.

While the winter has been passing, I have been diligently at work—chiefly engaged with my teacher, studying the language. I am very happy to be able to say that an interest seems to have been awakened among these people, especially in this very village. When we first came among them it was under most discouraging auspices. They refused us a house—and, when we had secured one, petitioned in a body through their chief men that we should not come. They appealed to the English Consul to prevent us, and finally threatened to kill the owner of the house. They persecuted him almost incessantly, for a long time. Now the whole state of feeling is changed. They were most delighted when we returned last November, and now consider us their best friends.

I have now five or six persons whom I consider as applicants to enter the Church, or, as they express it, "enter the doctrine." Of this number are my teacher and two men servants, the remainder are persons, residents of this village. From Sunday to Sunday I have had this little class in my house, instructing them as well as I could with my imperfect speech. For several weeks I had only five, or at most six; lately the number has increased, and altogether without any invitation from me.

Last Sunday, most unexpectedly, more than thirty persons presented themselves. The room was so crowded that there was no space for more. It was a most delightful sight to me, and I was filled with gratitude. I endeavored, with the aid of my teacher, to keep them attentively listening, for more than an hour. It was the most gratifying thing that I have experienced since I have been in China, and now more than ever I yearn for the ability to expound the word of God's truth to them.

The case of my two servants, and one or two others, is very interesting. They seem to hunger and thirst for instruction, and are ready at any hour to listen to me. Of course they have received but a very little of the truth, but that little seems to have found a lodgment, and to have created a longing for more. May God grant to teach them by his Spirit.

I have been trying, lately, to make a translation of some prayers, and have succeeded so well that I have attempted the morning service in the Prayer-Book. The Shanghai version has been of incalculable help to me, for much of that needs only to be transposed into the dialect of this province. It will be long, perhaps, before we can use it among us as a church, but I take pleasure in trying to prepare it, that, when the time does come, we may have it ready. Oh! that the day when our Church might be numbered hundreds and thousands through this province, were at hand.

I met, recently, in a very old magazine, a letter from an aged missionary in China who died not long since, in which he uses language which, with the simple alteration of date, might well serve for the present time. That letter was written more than twenty years ago. He then felt the great importance of the work, and felt encouraged from signs around him, that the day of China's enlightenment, when the whole empire should be thrown open, was not far distant. We have hoped the same things ever since—and yet how slight, to all appearance, is the change!

We still need all the energy and force of the Church to be brought to bear on this heathen land. Would that God's people could be mighty in prayer for this vast nation, that God would be entreated for them.

I have been wishing for a co-laborer in this inviting field, and hoped to have one of the brethren from Shanghai to come and share with me, but the mission there is too short-handed to spare a single man.

This is a most interesting country. It is very beautiful, being mountainous, climate as fine as any I have ever known any where in the world.

The whole face of the country is thickly strewn with villages; and I suppose, in a single day's ride, a person could visit as many as thirty or forty. These villages are generally thickly settled—some of them, I suppose, having less than five or six hundred, and many containing five to ten thousand persons. Just think of all this field for missionary operations, and you may know how earnestly I pray for some one to come and bear a part in this precious work. I pray for a change in this most solicitous state of things. May God send it in his own good time, and gather in to himself a people out of this empire.¹³

1862, MARCH, New York.

Foreign Missions Committee Appeal.

THE FRIENDS OF FOREIGN MISSIONS will, we are sure, rejoice with the Committee, in the announcement that more than seventeen thousand dollars have been received by their Treasurer within the last month.

This affords encouragement to the hope that the amount required to meet appropriations for the year, and pay up the arrearage of last year, will be met. We most earnestly hope there will be no disappointment in this regard.

Another fact will, no doubt, be interesting to our readers: the receipts, to the 15th of February, are larger than they were to same date last year, although then we were receiving from all the States, but are now cut off from receipts from the South.

It will be observed, on looking at the acknowledgments for the past and present month, that remittances have been made directly from the South to China, Africa, and Greece. These contributions were sent probably about six months ago, and would no doubt have been continued, had there been facilities for communication.¹⁴

1862, MARCH 6, Shanghai.

Bishop Boone.

Our last date from Bishop Boone is March 6th, 1862. Mention is made by him of the distress occasioned by the outrages of the rebels. It says: "Our servants, poor people, have all had their houses burned down, and their families have taken refuge in our yard, which has become a perfect colony. The English Admiral, Sir. James Hope, is determined to drive the rebels from our neighborhood. I hope he will succeed."¹⁵

1862, MAY 1, Chefoo.

Rev. Dudley D. Smith.

CHEFOO, May 1st, 1862.

REV. AND DEAR BROTHER : Since my last letter I have been on a journey through the eastern part of this province. I had long been desirous of exploring that part of the country, both for the purpose of seeing the people and character of the country, as also to carry the Gospel among them.

On Monday, the seventh of April, a missionary friend and I left our house, on horseback; and during that day rode about twenty miles, stopping in the afternoon at a walled city called Ning-Hai. On the road, we passed through and near many small towns and villages, to the people of which we gave tracts and copies of the Scriptures. At Ning-Hai, we soon found a lodging at a Chinese inn—a mere roof, with a table and some chairs, together with a brick bedstead, composing its accommodations. We were instantly surrounded by swarms of the people, who had never seen foreigners before. It was almost in vain to attempt to keep them out of our house; and so, after putting up the horses, we walked out to allow them a good look at us, and also to preach to them. We walked about the city, talking with the people, telling

13 *Spirit of Missions*, Vol 27 No 7, July 1862, pp 217-218.

14 *Spirit of Missions*, Vol 27 No 3, March 1862, p. 81.

15 *Spirit of Missions*, Vol 27 No 3, March 1862, p. 185.

them why we came, and distributing tracts among them. At first, it was a matter of some concern with the mandarin, who sent a man to inquire if we meant to stop there or were only passing through. To his great relief, he found it was only for a night, and he was at once willing to show us any attention. The place was an exceedingly dull one. Very little trade is done there, and the people seem to be listless and idle. We were struck with the fine stone-work of many of the houses, which was exceedingly good. We sent books to the mandarin, and to the different teachers of schools in the city. The population is not more than thirty or forty thousand.

After a good night's rest in our inn we left early the next day for Wei-Hai-Wei, which is about forty miles further along the coast. Our road, as usual, passed through many fine villages, in all of which we found the people willing to listen to preaching, and eager to receive our books. The road wound about, first on the sea-beach, or on the lower part of the hills; or, again, right over the mountains. We saw the native method of making salt, by evaporation of sea-water — a process by which they obtain all their salt in this part of the country. The road was very pretty, and we reached our destination at an early hour. Wei-Hai-Wei we found to be a poorer place than Ning-Hai; and although it has an excellent harbor, very little trade seems to be done there. The city is sparsely built — large walls, but inclosing few houses. Here we stopped, at what we called a "first-class" hotel, which, among its other recommendations, displayed a mirror over the table in our sleeping-room. Here, also, we were assailed by a large crowd who swarmed after us wherever we went. They were exceedingly docile, and would keep perfectly quiet when we began to preach to them. In this city we gave away many books, and found very many who were quite willing to be taught.

Wednesday morning we left this place for Yoong Tsing, the city on the extreme end of the northern shore of the promontory. This was a hard day's ride to us, for it was over a very rough road and high mountains; besides, we had taken a wrong road, and lost our donkey which was bringing our books and provisions; and so, without any dinner, we concluded to push on to the end. Our experience in the villages through which we passed, was the same as that of the two days preceding.

Through this part of the country no foreigner had ever passed; and we were objects of great curiosity. The people treated us always with great politeness, and listened most willingly to whatever we said to them. As a general rule, too, they would yield their opinions respecting their idols; assenting to what we said about them, acknowledging that they were very poor things. The names by which they are called, Mud Gods, sufficiently indicates how well they know what they are. The city of Yoong Tsing (although a very large wall) was the poorest and most dilapidated place that we met on the whole journey. The people here seemed more listless and stupid than at any other town. It had certainly gone to decay. We found a tavern, which had not had a guest for a month or more. We were equally surprised to find here many very respectable and well-dressed men, who came to hear preaching. After our supper, two officers from the mandarin's establishment came to see us, and spent some time listening to what we had to say. "We gave them books. At this place, the people impressed me as a population among whom much good might be done. They were as docile as children; and many old men came as gladly to get books as the youngest.

Thursday morning, after another walk around Yoong Tsing, we left for a southerly destination — being now on the farthest easterly part of the promontory and province of Shan-Toong. This day's ride was the best of the whole expedition. We had clear skies, fine, bracing weather, pleasant south breeze, riding over gentle hills and sand-beaches, and through green fields. We reached a thriving little post called Lih-Taon, about noon, at which a very large trade is done. The houses are all built of stone; and the place seems to be very new. Junks, from the southern part of China, were there; and merchants, from many parts of the West, were here doing business. The town seems to be daily in process of building, and is, I suppose, a chief port of this province.

We had as large audiences here to listen to us as we could desire, and were able to distribute very many books. We climbed a high hill in front of the town, and counted, thence, as many as twenty-five villages within a radius of two miles. These villages are of various sizes, ranging in population from five hundred to ten thousand persons. The village in which I live, a very ordinary and average one, contains at least three thousand or four thousand persons.

Leaving this place of business, we proceeded on our journey. As usual, we passed through and by very many villages, to many of which we distributed books; always inquiring, before we did so, if there were any persons who could read, and explaining why we left the books.

This afternoon our road was over a most exquisitely beautiful mountainous country; and we enjoyed it to our utmost. To show the eagerness of the people to hear us, one poor man ran before our horses several miles, leading us the way to his village, that he might induce us to stop there and tell them of this new doctrine. We gladly did so; and after giving them many books, and talking to them, invited some of them to come and see us, and then rode on. That night, we stopped at the finest inland village or town that we had seen, called Yai-Taon. Here the people seemed prosperous. The men were very large-framed, and many over six feet in height. Every thing indicated thrift. We began to praise them for having the most comfortable and prosperous town that we had seen, but soon found that they had quite as elevated ideas of their own importance as we could imagine. At this place, and only in this place, did we meet a cavilling and fault-finding spirit.

After tea, a number of the scholars came in to see and talk with us. A most animating discussion was kept up by them, in which they defended their idol-worship, declaring there was good in it. Their customary politeness and sycophancy could barely hide the contempt they felt for us and our doctrine. After being silenced by references to his own books, and to a challenge to produce a single case in which the worship of idols had resulted in a benefit to him or others, the spokesman (an elderly man) grunted a note of discomfiture, and took his leave. We gave him and all the others some of the books.

The next morning, Friday, we left early for a place called Shih-Taon; or, as its name expresses, Rock Island. We reached this place at noon. It is, like Lih-Taon, a port at which trade of great extent is done. Junks, in large numbers, were lying in the harbor. The road leading thither, for more than a mile, is the finest I have seen in China—being paved with solid rocks one foot or more square. It winds along the sea-shore, which, all along this part of the country, lies just at the foot of the mountains. An immense mountain, which overhangs the town, and from which the place takes its name, is apparently of solid rock. It is, certainly, a most wild and picturesque place, and one of great interest to those who love fine scenery.

We rambled through the town and over the hills, and talked with many people. We visited two very old gentlemen, retired scholars, who are now teaching school. They were exceedingly kind to us; and it was one of the pleasantest portions of our journey, this visit to these kind, gentle old men. They seemed thoroughly willing to be instructed; and it was with great reluctance that we bade them good-by. We gave them what books they wished, and invited them to come and see us when they went to the westward. The poor old men seemed almost ready to weep as they told us that they were too old to travel. We felt almost sure that if we could have remained there long enough, they would have embraced the religion which we came to teach.

That night, we stopped at a place distant from Shih Taon about five miles, on our homeward journey. This village was called Tsih San.

After tea, we had our room filled with "scholars" again—men who had graduated — and to whom we talked for more than an hour. In this place I think I saw a more willing spirit than in any other we visited. The men pressed around us, listening with most eager countenances. I was struck with the demeanor of one man whose whole soul seemed in his eyes, as he drank in every word that was spoken. We gave them all books; and it was pleasant to see the emulation among them. They could not be content with one book, but each man must have a copy of each that his neighbor had received. The next morning, before we were dressed, one of them returned. It was my friend of the earnest countenance, who, in reading one of the books on the "Evidences" the night previous, had met a passage he did not understand, and had now come to ask an explanation. He had written off some original comments upon the passage. I doubt not we shall see him, or others from that village, again.

Saturday morning our faces were turned homeward, and we rode all day through a most disagreeable wind right in our faces, and a most unpleasant dust-storm. In this part of the empire and province we have not much wet or bad weather from rains; but in the spring, before the grass and crops have begun to grow, the wind lifts the dust and pulverized stone, and fills the whole sky. Some days the sun is obscured entirely with the dense cloud; and in some places it is necessary, occasionally, to use lamps in the houses in the afternoon. This dust has been known to fly out over the sea to a distance of one hundred and fifty miles, making the deck and rigging of ships muddy. We got through this day at last; tired indeed, and quite ready for our night's and Sunday's rest. Fortunately, we found a very good inn, and were soon at rest. Before we retired, the mandarin of this place, Wun-Tung, came to see us. He was a young man—about thirty-three years old—quite pleasant, and willing to show us kindness. The next day we called on

and had a long talk with him. He received our books most courteously; and in return made us a present of some Chinese delicacies, alleging as his excuse that he feared, during our trip, that we had not been able to obtain good fare.

We also called on an old retired mandarin who lives at this city. He was very hospitable; but I could not get over the feeling that his boisterously plausible manner covered a great deal of Chinese indifference and contempt.

He seemed quite proud of his little knowledge of foreign manners and things, which he took occasion to display. He committed a serious blunder in asking us if we brought our wives with us, or obtained them from among the Chinese—a question which disclosed how very little he really knew of our habits or manners. And this was the more noticeable, because he had been an official both at Ningpo and Canton, and had there seen and known foreigners of rank.

In this city we spent the day resting from our weary ride, and in preaching to the people. After tea, again we had a large company in our room to listen to us, to whom we gave books.

Monday morning early we left this place, and travelled over very much the same country through which we had passed on the Tuesday preceding. We slept that night at Ning-Hai again, and on Tuesday, the fifteenth, reached home at eleven o'clock, having travelled nearly two hundred and fifty miles.

My friend and I both felt greatly pleased with our journey; for we were the first foreigners who had travelled through the country, and it was our privilege to be the first to preach the Gospel of our Saviour among them. It was more than gratifying to see the willingness with which they received us, and listened to our words. We felt that these people were far more willing to receive the Gospel than we had at first thought. They gave every evidence that there was no hostility to us or to what we had to say.

I know the impression will be created, by what I have said, that a large harvest is awaiting the coming of those who will reap it. I believe this to be the case, but I do not think it will be so easy a work as we might suppose, from the friendly reception that we have had.

The people, as I have said, assent to what we say of their idols, but that does not at all prove that they are willing to surrender them. They tell us themselves that they are made of mud, and laugh at them. They do not, nevertheless, cease to worship them, and in many instances to defend themselves in doing so.

I do not believe that the Chinese reverence their idols, or that it would be any great effort for them to throw them away; but they are bound by the strong chain of "custom," and it is impossible for them to break away from its hold upon them. The Chinese are perfect slaves to each other and to "public opinion." Their ancestors have "done so before them," and a Chinese might as well throw away his life, as to attempt to brave the collected contempt and displeasure which would surely follow an attempt to rid himself from this tyranny. There are many native Christians in China. There is already much persecution borne by them, of which I believe we hear very little; but I believe that a great struggle will yet come, when a national awakening takes place.

But in the mean time there is work enough to be done in preaching the Word to them, and gathering in the souls which have the courage to come out from heathenism. To prepare this mighty nation for the day when "all shall know Him" is harvest enough for as many laborers as may come to this land. We have many, very many encouraging incidents in our life here; but it is not all sunshine. Often and often we have that occurring which terribly disheartens us. Of one which has just befallen me I will tell you. I have just heard this morning of the suicide of a man living in this village, of whom I had strong hopes. He was a poor, unfortunate fellow, who was wounded about the time that the rebels ravaged this country last year. We attended to him, and cured his wound. He came frequently to see us, and finally, of his own accord, made application to be instructed in the Scriptures, desiring to become a Christian. For nearly four months he has been coming regularly with the few others who, like him, had professed to have abandoned idolatry. I thought him sincere, and hoped in the course of several months after he had been more fully taught, to baptize him. Why he hung himself we do not know. Some of his own family say that it was because he was poor, and could not from lameness work. This, however, I do not believe; he could easily have been supported until he became able to work. Others say that his father reproved him for something, and that in desperation he went out and destroyed himself.

This instance is the third during the last four months, in this village, in which persons, from one cause or another, have committed suicide. Truly Satan rules with a very heavy and fearful power these poor, darkened heathen! Oh! for more of the Spirit of God, to break his dominion!

Dear brother, we need your prayers and those of the whole Church in this exceedingly important work, and I ask you for them now. We are having most beautiful spring weather. We are all here in good health. With much love, yours in Christ.¹⁶

1862, MAY 3, Shanghai.

Bishop Boone.

Extract of a Letter from Bishop Boone.

SHANGHAI, May 3d, 1862.

WE have nothing new. The English and French are steadily drifting into a war with the rebels—the best thing for China, perhaps, that can happen. Expeditions of English and French troops go out from Shanghai every week to drive the rebels from the towns around us; and I do hope we shall soon have them sent to a distance; but, best of all, to drive them out of Nanking, and to break their power.

There is great mortality at Shanghai just now. Small-pox, measles, and typhus and typhoid fevers are carrying off hundreds. A large number of foreigners here have had the small-pox. A case has occurred (of a native child) in our yard; but we have all been graciously spared. It did not spread.

Nothing new from Mr. and Mrs. Keith. When we last heard, they expected to go to San Francisco; Mrs. K. to go on to New-York, and Mr. K. to return to us if the state of her health would allow of it.

Mr Schereschewsky proposes going to Peking with Mr. Burlingame and Dr. Williams. I am very anxious for him to reside there for two or three years, to perfect himself in the language. He is well calculated to have influence among the literary class.

Mr. and Mrs. Smith, at Chefoo, are doing well. Mr. Keith's absence throws a heavy burden upon me. We don't like to give up the press and turn the boys off who have learned to work it; and it is no sinecure to find copy for a press in Chinese, to correct proofs, and see after all the minutiae of matters. Mr. Thomson is coming out of the city for the summer, and he will give me help.¹⁷

1862, MAY 10, Kanagawa, Japan.

Rev. Cleveland Keith.

THE following letter from Mr. Keith, sent by the way of Shanghai, and just received, will be read with deep interest. It will be seen that great was the trial of our dear departed missionaries in being broken off for a time, as they supposed, from their cherished plans and useful labors. They knew not that their work was done.

KANAGAWA, May 10th, 1862.

MY DEAR BROTHER: I wrote you, I think, just before leaving Shanghai, now more than three months since. I hoped then to be able to return to my work in Shanghai in six weeks at the longest. But God's will was otherwise. Mrs. Keith has not improved in health, but has grown decidedly worse, and has suffered great pain. Her mouth has been filled with ulcers—on the tongue, cheeks, palate, and roof of the mouth, a large part of the time, and she has been so weak more than half the time, as not to leave her bed. There is now no hope of her recovery here, and our only way is to return to Shanghai, and there take passage for home, either from Hong-kong, by way of San Francisco, if we can arrange it, or by the Cape. The first is what we desire, if possible, as it breaks the dreary passage into parts. We had hoped there would be an opportunity from here; but there has now been none for four months, and is no certain prospect of any in the future.

To be called thus suddenly from our work, leaving cherished plans but half-accomplished, is indeed painful; and the fact that so many blows have fallen in succession upon the Mission renders it doubly so. But "His ways are not as our ways," and He manifestly calls us to leave what, in our ignorance, we thought important work. I was literally in the midst of printing my translation of *Lessons from the Prophets*, and I suppose it must remain half-printed, until I am permitted to return. Mrs. Keith's sequel to the Book on the Soul—*Youth's Book of Natural Theology*—was ready to follow it on the press, and the

¹⁶ *Spirit of Missions*, Vol 27 No 9, September 1862, pp 267-270.

¹⁷ *Spirit of Missions*, Vol 27 No 8, August 1862, p. 252.

engravings, so kindly sent by Mr. Hallock, to adorn it, had just reached us, My Vocabulary was well advanced for the printer, and all seemed prosperous in our work. But if it is God's will, I may be able at some future day to carry out these plans; if not, some one else may do it far better.

You will have learned from Miss Conover all about this country and its beauties, for she saw it under every advantage; but it has been a desert land to me. I could no doubt have enjoyed it equally, if circumstances had favored. I trust that by this time the Church has awakened to a sense of the danger in which her work was placed by her slowness in meeting the crisis, and that I shall hear good news of large faith and large works for our Master, as I draw near to my native land.¹⁸

**Ukiyo-e, Japanese Woodcut Print.
Artist: Hokusai. Wave near Kanagawa.**



1862, JUNE 3, Shanghai.

Bishop Boone.

The Mission in China has been subjected, during the last year, to trials of unusual severity. These have been in various forms, involving loss of missionaries by death under circumstances peculiarly distressing—the prevalence of diseases of the most dreadful character, and the dangers threatening from the incursions of hordes of lawless and cruel men.

The following extracts from letters of Bishop Boone make mention of some of these, and the facts therein mentioned can not fail to awaken sympathy in behalf of the Mission family.

Extracts from Letters of Bishop Boone.

Shanghai, June 3d, 1862.

We are in receipt of dates from you to 14th March, and are much cheered by the receipts of the Committee amid all the troubles of the times. We accept it as a token that the work of God among the heathen is precious to many hearts.

Our situation does not improve as yet. The famous Chung Wong is in our neighborhood with a large force, laying waste the surrounding country. We are, I think, in no immediate danger, while we have a respectable foreign force, but if the troops were withdrawn, we would fall into their hands immediately.

It is very sickly here. We have smallpox, Asiatic cholera, and bilious remittent fever, all epidemic, and this, added to the rebels all around us and great scarcity of the necessaries of life, make it a hard pull upon the spirits. We have lost one valuable servant, of fever, and have another lying very ill with the same disease. We are, through God's blessing, in good health. It is an anxious time with us. We commit ourselves with composure to the keeping of our heavenly Father; to him we commend you.¹⁹

1862, JUNE 18, Shanghai.

Bishop Boone.

We are in a state of much trial just now. Asiatic cholera is prevailing among both Chinese and foreigners, and is very fatal; killing in ten or twelve hours. Its victims have been all around us, and, as is usual when cholera prevails, we are all feeling more or less unwell. Yoong Kung's father died of the disease last night, after ten hours' sickness. He was at Chai's house. There were nine funerals yesterday among the foreigners, troops included. I have been called, day after day, to those dying of cholera. It is a very solemn time, calling upon all to set their house in order.²⁰

1862, JUNE 27, San Francisco.

Rev. Cleveland Keith.

Final Illness of Caroline Tenney Keith.

By the following letter, we learn that Mr. and Mrs. Keith have reached San Francisco, an event which the above letter from Bishop Boone led us to expect. It will be seen, however, that Mrs. Keith is in exceedingly feeble health. They were to continue their journey to New York so soon as circumstances permit.

San Francisco, June 27th 1862.

REV. AND DEAR BROTHER: I suppose this will reach you in advance of my last, sent by way of Shanghai. If so, it will be the first information you will get of our voyage. We found that Mrs. Keith's health only grew worse in Japan, and that the only resource was to try a trip home by California. Just as we had made up our minds to go back to Hong Kong to seek a vessel there, we happily heard of this bark, (the Rival,) and by favor of one of the passengers secured a passage. Mrs. Keith was so weak, she had to be brought on board in a bed, and has not yet been able to leave her berth; indeed, she can not turn in it without assistance; yet I hope her system is in somewhat better condition than when we left. We have had a quick and comfortable voyage of thirty days, and the captain and other passengers have been kind and sympathizing.

Saturday, June 28th. — The few lines on the other page were written yesterday as we were coming up to our anchorage, so as to be ready in case any thing should occur to prevent my writing before the mail left. I find now that I may be detained on board nearly all or all day, as the wind is too strong to allow us

19 *Spirit of Missions*, Vol 27 No 10, October 1862, p. 281.

20 *Spirit of Missions*, Vol 27 No 10, October 1862, p. 282.

to take Mrs. Keith off in a boat, and the vessel is not yet alongside the wharf. I expected to stay, while here, with Mr. Loomis, but received a note this morning to inform me that he was to leave on account of ill-health, on Monday, and conveying me an invitation to stay with Mrs. Kip (the Bishop being absent) while here. We accordingly expect to go there so soon as circumstances permit Mrs. Keith to be moved.

Our stay here will be only until she can recruit sufficiently to travel, which, I hope, may be in two or three weeks. I will try and write you particularly by what steamer we shall come, if I find it is possible.

Monday, June 30th,—We were brought safely, by the kindness of some gentlemen, to Mrs. Kip's on Saturday night, and are most comfortably established here. It is too soon to say about Mrs. Keith's health yet.²¹

1862, cJULY, Peking (Beijing).

Church Missionary Society.

Anglicans and Episcopal Missionaries.

IN the absence of letters and journals from our own missionaries, we devote space to extracts from recent publications of the English Church Missionary Society. The following is taken from a narrative of the Bishop of Victoria's visit to the city of Peking. Additional interest attaches thereto from the fact that one of our missionaries, the **Rev. Mr. Scherechewsky**, is now residing in that city.

After giving an account of the vast extent of the imperial capital, the Bishop says:

Amid all this variegated scene of palaces, temples, city walls, streets and tiled roofs of dwellings, at this season a perfect forest of verdure springs into view at every direction, well-nigh concealing half the city, and refreshing the eye with its rural aspect. Coppices of trees, in their first vernal tints, give the appearance of park and woodland in the midst of these hazy haunts of city and suburban life. And yet there is a weariness of decrepitude, which too plainly has impressed its mark upon every living object and material thing, to leave any doubt that this system of government and empire is hastening to rapid decay, and that the Manchow Tartar dynasty is on the verge of impending dissolution. The vaunted glory and magnificence of this great capital of Eastern Asia is a mere imposture and delusion. Every object reveals the one undisguised tale of financial impoverishment and ruin; shabby edifices, deserted dwellings, mouldering walls, neglected temples, unpaved roads, streets blocked up with refuse and filth, carts jolting from slab to slab, or sinking nearly half a yard in ruts worn out in the unrepaired pavement, and even the vicinity of the palace overspread with dilapidated houses and well-nigh impassable roads. The most sanguine Europeans with whom I have associated in Peking generally concur in the view that the Chinese imperial dynasty is on the verge of destruction; and that anarchy and disorder are for the time the most probable result. If the Taeping rebels had within their body the elements of reconstruction, and their leader had possessed the art of building up, as, unhappily, they have shown themselves powerful in breaking down, it is likely that at least a portion of the empire would have fallen under their sway, and a new dynasty would have entered upon its term of power. Not the least improbable eventuality appears to many observing minds here to be the gradual absorption of administrative power into the hands of European treaty nations at the free consular ports, and the gradual extension of an armed foreign protectorate over the adjacent tract of country. I foresee serious and perilous complications and misunderstandings between the principal Powers of the West—and especially between England and France—in the adjustment of grave impending difficulties in the threatened dissolution of the Chinese Empire. Great Britain is no uninterested spectator of events in China. An annual trade of thirty millions sterling compels her to remain no passive bystander in the occurrences which now affect both China and ourselves. Russia, Prance, and England have each their territorial, propagandist, and mercantile ends: the first is pushing her frontier southwards; the second is putting herself at the head of the Papal Missions; and the last, in the pursuit of commercial gain, more fully identifies her aims than either of the two other powers, with the material prosperity of the Chinese Empire. Altogether the prospect is a pitiable one: nothing of vitality in the nation, no patriotism in her statesmen, universal corruption and misrule in this her day of humiliation and trial.

FRENCH DIPLOMACY EXERTED IN BEHALF OF JESUIT MISSIONS.

21 Rev. Cleveland Keith to Foreign Missions Committee, 30 June 1862, *Spirit of Missions*, Vol 27 No 8, August 1862, p. 252. Mrs. Keith was so ill that she had to be placed on a door, and carried off the ship to the house of Bishop Kip, the Missionary Bishop of California, where she died.

The French minister, having no commercial interests to foster, is the open and acknowledged patron and ally of the Jesuit Missions. Here in Peking there are some three or four Lazarist priests; and the Bishop of Peking is now said to be on his return from Europe, bringing with him a numerous staff of French priests, and nine Sisters of Mercy, who will soon be settled in this city, and at liberty to pursue their work of propagandism among the people. They number about two thousand converts, the hereditary professors of Roman Catholicism. A large and beautiful cathedral is near completion in the southern part of the Tartar city, and another lesser church raises its square tower about half a mile west of the imperial palace. These material signs of progress, with similar trophies of French diplomacy exerted on their behalf in the recovery of magnificent cathedral sites in the cities of Canton and Ningpo, must not be accepted too hastily as proofs of an increased moral ascendancy over the native government or the popular mind. On the contrary, I am informed, by persons of competent knowledge and high in office, that there is a perceptible reaction against the Roman Catholics, caused by their violent assumption of old ecclesiastical sites which had lapsed into other hands, and the recovery of which has entailed confusion and loss, similar to what may be imagined as likely to be caused by a forced Papal resumption of Woburn Abbey, and the sequestered monasteries of Henry VIII.'s time. The recent capital punishment of a Roman Catholic missionary and eight converts by a high mandarin in Kwei-chow Province²², is giving matter of diplomatic trouble to the French Legation at the present time, and furnishes a specimen of the hostile re-action which pervades the ruling powers in China.

DIFFICULTIES IN THE WAY OF ENGLISH MISSIONS.

The only English missionary at present permitted to settle in Peking is Dr. Lockhart, of the London Missionary Society, whose gratuitous medical labors are among the most valuable and effective moral agencies among this people, and confer on about two or three thousand weekly patients the benefits of the Christian physician's philanthropic aid.

The Rev. J. S. Burdon²³, of the Church Missionary Society, accompanied me hither, in the hope that I might be able to negotiate, by friendly influence with the British minister, some terms on which he might be permitted to stay in Peking. Rebel disturbances have, for the present, broken up his station at Shaouhing, in Chehkeang Province; and the opportunity of acquiring the court dialect of Peking, amid the uncertainties as to the direction of his present sphere of duty, seemed to point our minds towards this metropolis of China. By interviews and arrangements with the members of the High Board of Foreign Affairs, numbering amongst them the highest officials of the empire, it has been agreed that, as a present measure, ten youths, sons of high Tartar officials, be placed under Mr. Burdon, at Peking, for instruction in the English language. Limited space prevents my explaining the difficulties in the way of a missionary, as such, being permitted by our minister to reside at Peking, and the advantages of this temporary measure as a provisional means of securing influence and doing good. The larger and broader question of the equal rights and claims of Protestant missionaries with Jesuit propagandists and French padres, is one which will doubtless force itself on the attention of friends at home, and receive its final and authoritative solution in England. It is not every Protestant missionary whose prudence and discretion can be trusted in the precarious and delicate state of our present relations to the Chinese government in Peking; nor can we close our eyes to the fact that one impulsive and unwise Protestant laborer, by raising a turbulent concourse of people in the public streets, and alarming the native authorities by political jealousies and fears, might do more harm than the patient calmness and perseverance of twenty prudent missionaries could in a whole lifetime neutralize and efface.

But this difficulty will, I feel assured, never be permitted to be made a ground of our continued exclusion from a fixed residence at Peking. Rules and regulations of control must be introduced to neutralize and minimize this danger. The anomaly of Jesuit privileges contrasted with Protestant missionary disabilities and exclusion can only be of temporary duration, and will assuredly not be permanently acquiesced in by the British Church and nation.

The Rev. Mr. Burdon²⁴, who accompanied the Bishop of Victoria to Peking, as above related, makes mention of their visit to that portion of the empire which was the scene of the labors of our missionaries, the Rev. Mr. Parker and the Rev. Dudley Smith. Mr. Burdon says:

22 Fr. Auguste Chapdelaine of the Paris Foreign Missionary Society. See online 1 January 2102 at — http://en.wikipedia.org/wiki/Auguste_Chapdelaine

23 Later the third Bishop of Victoria, Hong Kong.

24 Stock, Eugene, *The History of the Church Missionary Society*, (London, Church Missionary Society, 1899), Vol II. This volume is available online and contains many references to the Rev. John Shaw Burdon, later the Third

I found several of my old Shanghai friends stationed at Tientsin as missionaries. Altogether, five missionaries are carrying on a most interesting work among the vast population (about four or five hundred thousand) of Tientsin, and preparing the way for Protestant missions at Peking whenever the way is open to establish them there. I was much pleased with the manner in which the people flocked into our preaching-room, where I sat for more than an hour. The room was well situated in one of the most crowded thorough-fares, and large numbers came in and staid very quietly, and apparently listened attentively to the foreign and native preachers. Tientsin has many disadvantages as a place of residence, especially during the intensely hot weather of the summer, which would necessitate, on the simple ground of economy, a good substantial covering against the midday sun in a spot where the air of heaven could reach the occupant; but, as a mission station, it is one of the very best that could be desired. The people are friendly, (and the conduct of our troops, by the testimony of all, has contributed in no small measure to this,)—they seem intelligent, straightforward, and honest, so far as such characteristics can be applied to heathen; and their dialect is one which almost every Chinese missionary should know, wherever his station in China be, and which he can have a fair opportunity of learning only in a place like this, where it is the common talk of the people—the pure Mandarin dialect. In addition to these local advantages, Tientsin is a vantage-ground from which the capital of this great empire may be occupied as soon as the present restrictions are relaxed. In this place, moreover, God has already encouraged his servants with some tokens of success, and twenty members, recipients of the Lord's supper, with about half a dozen hopeful inquirers, who will probably be soon baptized, all gathered within the last year, form a small but important nucleus from which the Church of Christ will yet spread itself abroad in these populous regions. Schools for the young are also in operation, and one missionary has commenced a school of the prophets, in which adults who have recently made a profession of faith in Christ, and who give promise of usefulness, are being trained to act as future preachers and ministers of the religion they have just accepted. Besides all this, through the kind offer and disinterested help of a military surgeon, a hospital, supported by voluntary subscriptions from the officers of the army then stationed at Tientsin, has been open for the last eighteen months, where medical relief has been given to thousands of Chinese, by which the benevolence of Christianity has been, in a very marked manner, practically exhibited to the people. Verily this is a new result of a war-like invasion. All honor to the men who brought it about!

The Bishop held a confirmation on the evening of the day of our arrival at Tientsin, and next morning early we were on our way to Peking. The distance by land between these two places is only eighty miles, but the journey is more trying than that of eight hundred miles of ordinary modes of travelling. The only mode of conveyance is a small, springless, covered cart, drawn by two mules. The roads in most places are of the most uneven description, and the bounce with which we sometimes bumped into a deep rut was almost too much for flesh and blood.



Dr. Lockhart, who gave me a very kind and cordial welcome to his house at Peking, is a medical missionary who has been connected with China for nearly a quarter of a century. He went home about four years ago, after a lengthened stay of twenty years, chiefly at Shanghai; and last year, at the invitation of his Society, the London Missionary Society, he undertook to attempt the establishment of a medical hospital at Peking, so as to prepare the way for openly commencing Protestant missions in the capital. By treaty, no British subject unconnected with the Legation is allowed to settle in the capital for any purpose whatever. Dr. Lockhart, however, went to Peking as the invited guest of Mr. Bruce, and for six weeks he was kept in suspense as to whether he should be able to effect the object for which he came. At the end of that time, however, he was invited to take up his residence in a house joining on to the Legation, which Mr. Bruce purchased for the English government, and then let to Dr. Lockhart as a medical hospital.²⁵ It has scarcely been in operation for eight months, and yet some fifteen or sixteen thousand different patients have applied for and received relief. There is now an average of some four or five hundred daily applicants, and many of them are of a much higher class than any one who even condescended to ask for relief at the foreign physician's hands

Bishop of Victoria, Hong Kong. See notes online 1 July 2013 at —
[http://en.wikipedia.org/wiki/John_Burdon_\(bishop\)](http://en.wikipedia.org/wiki/John_Burdon_(bishop)) and
[http://en.wikisource.org/wiki/Burdon,_John_Shaw_\(DNB12\)](http://en.wikisource.org/wiki/Burdon,_John_Shaw_(DNB12))

25 Frederick Wright-Bruce, First British Minister to China, brother of Lord Elgin mentioned many times. See online 1 July 2013 at — http://en.wikipedia.org/wiki/Frederick_Wright-Bruce

in Shanghai or Canton. Cabinet ministers have sent their carriages to fetch him to their residences, and so also with many others of the nobility and gentry of Peking.

There is as yet no direct missionary work in connection with the hospital, but the doctor's surgery is placarded with statements of the principal Christian truths, and many an opportunity presents itself of giving away copies of the Scriptures and tracts to those who ask for them. There is no doubt that peculiar caution and prudence ought to characterize the first Protestant missionaries who settle in Peking, because of the suspicious character of the Chinese government, their present very insecure position, and the insurrectionary tendencies of the inhabitants.

In the mean time, Dr. Lockhart, as the first Protestant missionary to Peking, is doing his utmost, by means of his medical skill, to do away with existing prejudices, and to prepare the way for the direct preaching of the Gospel in the vast capital of this vast empire.

A day or two after our arrival in Peking, Mr. Bruce sent me, through Mr. Wade, an offer to remain, not, however, as chaplain, but as teacher of English to about a dozen youths connected with the Foreign Office [Tsungli Yamen] of the Chinese Government. The object of this movement is to raise up a class of interpreters on the Chinese side, and so to facilitate intercourse between the two governments. It is moreover, an attempt by other means than hard blows—which is all that we have as yet given to the Chinese—to break down the old traditional exclusiveness of China, and to bring them to open their eyes upon other worlds than their own little sphere, in which they have been content to live for ages, cooped up from the gaze and the knowledge of the remainder of mankind. The object, of course, is a good one in itself, but it is hardly one that a missionary would choose. The Bishop, however, was very anxious that I should accept it on trial for a year, and, in order to be more independent of the Chinese, to make the offer of my services to them gratuitously. This I have therefore done, and I hope you will approve of the course that has been adopted. I shall still act as a kind of chaplain to the embassy, in connection with which there are eleven student interpreters preparing for their work in Her Majesty's service, and other Europeans to the number of twenty or more, and I shall be on the spot to take advantage of missionary openings. The chief advantage to me, however, as a missionary, wherever my future station be, will be the acquisition of the Mandarin dialect as spoken in Peking. This, I think, will amply compensate for the temporary stoppage of my public work as a missionary.²⁶

1862, JULY 3, Shanghai.

Bishop Boone.

Mr. Schereschewsky left us yesterday in company with Mr. Burlingame, our minister, and Dr. Williams, for Peking. I think it is just the place for him, and I hope he will remain there at least three or four years.

Through God's mercy, we have been all kept in our usual health, notwithstanding all the mortality around us.²⁷

26 *Spirit of Missions*, Vol 28 No 2, February 1863, pp 40-43. It is not known what link there was between the Anglican decision to station a suitable missionary at Peking to secure a high standard of Mandarin and the appointment of the Rev. Samuel Schereschewsky of the American Episcopal Mission and the Rev. John Burdon of the English Church Missionary Society. Given the friendship between Bishop Boone and Bishop Smith, it seems likely that the two bishops discussed the matter and both decided to appoint a man to Peking. The two missionaries completed a translation of the Book of Common Prayer into Mandarin, published 1872.

27 *Spirit of Missions*, Vol 27 No 10, October 1862, p. 282.

1862, JULY 7, San Francisco.

Rev. Cleveland Keith.

SAN FRANCISCO, July 7th, 1862.

MY DEAR BISHOP: I understand that the Delaware is to go direct to Shanghai on the tenth, and take time by the forelock, to give you an account of our progress. I intend to send you a file of a weekly paper from here, with the last news.

My last note to you left us fairly on board the Rival. We were under weigh in a few minutes after, and before night were outside and in stormy weather. Our passage was, on the whole, quiet, and as rapid as could be expected; we anchored in the bay here on the thirtieth day out, the twenty-seventh of June. Mrs. Keith continued to be as weak and feeble the whole passage as when we started, but there seemed to be some favorable indications the last few days. The weather was very cold, and the thickest clothing was hardly sufficient for warmth. The captain was kind, and the other passengers, of whom there were seven, kept very quiet, so that, upon the whole, we could hardly have had a more comfortable voyage. We had letters to Mr. Loomis²⁸, which I sent by the first opportunity. The next morning early I received a note from him, inclosed in one from another gentleman, stating that he had been ill, and was going out of town the next day. The gentleman who inclosed the note invited me, on behalf of Mrs. Bishop Kip, (the Bishop being away,) to come and make their house our home. He also made the necessary arrangements for getting Mrs. Keith moved. This latter process extended into the night, but was successfully accomplished at last. We took a mattress out of the berth and put it on a door, then laid her on it, and four of us carried it to an open carriage, where it was laid on the seats. The most difficult part was bringing her upstairs, but that also was safely accomplished. They have been very kind to us, and we have had every comfort which the place affords. The family physician, (Homeopathic), or rather his partner, (for he was away,) has been very attentive, and we feel that he is doing as well as the nature of the case admits of.²⁹

1862, JULY 11, San Francisco.

Rev. Cleveland Keith.

I scarcely feared for Mrs. Keith's life when I wrote the above, still less did I think the same envelope would bear you the tidings of her death.

The rally of nature which I mentioned was but the last flickering of exhausted life. She failed again from day to day to my eyes, though not to those of the doctor and others, until yesterday. The physician who attended her, and also the one who usually attends the family, both saw her, and agreed, yesterday, to recommend me to take her to a water-cure here. I went in the afternoon to see the keeper of it; found him out, and did not see him until about six P.M., when he called. He did not express much hope of a favorable result, and was the only person who has ever felt at once how sick she was, but perhaps the sinking of life was too evident to be hidden then, for at half-past eleven she was gone. She suffered much agony for an hour or two, but her departure was very peaceful and quiet at the last. The doctor was present, and did something to cause the alleviation. I have all the kindness that can be heaped on me. My first impulse was to return in the vessel which will take this, but I now think it wiser to go East first.³⁰

1862, JULY 19, Shanghai.

Bishop Boone.

A letter of late date, namely 19th July, states that the mission family were still preserved from sickness.³¹

28 Rev. Augustus Ward Loomis. American Presbyterian. Arrived Macao 22 October 1844. Tinghae 1845-1846. Ningpo 1846-1849. From 1849 Presbyterian missionary to the Chinese in San Francisco. Wylie op cit, pp 148-149. Writer of a dozen articles on the Chinese in California in *Overland Monthly and Far West Magazine* 1868-1870. Welch, Ian, "Our Neighbours but not our Countrymen, Christianity and the Chinese in Nineteenth Century Victoria (Australia) and California, *Journal of American-East Asian Relations*, Vol 13, (2004-2006), Theme Volume: Christianity as an Issue in the History of US-China Relations. Online access at — <http://www.ingentaconnect.com/content/brill/jaer/2006/00000013/f0040001/art00008>

29 *Spirit of Missions*, Vol 28 No 4, April 1863, p. 86.

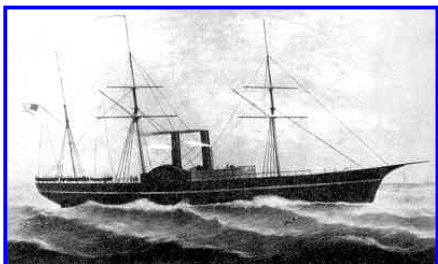
30 *Spirit of Missions*, Vol 28 No 4, April 1863, p. 86. Welch, Ian, "Caroline (Carrie) Phebe Tenney-Keith. Episcopal Church Missionary in Shanghai, China. Online 1 July 2013 at — <http://hdl.handle.net/1885/10097>

31 *Spirit of Missions*, Vol 27 No 10, October 1862, p. 282.

1862, JULY 27, San Francisco.

Rev. and Mrs. Cleveland Keith.

SINCE the last number of the SPIRIT OF MISSIONS was published, the public prints have given additional accounts of the destruction of the steamer **Golden Gate**. These have furnished also many interesting particulars concerning Mr. Keith, who, as has already been stated, perished in the burning of that ship, on Sunday the twenty-seventh July.³²



From these accounts we learn that Mr. Keith preached in the cabin of the ship on the morning of that day. During the awful scenes which followed a few hours afterward, Mr. Keith exhibited such calmness and such tender consideration for the distress of those around him, that he was much observed. His bearing in that hour of trial quieted in a measure the excitement which prevailed among his fellow-sufferers, while at the same time it furnished proof which could not be gainsaid of the value of the Christian's hope.

One of his last acts was to tie a little child to the back of a man who was appealed to for aid by its agonized mother; an act accompanied by prayer, from the lips of Mr. Keith, that God would save the child and him who had undertaken its rescue. That prayer was answered, and they reached the shore in safety. Mr. Keith soon afterward cast himself into the sea, and swam toward the land, but the waves closed over him when he reached the breakers and wrapped him in the pall of death.

They who saw Mr. Keith in San Francisco, while with untiring devotion he watched at the sick-bed of Mrs. Keith, and subsequently during the days of his sojourn there after her death, were much impressed by his lovely Christian spirit; and Bishop Kip and his family, at whose house they were most kindly received and tenderly cared for, learned to regard him with peculiar affection.

In our last we stated that Mr. Keith probably had with him the remains of his wife: this, however, was not the case. They were placed in a receiving-vault in San Francisco, whence it is expected they will be brought to New-York.

The following extracts from the last letters which Mrs. Keith wrote will be read with deep interest. They were addressed to those to whom she was most tenderly attached by ties of relationship and affection.

Extract from a Letter to her Brother.

GREAT has been the sorrow of being thus laid aside from my loved work, and, still more, of being the means of hindering Mr. Keith in his more important labors. But I desire to record it, with deep gratitude, that as our day, so has been our strength, and as our sorrows, so have our consolations abounded. Many and great have been the mercies that have followed us; precious are the promises on which we lean and by which we live. "Our God shall supply all our need," yea, in all things. In some of the more severe and active attacks of disease, I have felt that, not unlikely, earth for me was passing, and soon I should know by experience of those things which "eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive." In such hours [resumed Tuesday, April 29th] my dear husband and myself have communed together freely of life and of death; of that home above, toward which for years we have been looking. We have long made it not unusual in our conversation to speak of that time when one shall pass on and leave the other alone. We have wished to divest death of its gloom, and to sanctify and chasten and ennoble life, by a constant and cheerful recognition of death as the end of our term of action here, but the beginning of a glorious and perfected life in the presence of our Father and the society of the blest. We rejoice *together* in the love of God, which seems so great, so "manifested," that, as dear children, we can not "fear," (in that which "hath torment;") and it seems to me, one might as well look up to the sun and say it is nevertheless dark, as for the true believer in Jesus to look upon him and feel *afraid!* Blessed faith!" Those who sleep in Jesus shall God bring with him," and so "we shall be forever with the Lord." But I have yet desired *still* to remain "*present in*

32 *Daily Alta*, San Francisco, 7 August 1862. Online 1 January 2013 at—
<http://www.mooneyevents.com/accounts.html>

the body," if it be the will of God, for, not to speak of him whom I should leave bereaved, I greatly long for the privilege of serving my Master yet on the earth. Oh! I see so much to do on every hand, and my mind is just come to its best maturity, and my heart has grown warmer and larger, not smaller and colder, by all the varied discipline of my heavenly Teacher. I feel better prepared to serve him, if he see fit, than ever before, and oh! the service, even on earth, is so full of joy, albeit of trial. I could wish, too, for myself, and still more for Mr. Keith, to remain and labor among the heathen; but if God in his providence determine otherwise, what have we to do with sad faces and vain wishes? No; if God give us strength, right gladly shall we gird on the harness at home. To-day, Mr. Keith has gone to look for a ship back to Shanghai, whence, after the briefest possible tarry, we shall take steamer for Hong Kong, and thence to California — the prospect of a ship from here direct is so remote and indefinite. In the mean time, new weaknesses have supervened, for which these short, broken sea-voyages promise the best remedy. I am writing this in bed, not because I could not get up, but because it is probably better that I should remain recumbent.

I have purposely written thus fully and frankly, my dear brother, feeling that it is what I should desire another loved one to do by me. I am very hopeful, and the doctor entirely so, of my living to reach the United States, and of my ultimate recovery. But life at the best is uncertain, and if this were to prove my last, you would rejoice to have known so much of my mind and heart.

May 10th.— ... My health does not vary much, but every thing conspires to make us feel that the path of duty is plain—to go hence without waiting longer. Just now I am suffering from the most painful of the many times cankered mouth—and as the ulcers are on the tip and under the tongue, you may imagine there is no respite to the pain and irritation. There are other ulcers, but these I do not feel, so surpassing is the torment of the tongue. "Patience, patience," is my constant prayer.

There is much more in mind and heart that I would love to express, but my letter is already too long, and I will hope for another and better opportunity. Of Mr. Keith's devoted and watchful care I have said nothing. You can imagine it to be all that a sick wife could desire. Truly, in him God gave me the "hundredfold in this life," promised to those who leave what is dearest for Christ's sake.

With tender love to all, Your ever-affectionate sister.

Extract of Letter to an intimate Friend.

There is much that attracts me to life, and besides I feel that I am now just in the full maturity of the powers God has given me; and I do so earnestly desire to live to serve him more worthily. The doctor says I can never live in Shanghai again, and it is probable that if I live, my work will be at home. But, oh! I see so much to do there, my mind and heart are ready to fill themselves with plans. Oh! that God may raise me up to be an instrument in his hand of much usefulness. If Mr. Keith should wish to return to China to finish his translations, I would say, 'Go;' for he is the Lord's servant, and the work in China is very dear to my heart too. Oh! how much I had planned to do there, even in this year 1862, in which I am a helpless invalid.

During the almost five months that I have now been so entire an invalid, I have been truly supported by the grace of my Father. Hitherto he has granted me patience under my sufferings and submission to his will. It is my prayer that he will continue to 'supply all my need,' and make his grace sufficient for me. Very precious have been the teachings of these days, and often I have felt that I was learning some of the most invaluable lessons of my life, so that I need not in truth regard these as days lost to the work, since I am sure that by them (if God please to raise me up) I shall be fitted so much better for higher and nobler work, in the power and with the blessing of God. I feel sometimes as though he would certainly raise me up, since he is taking so much pains to chasten, try, refine, purify, and teach; and since he knows the longing of my heart to be altogether his, he will abundantly hear my prayer and be with me.³³

1862, JULY 30, Shanghai.

Bishop Boone to Rev. Dr. William Sparrow.

Shanghai, July 30, 1862.

My Dear Brother,

It grieves me to communicate the melancholy tidings we have received from the North. Your precious daughter, Susan, our beloved sister, has been taken away from us. She was carried off by cholera, as in a moment. I will give the particulars in the words of Mr. and Mrs. McCartie, who, by a kind Providence, were with our brother and sister in the hour of their trial.

Mrs. McCartie writes, under date of July 14th, 1862: "Mr. Smith begs me to write a few lines to tell you of the unexpected and severe bereavement which has befallen him. Dear Mrs. Smith 'sleeps in Jesus.' She died of cholera, this morning. Dr. McCartie was providentially here, and it is a comfort to feel that everything was done for her that could be, although God has taken her to Himself. Mrs. Smith had been two weeks in Yentai (Chi-foo) and was expecting to come home Friday, but was prevented. However, she sent her little Fannie and Johnnie, hoping to come the next day, but the very heavy rains prevented. Sabbath P.M. Mr. Smith went for her; she was delighted to reach home once more, but had suffered from headache all day, and after tea and prayers retired early. About nine o'clock she asked for some medicine for diarrhoea, as she feared she might disturb us in the night. About midnight, Dr. McCartie was called, as she had cramps in her limbs; and from that time Dr. McCartie and Mr. Smith carefully watched and nursed her till six this morning. I find my husband has already written you a note, so I will not add more."

Dr. McCartie writes under the same date, Monday, the 14th July. He writes from Mr. Smith's house: "My dear Bishop Boone: Mrs. McCartie and I accepted Mr. and Mrs. Smith's kind invitation to come out here on Friday P.M., although Mrs. Smith was obliged to remain in Yentai, in attendance upon Mrs. Holmes, who had been sick for some ten or twelve days previously. The *rains* and the *Sabbath* kept us from starting from Larry-show, and last evening Mrs. Smith was enabled to get out here, much worn out and ailing, owing to fatigue and care in nursing, which was too much for her in her state of health. Last night, about eleven P.M., she was taken with cholera, and, in her weak and exhausted state, a few hours have been sufficient to loose the silver cord, and while I am now writing (in hope to catch the mail) her spirit is just leaving the earthly home of her tabernacle, we trust to clothed upon with her house which is from heaven.

Six A.M. She is gone. Poor brother Smith is heart-broken, but leans on Jesus. It is a comfort to us all that Mrs. McCartie and I are with him, although we have been able to do but little for our departed sister. Mrs. Smith said but little, but her answers to my questions indicated a calm reliance upon Christ, and a willing and cheerful submission to God's holy will. I said, 'You are willing to leave the issue with him?' She said, 'Yes.'" "Are you able to rely peacefully upon him?' 'Yes, I think so.' Mr. S. wishes her buried at Larry-chow. As soon as the friends can get here from Yentai we will determine upon the plans to be pursued. As the mail is expected in an hour or two, I have been obliged to write in great haste.'

This is all the information we have received, and I have copied it for you, my dear brother, as I know every line will have a deep interest for you. We have not yet heard from Mr. Smith, and do not know if any news went home to you by the last mail.

Mrs. Boone has written to Mr. Smith, begging him to send little Fannie to us, as we can perhaps take better care of her than any of his other friends. Jane, our Irish nurse, promises to do her best for her, and our little Robbie pleads very hard for a little companion. It will benefit both the children to be together, and I have no doubt Mr. S. will send her to us if he can make up his mind to the separation. I will write to him and advise him to come down himself, as it is too much for him to undertake such a mission by himself. We may probably get a line from him before the mail leaves, and I will keep this letter open to communicate any further information we may receive. We are an afflicted mission, and we mourn deeply the loss of your dear daughter; but we know that 'He doeth all things well' who has taken her away from us, and we say to Him, 'Thy will be done.' It is *infinite wisdom* and *love* that have ordered this dispensation, and we want to be under just those two infinite attributes.

August 2. We have just received news from Mr. S., as late as the 27th of July. He and the baby were both well. There has been sad mortality at Chi-foo [Chefoo]. A Mr. Hall and child, Mrs. Bonheur, and the last remaining child of the Mills' have died. It is sad, sad; enough to make us all weep. God in mercy sanctify it to us all. You must all live under a dreadful tension, with so many dear ones daily exposed to a

violent death. God in mercy grant us peace, on those terms he sees to be best for all. Mrs. Boone joins me in kind regards to Mrs. Sparrow and all your family.

With much sympathy, Affectionately yours,

Wm. J. Boone.³⁴

1862, AUGUST, New York.

Civil War in China. Report from *New York Journal of Commerce*.

The Civil War in China.

The Taiping rebellion in China is undergoing a new phase. The proximity of the insurgents to the commercial ports, their invasion of the new trading districts recently opened on the banks of the Yang-tsze-Kiang, and their menace to the silk and tea regions, all these circumstances tend to involve more deeply every day the foreign residents, till at length political affairs there have become much complicated. The British authorities, especially, are participating to a very active extent in the efforts of the Imperialists against the rebels, notwithstanding the often expressed determination of the British government to preserve the strictest neutrality in the Chinese insurrection. The purpose of the French, as well as the British, is now declared to be to expel the rebels from the neighborhood of Shanghai, and to follow up this success by aggressive movements on other points, as at Soochow, Nankin, and elsewhere. This plan calls out some severe strictures from the Hong Kong newspaper editors, who seem anxious to avoid collision with the rebels if possible. As the latter have the power to devastate the tea and silk districts, there is reasonable fear that acts of retaliation may be resorted to, and a war, now comparatively insignificant, grow into large proportions, with blasting effects upon commerce, to preserve which is a primary consideration. In discoursing upon the present condition of affairs, the Hong Kong *Trade Report* of the 26th April says, after speaking of the recent successes in driving the Taiping forces from the neighborhood of Shanghai:

The alarming feature in the case, however, is the sudden and enormous influx of the Taipings upon the Yang-tsze-Kiang. The city of Nankin alone was reinforced by an army of no less than 300,000 strong. Steamers on the passage from Hankow to Shanghai report having seen *many towns and cities on fire*, after having been sacked by the Taipings. The wretched inhabitants lined the banks of the river in many places, and were constructing rafts of furniture, and boats of casks. At page 6 will be found some verbatim extracts of these authentic reports (Embraced in this article—EDS). The notices from Nankin contained in the same page are written by parties inimical to the insurgents, and although there are rumors of Imperial successes, still it is abundantly clear, from the statements of the writers of these notices, eye-witnesses at Nankin, that the Imperial troops are as little able to cope with the Taipings as they ever were.

Therefore the danger to foreign interests becomes apparent, and is imminent. Really the Taiping contingent at Shanghai falls into insignificance when compared with their immense armies at a variety of other places where they appear to have sprung out of the earth. If the foreign forces at Shanghai can be kept there to protect the city against the bodies of Taipings who continue to menace it at a distance, the probability is that the retaliatory measures which the rebels are adopting will intensify the calamities to which the country has been so long subject. And even should a portion of the foreign force be detached to assist the Imperialists up the Yang-tsze, there is nothing to prevent the Taipings from carrying out their threat of overrunning the silk and tea districts, nor of carrying their fearful depredations into the very heart of the empire. Even at Canton considerable apprehensions are entertained of their approach. At Shanghai there would appear to be some misgivings about the coming supply of silk; the price for the refuse remaining stock of last season is rising, and every bag brought to market at Japan is eagerly bought up.

The *Trade Report* also describes in detail the recent conflicts between the Europeans and the insurgents, in which Col. Ward acted a conspicuous part. First, is an account of an expedition against the Taipings, which started from Shanghai April 3d. This consisted of about two thousand men, English and French. In the conflict which ensued, the rebels were soon put to flight; but on its return, the Chinese contingent of one thousand men, under Col. Ward, which had been detained on the road, came up and resolved to attack another rebel encampment not far distant, formed of a stockade, approach to which was by a narrow bridge. Ward's men rushed boldly over the bridge, but were repulsed by a heavy fire from the

34 Walker, Rev. Cornelius, *The Life and Correspondence of Rev. William Sparrow, D.D., Late Professor of Systematic Divinity and Evidences, in the Episcopal Theological Seminary of Virginia*, (Philadelphia, James Hammond, 1876).

barricade. This attempt to take it by storm was repeated several times, when five officers and seventy men were placed *hors du combat*.

The second combined naval and military expedition, which left Shanghai April 17th, was more successful. It comprised two thousand four hundred men, (including four hundred of Ward's disciplined Chinese,) and fourteen guns, and was directed against the strong rebel post at Choo-foo. The works were found to consist of stockades, surrounded by three belts of palisades, two wet ditches, etc., with loop-holed houses inside of the intrenchments, one of the latter being an octagonal brick tower, connected by a covered way with a large, fortified Joss-house. A heavy crossfire was opened with French rifled guns and artillery, while Ward's skirmishers attacked the flanks, making dreadful havoc. The enemy were shortly after seen retreating in three parallel columns to the eastward, toward the walled city of Chunza. Heavy naval guns were brought to bear on the retreating mass with terrible effect. The abandoned camp was rich in loot of all kinds.

As the houses were ransacked, great quantities of valuable jewels, gold, silver, dollars and costly dresses were found, which was fair loot to the officers and men. One blue-jacket found 1600 dollars, and several soldiers upward of 500 each, while many picked up gold ear-rings, bangles and others ornaments, set with pearls and precious stones. It was a glorious day of looting for every body, and we hear that one party, who discovered the Taiping treasury chest, with several thousand dollars in it, after loading himself to his heart's content, was obliged to give some of them away to lighten his pockets, which were heavier than he could well bear—a marked case of *l'embarass des richesses*. The rebel stud of ponies was well supplied also, and many of the soldiers rode back with their booty to the place of embarkation. About five P.M., the Naval brigade, the 99th, the French, and the 5th Bombay regiment, returned, leaving the 22d Punjaub [sic] regiment to hold the town during the night and to set fire to the stockade, which burned so fiercely, that it lighted the whole country south of Shanghai within view of the settlement. By this time the tide had risen sufficiently to float the boats left down the creek, where the guns were landed, and they were easily got on board the gunboats. The whole force then reembarked, and returned safely next morning. At an approximate estimate, there could not have been less than eight thousand adult Taiping rebels in this camp, out of whom about five hundred were killed and three hundred taken prisoners. It is satisfactory to know that among the killed there were some of the chiefs, and that few pressed men became victims. They were chiefly long-haired fighting men who were slain.

To show the terrible devastation occasioned in the valley of the Yungtsze by the Taiping rebellion, we copy the following account of the burning of several populous cities, on the 2d April last:

The rebel forces occupied the hills from the Kien-hien pagoda toward Tgih-kang, and the Imperial war-junks were blazing away at them from the river opposite the city of Kien-hien. *The banks of the river for miles were crowded with people, and the entire country in flames.* The city of Tieh-kiang was entirely destroyed. Further down, the Taipings were in possession of Sauchau village and creek, and were marching upon the town opposite Point Haines. From Woohu the riverbanks were again crowded with people seeking refuge; boats came off to foreign vessels, as they passed, for conveyance of passengers. Further down again, the rebel city of Hochow was being attacked by the Imperial forces, and large fires in every direction were observed. Rebel forces were crossing from Thai-ping-foo in large numbers to reinforce their army. The western shore of Nankin Reach was lined with people, apparently all villagers, ready for embarkment. On the third of April, the rebel forces were burning the city of Ech-ing, fifteen miles above Chin-kaing-foo. The whole of the suburbs were reduced to ashes, and every surrounding village and hamlet were in flames. A portion of the city was reserved by the Taipings for their encampment, where their flags were in large numbers, and their forces were not a half a mile from the bank of the river, which was thronged with thousands of people and covered with tons of furniture. The river was filled with junks, and the opposite shore crowded with the refugees. The Imperial war-junks were overlaid with inhabitants demanding protection. Boats were so hard to be obtained, that the people were building rafts of tables and chairs and shop-furniture, and some were sculling and paddling in tubs. The steamer Hellespont, with a brig alongside, lay abreast of an inclosure filled with firewood, which was safe. The American and Messrs. Howard & Co.'s flags were flying in the inclosure. At Chin-kaing-foo a daily attack of the rebels was expected.

A Hong Kong paper, in attempting to vindicate the rebels from the charge of barbarity, as compared with the Imperialist forces, thus refers to a recent affair at Chusan:

The notorious ex-pirate chief, Apack, is the Imperial Admiral on the Chusan station. It seems that he suspected a number of people of being rebels. He adopted the old Imperial rule of decapitating first and trying after, actually cutting off upward of three hundred men's heads 'at one sitting.' There was no fight, attack, or even menace; the heads simply strewed the beach.

Such is civil war in China.³⁵

1862, AUGUST 2, New York.

Bishop Boone.

CHINA.

Death of Mrs. D. D. Smith.

IN a footnote appended to the Annual Report of the Foreign Committee, published in the last number of the SPIRIT or MISSIONS, mention was made of the death of Mrs. Smith, the sad intelligence of this event being received during the late session of the Board of Missions.

Mrs. Smith was a faithful and devoted missionary, and her death has added to that long list of heavy afflictions which have overtaken the mission in China during the last year.

The Rev. Mr. Smith and Mrs. Smith, together with the Rev. Mr. Parker and Mrs. Parker, opened, about two years since, a new station in the north of China, near the Gulf of Pechele. They were greatly pleased with the character of the field, and Mrs. Smith found her health much benefited by the change.

Here together they labored, until Mr. Parker was killed in an incursion of the insurgents; shortly after which event Mrs. Parker left China. Mr. and Mrs. Smith determined to continue their work, and were laboring successfully until July last, when that region was visited by cholera, to which fearful disease she fell a victim on the 14th of that month.

Mr. Smith being thus left alone, with the charge of an infant daughter, has, under the advice of Bishop Boone, returned to Shanghai. The following notes from Bishop Boone and the Rev. Mr. Smith conveyed the sad intelligence mentioned above:

NOTE FROM BISHOP BOONE.

Shanghai, Aug. 2d, 1862.

MY DEAR BROTHER: I have very melancholy tidings to communicate. Our Chefoo mission has been sadly afflicted. Our dear **Mrs. Smith** has been carried off by cholera, which has been prevailing throughout China to a fearful extent.

She had been for a fortnight nursing the widow of the late Mr. Holmes, who was murdered at the same time with our beloved Parker, and had returned home, worn out and exhausted by the service, when she was attacked by the fell destroyer. The call came at eleven o'clock at night, and by the next morning the spirit was released, and took its flight no doubt to Paradise.

It has been a great blow to us. Mrs. Smith had endeared herself to every one of us, and we mourn her early and sudden removal from so promising a field of usefulness, from the bosom of so happy a family. To our dear brother Smith it is a great loss indeed. Mrs. Boone has written to him to offer to take charge of his little girl, and I shall write to advise him to come down to us himself, as it is too much for him to undertake a mission up there by himself, and we are short-handed here.

We were told a week ago that a single coffin-shop in the city had sold five thousand coffins within a month. Our Chinese friends reckon the mortality in this place at twenty thousand. It is very depressing to the spirits to pass through such scenes.

Note from Rev. Mr. Smith.

CHOOKIE, July 22d, 1862.

REV. AND DEAR BROTHER: I write only a line from the midst of deep affliction, to tell you of the death of my dear wife. She was suddenly seized with cholera on the night of Sunday, the 13th inst, and died at six A.M. Monday morning. She died very quietly. She had the best medical assistance from the very first, but it was of no avail. I scarcely know what to do. The disease is raging around us. Very many have died in the neighboring towns. I have heard, but I doubt it, that twenty-six died in this village during the last twenty-four

35 *Spirit of Missions*, Vol 27 No 8, August 1862, pp 253-255.

hours. Since my wife's death, Mrs. Boulionre, in Yentai, the wife of a French Protestant missionary, has also died. Also a child of Mr. Hall, an English Baptist. Mr. Hall is himself now ill with it, and not out of danger. A few minutes ago a messenger arrived to call my guest, Dr. McCartee, in to see another lady who is supposed to be dying—Mrs. Holmes, the widow of the poor gentleman who was murdered last fall at the same time that Mr. Parker was killed.

These are terrible times, but we put our whole trust in God, who only doeth right.

I know not what I shall do about myself and my little Fanny. If all goes well, I shall before long be enabled to decide.

Mr. and Mrs. Keith.

The following extract from a letter recently received from **Miss Emma Jones**, who was for many years connected with the mission in China, will be read with deep interest:

What a succession of afflictions have fallen upon our beloved mission! Before hearing of the heavy loss sustained in the death of Mr. and Mrs. Keith, they are communicating to us the sad news that dear Mrs. Smith has been taken from their midst. Thus in one year have four valued members been removed from the already reduced number.

Dear, pure-hearted Mr. Keith, how blessed he is now, for the promise is, that 'such shall see God.' But, ah! how long will it be ere his place in the mission can be filled? Though he sleeps in Jesus, his works will, I trust, speak to hundreds and thousands of the poor Chinese. He began to aid in the instruction of the young before he could either speak or write.

Perhaps an anecdote respecting our dear departed may interest you. After I removed to the girls' school-house, and before it was filled, I felt so relieved of heavy duties pressing on me, that I wished to carry out a desire I had formed to do something for the many poor little children I saw about us, but who were not fit for the boarding-school. I mentioned to Mr. Keith my wish, and said, if I had a hundred dollars to spare, I would hire a room and try for a year what could be done with them. The next day he brought me the sum, saying he was but too happy in being able to aid me, as he could do so little himself.

This was the beginning of the girls' day-schools, which dear Mrs. Keith carried out so efficiently. Indeed, in all good things they were of one mind, and to them both the mission is indebted for their most useful translations, and their piety deepened with their usefulness. For the mission I mourn, and for myself personally, for they were among my best friends.³⁶

1862, AUGUST 7, San Francisco.

Bishop William Ingraham Kip

to the Rev. Dr. Stephen H. Tyng, New York.³⁷

DEATH OF MR. AND MRS. KEITH

The *Christian Times* gives us the following very interesting letter from the Bishop of California, with additional details concerning the death of Mr. and Mrs. Keith.

San Francisco, Aug. 7, 1862.

REV. AND DEAR SIR: Long before this reaches you, the telegraph will have brought you the sad news of the burning of the steamer "Golden Grate," and the loss of your relative, the Rev. Cleveland Keith. (Sunday, p.m., July 27). I know not what he may have written from here, to his friends at the East, with regard to the illness and death of his wife; but, as he expected to see you soon "face to face," he probably reserved most of

³⁶ *Spirit of Missions*, Vol 28 No 1, January 1863, pp 13-14.

³⁷ Tyng, Stephen Higginson, Jr. (June 28, 1839-Nov. 17, 1898). Leading evangelical. He was born in Philadelphia. Tyng graduated from Williams College in 1858. He studied for the ordained ministry at the Virginia Theological Seminary. He was ordained deacon on May 8, 1861, and served for two years as his father's assistant at St. George's Church, New York City. Tyng was ordained priest on Sept. 11, 1863. He then became rector of the Church of the Mediator in New York. He served as a chaplain in the United States Army in 1864. In 1865 Tyng founded Holy Trinity Church, New York. He served the remainder of his active ministry there. He resigned in Apr. 1881. Online 1 January 2012 at — http://archive.episcopalchurch.org/109399_13014_ENG_HTML.htm

his intelligence until that time. I feel it a duty, therefore, to write you some particulars of the last days of this estimable and devoted couple, as that time was passed in my house.

On the 28th of June (Saturday), the ship arrived from China. I was at that time absent on a visitation at Nevada. Mr. Keith had a letter to Mr. Wm. R. Wadsworth, of this city, which he at once sent to him. On learning the circumstances of the case, Mr. Wadsworth informed Mrs. Kip, who, learning that a clergyman had arrived with his sick wife, immediately sent for them to be brought to our house, where they came that evening. A mattress was placed on a state-room door, and on this Mrs. Keith was carried up to the house.

I returned home the following Tuesday evening, and found her so ill that she had to be fed in bed; and so she continued for two weeks until her death. During all this time, the devotion of her husband, night and day, was unceasing, until we began to fear that his own constitution would sink under it. I generally saw her but once a day, going in in the evening after dinner, and talking with them for from one to two hours.

Mrs. Keith seemed to be rather improving until two days before her death. On the very day of her death, she talked to Mrs. Kip about trying a water cure, and even sent for the doctor to consult with him. On the evening of Thursday, July 10, she became worse, and the physician who attended her was sent for. He was rather inclined to believe the attack a high state of nervous excitement, but remained by her bedside. I had prayers with her during the evening, as her husband afterward had. She continued, in reply to his questions, to give the most unwavering declarations of her faith and trust in her Lord. About eleven the doctor said that her pulse had risen, and her system seemed to have rallied. We thought the danger was over, but it was the last flutter of life, and she died at 11.30. It was as calm and Christian a death as could ever be witnessed.

The funeral took place the following Saturday. A few friends assembled at my house, where we had prayers, and then went to the Church of the Advent, where the burial service was performed by Rev. Mr. Brotherton, of St. John's Church, and myself. The funeral then moved to the cemetery, three miles distant, where the body was placed in the receiving vault, and I read the burial service.

For the next ten days, Mr. Keith remained with us, until he sailed, July 21; and never have I had any one an inmate in my house to whom, in a few weeks, I became so much attached. His devotion to his work, together with his refined, unselfish nature, enlisted the interest of all who knew him. Of our city clergy, Rev. Dr. Clark and Messrs. Brotherton and Easton were marked by their attentions to him. It was once my privilege to be a pupil under his father, Rev. Dr. Keith, when he was in the Virginia Theological Seminary; so that we had many reminiscences of the past to call up, and I now look back with melancholy pleasure to our many conversations. He showed, too, such a lively interest in everything pertaining to our diocese, and volunteered to me the offer, when in the Atlantic States, to use his influence in procuring us clergy. I looked to an acquaintance here as the beginning of a pleasant intercourse which, I hoped, would last for years.

Friday, the 18th, I was obliged to go into the interior. Mr. Keith drove down with me to the steamer in which I was going, and we parted on her deck, his last words being, "God bless your work in this diocese."

On Sunday morning (Mr. Easton being ill), Mr. Keith supplied my place in Grace Church. In the afternoon, he went with Mrs. Kip to a mission school and church we have begun in a distant part of the city, where he delivered an interesting address on his missionary labors in China. In the evening, with Mrs. Kip and Mr. Wadsworth, he went out to the Dolores Mission (three miles), and preached for Mr. Brotherton. Such were the labors of his last Sunday on earth. As I was absent, Mrs. Kip invited Mr. Wadsworth to breakfast with Mr. Keith on Monday morning. He went down with him to the steamer, where I had previously procured for him a good state room, and given him a note of commendation to the captain. There he parted with him, and we were in daily expectation of hearing from him from Acapulco, when last night came the sad news.

I have tried to learn from those who were saved some particulars about him. One person says that Mr. Keith behaved with the greatest courage, aiding in helping the women and children, and when the steamer struck, threw himself into the water, but was seen to sink. Will you tender to his family my sympathy for their loss? I feel for them and with them, for I had learned to respect and love him. He was one whose influence our church could not well afford to lose, and we must sorrow thus to see "the faithful

minished from among the children of men." He has now joined his wife, so that, in death, they were but little divided.

Believe me, my dear sir, yours very sincerely,

WM. INGRAHAM KIP.

August 8.

I have made diligent inquiry among those who were saved, and there is but one voice with regard to his bravery and coolness. He seemed to care for the safety of every one but himself. One man, after speaking of his conduct in terms of the highest admiration, ended with saying, "Well, after all, it is a good thing to be a Christian, and I believe I'll be one!" Such was the last lesson taught by the life of our friend.

The Bulletin last evening contained the following notice :

"The Rev. C. Keith was a clergyman of the Episcopal Church, who was for a while stationed in China, as a missionary. He came to San Francisco, with his wife, in the hope that her health, which was very much broken, would be improved by the voyage. She died, however, in this city, on the 10th of July. Mr. Keith then determined to return to the States. Mr. Murphy, one of the saved, says that, while the panic was greatest, a little boy, some two years old, came running up to him, asking him to find his mother, from whom he had been parted. The woman, turning to Mr. Murphy, begged him to save her boy. He told her he would try, and, taking him on his back, asked some one to tie his burden to him. Then the Her. Mr. Keith drew his handkerchief, and, fastening it to Mr. Murphy's handkerchief, Mr. Keith lashed the little one to his preserver's back. 'The Lord save you and the little child.' said Mr. Keith, and with this benediction Murphy leaped into the sea. The two were saved. Another one of the saved says that he found Mr. Keith swimming by his side, and swimming well. Mr. Keith, occasionally, as he grew weary, turned upon his back and rested. They reached the surf together after which Mr. Keith was seen no more. Mr. Keith had preached in the cabin on the morning of the fatal day. Several unite in saying that he was among the busiest in calming the excited, telling each how he might best behave cool, calm, useful, and active to the last."

Mr. Keith's Chinese Dictionary in MS., on which he had bestowed the labor of years, was lost with him.

On opening Mr. Keith's last will and testament, made in the spring of 1859, just before sailing the last time for Shanghai, and deposited under seal for safe keeping at the Mission Rooms in New York, it was found that he had bequeathed the bulk of his property, to the amount of from eight to ten thousand dollars, to the Protestant Episcopal Board of Foreign Missions, for the benefit of the mission in China.³⁸

1862, OCTOBER 2, New York.

PEC Board of Missions: Annual Meeting.

Report of the Board Committee on the Report of the Foreign Committee:

To the Board of Missions:

BRETHREN: The Twenty-seventh Annual Report of the Foreign Committee was laid before this committee, accompanied by the Annual Report of the Treasurer, and the Annual Report of the Missionary Bishop to China.

These papers present many topics for the expression of feeling and of prayer on the part of the Church; but none for legislative action.

The Board sympathize with the Foreign Committee in the death of the Rev. Dr. Turner, and will respond to their affectionate tribute to his memory. Discreet, judicious, experienced, and ever active in the work of the Committee through fourteen years, the loss of this venerated man must be deeply felt.

The Board also sympathize in the anxieties of the Foreign Committee during the past year. Not only have our political distractions diminished their funds at home, but unsettled also commercial credit abroad. So that whilst contributions have been eight thousand dollars less than in the previous year, the increased value of exchange has made every remittance (especially to China) more costly. Your committee, therefore, commend the wise foresight and prompt prudence which curtailed appropriations to various missions, at the commencement of this year; for to this fact it is owing that no greater balance is now reported against the Treasury. But as a consequence, all our Foreign Missionary work has been

curtailed, and some of its few avenues of spiritual instruction to the heathen have been closed. The Board sympathize with the Foreign Committee in the painfulness of this ne-cessity.

To our beloved Missionary Bishops, to the missionaries who remain, and to the Missions under their charge, your committee, in your name, desire to express fraternal regard and solicitude, and to renew assurances of unfailing affection and support. Their trials have been peculiar. Bishop Payne has suffered by a violent attack of fever. His little band has been still further diminished by illness and resignation.

The Mission in China has added another name to the glorious army of martyrs, and has lost several members by resignation and death.

During almost the whole year, its chief seat of labor, Shanghai, has been beleaguered by an infidel army, whose true character has now been developed. For the Tae-pings, instead of being guided by principles of Scripture, as once hoped, have proved themselves a band of unscrupulous marauders. Although the missionaries have labored with great fidelity, no considerable progress could be made, amidst tumults of civil war, which have crowded Shanghai with refugees, and the Mission premises with unhappy victims of oppression and disease.

But these events include all the darker features of this Annual Record. On the other side we find enough to encourage faith and sustain patient expectation. The receipts of this year have been more than fifty thousand dollars, and are only eight thousand dollars less than last year; which deficiency is almost entirely owing to the withdrawal of cooperation by our Southern brethren. The contributions from loyal States this year have fallen short only fourteen hundred dollars. A little additional effort, an effort of determined self-dependence, will, under divine blessing, restore this foreign work to its former satisfactory efficiency.

We note with pleasure that sixteen hundred dollars are reported as having been contributed by the American Church Missionary Society. It is to be hoped that all the friends of Foreign Missions throughout our Church will concentrate their affections and gifts in sustaining our Committee.³⁹

1862, OCTOBER 2, New York.

Bishop Boone's Report.

Shanghai.—Rt. Rev. W. J. BOONE, D.D., Missionary Bishop; Rev. ROBERT NELSON, Rev. ELLIOTT H. THOMSON, Rev. DUDLEY D. SMITH, Rev. SAMUEL I. J. SCHERESCHEWSKY; Rev. WONG KONG-CHAI, Native Deacon; Mr. WONG VOONG FEE, Catechist and Candidate for Orders; Mrs. BOONE, Mrs. NELSON, Mrs. SMITH, Miss LYDIA M. FAY, Miss CATHERINE E. JONES.

The history of the Mission in China for the past year is marked by several events most deeply distressing and afflictive.

The Board will be at no loss to determine that the Committee have reference in this remark to the murder of the Rev. Mr. Parker by the Chinese insurgents in October last, and to the death of the Rev. Mr. Keith and Mrs. Keith.

Of the first event full particulars were given in the February Number of THE SPIRIT OF MISSIONS, and while the loss to the Mission is deeply deplored and the circumstances of Mr. Parker's death were such as to make the affliction exceedingly painful, particularly to his sorrowing family, the Committee rejoice in the testimony of his fellow-missionaries, as to his noble and generous disposition, and especially as to the remarkable simplicity of his faith and the habitual acknowledgment of God's hand in all that befell him. His deeper earnestness as a Christian had been remarked in months preceding his death, and it is now seen how God was preparing him for early removal.

Mrs. Parker and her son left China for England shortly after the death of Mr. Parker. They are still abroad.

The circumstances attending the death of Mr. and Mrs. Keith are known to the members of the Board. About the first of February last, owing to the failure of Mrs. Keith's health, they left Shanghai for Japan, hoping the climate there would prove favorable to her restoration. In this, however, they were disappointed; Mrs. Keith became decidedly worse and suffered exceedingly. After a stay of more than

three months in Japan, they determined, under medical advice, to embark for the United States. A vessel offered for San Francisco, and Mrs. Keith was carried on board. During the voyage she was never able to leave her berth. They reached San Francisco on the 27th June, and were kindly received by the family of Bishop Kip. All was done that Christian sympathy and love could suggest, without avail, however, to the recovery of Mrs. Keith. She died on the 10th July.

Leaving the remains of his beloved wife in a temporary resting-place, Mr. Keith embarked on the 17th July on board the steamer Golden Gate for Panama. On the morning of the Lord's day, July 27th, his voice was heard in the cabin of the steamer setting forth the words of *eternal life*; on the evening of that day the Golden Gate was opened for his entrance into the Paradise of God, and that life for him was one of fruition and not of faith.

"Blessed are the dead which die in the Lord, even so, saith the Spirit, for they rest from their labors."

From various sources your Committee have received testimony concerning the composure and tender consideration for the distress of others, which characterized the conduct of your missionary amid the terrible conflagration which consumed the ship. One of his last acts was to take his handkerchief from his pocket and tie a child to the back of one whom the mother had implored to save her son. This done, he offered a prayer for their safety; his prayer was answered, the man and his precious burden escaped to land.

Mr. Keith's bearing in that hour of trial deeply impressed those around him, evidencing as it did in a way that could not be gainsaid the value of the Christian's hope securely fastened within the vail, unshaken by the surging waves and devouring flames.

By the death of Mr. and Mrs. Keith the Mission in China has suffered great loss. They were both exceedingly well qualified for their work. Mr. Keith's well-trained mind and scholarly attainments made his aid in the work of translation very valuable. His time was chiefly devoted to this, and to carrying translations through the press. In these things the Bishop no doubt will feel that he has lost the right arm of the Mission.

Mrs. Keith was very successful as a teacher, and her schools exhibited very careful training and gave proof of her patient and laborious efforts. Mrs. Keith also rendered valuable aid in preparing works for the press.

Both felt keenly the trial of being broken off for a time, as they supposed, from their missionary labors. In his last letter from Japan, written a short time before their embarkation for San Francisco, Mr. Keith said:

To be called thus suddenly from our work, leaving cherished plans but half accomplished, is indeed painful; and the fact that so many blows have fallen in succession upon the Mission renders it doubly so. But "His way sare not as our ways," and He manifestly calls us to leave what, in our ignorance, we thought important work. But if it is God's will I may be able, at some future day, to carry out these plans; if not, some one else may do it far better.

The Committee cannot close this portion of their Report without an expression of heartfelt gratitude to Bishop Kip and his family, as to other friends in San Francisco for their abundant hospitality and kindness to Mr. and Mrs. Keith. (It will interest the Board to know that Mr. Keith manifested his devotion to the Mission in China not only by his personal labors therein, but also by bequeathing to it the most of the property of which he died possessed, and which came to him by inheritance).

The number of those connected with the Mission has been still further reduced by the resignation of the Rev. Mr. Syle whose return to the United States was mentioned in the Report of last year⁴⁰; and also by the resignation of Miss Conover who was compelled by ill-health to retire for a time from the work. The Committee indulge the hope of Miss Conover's early return to the East, for a renewal of her missionary labors.

The past year has been to the Missionaries in China one of much anxiety and, at times, of distress, for causes other than those which have been already mentioned. During a portion of last winter and spring the city of Shanghai was invested by large numbers of the Tai-Ping-Wong insurgents, who declared their determination to capture the city, threatening vengeance upon foreigners if it were not given up to them.

40 *Spirit of Missions*, Vol 27 No 2, February 1862. Official notice of Syle's resignation published.

They came so near as to be seen from the Mission premises, and in full view all around were the blazing houses of the poor country-people. These people flocked to the city for protection—some taking refuge in the Mission.

Happily the danger which threatened from this quarter has for some time past seemed to be less imminent, the rebels having been driven back by English and French forces, stationed at Shanghai. Still their anxieties in this respect are by no means entirely removed.

Within the last few months sickness has prevailed to an alarming extent in and around the city of Shanghai, and hundreds, the Bishop writes, have been carried off by typhus and typhoid fever, measles and small-pox. Lately there has been added to this fearful catalogue Asiatic cholera, in a very virulent and fatal form.

This was still epidemic at last accounts, numbering many victims both among the Chinese and foreigners. The Mission family have, so far as the Committee are advised, been mercifully preserved.

The various causes above enumerated have occasioned at times serious interruption to some portions of the work.

The Rev. Mr. Smith and Mrs. Smith have pursued their work at Chefoo, in the North of China, without interruption, and with encouraging prospects of success.

Among the last communications from Mr. Smith, was an account of a tour of exploration through the province in which the Mission is situated. He, in company with a missionary friend, visited places where a foreigner had never before been seen. They were every where kindly received, and their addresses were listened to with every outward demonstration of respect. They distributed many books, which in some places were eagerly received, and returned to their home greatly pleased with the country and with the people, and rejoicing in having had the privilege of preaching the Gospel among those who never before had heard it. (Tidings of the death of Mrs. Smith reached the Board during its session).

In a letter dated 3d July last, the Bishop mentions the departure of the Rev. Mr. Schereschewsky for Peking, in company with Mr. Burlingame, the American Minister, and his Secretary Dr. Williams. The Bishop desires to have Mr. Schereschewsky spend three or four years in that city, to perfect himself in the language, in the acquisition of which Mr. Schereschewsky has made remarkable progress.

STATISTICS.

Bishop;	
4 Presbyters;	
1 Native Deacon;	
1 Candidate for Orders, (Native;)	
5 Female Assistant Missionaries.	
Baptisms: 4 Adult; 4 Infant—	8.
Communicants: 5 Foreign; 59 Chinese—	64.
Marriages: 2 Foreign; 4 Chinese—	6.
Day-schools, 3—about 20 Scholars each—	60
Boarding-school, 1—	40
Scholars—	100. ⁴¹

JAPAN.

Nagasaki.—Rev. John LIGGINS, Rev. CHANNING MOORE WILLIAMS, H. ERNST SCHHID, M.D.

The Committee have no new facts of importance to communicate in relation to this Mission.

The published letters of the Rev. Mr. Williams have set forth the peculiar difficulties which a mission to that country is obliged to encounter, and the formidable barriers which those in authority have there set up to prevent the introduction of Christianity.

Edicts of things forbidden stand posted at the head of the streets; and first on the list is the "Sect of Christians." There is a head-man for each street, and he is obliged every year to present to the governor a

paper signed by all the residents, men, women, and children, declaring as follows: "Hitherto we have not been of the sect of Christians." Every five heads of families are made spies on, and somewhat responsible for, all the members of the five families.

Another most effectual method is the offering of large rewards to all who will inform of those who become Christians. On the "Statute Boards" in front of the governor's house, the tariff of prices paid for the discovery of Christians is still publicly made known. These prices vary from three to five or six hundred dollars.

There are circumstances, however, the missionary writes, which modify in some measure the formidable character of these difficulties; were it otherwise they, it would seem, would effectually shut out Christianity from that land.

After enumerating the above-mentioned hindrances, with much more of detail than is here given, the missionary remarks:

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: "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."

In a letter of more recent date, Mr. "Williams says:

My time has, of course, been almost entirely occupied by study, and I hope some progress has been made, though in a language so difficult, of which there is neither dictionary nor grammar, and with indifferent teachers, it can not be otherwise than slow. As a beginning in the work of translation, I have rendered the Creed, the Lord's Prayer, and the Ten Commandments into the book-style. Like all first translations, however, as further insight into the language is gained, they will be found, most probably, very imperfect. Future revisions, corrections, and improvements will be necessary to prepare them for publication."

A larger number of Testaments and tracts have been given away, and religious conversations held with my visitors more frequently than in the previous six months. Generally they receive the books without hesitation, but at times they are politely declined.

Touching one branch of the work, Mr. "Williams writes as follows:

There is one feature in our missionary work which is so encouraging that I can not forbear to make some mention of it, 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, brings 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.

A much more full account of what is here referred to, given a long communication from Dr. Schmid, was published in a recent number of *THE SPIRIT OF MISSIONS*, and in connection therewith the Committee were very sorry to be obliged to report the suspension of Dr. Schmid's labors, and his return to the United States; this course being found necessary on account of his seriously impaired health. The Doctor reached New York on the 1st July.⁴²

1862, JULY 15, Shanghai.⁴³

Bishop Boone, Annual Report.

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

SHANGHAI, July 15th, 1862.

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

DEAR BRETHREN : The revolving year brings round the season for another annual report. It is a good thing to be thus called upon to review the mercies and trials of each passing year. Our uniform experience has been, that however gloomy the prospect of the coming year, when we came to look back upon it, we could always to the question, "Have ye lacked any thing?" answer with the holy Apostles: "Nothing, Lord." Mercy and loving-kindness follow us all the days of our life. Here, in Shanghai, we have seen want kept at a distance, enemies turned away, disease restrained, and are permitted to acknowledge the goodness of the Lord in the land of the living. To Him be all praise and glory forever.

But we are called to tell of judgment as well as of mercy. In the month of October last, our beloved brother, the **Rev. H. M. Parker**, when going on a benevolent errand, to intercede on behalf of his neighbors, was cruelly murdered by a band of rebels. You have seen full particulars of all the facts that have come to our knowledge, in the pages of THE SPIRIT OF MISSIONS, and I will not repeat the sad story

I am sorry also to report a further diminution of our number. **Mr. and Mrs. Keith** left us the fifth February, on a visit to Japan, for the restoration of Mrs. Keith's health. Her health was not improved by the change, and they have since sailed for the United States by way of San Francisco. They are a great loss to us; both of them were earnest and faithful laborers, and we pray fervently that her health may be restored, and they may both be permitted to return to us soon.

Our regular missionary work has not been interrupted during the year; but it has been carried on under heavy discouragements. Shanghai has been completely surrounded by the rebels. They have robbed and plundered the poor inhabitants up to our very doors, and in many cases have burned their houses and sent them forth homeless. As a consequence, the prices of all the necessaries of life have become enormous, and the poor robbed and impoverished people are starving by thousands. All the servants in my employment were plundered of every thing they had, and several of them had their houses burned. They brought their families; fathers, mothers, wives, and children, to take refuge with us, until we had quite a colony in our yard. It was at a time when the small-pox was very prevalent; it broke out among them, and we had two cases in our yard, but have been mercifully preserved from its ravages.

It has been truly heartrending to witness the miseries civil war brings upon a country; and when we see this and think of the dear native land, the tears flow apace. Oh! for the advent of that day when men shall learn war *no more*. The Lord hasten it, in mercy, to our afflicted earth. Our afflictions have, however, brought forth here some peaceable fruits of righteousness. Three of my servants, on the ground of their troubles, applied to me for baptism, saying, only Jesus could make them happy. One of them has died since. He assured me, only a few hours before his death, that he trusted only to Christ. One has been baptized, and the other is an earnest learner in the school of Christ, whom I hope to baptize soon.

Our distribution of labor is as formerly reported. I have charge of the "Church of Our Saviour," and am assisted in the services both by Mr. Thomson and Chai. Mr. Thomson has charge of Christ Church, in the city and has aid from Chai through the week, who also preaches for him once on Sunday.

The English church is being pulled down to build a new one, and the trustees of the church have borrowed ours for morning service at eleven, until they can finish a temporary building they are putting up. Our English service at candle-light is much better attended than formerly, and as our portion of the foreign settlement grows, it becomes a more and more important service. The greater part of those who come do not attend service anywhere else on the Lord's day.

Mr. Schereschewsky left us about the first of the month, to go, in company with Mr. Burlingame, to Peking. I regard it as just the field for him, as he will have greater facilities there for acquiring the language than he could command any where else, and he is better adapted for intercourse with the literary class,

43 Boone's reports were written several months before the Board of Missions Annual Meetings to allow time for the reports to reach New York.

than the poor and ignorant. I was also anxious to see an ordained Protestant missionary settled in Peking. The boarding-school for girls has been continued. Miss C. Jones is still alone there. She avails herself much more of the assistance of the elder scholars, in teaching, than was formerly done.

STATISTICS.

Clergy: Bishop, 5 Presbyters, (two absent in the United States,)
1 Native Deacon, 1 Candidate for Orders, (Native,) 1 single lady.
Baptisms: 4 adults, 4 infants: Total, 8.
Communicants : 5 Foreign, 59 Chinese.
Marriages : 2 Foreigners, 4 Chinese.
Day-schools: 3 male, 2 female. They average about twenty scholars each.

JAPAN.

Mr. Williams has been pursuing the even tenor of his way, making good progress, and laying a good foundation for the time to come. In addition to his labors for the Japanese, he has a service for the foreigners at Nagasaki. I am much grieved to report that Dr. Schmid has been obliged to leave Nagasaki, on account of his health. He was doing an admirable work there and I trust that the Lord will enable him to return to it. I am, dear brethren, yours in the Lord,
WILLIAM J. BOONE.⁴⁴

1862, OCTOBER 21, New York.

Rev. Elliott H. Thomson.

SHANGHAI, Oct. 21, 1862.

MY DEAR SIR: I should have sent you a letter by the first mail of this month, but as I failed to do it at that time, I hope to be more sure, and do it by this mail.

You have heard already what an unusually sickly season, or rather year, this has been at Shanghai. The loss of life has been very great. I have heard it stated by one of the British chaplains here, that the loss of life among the foreigners has been more in the last twelve months than the whole loss for the previous twelve years, showing thus that it has been rather this particular season, and the state of the country, than the climate itself.

We are thankful to say, though the Protestant missions have suffered losses and much sickness, yet at this place the losses have not been numerous. The Romanists, it is said, have lost eight foreign missionaries, which is not far from half of their whole force stationed at or near Shanghai.

HOW IS THE HEATHEN MIND AFFECTED BY THE GREAT MORTALITY?

The question might be asked, in view of this great mortality, for it has been as great, if not much greater, among the natives than among the foreigners—in view of this sudden passing of so many of their friends and relations to the dark regions of the dead—How does the heathen mind seem impressed? It would strike me, as far as I have observed and heard, that they were scarcely impressed at all by it, nor does there seem to be any of that feeling of fear, and even panic, that is often witnessed in our land. Here there appears a stolid indifference to the whole matter of life and death. It is only when men are brought to know clearly what are the momentous issues of life, that their minds are deeply stirred in view of death; and, if I remember rightly, it has only been in the case of Christian natives that I have seen the sudden death of a neighbor or friend impress one solemnly.

As has been my habit during the heat of the summer, I left my residence at the church, within the city walls, and, having the Bishop's kind invitation, have been staying at his house, where I still am, the dreadful state of the city ditches and streets causing me still to fear to return. I have been able, with but few exceptions, to keep up my regular visits to my schools, and for preaching at the church, and sometimes, though not regularly, helping the Bishop at the chapel near the mission buildings.

TIME OF VACATION.

There is a short vacation in the Chinese schools, but, unfortunately for us foreigners, it is near mid-winter; if it were in July or August, it would be far more suitable; but it is the Chinese New-Year, which is about the first of February, and only for two weeks. This is the only vacation for the whole year; the native schools have no Sabbaths, and our schools allow no Saturdays. There are two or three feasts, at which from one to three days are given; but when these occur, I do not allow our schools holidays, preferring to give them

holiday afterward, to prevent, as far as possible, the scholars from joining in the heathen rites that are performed on those days.

We give half of Sunday; that is all. The children are brought into the Sunday-school, on Sunday morning, and instructed and examined in the Bible and catechism lessons of the week, etc. School being opened with prayer, by one of the older "Kiou-yu," or communicants, scholars are then divided into classes, according to their advancement—are explained to and questioned, etc. Then when service is about to begin, they all are arranged according to their schools, and each teacher is responsible for the behavior of his pupils. The girls are all ranged on one side, the boys on the other, somewhat after the manner of our Methodist brethren in their churches; and it is a rare thing that any scholar has to be called to order by a look of the speaker's eye. They join well in the responses, and are not afraid to have others hear them repeat the confession. After the morning service the scholars go home for the rest of the day.

Before the sickly season, and the great scarcity of provisions, and consequent high prices prevailed, our schools were full even to crowding; but many of the larger scholars have been called home, and put to some trade or work to earn food and money to help the sick ones at home. They are coming in again, however, since the weather is cooler, though much sick-ness still prevails.

CONFIRMATION—A TOUCHING CASE.

I hope to have a confirmation soon, but two of those who were to be confirmed have died; one is now sick; we have two others also quite ill, one of whom I fear will not survive. There was a case of an old couple that was quite touching. The old man had a son, who was his all, whom he seemed to love most dearly. The son was stricken down with cholera, and was at death's door. I went to see them, and then the two old people were leaning over their hope. The old man was up on the bed with him, soothing him with his own anguish, and all his heart's sympathy. I had a Chinese doctor called, and for a few days the son grew better, but it was only to linger a little. They took him to the country, and he died there. Then the poor old father gave way; he was taken ill, his son was gone, his staff, his hope was gone, and he was willing to go. I went to see him. After sitting with him awhile, when rising to go, I said: What can I do for you? Is there anything that you want? He said: "I want nothing; pray for me." Would that the whole Church felt the duty to pray more earnestly and continually for its members in heathen lands, and especially those who have cast off their heathenism; to pray for their increase in grace and godliness!

WO-LO—"COME BY FAVOR."

A little boy, whom I think I have spoken of in one of my former letters, was found by a British officer among the wounded at the taking of Kia-ding; and as he seemed to have no one to take care of him, the officer brought him to Shanghai, and asked me to take charge of him. I put him in one of our schools, and named him Wo-Lo, which in Chinese means come by a favor. He was the son, I learn from him, of a Toust priest, and had been carried off at the destruction of his village by the insurgents. He, of course, would have been brought up a priest, to serve in some idol temple. Chi, our deacon, has taken him, and I trust will bring him up to serve the true God, and become a faithful follower of our Lord Jesus Christ. He is only about eight years old, but he has been in two battles, or at the storming of two towns, and can give a vivid description of the whistling of balls, and the rush of armed men to the battle.

Speaking of this, I may add, that the campaign against the insurgents has begun again. I saw a number of troops, Chinese, English, and French, going out to retake Kia-ding. What is to be the result of all this skirmishing and desultory fighting no one can conjecture; it may lead to a regular war with the Tae-pings, but for us it only remains to be still, and to pray for peace and the advance of the kingdom of our Lord, and for the reception of the truth by those to whom it is proclaimed. That this will be the result in time we have no doubt, though the progress may be slow at present.

PROGRESS SLOW BUT SURE.

The advantages of foreign art and mechanism is begun to be felt; and as this has been a slow but sure process, so we feel the time is not very far off when a more ready acceptance of religious truth will be also given. What is needed now is more and more knowledge of the truth. There should be a more thorough permeating of the masses with a knowledge of the truths held by the Christian. Seeing as we do the advancement in civilization of the Chinese, it is difficult for us to realize in what utter darkness their minds are with regard to religious truth; and thus we are prone to say they are immovable, when the fact is, they have no conception of that by which we think they should be impressed. The truth is, that it takes not only much labor but time to bring souls so dark as these atheistical, heathen Chinese to receive and accept the truths of the Gospel.

The best means probably to attain the great end, to wit, the thorough dissemination of truth, are schools for the children, well supported, constant preaching, and a moderate and discriminating distribution of the Scriptures, and other religious works; these should be combined; any one alone is very insufficient. It would appear to me that our mission has been very happy-in the arrangement of its work in these respects, which, combined with our regular church service, have the effect of impressing upon the yet clouded and darkened souls the truths of the Gospel, which are so beautifully inwrought in its texture. But what we need, alas! is force to carry on our work, and means to support it, but at this dark hour we scarcely dare to think of such a thing. We are longing to hear the good news from a far country, to hear that peace has been restored in our native land; but mail after mail comes, and the clouds still darken, and the storm still rages. May the Lord be with his Church, that she may show forth his glory in this day of trial.⁴⁵

1862, OCTOBER 22, New York.

Bishop Boone.

Re Rev. Cleveland Keith and Mrs. Caroline Tenney-Keith.

THE affliction to which the Mission in China has been subjected, by the loss of the Rev. Cleveland Keith and Mrs. Keith, is renewedly brought to our notice by the following letters recently received from Bishop Boone. There has been delay in the receipt of these letters, owing to the shipwreck of the steamer by which they were sent from China.

Another circumstance brings freshly before us the departure of these faithful missionaries — namely, the expected arrival from San Francisco, Cal., of the remains of Mrs. Keith. These will be looked for in the course of the present month. It is proposed to hold funeral services in Holy Trinity Church, Brooklyn, with which parish church Mrs. Keith was formerly connected, and then to inter those remains in a lot purchased for the purpose in Greenwood Cemetery.

The body of Mr. Keith was not recovered, after the burning of the steamer Golden Gate, and concerning it nothing, probably, will be known until "the earth and the sea shall give up their dead."

The following extract is from Bishop Boone's letter, dated—SHANGHAI, Oct. 24th, 1862.

MY DEAR BROTHER : Letters from Bishop Kip, brought by the mail, just in, have informed us of our sad loss, in the death of Mr. Keith. It is mournful news to us all; most sad to me ; I mourn for him almost as for a son. He was a pupil in my Sunday-school class when eight years of age. He brought with him a Testament I presented to him at that age, when he came out to join the Mission, and showed it to me, as a proof he had not forgotten our earlier relationship. He ever regarded me with the utmost respect and affection, and our intercourse has ever been most cordial and confidential. We labored together with perfect harmony in the translation of the sacred Scriptures into the dialect of this place. His scholarship was good; his diligence admirable. There is none left to take his place. He was a man of feminine purity; simple concerning evil; without an enemy in the whole world.

He met death with the calmness that becomes the follower of Christ, and excited the admiration of all, by his unselfish care of every one's comfort and safety save his own.

It is truly a grief to us to lose such a one in his early manhood.

Letters from Rev. Cleveland Keith are found at 1862, JULY 7; JULY 11; above.

1862, NOVEMBER 11, New York.

Miss Jeannette Conover.

Appointment of Miss Jeannette R. Conover.

The Foreign Committee, in their recent report to the Board of Missions, expressed the hope that circumstances might favor the early return of Miss Conover to missionary work in the East. They have now the pleasure of stating that this hope has been realized. Miss Conover, under appointment as a missionary teacher to Japan, left New York for her new field of labor on the 11th November [1862] going by way of San Francisco, Cal. Satisfactory arrangements have been made for her residence in Kanagawa.⁴⁶

45 *Spirit of Missions*, Vol 28 No 3, March 1863, pp 65-67.

46 *Spirit of Missions*, Vol 28 No 1, January 1863, pp 22-23.

1862, NOVEMBER 22, Shanghai.

Bishop Boone.

Bishop Boone, in a letter dated Shanghai, Nov. 22, 1862, mentions the return of the Rev. D. D. Smith to the North of China. The following extract is from the Bishop's letter:

Mr. Smith, of whose coming down from Chefoo I wrote you, left us yesterday to return to Shantoong. He can not make up his mind to remain at Shanghai, and is afraid to lose the Mandarin he has learned.

I have put no constraint upon him, but I would earnestly request that some worthy brother may be sent to be with him. One man alone, in the midst of a heathen population, is too solitary.⁴⁷

It is a strong call: the missionary field there has been watered with tears and with blood. It should not be abandoned, especially as there is reason to hope an impression has been made.

See subsequent notes and letter at NOVEMBER 29.

1862, NOVEMBER, San Francisco.

Miss Jeannette Conover.

Letter from Miss J. E. Conover.

IN the last number mention was made of the departure from New York of Miss Conover for Japan, via San Francisco. We have had the pleasure of receiving a letter from her, announcing her safe arrival in the latter city. After giving particulars of her voyage to Aspinwall, and noting the polite attention of Mr. Parker, the Superintendent of the Panama Rail-road Company, to herself and her friend, Mr. Hepburn⁴⁸, as well as the kindness of Capt. Hudson, of the Pacific steamer Golden Age, in which they made their voyage from Panama to San Francisco, Miss Conover says:

Our journey from Panama to San Francisco was most delightful. "We had rough weather only one night, in the Gulf of Tehuantepec, and had a view of the whole coast, seeing Central America, Guatemala, Yucatan and Mexico. We went ashore at Acapulco, and in thirty hours after stopped at Manzanillo.

This name will ever be associated with the loss of the Golden Gate, and of our loss, greater than all the treasure which lies buried near the place.

It was a beautiful Sunday morning when we passed the spot where the wreck lies. A wheel and smoke-stack are all that is left. It seems, at first sight, to be the last place that the accident could have happened; but through the glass we could see the breakers dashing against the shore, and were told that, even in that apparently smooth sea, it would be impossible to land a boat.

Mr. Loomis met us, on the arrival of the steamer, and took us to his house, where we are now staying.

We shall probably take the first ship for Shanghai, in case nothing offers direct for Japan. Goodness and mercy have followed us thus far, and I feel sure that God will open the way for us to reach our destined haven.⁴⁹

1862, NOVEMBER.

Annual Report of the American Board of Commissioners for Foreign Missions 1862.

We copy in this connection the follow-ing portion of the last Annual Report of the American Board of Commissioners for Foreign Missions. It contains many interesting facts in relation to the missionary field in the north of China. We are indebted to the kindness and courtesy of the officers of the same Board for the use of the valuable map which appears in connection with this portion of their Report. **The missionary in Tientsin, the Rev. Mr. Blodget**, writes as follows:

47 *Spirit of Missions*, Vol 28 Vol 3, March 1863, p. 67.

48 Dr. James Curtis Hepburn, Presbyterian Church, North. Arrived Singapore September 1841. November 1843 to Macao. January 1844 opened hospital in Amoy. Returned to US 1845 and commenced medical practice in New York. Presbyterian missionary to Kanagawa, Japan late 1859. Often mistakenly identified as first American Protestant missionary in Japan. Wylie op cit. pp 128-129. See online 1 January 2012 at — <http://www.bdconline.net/en/stories/h/hepburn-james-curtis.php> See also Li Tian and Miyazawa, S, "James C. Hepburn: His Early Missionary Life in China," 2011.

49 *Spirit of Missions*, Vol 28 No 2, February 1863, p. 40.

I entreat the Committee to adopt this as one of the stations of the Board. If it is all that can be afforded, send us at least one single missionary; one good man, whose heart is in the work, and who is willing to "*bear hiss cross and follow Christ*" amid these dying, nay, these dead multitudes of heathen. The climate of this place is better, I am fully persuaded, than that of any other place upon the coast of China, except that upon the Shantung promontory. The heat is intense in summer, but even then the place is more healthy than Shanghai, by far; and during the remainder of the year there is no comparison between the two places. This region is remarkably dry; that remarkably wet and rainy. There is less east wind here than in any place I have ever known, and less rain.

The country to be reached from this port is immense. I have just returned from a journey up the Grand Canal, to Tuh Chow, in Shantung, entering that province by the back-door. In September, I went with [Mr. Edkins](#) to the Pan mountain,¹ on the north. We speak of journeys to Shensi, and to 'Lama Miam,' fifteen hundred li north of this place — a great mart for sheep, cattle, horses, and camels, in Mongolia. We can easily reach Honan, and no missionaries are so near to the remote province of Shensi. Our books must already have reached nearly all these places. The mountainous regions of Shensi on the northwest, and of Mongolia on the north, will be extremely interesting fields of labor. The dialect of all the people is one, the colloquial Mandarin. It is the spoken language of more than half the people of the whole empire. It prevails in all the provinces north of the great river Yang-tse-kiang, in Sz-c'huen, in Yunnan, in Kwei-Chow, and in parts of Hunan and Kwang-si. This language is reduced to writing. Whatever questions may be entertained in other parts of China about colloquial writing, none are admissible here. The Bible must all be rendered into this dialect, and a literature created in it. And no open port is so favorable for this work as Tientsin. We have an eligible location for our mission, in the very heart of the city. It has required more than ten years at Fuh-chau to secure what we have here at the outset, and thirty years at Canton. I think these things should be considered.

In December he wrote again: "The field is wide. There is one distinct line of missionary effort along the Grand Canal to the southern part of Chihli, to the western part of Shantung, and to the province of Honan. Another line runs directly west, to Tai Yuen foo, the capital of Shansi. Shansi is a mountainous province, very healthy, inviting in its scenery, in its history, and in the habits and characteristics of its inhabitants. This province and Shensi are the oldest in China. Here also the Nestorian and early Roman Catholic missionaries labored, entering China from the northwest. The traces of their labor are not wholly obliterated, and I believe it will be found that Christianity will meet with a more ready reception, among the people of these regions, in consequence of those early assaults upon heathenism.

There is a third line of effort north-west, to Peking. From Peking there are great roads, running east and west, along the base of the mountains, southwest to Shansi and Honan, north and northwest to Mongolia, and northeast to Manchuria. There is also an opening for a distinct mission in Mongolia. Six days' travel brings us to a Roman Catholic seminary, in a quiet valley in Mongolia, outside the great wall. In so large a field it remains only to select the part which is assigned to us, and press on to occupy it. I hope that our missionaries will, at some day, be found in Shansi, and even in Shensi.

In another letter he speaks of Tientsin as having become a place of much business for European merchants, "almost equal to Shanghai, in its facilities for intercourse with remote parts of China." Peking, the capital of the empire, only seventy-five miles from Tientsin, is already occupied by Dr. Lockhart, of the London Missionary Society, and in a letter recently received, after giving some account of an extended missionary journey to the province of Shansi, Mr. Blodget says: "One of the results of my journey was to convince me of the great importance of Peking as a center of influence in all this region. A wall of mountains compasses it on the north and northwest. Through these mountains are several passes, all centering in Peking, and leading out into the regions of Manchuria and Mongolia, as far as to the Russian possessions. The great roads of the western and southern provinces, which also center in Peking, are more important. A large number of officials of different grades are constantly passing to and fro upon them, and what transpires in the capital is speedily communicated to distant parts. As a mission station, Peking will also have the advantage of Tientsin in point of climate. There is a very manifest rise in the land as one recedes from the sea-board. The soil about Peking is dry and sandy; the mountains are near, and easy of access. Dr. Lockhart will probably succeed in retaining, for the London Mission, the premises he now occupies, and Mr. Edkins will seek to join him soon."⁵⁰

1862, NOVEMBER 29, New York.

Rev. Dudley D. Smith.

In our last number we inserted an extract from a recent letter from Bishop Boone, in which an earnest call was made for an additional missionary, to be associated with the Rev. D. D. Smith, in his mission in the north of China, near the Gulf of Pechele. See above November 22.

The following appeal from Mr. Smith sets forth the inviting character of the field, and urges, in strong terms, the sending out of a missionary to join him in his work. The representations contained in this letter present, certainly, an urgent case, and can not fail to interest the hearts of our readers. Such appeals make us long for the day when the evils which now afflict us shall be overpast, and means abundant be bestowed to meet the calls which, from the various mission-fields, come pressed upon us.

CHEFOO, CHINA, Nov. 29th, 1862.

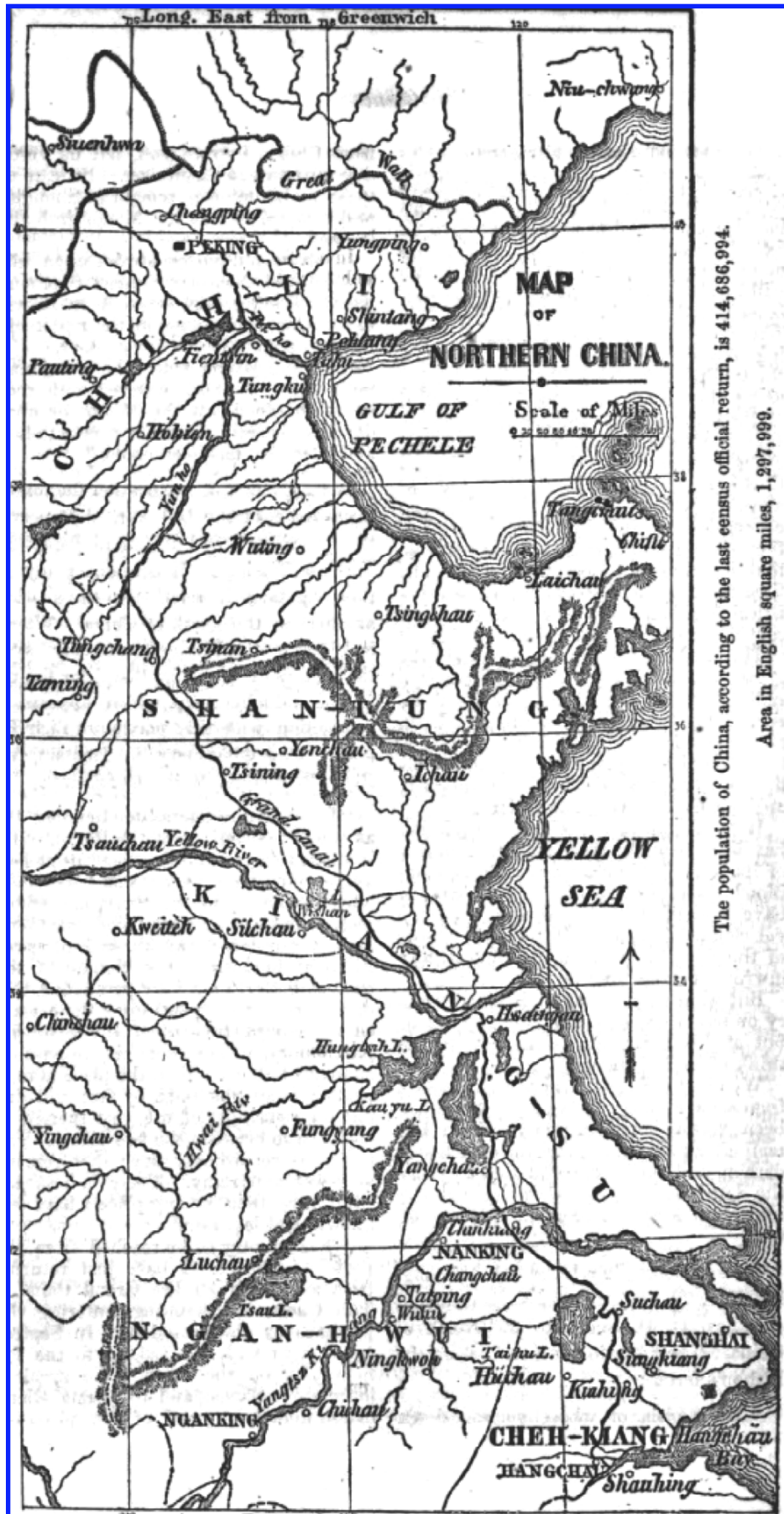
DEAR BROTHER : I do not know whether you have heard that I have been to Shanghai since my last letter was written.

After the sad bereavement which befell me last summer, I went with my little girl up to Tung Chow Foo, and remained there six or seven weeks with some friends. During my visit there it was almost impossible to settle my mind to any plan for my future work in this province. Out of a little community of missionaries, thirty-two in all, adult and children, nine were taken from us by death. In the mean time my thoughts were in such a troubled state that I did not know whether to remain here, go back to Shanghai, or return to America.

After some correspondence with our Bishop I went down to Shanghai, fully intending to remain there, but after a stay of six weeks I could arrive at no conclusion, save that I must return to this province, and strive to carry on the work which had been begun under such promising circumstances, and which I felt was beginning to reap a blessing. My heart is strongly bound to this people, and all the circumstances of sorrow through which I have passed only make me the more unwilling to abandon them, until a fair trial has been made among them. I have just returned hither, and at once write you to urge, if possible, reasons why, if it can be done, that reinforcements should be sent to us to continue the mission in this part of the empire. I know, and most deeply appreciate, the troubled state of our country, and the consequent embarrassed condition of our Church. I know it must be difficult to find means or men at such a time as this. And yet I can not help hoping, and most fervently praying, that you may be enabled to send out some new laborers for this vineyard, for this most extensive portion of the regions of heathendom.

Although I have been here but a little more than a year, only long enough to acquire a little proficiency in the language, yet I feel that what I have been able to say to them has been blessed among the people. I believe good seed has been sown, and earnestly desire to see the reaping. Tears and blood have been shed here, and a field watered with such precious sprinkling, I feel, must not be relinquished without an effort. I can not bear to give up what is made so very precious to me.

Map of Northern China.



Spirit of Missions, Vol 28 No 3, March 1862, p.68.

In the village of Chookee, at which I lived, the people are very friendly; and when I was going away, strongly urged me to come back again among them. And this was from the same people who so vehemently opposed our coming among them. The house in which we lived is still fitted up, and comfortably arranged for any one who may come there to dwell. The climate of this part of China is as healthy as any in the world, and finer than any other that I have seen in China. I am sure no one who comes here need ever repine for the salubriousness of their own country, for I am sure that no part of America is more blessed in this respect of climate. We are among the mountains, and, as it were, on an island, with sea-breezes from north and south blowing always. It is much cheaper in point of expense of living here than in Shanghai, which I think at this time is an argument somewhat in favor of this province. Whether these people are more impressible, and are more willing to give a hearing ear to the Gospel than in other parts remains to be seen. I am rather under the impression that they are. They are all Chinese alike, and have all the vices and impassiveness and indifference of their nation.

Our mission is now greatly reduced, and we are short-handed in every place where we have a station. I am alone up here, and yearn for help and sympathy. I feel that this is an important and interesting part of the country, and I am willing and anxious to continue here, even though it be alone; but this, you know, is not the most advantageous method. Two should be together; would that we had a dozen laborers in each field! The death of Mr. Keith has rendered it impossible for any one to come from Shanghai. **It is not yet three years since our party, by the Golden Rule, landed, and in counting the number that have been removed from us, native and foreign, those who were useful, or would soon have been useful, I find that twenty-one have gone.** The three remaining foreign presbyters are, Mr. Schereschewsky, Mr. Thomson, and myself. Truly we have been sadly reduced. Is it not time, dear brother, that we may expect some arousing in our Church, some new men willing to come out and till these far-away fields?

I thought I had secured one of our native assistants from Shanghai to come up with me and labor here, but he has postponed his coming until the spring. Whether he will then come I do not know. I do not desire to go away from the village of Chookee, but I can not live there alone. My plan now is to go up to Tung Chow, a city fifty miles further on the coast, and live with some friends of the Presbyterian mission until spring, and place my little girl under the care of a good lady friend there, that I may be near her. I hope to study better there, and to improve much in the language; and occasionally come down on a short visit to the people of Chookee, thus holding on to them as our particular station. This I do, fervently hoping that some new laborers may come out during the course of the coming year, and then we may reoccupy the house that is waiting at any time foreign residents.

I appeal to you then, my dear brother, as the representative of our committee and Church, that something may be done, if it is possible. I know you can appreciate the feeling that prompts me in being thus urgent. Can not I hope that next spring some one or more may be sent to us? I remember well the apparent hopelessness of such an undertaking, when, a little more than three years since, our Bishop visited our seminary, to raise recruits for his mission. I am sure he did not anticipate so prompt an answer. The cases are not parallel, I know, but I do not feel like despairing that, even in such a depressed state of affairs at home, the needs of our mission in China may not be supplied.

May He who knoweth best order this as pleaseth him!⁵¹